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THE COMPLETE WORKS

OF

THOMAS MANTON, D.D.

VOLUME XI

CONTAINING

SEVERAL SERMONS UPON THE SEVENTEENTH CHAPTER

OF ST JOHN;

1.LS0

SERMONS UPON THE SIXTH AND EIGHTH

CHAPTERS OF ROMANS.

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SERMONS

UPON THE

SEVENTEENTH CHAPTER OF

ST JOHN.

VOL. xr.

SERMONS UPON JOHN XVIL

SERMON XXXIII.

And for their sokes I sanctify myself, that they also might he sanctified

through the truth. — John XVII. 19.

This is the second argument ; he had urged their commission, now his

own merit. Justice might interpose and say, They are unworthy ;

but Christ saith, ' I sanctify myself for them.' He dealeth with the

Father, not only by way of entreaty, but merit ; and applieth himself

not only to the good-will of the Father, as his beloved one, but to his

justice, as one that was ready to lay down his life as a satisfaction.

In the text are two things : —

1. A meritorious cause, 'And for their sakes I sanctify myself.'

Where —

[1.] Quis, the person, who is represented under a double notion — as

an efficient cause, ' I sanctify ; ' and as the object-matter, ' Myself ; '

the person sanctifying and sanctified, the author and the object, the

efficient and the material cause of this sanctification.

[2.] Quid, the action, what he did, ar/id^w, 'I sanctify.'

[3.] Fro quibus, the persons for whom this was done, ' For their

sakes ; ' not for himself, he needed it not, but for their sakes, vTrep

ainSiv.

2. The effect of Christ's sanctifying himself, ' That they might be

sanctified through the truth.' Where —

[1.] The blessing intended, 'That they might be sanctified.' It is

bonum congruum, for in all things Christ must Trpcoreveiv, ' have the

pre-eminence ; ' it is bonum morale, not that they might be rich,

happy, glorious, but sanctified ; it is honum specificaiivum, such as

raaketh an evidence ; for none can make comfortable application of the

benefits of redemption but the sanctified, who have grace and holiness

infused in them, and do devote and consecrate themselves to serve

God in holiness and righteousness all their days.

[2.] The means, manner, or end, ev akr^deLo. ; it may be rendered

through the truth, in truth, ox for the truth ; all which readings admit

of a commodious explication.

(1.) As the means, ' Through the truth,' as tlie rule and instrument ;

4 SERMONS UPON JOHN XVII. [SeR. XXXIII,

the word accompanied with the virtue of Christ's death is that which

sanctifieth.

('2.) The manner, ' In truth/ or truly, in opposition to legal purifi-

cations by the use of the ceremonies of the law, which were but a shadow

of true holiness : Heb. ix. 13, 14, ' For if the blood of bulls and goats,

and the ashes of an heifer sprinkling the unclean, sanctifieth to the

purifying of the flesh, how much more shall the blood of Christ, who

through the eternal Spirit offered himself without spot to God, purge

your conscience from dead works, to serve the living God ? ' And in

opposition to counterfeit sanctification : Eph. iv. 24, 'And that ye

put on the new man, which after God is created in righteousness and

true holiness ;' such as is sincere, true, and real.

(3.) The end, ' For the truth,' that they may be consecrated, set

apart, and fitted for that function of preaching the truth. The con-

text seemeth to justify this. From the whole observe —

Doct. That Christ did set himself apart to be a sacrifice for us,

that we might be sanctified by the means appointed thereunto.

I shall explain this point by opening the text.

First, I begin with the meritorious cause, ' And for their sakes I

sanctify myself.' Where — (1.) The agent, J; (2.) l^\ie act, sanctify ;

(3.) The object, mnysclf; (4.) The persons concerned, ybr their sokes.

First, The agent, ' I sanctify myself.' In other places it is ascribed

to the Father and the Spirit. To the Father : John x. 36, ' Him hath

the Father sanctified, and sent into the world.' To the Spirit : Acts x.

38, ' How God anointed Jesus of Nazareth with the Holy Ghost and

with power.^ He did not only frame the human nature of Christ out

of the substance of the Virgin, but adorned it with gifts and graces

fit for his office and work. And here Christ saith, ' I sanctify my-

self.' All the persons in the divine nature concur to this work.

The Father sanctifieth and sets him apart by his decree and desig-

nation ; the Son sanctifieth himself, to show his willingness and con-

descension ; the Spirit sanctifieth him by his operation, furnishing

him with meet graces and endowments that were necessary for that

singular person who should redeem the world. Christ's sanctifying

himself falleth under our consideration, and doth, show partly his ori-

ginal authority, as a person of the Godhead, coequal with the Father

and the Spirit : ' Whatsoever the Father doeth, the Son doeth also,'

John V. 19. Partly his voluntary submission ; as the Father did con-

secrate the Son to the office of mediator, and the Spirit qualified him

with all fulness of grace, so did Christ consecrate himself, as being a

most willing agent in this work, and did really ofi'er himself to become

man, and to suffer all that misery, pain, and shame that was neces-

sary for our expiation. The scripture often sets it forth to us : Eph. v.

2, ' Walk in love, as Christ also hath loved us, and hath given him-

self for us, an offering and a sacrifice to God for a sweet-smelling

savour.' He did not do this work by constraint, but of a ready mind.

When it was first propounded to him in God's decree, Heb. x. 9,

' Then he said, Lo, I come to do thy will, God ! ' And before the

time was come about when he should assume the human nature into

the unity of his person, he feasted himself with the thoughts of that

salvation which he should set afoot in the habitable parts of the earth:

VeR. 19.] SERMONS UPON JOHN XVII. 5

Prov. viii. 31, \* Eejoicing iu the habitable parts of the earth, and my

delights were with the sons of men.' When the incarnation was

passed, then he longed for tlie time of his passion: Luke xii, 50, ' I

have a baptism to be baptized with, and how am I straitened till it be

accomplished ! ' So willing was he to do and suffer that whereunto he

was sent : Luke xxii. 15, \* With desire have I desired to eat this pass-

over with you before I die ; ' that passover, because it was the last, the

forerunner of his agonies. His heart was set upon that work. His be-

haviour in his death showed how willingly he did undergo it : John

xiii. 1, 'Having loved his own that were in the world, he loved them

unto the end ; ' then was his bitter work, but that did not abate his

love. The heathens counted it a lucky sacrifice that went to the altar

without struggling and roaring ; certainly Christ did meekly suffer

what was imposed on him for the expiation of our sins : Isa. liii. 7,

' He is brought as a lamb to the slaughter, and as a sheep before her

shearers is dumb, so he openeth not his mouth.' A swine whineth

and maketh a noise, but a sheep is dumb; this was the emblem

chosen to represent Christ's meekness and patience. Salt cast into

the fire danceth and leapeth with a kind of impatience, but oil riseth

up in a gentle flame; so Christ suifered, not only with patience, but

delight. He did not lay down his life by constraint, but died by con-

sent : John X. 18, ' No man taketh my life from me, but I lay it down

of myself ; I have power to lay it down, and I have power to take it up

again.\* Now this endeareth our obligation to him, that he would

consecrate himself to the work of the mediatory office, and to that end

assume the human nature into the unity of his person, and so willingly

condescend to all that sorrow and pain that he was to endure for our

sakes, and offer himself up as a sacrifice for our sins ; being for a while

without the actual sense of his Father's love : ' My Qod, my God, why

hast thou forsaken me ? ' Mat. xxvii, 46.

But more distinctly let us consider the greatness of his sufferings,

his willingness to endure them.

1. The greatness of his sufferings. His passions, take them in the

very letter, were sore, but they were heightened by the delicacy of his

temper ; never any man suffered as he did, because never such a man.

A blow on the head is soon felt because it is a principal member, and

so more sensible than other parts of the body. A slave is not so

sensible of blows and stripes as a nobleman of a tender and delicate

constitution. Our Saviour Christ was of a more delicate consti-

tution than any other; his body was immediately framed by the

Spirit in the Virgin's womb. Lawrence on the gridiron, Stephen when

stoned, could not be so sensible as Christ on the cross. None of the

martyrs suffered what he did. Cln-ist had a particular knowledge of

all sins committed in the world, past, present, and to come, and a par-

ticular sorrow for them; which was the greater by how much the

more he prized the honour of God. His love towards him was infinite,

his hatred to sin infinite, his aj)prehen8ion of his Father's displeasure

clear ; all which made his soul heavy to the death. Our sins were more

burdensome to him than his own wounds. No man's understanding

is 80 great as to apprehend what Christ felt ; Christ himself can only

give us an account of the greatness of his sufferings. David confessed

G SERMONS UPON JOHN XVI I. [iSeR. XXX III.

' that his sins were more than the hairs upon his head ;' yet he saith,

' Cleanse me from secret sins ;' implying many had escaped his notice

and knowledge. How gref^t was the burden of Christ, that was the

Lamb bearing the sins of the whole world ! Neither did Christ suffer

pains only for sins, but to make a purchase of spiritual blessings ; and

yet the price exceeded the value of that which was bought.

2. His willingness to suffer for us. Christ was so set upon his

passion that he called Peter Satan for contradicting it : Mat. xvi. 23,

' Get thee behind me, Satan, for thou art an offence to me.' When

Jonah saw the storm he said, ' Cast me into the sea ;' this storm was

raised for his own sake ; but when Christ saw the misery of mankind

he said, Let it come on me. We raised the storm, Christ was cast in

to allay it ; as if a prince, passing by an execution, should take the

malefactor's chains and suffer in his stead. Christ bore our sorrows ;

he would have this work in no other hands but his own. His earnest-

ness to partake of the last passover showeth his willingness ; he had

such a desire to see his body on the cro^s, that Judas seemed too slow,

not diligent enough. Christ saith, John xiii. 27, ' That thou doest, do

quickly.' It is not an approbation of his sin, but a testimony of his

love ; every day seems long. If Christ had been to suffer so much for

every man as he did for all mankind, he would have done it ; there

wanted but a precept, there wanted not love ; his heart was much beyond

his sufferings, as the windows of the temple were greater and more

open within than without, 1 Kings vi. 4. If Paul, that had but a drop

of grace, could ' wish himself accursed from Christ for his brethren,

his kindred according to the flesh,' Rom. ix. 3, how much more willing

was Christ ! Surely then we should as readily consecrate ourselves to

his service. Christ saith, ' Lo, I come to do thy will, God,' Heb.

X. 9 ; and it becometh every christian to make an unbounded resigna-

tion of himself to God : Acts ix. 6, ' Lord, what wouldst thou have me

to do?'

Secondly, The act, ayia^ca, ' I sanctify.' Things are said in scrip-

ture to be sanctified when they are set apart, and fitted and prepared

for some holy use.

1. As it signifies to separate, or set apart from a common to a holy

use, as the sacrifices under the law were separated and chosen out of

the flock or herd, the best and the fairest, such as were without spot

and blemish, and then designed for this holy use of being an offering

to God, so was Christ separated for this use, to be the great sin-offering,

or sacrifice of atonement for the whole congregation : 1 Peter i. 19, 20,

' Ye were redeemed with the precious blood of Christ, as of a lamb

without blemish and without spot.' When was Christ so sanctified?

He did sanctify himself when he accepted the conditions of the covenant

of redemption, Isa. liii. 10-12 ; and visibly at his baptism he did pre-

sent himself among sinners as our surety, and offer himself to the

Father to pay our ransom, which God accepted, for he declared him-

self well pleased with Christ, as standing in our room : Mat. iii. 17,

' Lo, a voice from heaven, saying, This is my beloved Son, in whom I

am well pleased.' Ordinary baptism is a dedication to God. So Christ's

baptism was a dedication of himself to the recovering of the lost world

to God. And then a little before his death in this prayer, ' I sanctify

VeR. 19.] SERMONS UPON JOHN XVII. 7

myself ;' afterwards in his agonies, ' Not my Avill, but thine be done ;'

at his death he offered up himself, Heb. ix. 14, ' Who through the

eternal Spirit offered himself without spot to God.'

2. It signifieth his qualification and fitness ; he did fit the human

nature with all habitual and actual holiness. In this sense Christ did

sanctify himself ; as God, he fitted himself for this work.

[1.] There was the innocency and purity of his human nature, with-

out any stain of corruption, and therefore he is called ' that holy thing,'

Luke i. 35. This holiness was necessary in regard of himself, other-

wise his human nature could not be assumed into the unity of his

person, for God can have no communion with sin, no more than light

and darkness can agree together. It was necessary in regard of his

office, that he might satisfy for our sins : Heb. vii. 26, ' Such an high

priest became us, who is holy, harmless, undefiled, separate from

sinners.' The priest of the gospel must be sinless, because of the

excellency of the sacrifice, that the priest may not be worse than the

sacrifice. While things were carried in type and figure, and a beast

was offered in sacrifice, a sinful man sufficed ; but now the satisfaction

was really to be made for us, and sin done away, and we were to be

made really holy, our priest was to be holy, harmess, undefiled. It is

for our comfort that Christ was sanctified ; his original sanctity is a

remedy against our original sin and impurity. When we are troubled

with our natural deformity, it is comfortable to think that God looketh

upon us in Christ, who was holy by nature ; it is a comfortable hope

that the corruption of our nature is covered in God's eyes, and shall be

diminished more and more.

[2.] His actual holiness in his conversation. The business of the

mediator was to commend obedience, and he hath done it by his own

example, and the way that he took to recover us to God : Rom. v. 19,

' As by one man's disobedience many were made sinners, so by the

obedience of one shall many be made righteous ;' Phil. ii. 5, ' Let the

same mind be in you that was in Christ Jesus/ Some dislike such a

particular application ; we have need of all Christ's properties, and we

should make use of all. Why doth the scripture set it down, but to

show that he is fit to remove sin original and actual ? As a covetous

man looks on a piece of gold, or we on a thing that we delight in, we

turn it on every side. The first Adam was by God's institution a

common person, in him sinning the world sinned ; the second Adam

was a public fountain of holiness, who is an infinite person as well as

a public person.

Thirdly, The object, 'I sanctify m?/se^;' not an angel to do this

for us, but himself. Under the law the priests offered bulls and goats,

while they themselves remained untouched, but Christ offered himself.

As God he was priest, as man the sacrifice. As there was love in the

priest, so there is worth in the sacrifice. Christ was both priest and

sacrifice; it was himself that he offered as a recompense to angry justice.

Otherwise we might say. Here is the person sanctifying, but where is

the sacrifice ? As Isaac said to his father, Gen. xxii. 7, ' Behold the

fire and the wood, but where is the lamb for the burnt-offering?' It

is good to see in what nature Christ was the priest, and in what nature

the sacrifice. In his divine nature the priest, for ' he offered liimself

8 SERMONS UPON JOHN XVII. [SeR. XXXIII.

through the eternal Spirit to God/ Heb. ix. 14. la his human nature

principally he was the sacrifice ; for it is said, Heb. x. 10, ' We are

sanctified through the offering of the body of Jesus Christ once for

all.' The godhead could not be offered, for who can offer himself, or

any other thing to himself ? And, besides, the thing sacrificed must

be slain, for it is blood shed which was given to God upon his altar.

In this respect it is said by Christ, John vi. 51, ' The bread which I

will give is my flesh, which I will give for the life of the world.' And

when he had instituted the eucharist in memory of this great sacrifice,

he mentioneth his body broken and given, and his blood shed. Yet

because the priest and the sacrifice is one, the value of this sacrifice

ariseth from the divine nature. It is ' the blood of God,' Acts xx. 28,

that is, of the person who was God.

Fourthly, The persons interested, ' For their sakes.'

1. Negatively, not for himself; he needed it not, he had no sin to

expiate, nor happiness to purchase anew. The scripture never speaks

of Christ's doing anything for his own sake, but still of his love to us.

His incarnation was for us : Isa. ix. 6, ' To us a child is born, to us a

Son is given.' His obedience was for us : Gal. iv. 4, 5, ' 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.' His death was for us: Dan.

ix. 26, \* The Messias shall be cut off, but not for himself.' Our Lord

died, not for himself, but for his people ; Isa. liii. 4, 5, ' Surely he hath

borne our griefs, and carried our sorrows. He was wounded for our

transgressions, he was bruised for our iniquities : the chastisement of

our peace was upon him, and by his stripes we are healed.' He was

made nothing for himself, but all things for us. Christ's merit for

himself is an unworthy doctrine. Bellarmine saitli, Christus prmter ea

bona quoi sids laborihus peperit, meruit etiam sihi corporis gloriam,

et nominis exaltationem. But if Christ were to merit for himself, his

obedience was not voluntary, but due ; and what could be merit which

was not from his conception due to him ? It is true Christ solaced

his human soul with the consideration of consequent glory : Heb.

xii. 2, ' For the glory which was set before him, he endured the cross,

and despised the shame, and is set down at the right liand of the

throne of God.' But we cannot thence infer a merit. A prince dis-

guised in a foreign country may solace himself with the honour and

happiness he shall enjoy at home : Phil. ii. 9, ' Wherefore God hath

also highly exalted him.' Alo^ ' where/ore,' noteth a consequent in

order of time : Christ was \* first to suffer, and then to enter into glory,'

Luke xxiv. 26.

If you say, Christ, as man, was bound to be subject, as a reasonable

creature, to God his maker ; as the son of Abraham, he was compre-

hended in the covenant made with that people : — I answer —

[1.] If his human nature was bound to be subject, yet not his per-

son, actiones sunt suppositorum. The human nature was taken into

his person, and the divine nature could do more to free the human

nature than the human nature to oblige the person to obedience.

Christ pleadeth his freedom as God's son : Mat. xvii. 26, ' If of

strangers, then are the children free.'

VeR. 19.] SERMONS UPON JOHN XVII. 9

[2.] The human nature, as a creature, was to be subject to God,

and guided by him, as being an inferior ; but whether to a law of

God is justly doubted ; for the law is given to mere men for their

weakness, for the instruction of good and the restraint of bad; and

therefore his being s abject to the law was voluntary, and not neces-

sary ; if it were necessary, there could be no merit in it : Luke xvii.

10, \* So likewise ye, when ye shall have done all those things which are

commanded you, say, We are unprofitable servants ; we have done that

which was our duty to do.'

[3.] Again, Christ voluntarily brought himself into this condition

merely for our sakes ; as a man that removeth his dwelling into

another country for his friend's sake, while he is in that country, he is

bound by the laws of it, but merely for his friend's sake ; or, as a

surety, free before, when he cometh into bonds, he must discharge the

debt, but all is for his friend's sake ; so Christ ' was made under

the law ' Gal. iv. 4. He that makes himself a servant to free his

friend is bound to service ; yet his making himself a servant is meri-

torious. In short, if Christ had done aught for himself, he had been

his own redeemer, mediator, and saviour. Clirist came into the world,

sanctified his nature, lived and died for our sakes ; it is for our benefit

and behoof, to effect our salvation. His human nature needed no-

thing but what might accrue to him by the dignity of his person.

2. Positively, \* For their sakes.' The apostles are chiefly concerned

in the context, who were sent into the world upon a peculiar message

and errand ; but all the elect are intended, partly because it is pre-

sently added, ver. 20, \* Neither pray I for these alone, but for all that

shall believe in me through their word ;' partly because it is a common

benefit, and what doth not concern the apostles as apostles, but is

common to them with others, must be extended to all ; for their sakes

he doth wholly consecrate himself, and set himself apart for his people's

benefit, that he might be theirs ; it was for their weal, not for his own,

that he might be their mediatpr and sacrifice. Christ was wholly set

apart for our use ; as mediator, he had no other work and employment

but to procure our salvation. How doth this engage us to make use

of Christ, for otherwise his undertaking is in vain, if we do not

improve him for those ends and purposes for which he doth set apart

himself; even as the sun would shine in vain if we did shut up our-

selves in a dark place, and did not enjoy the light and comfort of it,

and the brazen serpent would in vain be lifted up upon the perch and

pole, if none that were stung would look upon it. Oh ! let not Christ

be a Christ in vain : 2 Cor. vi. 1, ' We then, as workers together with

him, beseech you that you receive not the grace of God in vain.' If

he wholly gave up himself to be a fountain of grace, holiness, comfort,

and glory in our nature, and did fit himself to justify and sanctify

us, and we never look after the benefit, we make him to be a Christ

in vain.

Secondly, We come now to the end, effect, and fruit of it, ' That they

might be sanctified through the truth.'

First, The benefit, or blessing intended, ' That they also might be

sanctified.' Where —

1. Observe, it is honum morale, not that they might be rich, happy,

10 SERMONS UPON JOHN XVII. [SeR. XXXIII.

great, glorious in the world, but ' that they might be sanctified.'

When Christ was on the cross, he neither wanted wisdom to choose,

nor love to intend, nor merit to purchase the highest benefits, and

those which were most necessary for us ; but that which he had in his

eye was our sanctification : Eph. v. 26, ' He loved the church, and

gave himself for it, that he might sanctify and cleanse it ;' and Heb.

xiii. 12, ' Jesus, that he might sanctify the people, suffered without

the gate.' All his aim was to recover us to God, and dedicate us to

God ; for he came to repair the ruins of the fall, and save that which

was lost : Luke xix. 10, ' Tiie Son of man came to seek and to save

that which was lost,' And we were first lost to God before we were

lost to ourselves; as appeareth, Luke xv., by the parable of the lost

sheep, which was lost to the owner ; and the lost groat, which was lost

to the possessor ; and the lost son, which was lost to the father. Our

misery is included ; but the principal thing intended was, that God

hath lost the honour of the creation.

2. It is honum congruum : ' I sanctify myself, that they may be

sanctified.' The scripture delighteth in these congruities : Heb. v.

8, 9, 'He learned obedience by the things that he suffered : and being

made perfect, he became the author of eternal salvation to all them

that obey him.' As there is a suitableness between the seal and the

impression, so between Christ and his people. In all things Christ

must irpwreveiv, he must have the pre-eminence. We have the

blessings of the covenant, not only from him, but through him. Christ

was elected : Isa. xlii. 1, \* Behold my servant whom I have chosen,

my elect in whom my soul delighteth ; ' so are we. Christ was justified :

I Tim. iii. 16, ' God manifested in the fiesh, justified in the spirit ;' so

are we. Christ was sanctified, and we, in conformity to him, are sancti-

fied also, as in the text. Christ rose again, ascended, and was glorified ;

so do we — he as the elder brother and first heir, and we in our order.

3. It is honum specificativum. It showeth the parties, or that sort

of men to whom Christ intended the benefit : Heb. x. 14, ' For by one

ofiering he hath perfected for ever them that are sanctified ;' them

and no other : the godly themselves, while unconverted, and lying in

their sins, have not the actual benefit of Christ's redemption.

But in what manner are we sanctified ? Christ consecrated and

sanctified himself as a sin-offering ; but we are sanctified and conse-

crated as a thank-offering ; Christ to do the work of a redeemer or

mediator, we to do the work of the redeemed. We are set apart for the

Lord, to glorify him in all holy conversation and godliness.

Secondly, The means of applying and conveying this benefit:

' Through the truth,' ev aXrjOela. It may be rendered ' through the

truth,' ' in the truth,' or ' for the truth ;' all which readings admit of

a commodious explication.

1. In the truth, or truly, in opposition to legal purifications, which

were but a shadow of true holiness : Heb. ix. 13, 14, ' For if the blood

of bulls and goats, and the ashes of an heifer sprinkling the unclean,

sanctifieth to the purifying of the flesh, how much more shall the blood

of Christ, who through the eternal Spirit offered himself without spot

to God, purge your conscience from dead works to serve the living

God ? ' Or in opposition to counterfeit sanctification : Eph. iv. 24,

VeR. 19.] SERMONS UPON JOHN XVIL 11

\* And that ye put on the new man, which after God is created in

righteousness and true holiness,' Some only are sanctified externally,

as they are in visible covenant with God : Heb. x. 29, ' And hath

counted the blood of the covenant, wherewith he was sanctified, an

unholy thing.' They live among his peculiar people ; others are

really renewed and changed by his Spirit, and turned from a sinful life

to God, making conscience of every commanded duty, and aiming at

his glory in all things.

2. For the truth, that they may be consecrated, set apart, and fitted

for that function of preaching the gospel. This is agreeable to the

context, which limits this part of the prayer to the apostles.

3. Through the truth, as we render it, and fitly, considering the

17th verse, 'Sanctify them through the truth; thy word is truth ; '

through the word, by which the virtue of Christ's death is applied to

us. There are certain means and helps by which Christ bringeth

about this effect : Eph. v. 26, ' That he might sanctify and cleanse it

by the washing of water, through the word.' The word offereth this

grace, the sacraments seal and confirm it to us. So John xv. 3, ' Ye

are clean, through the word which I have spoken to )^ou.' The word

of command presseth it : Ps. cxix. 9, ' Wherewithal shall a young man

cleanse his way ? by taking heed thereto according to thy word.' The

word of promise encourageth us: 2 Cor. vii. 1, ' Having therefore these

promises, dearly beloved, let us cleanse ourselves from all the filthiness

of flesh and spirit, perfecting holiness in the fear of God.' And the

doctrine of Christ's blood holds out the virtue whereby it may be done :

1 John i. 7, ' The blood of Jesus Christ his Son cleanseth us from all

sin.' And it exciteth faith, by which the heart is purified : Acts xv.

9, ' Purifying their hearts by faith.'

Use 1. Information. It informeth us of divers important truths.

1. That in ourselves we are polluted and unclean, or else what

needed there so much ado to get us sanctified ? This is needful to

be considered by us : Job xv. 14, ' What is man that he should be

clean ? and he that is born of a woman, that he should be righteous ? '

That is, man by nature is neither clean nor righteous, destitute of

purity by nature, and uprightness of conversation. They are ill ac-

quainted with man who think otherwise ; for if we consider his earliness

in sinning, his easiness in sinning, his constancy in sinning, and the

universality of sinners, we may soon see what his nature is ; and the

fountain being so corrupt, the streams or emanations from it are defiled

also.

2. That nothing can cleanse us but the blood of Christ. Can man

cleanse himself ? Job xiv. 4, 'Who can bring a clean thing out of an

unclean ? not one.' Can that which is corrupt cleanse itself ? or that

which is enmity to holiness promote it ? Or can the word do it with-

out Christ ? Good instructions may show a mnn his duty, but cannot

change the bent of his heart. Christ needed not only to be sent as a pro-

phet, ver. 18, but must sanctify himself as a priest and sacrifice, before

this benefit could be procured for us, as in the text. There was no pos-

sible way to recover holiness, unless a price, and no less a price than the

blood of the Son of God, had been paid to provoked justice for us. He must

sanctify himself, give himself, before we can be sanctified and cleansed.

12 SERMONS UPON JOHN XVII. [SeR. XXXIII.

3. That they do not aright improve the death of Christ that seek

comfort by it, and not holiness. He died not only for our j iistification,

but sanctification also. There are two reasons why the death of Christ

hath so little effect upon us ; either he is a forgotten Christ, or a mis-

taken Christ. A forgotten Christ : men do not consider the ends for

which he came: 1 John iii. 5, ' Ye know that he was manifested, to

take away our sins ; ' and ver. 8, ' To this purpose was the Son of God

manifested, to destroy the works of the devil ; ' to give his Spirit to

sinful miserable man. Now things that we mind not do not work

upon us. The work of redemption Christ hath performed without our

minding or asking ; he took our nature, fulfilled the law, satisfied the

lawgiver, merited grace without our asking or thinking ; but in apply-

ing this grace, he require th our consideration : Heb. iii. 1, ' Wherefore,

holy brethren, partakers of the heavenly calling, consider the apostle

and high priest of our profession.' Our faith : ' Believest thou that I

am able to do this for thee ? ' Our acceptance : John i. 12, ' To as

many as received him, to them gave he power to become the sons of

God.' But the other evil is gi-eater, a mistaken Christ ; when we use

him to increase our carnal security and boldness in sinning, and are

possessed with an ill thought, that God is more reconcilable to sin

than he was before, and by reason of Christ's coming there were less

evil and malignity in sin, for then you make Christ a minister and

encourager of sin : Gal. ii. 17, ' For if, while we seek to be justified by

Christ, we ourselves also are found sinners, is Christ therefore the

minister of sin ? God forbid ! ' You set up Christ against Christ, his

merit against his doctrine and Spirit ; yea, rather you set up the devil

against Christ, and varnish his cause with Christ's name, and so it is

but an idol-Christ you dote upon. The true Christ \* came by water

and blood,' 1 John v. 6 ; ' Bore our sins in his body on the tree, that

we, being dead unto sin, should live unto righteousness,' 1 Peter ii. 24.

And will you set his death against the ends of his death ? and run

from and rebel against God because Christ came to redeem and recover

you to God ? Certainly those weak christians that only make use of

Christ to seek comfort, seek him out of self-love ; but those that seek

holiness from the Kedeemer have a more spiritual affection to him.

The guilt of sin is against our interest, but the power of sin is against

God's glory. He came to sanctify us by his holiness, not only to free

our consciences from bondnge, but our hearts, that we may serve God

with more liberty and delight. This was the great aim of his death :

Titus ii. 14, ' He gave himself for us, .that he might redeem us from

all iniquity, and purify to himself a peculiar people, zealous of good

works.' Thus did Christ, that the plaster might be as broad as the

sore ; we lost in Adam the purity of our natures, as well as the favour

of God, and therefore he is made sanctification to us, as well as right-

eousness, 1 Cor. i. 30.

4. With what confidence we may use the means of grace, because

they are sprinkled with the blood of Christ. Christ hath purchased

grace, such a treasure of grace as cannot be wasted ; and this is dis-

pensed to us by the word and sacraments. The apostle doth not say

barely, he died ' to cleanse us,' but ' to cleanse us by the washing of

water through the word ; ' and here, \* that we might be sanctified

VeR. 19.] SERMONS UPON JOHN XVII. 13

through the truth.' Christ hath established the merits, but the actual

influence is from the Spirit : Titus iii. 5. 6, ' According to his mercy

he saved us by the washing of regeneration, and renewing of the Holy

Ghost ; which he shed on us abundantly through Jesus Christ.' And

the means are the word and sacraments, whereby the Spirit dispenseth

the grace in Christ's name ; ordinarily the gospel, which is ' the mini-

stration of the Spirit,' 2 Cor. iii. 8. If we come to the Father, we need

his grafJrT: Rev. xix. 8, ' And to her it was granted to be arrayed in fine

linen, clean and white; for the fine linen is the righteousness of saints.'

All cometh originally from his merciful grant ; but God would not

look towards us, but for Christ's sake. If we look to the Father, he

sendeth us to the Son, ' whose blood cleanseth us from all our sins,'

1 John i. 7. If we look to the Son, he referreth us to the Spirit ;

therefore we read of 'the sanctification of the Spirit,' 2 Thes. ii. 13.

If we wait for the Spirit's efficacy, he sendeth us to Moses and the

prophets, where we shall hear of him. Therefore we may with en-

couragement pray, read, hear, meditate, that all these duties may be

sanctified to us.

5. If holiness be the fruit of Christ's death, it maketh his love to be

more gratuitous and free. For all the worth that we can conceive to

be in ourselves, to commend us to God, is in our holiness. Now this

is merely the fruit of grace, and the merit of Christ, and the gift of his

Spirit in us. We wallow in our own filthiness, till he, of his grace,

for Clirist's sake, doth sanctify us by his Spirit. Both the love of God

and the merit of Christ is antecedent to our holiness : ' He hath loved

us, and washed us from our sins in his own blood, and made us kings

and priests to God, and to the Father,' Eev. i. 5, 6. And the Spirit's

work is not lessened, as if it were no great matter : 2 Peter i. 3, ' Accord-

ing as his divine power hath given unto ns all things that appertain

unto life and godliness, through the knowledge of him that hath called

us to glory and virtue.'

6. We learn hence the preciousness of holiness ; it is a thing dearly

bought, and the great blessing which Christ intended for us. We do

not value the blessings of the covenant so much as we should. Christ

was devising what he should do for his churcli to make it honourable

and glorious, and this way he took to make it holy.

[1.] It is the beauty of God ; for God himself is \* glorious in holi-

ness,' Exod. XV. 11, and ' we are created after his image, in righteous-

ness and true holiness,' Eph. iv. 24. The perfection of the divine

nature lieth chiefly in his immaculate holiness and purity.

[2] It is that which maketh us amiable in the sight of God, for he

delighteth not in us as justified so much as sanctified : Ps. xi. 7, 'For

the righteous Lord loveth righteousness, his countenance doth behold

the upright.' When, upon tlie account of Christ's merits and satisfac-

tion, he hatli created a clean heart in us, and renewed a right spirit, then

he delighteth in us. It is his image makes us amiable, and therefore

we should make it our great desire and care to be as holy as may be.

[3.] Much of our everlasting blessedness lieth in it : Eph. v. 27,

"That he might present it to himself a glorious church, not having spot

or wrintde, or any such thing, but that it should be holy and without

blemish.'

14 SERMONS UPON JOHN XVII. [SeR. XXXIII.

[4.] It is a great part of our salvation by Christ : Mat. i. 21, ' Thou

shalt call his name Jesus, for he shall save his people from their sins ; '

Acts iii. 26, ' Unto you first God, having raised up his Son Jesus, sent

him to bless you, in turning away every one of you from his iniquities.\*

[5.] It is a means to the rest. Communion with God and Christ

here : 1 John i. 6, 7, ' If we say that we have fellowship with him,

and walk in darkness, we lie, and do not the truth. But if we walk in

the light, as he is in the light, we have fellowship one with another.'

And everlasting fruition of God hereafter ; Acts xxvi. 18, ' That they

may receive forgiveness of sins, and an inheritance among them which

are sanctified by faith that is in me ; ' Heb. xii. 14, ' Without holiness

no man shall see God.'

7. It showeth us who are partakers of the benefits and fruits of

Christ's death : Heb. ii. 11, ' For both he that sanctifieth, and they

that are sanctified, are all of one ; wherefore he is not ashamed to call

them brethren ; ' Heb. x. 14, ' For by one offering he hath perfected

for ever them that are sanctified ; ' perfected, but by degrees. The elect

themselves, whilst they are unconverted and remain in their sins, have

not the actual benefit of Christ's redemption. Oiir dying Lord had an

actual intention in due time to sanctify, and accordingly doth regenerate,

justify, sanctify all those who shall have benefit by his death. But

who are the sanctified ? It is to be considered positively and rela-

tively. Positively, it is to be renewed to God's image : Titus iii. 5,

' He saved us by the washing of regeneration, and renewing of the

Holy Ghost ; ' 2 Peter i. 4, ' That by these we might be made par-

takers of the divine nature.' This is the great work of the sanctifying

Spirit, to make us like God, and to work in us those graces whereby

we may be qualified and inclined to live to him. Kelatively, to be

sanctified is to be separated from a common to a holy relation and

use. This is seen in three things — inclination, dedication, and use.

[1.] Inclination towards God. This is the immediate fruit of grace,

called conversion, or turning to God ; the new nature tendeth and

bendeth to him.

[2.] Dedication : 2 Cor. viii. 5, ' They first gave their own selves to

the Lord, and unto us by the will of God ; ' Kom. vi. 13, ' Yield your-

selves unto God as those that are alive from the dead, and your mem-

bers as instruments of righteousness unto God.' This is in entering

into covenant with God.

[3.] Use is nothing but the exercise of this disposition and inclina-

tion, called ' living to God,' or performance of this dedication : 1 Cor.

vi. 19, 20, ' What ! know ye not that your body is the temple of the

Holy Ghost, which is in you, which ye have of God , and ye are not

your own, but ye are bought with a price? therefore glorify God in

your bodies and souls, which are the Lord's ; ' Zech. xiv. 20, ' In that

day shall there be upon the bells of the horses. Holiness to the

Lord.' By the latter there is a difference between us and others :

1 John V. 19, ' And we know that we are of God, and the whole world

lieth in wickedness.' And between us and ourselves : 1 Cor. vi. 11,

' Such were some of you ; but ye are washed, but ye are justified, but

ye are sanctified, in the name of our Lord Jesus, and by the Spirit of

our God.' This must be more explicit every day.

VeR. 20.] SERMONS UPON JOHN XVII. 15

Use 2. Direction in the Lord's supper. Here we come to remember

Christ's sacrifice, and to interest ourselves in the fruits of it.

1. To remember Christ's sacrifice. As the elements are set apart

for a holy use, so was Christ sanctified. All sacraments represent

Christ dead. Baptism : ' We are baptized into his death/ Eom. vi. 3.

In the Lord's supper ' We show forth his death till he come,' 1 Cor.

xi. 26 ; his body was broken, his blood shed. Christ would institute

a representation of his humiliation rather than of his glory, to repre-

sent his love to us ; it was for our sakes rather than his own honour ;

to represent what concerned us.

2. To interest ourselves in the fruits of it. Look after the fruits

of it.

[1.] Bewailing your unholiness, both in heart and life, that you

were so long trained up in the knowledge of Christ's truth, and did so

little love God, and live to him ; that God hath opened a fountain for

sin and for uncleanness, and you are no more cleansed to this very day ;

and have gotten so little of the sanctifying Spirit, as if you were

strangers in Israel.

[2.] Hunger and thirst for this grace, his renewing, as well as recon-

ciling grace : Mat. v. 6, ' Blessed are those that hunger and thirst after

righteousness, for they shall be filled.' Desire it earnestly.

[3.] Lift up your hearts with confidence and hope, when the sacrifice

of Christ is represented to you, because God hath accepted this sacrifice,

and is well pleased with it : Isa. liii. 4, 5, ' Surely he hath borne our

griefs, and carried our sorrows: yet we did esteem him stricken,

smitten of God, and affiicted. For he was wounded for our trans-

gressions, he was bruised for our iniquities : the chastisement of our

peace was upon him ; and with his stripes are we healed.' We have no

reason to despair of the cure, that Holy Spirit who sanctified our head,

who had no sin, by preventing sin in his conception, and anointed him

to his office, is able to enlighten, convert, sanctify us also.

[4.] Praise him for so much grace as you have received, that he

hath inclined your hearts to his blessed self : 1 Peter i. 3, ' Blessed be

the God and Father of our Lord Jesus Christ, which according to his

abundant mercy hath begotten us again unto a lively hope, by the

resurrection of Jesus Christ from the dead ; ' at least that he made

you serious.

[5.] Dedicate yourselves to God, to walk before him in all new

obedience: Kora. xii. 1, 'I beseech you therefore, brethren, by the

mercies of God, that ye present your bodies a living sacrifice, holy,

acceptable to God, which is your reasonable service.'

SERMON XXXIV.

Neither 'pray 1 for these alone, hut for them also tohich shall believe

on me through their word. — John XVII. 20.

Here Christ enlargeth the object of his prayers, which is propounded

— (1.) Negatively ; (2.) Positively.

16 SERMONS UPON JOHN XVII. [SeR. XXXIV.

First, Negatively ; by which the restraint is taken off. Which

showeth —

1. Christ's love. He had a care of ns before we were yet in being,

and able to apply these comforts to ourselves. We were provided for

before we were born, there is a stock of prayers laid up in heaven.

Christ, as God, foresaw that the gospel would prevail, notwithstanding

the world's hatred, and that many would yield up themselves to the

obedience of the faith ; therefore to sliow that they have a room in his

heart, they have a name in his testament. As parents provide for

their children's children yet unborn, so doth Christ remember future

believers, as well as those of the present age, and pleadeth their cause

with God, as if they were standing by, and actually hearing his prayers

for them. It was Esau's complaint, ' Hast thou but one blessing, O

my father ? ' when he came too late, and Jacob had already carried

away the blessing. We were not born too late, and out of due time,

to receive the blessing of Christ's prayers. Hath he no regard to us ?

are his thoughts wholly taken up with the believers of the first and

golden age of the church ? Certainly not. ' I pray not for these

only, but for them also which shall bejieve-on me through their word.'

We, tliat now live hundreds of years after they are dead and gone,

have an interest in them. ' Increase and multiply,' was spoken to the

first of the kind of all the beasts ; and to the end of the world all

creatures do produce and bring forth after their kind by virtue of this

blessing. Christ doth not only speak of the first of the kind ; but, that

we miglit be sure to be comprised, he telleth us so in express words.

Certainly much of our comfort would be lost if we were not compre-

hended in Christ's prayers, for his prayers show the extent of his

purchase.

2. The honour that is put upon private believers ; their names are

in Ciirist's testament ; they are bound up in the same bundle of life

with the apostles. Here is a question, whether this passage relateth

to the foregoing requests, or else to these that follow ? What part of

the prayer hath this passage respect to ? Answer — I suppose to the

whole ; it looketh upward and downward. The middle part of the

cha])ter doth chiefly concern the apostles and disciples of that age ;

gome things are proper to them, yet there are many things in common

that concern us and them too. He had lately said, ' I sanctify myself

for their sakes ; ' he would not have that restrained. In the latter

part of the chapter all believers are more especially concerned ; yet

some passages are intermingled that do also concern the apostles : ver.

22, ' The glory which thou hast given me, I have given them ; ' ver.

25, ' They have known that thou hast sent me ; ' ver. 26, ' I have

declared my name to them, and will declare it.' Thus you see we are

partly concerned in all the prayer. It is a great favour that he would

make mention of us to God. As David, when about to die, did not

only pray for Solomon his successor, but for all the people, so doth

Christ not only pray for the college of the apostles, to whom the

government of the church was committed upon his departure, but for

all believers to the end of the world. He prayeth for the apostles, as

intrusted with a great work, and liable to great danger and hatred ; but

yet he doth not neglect the church.

VeR. 20.] SERMONS UPON JOHN XVIL 17

Secondly, Positively ; the persons for whom he prays. They are

described by their faith, and their faith is described by the object of it,

' Tliat believe in me ; ' and by the ground and warrant of it, ' Through

their word.'

And so the points will be two : —

1. That believers, and they only, are interested in Christ's prayers.

2. That, in the sense and reckoning of the gospel, they are believers

that are wrought upon to believe in Christ through the word.

Doct 1. That believers, and they only, are interested in Christ's

prayers.

Though Christ doth enlarge the object of his prayers, yet he still

keepeth within the pale of the elect. He saith, ver. 9, ' I pray not for

the world ; ' and now, irepl tmv TrLaTevcrovrcov, ' for them that shall

believe in me.' He doth not pray for all, whether they believe or no,

but only for those that shall believe. Now this Christ doth, partly

because his prayers and his merit are of equal extent : ' I sanctify my-

self for their sakes ; ' and then, ' I pray not for these only, but for them

that shall believe in me through their word ; ' Eom. viii. 33, 34, ' Who

shall lay anything to the charge of God's elect? It is God that justi-

fietli ; who is he that condemneth ? It is Christ that died, yea rathe)-,

that is risen again, who is even at the right hand of God, who also

maketh intercession for us ; ' 1 John ii. 1, 2, ' If any man sin, we have

an advocate with the Father, Jesus Christ the righteous, and he is the

propitiation for our sins.' His prayers on earth do but explain the

virtue and extent of his sacrifice : he sueth out what he purchased, and

his intercession in heaven is but a representation of his merit ; both

are acts of the same ofKce. Partly because it is not for the honour of

Christ that his prayers should fall to the ground : John xi. 42, ' I know

that thou hearest me always.' Shall the Son of God's love plead in

vain, and urge his merit, and not succeed ? Then farewell the sure-

ness and firmness of our comfort. Now Christ's prayers would fall to

the ground if he should pray for them that shall never believe.

Use 1. It is much for the comfort of them who do already believe.

You may be sure you are one of those for whom Christ prayeth, whether

Jew or Gentile, bond or free. Particulars are under their general.

How do we prove John or Thomas to be children of wrath by nature ?

All were so. So Christ prayeth for all those that shall believe, as much

as if he had brought them forth, and set them before God by head and

poll. And if Christ prayed for thee, why is not thy joy full ? Why

did he speak these things in the world ? It is a copy of his interces-

sion. Ciirist would show, a little before his departure, what he doth

for us in heaven ; he sueth out his purchase, and pleadeth our right in

court. It is a sign we have a room in his heart, because we have a

name in his prayers. And what blessings doth he seek for ? Union

with himself, communion with him, in grace here, in glory hereafter.

It is a comfort against all temptations, doubts, dangers ; you are com-

mended to the Father's care.

Use 2. It is an engagement to others to believe. If he had com-

manded some great thing, ought we not. to h9.y6 done it ? This comfort

cannot be made out to you till you have actual faith ; liowever it is

with you in the purpose of God, yet you cannot apply this comfort till

l^OL. XI. B

18 SERMONS UPON JOHN XVII. [SeR. XXXIV.

you believe. If a man should make his will, wherein rich legacies

should be left to all that can prove a claim, by being thus and thus

qualified, would not every one put in for a share ? Believe, believe ;

this is the condition.

Use 3. It showeth the excellency of faith. Those that have an

interest in Christ's prayers are not described by their love, their obed-

ience, or any other grace (though these are necessary in their place),

but by their faith ; and the godly are elsewhere called ' of the house-

hold of faith.' Wherever our implantation into Christ, or participation

of the privileges of his death, or our spiritual communion in the church

is spoken of, the condition is faith. It is a grace that sendeth us out

of ourselves, to look for all in another. It is the mother of obedience.

As all disobedience is by unbelief, so all obedience is by faith. First

he said,"-' Ye shall not die ; ' and then, ' Ye shall be as gods.' First he

seeketh to weaken their faith in the word ; they could not be proud

and ambitious till they did disbelieve. Therefore, above all things let

us labour after faith. Our hearts are taken up with the world, the

honours and pleasures of it ; these cannot make us happy, but Christian

privileges will ; all which are conveyed to us by faith.

But let us come to the second point.

Doct. 2. That, in the reckoning and sense of the gospel, they are

believers that are wrought upon to believe in Christ through the word.

Here is the object, Christ ; the ground, warrant, and instrumental

cause, and that is the word. The warrant must be distinguished from

the object ; the warrant is the word, and the proper object of faith is

Christ, as considered in his mediatory office. Sometimes the act of

faith is terminated on the person of Christ, and sometimes on the

promise, to show there is no closing with Christ without the promise,

and no closing with the promise without Christ ; as in a contract

there is not only a receiving of the lease or conveyance, but a receiving

of lands by virtue of such a deed and conveyance. So there is a

receiving of the word, and a receiving of Christ through the word ;

the one maketh way for the other, the promise for our affiance in

Christ. Faith that assents to the promise doth also accept of Christ ;

there is an act terminated on his person. Faith is not assensus axiomati,

a naked assent to the propositions of the word, but a consent to take

Christ, that we may rely upon him, and obey him as an all-sufficient

Saviour.

But now let us speak of these distinctly.

First, Of the object, that is, to believe in Christ. There is believing

o/Christ, and believing in Christ. He doth not say, Those that believe

me, but. Those that believe in me through their word. Believing Christ

implieth a credulity and assent to the word ; and believing in Christ,

confidence and reliance. Once more, believing in Christ is a notion

distinct from believing in God: John xiv. 1, 'Ye believe in God,

believe also in me.' Since the incarnation, and since Christ came to

exercise the office of a mediator, there is a distinct faith required in him,

because there are distinct grounds of confidence ; because in him we see

God in our nature, we have a claim by justice as well as mercy, we

have a mediator who partaketh of God's nature and ours, and so is fit

to go between God and us.

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Briefly to open this believing in Christ, it may be opened by the

implicit or explicit acts of it.

1. There is something implicit in this confidence and reliance upon

Christ, and that is a lively sense of our own misery, and the wrath of

God due for sin. All God's acts take date from the nothingness and

necessity of the creature, and from thence also do begin our own

addresses to God. God's acts begin thence, that he may be all in all ;

from the creation tq. the resurrection God keepeth this course, and then

the dispensation ceaseth, for then there is no more want, but fulness.

Creation is out of nothing ; providence interposeth when we are as

good as nothing ; at the resurrection we are nothing but dust ; God

worketh on the few relics of death and time. So in all moral matters,

as well as natural, it is one of his names, ' He comforteth those that are

cast down.' When he came to convert Adam, he first terrified him :

' They heard the voice of God in the garden, and Avere afraid,' Gen. iii.

10. He delivered Israel out of Egypt when their souls were full of

anguish. We are first exercised with the ' ministry of the condemna-

tion,' before ' light and immortality are brought to life in the gospel.'

And still God keeps his old course ; men are first burdened and sensible

of their load before he giveth them ease and refreshment in Christ.

At the first gospel sermon preached after the pouring forth of the

S])irit, Acts ii. 37, \* They were pricked in their hearts.' Christ's com-

mission was to preach the gospel to the poor and broken-hearted and

bruised : Luke iv. 18, ' The Spirit of the Lord is upon me, because

the Lord hath anointed me to preach the gospel to the poor ; he hath

sent me to lieal the broken-hearted, to preach deliverance to the cap-

tives, the recovering of sight to the blind, to set at liberty them that

are bruised.' This is the roadway to Christ. And all our addresses

to God begin too thence. Man is careless : Mat. xxii. 5, dfieXijaavre^,

' They made light of it ; ' and proud : Rom. x. 3, ov^ v7reTdyr]aav,

' They have not submitted themselves to the righteousness of God.'

The Israelites were not weary of Egypt till they were filled with

anguish. Adonijah, when he found himself guilty of death, ' he laid

hold on the horns of the altar.' Tlie prodigal never thought of return-

ing till he began to be in want, and to be soundly pinched. There-

fore, till there be a due sense and conviction of conscience, it is not

faith, but carnal security. In short, we can never be truly desirous

of grace, we cannot prize it, \* we do not run for refuge,' Heb. vi. 18.

We are not earnest for a deliverance till there be some such work.

There are two things keep the conscience quiet without Christ —

peace and self, carnal security and self-sufficiency.

[L] It is hard to wean men from the pleasures of sense, and to make

them serious in the matters of their peace ; before Christ and they be

brought together, they and themselves must be brought together. This

God seeketh to do by outward afflictions, that he may ' take them in

their month,' as the ram was caught in the briars. In afflictions men

bethink themselves : 1 Kings viii. 47, ' If they shall bethink themselves

in the land whither they are carried captives,' &c. It makes them to

return upon themselves, how it is between God and them. If afflic-

tion worketh not, he joineth the word ; it is ' a glass wherein we see

our natural face/ James i. 21. God showeth Ihein what loathsome

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creatures they are, how liable to wrath. Or if not, by the power of his

Spirit upon their consciences ; their reins may chasten them ; they

cannot wake in the night, or be solitary in the day, but their hearts are

upon them ; so great a matter is it to bring men to be serious.

[2.] Self. When the prodigal began to be in want, ' he joined him-

self to a man of that country,' Luke xv. 15. We have slight promises

and resolutions, and all to elude the present conviction ; long it is ere

the proud heart of man is gained to take Christ upon God's terms.

Convinced men are brought in, saying, ' What shall I do ? ' Acts ix.

6. Then let God write down what articles he pleaseth, they are will-

ing to subscribe and yield to any terms ; as softened pewter, let it be

never so bowed and battered, is receptive of any shape and form. This

is the implicit act, or that which is required in believing, that a man

should be a lost undone creature in himself, ready to do what God

will have him.

2. The explicit acts, when a soul thus humbled casts itself upon

Christ for grace, mercy, and salvation. This may be explained with

respect to the two great ordinances, i.e., the word and prayer, which

are, as it were, a spiritual dialogue between God and the soul. In the

word, God speaketh to us ; in prayer, w6 speak to God. God offereth

Christ to us in the word, and we present him to God in prayer. So

that the acts of faith are to accept of Christ as offered, and then to

make use of him in our communion with God ; and by this shall you

know whether you do believe in him.

[1.] Accepting Christ in the word. Faith is expressed by receiving

him : John i. 12, ' To as many as received him, to them gave he power

to become the sons of God, even to them that believe in his name.' Re-

ceiving is a relative word, and presupposeth God's offer. Art thou

willing to take Christ upon these terms ? Yes, saith the soul, with

all my heart ; I accept him as a sanctinei-, as a saviour, and I can

venture all in his hands. Then you answer God's question. How

often doth God lay forth the excellences of Christ, and none regard

him ? But a poor hunger-bitten conscience prizeth him, receiveth him

with all his heart, and entertaineth him in the soul with all respect

and reverence. This is to take Christ, to accept him as Lord and

Saviour upon God's offer. As when Isaac was offered to Rebekah,

' Laban and Bethuel answered, saying, The thing proceedeth from the

Lord ; we cannot speak unto thee good or bad,' Gen xxiv. 50 ; they

consented to take him, because they saw God in it. So they see God

tendering Christ in the word, and they are willing to take him upon

his own conditions.

[2.] By making use of him in prayer. The great use of Christ is

that we may come to God by him : Heb. vii. 25, ' Wherefore he is

able to save unto the uttermost all that come unto God by him.' We

must make our approaches to God for supplies of grace, in the con-

fidence of his merit. It is a great fault in christians that they do so

little think of this act of faith. We are busy about applying Christ

to ourselves. The great use of Christ is in dealing with God : Heb.

X. 19, ' Having therefore boldness, brethren, to enter into the holiest

by the blood of Jesus.' Every prayer that you make with any con-

fidence and liberty of spirit, it cost Christ his heart's blood. He knew

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that guilt is shy of God's presence, as the malefactor trembleth to come

before the judge : Eph. iii. 12, ' In whom we have boldness, and access

■with confidence, through the faith of him.' Surely the apostle speaketh

dejure, not what is de facto. We have low and dark thoughts, as if

we had no such liberty purchased for us ; irapprjaLav e-)(o^ev, we may

be free with God. It is the fruit of Ciu-ist's purchase. Christ's name

.signifieth much in heaven.

Use. Can you thus believe in Christ, take him out of God's hand ?

No ; I cannot apply Christ. I answer — Yet disclaim, when you cannot

apply : Phil. iii. 9, ' And be found in him, not having my own right-

eousness, which is after the law, but that which is through the faith of

Christ, the righteousness which is of God thiough faith.' And apply

yourselves to Christ when you cannot apply Christ to you ; that is, cast

yourselves upon Christ. You have warrant enough from the Avord.

There is an adventure of faith when there is no persuasion of interest :

2 Tim. i. 12, ' I know whom I have believed, and I am persuaded that

lie is able to keep that which I have committed unto him against that

day.' The venture is grounded on God's free offer of him to all sorts.

When we rest on him, because we know he is ours, that is another

thing ; there is trust, that is a fruit of propriety : 1 John v. 13, ' These

things have I written unto you that believe on the name of the Son of

God, that ye may know that ye have eternal life, and that ye may believe

on the name of the Son of God.' But the adventure is grounded on the

offer, as a child holds fast his father in the dark ; mariners cast anchor at

midnighf. And ripen faith more ; all faith draweth to particular applica-

tion. The lowest degree is a desire to lay hold on Christ as our Saviour ;

this is the tendency and aim of the least faith, though we do not leap

into full assurance at first ; as a man that climbeth up to the top of the

tree, first he catcheth hold of the lowest boughs, and so by little and

little he windeth himself into the tree till he cometh to the top.

Secondly, The next thing is the warrant or instrument, ' Through

their word.' It is not meant only of those that heard the apostles in

person. By 'their word' is meant the scripture, which was not only

])reached by them at first, but written by them ; as Paul saith, Kom.

ii. 16, 'In the day when God shall judge the secrets of men by Jesus

Christ, according to my gospel;^ that is, which I have published and

delivered to the church in writing : John xv. IG, ' Ye have not chosen

me, but I have chosen you, and ordained you that you should go and

bring forth fruit, and that your fruit should remain.' By their ' fruit '

is meant the public treasure of the churcli, the scrij)tures, and that

remaineth in all ages until Christ come ; as the Jews were children of

the prophets, that never heard them, Acts iii. 2.5. So were we con-

verted by their word.

Now I shall handle the necessity, use, and power of the word to

work faith.

1. The necessity of the word preached ; it is the ordinary means.

It is a nice dispute whether God can work without it. God can

enlighten the world without the sun. It is clear ordinarily he doth not

work without the word ; we are bound, though the Spirit is free : ' How

shall they believe on him of • whom they have not heard ? ahd how

shall they hear without a preacher ? ' Horn. x. 14. It is the means to

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convey faith into the hearts of the elect ; it is as necessary to faith, as

faith to prayer, and prayer to salvation. It is a means under a promise.

You see how necessary it is ; they that voluntarily neglect the means,

put a scorn upon Grod^s institution. Men will say, I can read at home.

Are you wiser than he ? Men think that, of all other things, preach-

ing might best be spared ; and of all offices, hearing is least necessary.

The ear received the first temptation ; sin and misery broke in that

way ; so doth life and peace. The happiness of heaven is expressed by

seeing, the happiness in the church by hearing. This is our great

employment, to wait upon the word preached ; next to Christ's word,

it is a great benefit to have the word written ; next to the word written,

the word preached. Christ sent ' first apostles, then pastors and

teachers.' God could have converted Paul without Ananias, taught

the eunuch without Philip, instructed Cornelius without Peter. Do

not hearken to those that cry up an inward teaching, to exclude the out-

ward teaching ; as if the external word were but an empty sound and

noise, as the Libertines in Calvin's time. Faith, confirmed by reading,

is usually begotten by hearing.

2. The use of the word : it is our warrant. What have we to show

for our great hopes by Christ but the word? It is our excitement, a

means and instrument to show us God's heart and our own, our natural

face, and the worth of Christ, the key which God useth and openeth

our hearts by. Ministers are Christ's spokesmen ; if we will not open

the ear, why should God open the heart ?

3. The power of the word is exceeding great. It is ' the power of

God to salvation.' The first gospel sermon that ever was preached,

after the pouring forth of the Spirit, had great success : Acts ii. 41,

\* The same day there were added to the church about three thousand

souls.\* It was a mighty thing that an angel should slay 185,000 in

one night in Sennacherib's host ; but it is easier to kill so many than to

convert one soul. One angel, by his mere natural strength, could kill

so many armed men ; but all the angels in heaven, if they should join

all their forces together, could not convert one soul. There were single

miracles of curing one blind or one lame ; ay ! but the apostle's word

could work three thousand miracles : 1 Cor. iii. 5, ' Who is Paul, and

who is Apollos, but ministers by whom ye believed, even as the Lord

gave to every man?'

Why doth God use the word ? I answer — Because it pleased him :

1 Cor. i. 21, ' It pleased God, by the foolishness of preaching, to save

them that believe.'

[1.] It is most suitable to man's nature. Man is made of body and

soul, and God will deal with him both ways, by internal grace and

external exhortations. Man is a reasonable creature ; his will is not

brutish ; God will not ofier violence to the principles of human nature.

Man is not only weak, but wicked ; there is hatred as well as impo-

tency. God will overcome both together, by sweet counsels, mixed

with a mighty force ; he useth such a remedy as our disease requireth ;

the gospel is not only called ' the power of God,' but ' the wisdom of

God,' 1 Cor. i. 24. There are excellent arguments which the heart of

man could not have found out.

[2.] It is agreeable to his own counsels to try the reprobate by an

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outward rule and offer, wherein they have as much favour as the elect ;

they shall one day know ' that a prophet hath been among them,' and

so be \* left without excuse,' Eom. i. 20. The rain falleth on rocks as

well as fields ; the sun shineth to blind men as well as those that can see.

[3.] It commendeth his grace to the elect. Their faith must be

ascribed to grace. When others have the same means, the same voice

and exhortations, it is the peculiar grace of God that they come to

imderstand and believe. Whence is it that the difference ariseth ?

that whereas wicked men are by the word restrained and made civil

(there being a use of wicked men in the world, as of a hedge of thorns

about a garden), they are by the same word converted and brought

home to God ? It is from the grace of God.

Use. Examination. Is our faith thus wrought ? Every one should

look how he cometh by his faith, by what means. True faith is be-

gotten and grounded upon the word ; it is the ordinary means to

work faith. The word will be continued, and a ministry to preach

it, as long as there are any to be converted. The gospel alone re-

vealeth that which may satisfy our necessities ; it giveth a bottom for

faith and particular application, as being the declaration of God's will.

It is the only means sanctified by Christ for that end : John xvii. 17,

' Sanctify them through thy truth, thy word is truth ; ' James i. 18.

' Of his own will begat he us, through the word of truth.' The con-

dition of those is woful that want the gospel, or put it from them :

Acts xiii. 46, ' Seeing ye put it from you, and judge yourselves

unworthy of everlasting life, lo, we turn to the Gentiles.' If faith be

of the right make, the word will show thee once thou hadst none, and

that thou wert not able of thyself to believe. Beseech the Lord to work

it in thee.

SEKMON XXXV.

That they all may he one ; as thou, Father, art in me, and I in Thee,

that they also may he one in us: thai the world may believe that

thou hast sent me. — John XVII. 21.

We have seen for whom Christ prayeth. Now let us see what he

prayeth for ; their comfortable estate in the world, and the happiness

of their everlasting estate in heaven. With respect to their estate in

the world, Christ mentioneth no other blessing but the mystical

union, which is amplified throughout, ver. 21-23. Here he beginneth,

' That they may be all one ; as thou, Father, art in me, and I in thee.'

He had before prayed for the apostles, ' That they may be one, as we

are one,' ver. 11 ; and now, ' Let them all be one.' The welfare of the

church is concerned, not only in the unity of the apostles, but of pri-

vate believers ; you had need be one as well as your pastors. Many

times divisions arise from the people, and those tliat have least know-

lege are most carried aside with blind zeal and principles of separa-

tion ; therefore Christ prayeth for private believers, ' That they may

be all one,' &c.

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In which words there is —

1. The blessing prayed for, ' That they may be all one.'

2. The manner of this unity, illustrated by the original pattern and

exemplar of it, ' As thou, Father, art in me, and I in thee ; ' the

ineffable unity of the persons in the divine essence.

3. The ground of this unity, the mystical union with Christ, and

by Christ with God, ' That they may be one with us.'

4. The end and event of this union, ' That the world may believe

that thou hast sent me.'

First, From the blessing prayed for, I observe, that the great

blessing Christ asketh for his church is the mystical union of believers

in the same body ; ' Let them be one,' one in us, and ' as thou in me,

and I in thee.' All these expressions show that the mystical union is

here intended. ' Let them be one,' ev, that is, ev ao)fia, as it is else-

where explained, that they may grow together in one body, whereof I

am the head, or one temple. It is sometimes set out by ' one mystical

body,' sometimes by 'one spiritual temple.' One body : Col. ii. 19,

\* And not holding the head, from which all the body by joints and

bands, having nourishment ministered, and knit together, increaseth

with the increase of God ; ' Rom. xii. 5, ' We, being many, are one

body in Christ, and every one members one of another ; ' Eph. i. 22,

23, ' And gave him to be the head over all things to the church,

which is his body.' And one temple : Eph. ii. 20-22, ' And are built

upon the foundation of the apostles and prophets, Jesus Christ himself

being the chief corner-stone ; in whom all the building fitly framed

together groweth unto an holy temple in the Lord : in whom you also

are builded together for an habitation of God through the Spirit.'

' One, as thou in me, and I in thee.' Christ doth not say that they

maybe one in another ;^ that e/ATrept^^copT/o-t? doth not agree to them ;

but in the mystery of the Trinity it denotes the union between the

divine persons. ' One in us,' that is, by the communication and in-

habitation of that Spirit which proceedeth from us. Our union is from

God, in God, and to God ; from the Spirit, with God, through Christ.

Let me now inquire — (L) What it is ? (2.) Why it is so valued

by Christ ?

First, What it is ? There is a union with Christ the head, and

between the members one with another. I shall speak of both,

though but little of the latter, because I handled it ver. 11.

1. There is a union with Christ the head. That ye may conceive

of it, take these propositions.

[1.] The whole Trinity is concerned in this union. By the com-

munion of the Spirit we are mystically united to Christ, and by Christ

to God. The Father is, as it were," the root, Christ the trunk, the

Spirit the sap, we the branches, and our works the fruits, John xv.

This is the great mystery delivered in the scriptures. Christ doth

not only ' dwell in us by faith,' Eph. iii. 17, but ' God dwelleth in us,

and we in God,' 1 John iv. 16, and 'the Spirit dwelleth in us;'

Rom. viii. 11. We are consecrated temples, wherein the whole

Trinity take up their residence. We are children of God, members

of Christ, pupils to the Holy Ghost ; God's family, Christ's body, and

\* Qu. 'in one another ? ' — Ed.

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the Spirit's charge. We are united to the Fatlier as the fountain of

grace and mercy, to the Son as the pipe and conveyance, and the

Spirit accomplisheth and effecteth all. The Father sendeth the Son

to merit this grace, and the Son sendeth the Spirit to accomplish it;

therefore we are said ' by one Spirit to be baptized into the same body.'

[2.] Though all the persons be concerned in it, yet the honour is

chiefly devolved upon Christ the second person. Christ, as God-

man, is head of the church upon a double ground — because of his

two natures, and the union of these in the same person. It was need-

ful that our head should be man, of the same nature with ourselves :

Heb. ii. 11, 'He that sanctifieth, and they that are sanctified, are of

one ; ' the same stock. It were monstrous to have a head and members

of a different nature ; as in Nebuchadnezzar's image, the substance of

the head and body differed ; the head was of fine gold, the arms of

silver, the belly and thighs of brass, the legs of iron, part of the feet of

clay ; here was a monstrous body indeed, made up of so many metals

differing in nature and kind. But Christ took our nature that he might

be a suitable head, and so have a right to redeem us, and be in a

capacity to give himself for the body, and sympathise with us. All

these are fruits of the Son's being of the same nature. And again,

God he needed to be, to pour out the Spirit, and to have grace suffi-

cient for all his members. Mere man was not enough to be head of

the church, for the head must be more excellent than the body ; it is

above the body, the seat of the senses, it guideth the whole body, it is

the shop of the thoughts and musings. And so Christ the head must

have a pre-eminence ; in him \* the fulness of the Godhead dwelt

bodily, that we might be complete in him,' Col. ii. 8, 9 ; and ' it

pleased the Father that in him should all fulness dwell,' Col. i. 19.

The grace of God is most eminent in him, as life is most eminent in

the head. Now there must be a union of these two natures in the

same person. If Christ had not been God and man in the same

person, God and we had never been united and brought together ; he

is ' Emmanuel, God with us,' Mat. i. 23. God is in Christ, and the

believer is in Christ ; we have a share in his person, and so hath God ;

he descendeth and cometh down to us in the person of. the mediator ;

and by the man Christ Jesus we ascend and climb up to God. And

so you see the reason why the honour of head of the church is de-

volved upon Christ.

[3.] Whole Christ is united to a whole believer. Whole Christ is

united to us, God-man, and wliole man is united to Christ, body and

soul. Whole Christ is united to us ; the Godhead is the fountain,

and the human nature is the pipe and conveyance. Grace cometh

from him as God, and tlirough him as man : John vi. 56, 57, ' He

that eateth my flesh and drinketh my blood dwelleth in me, and I in

him. As the living Father hath sent me, and I live by the Father,

so he that eateth me, even he shall live by me.' God is a sealed

fountain, his humanity is the pipe, so that his flesh is the food of the

soul. Christ came from heaven on purpose, and sanctified oin\* flesh,

that there might be one in our nature to do us good, that righteous-

ness and life might pass from him, as sin and death from Adam ; but

our faith first pitcheth upon the manhood of Christ, as they went into

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the holy place by the veil. And then a whole christian is united to

Christ, body and soul. The soul is united unto him, because it re-

ceiveth influences of grace, and the body also is taken in ; therefore the

apostle disputeth against fornication, because the body is a member of

Christ : 1 Cor. vi. 15, ' Shall I then take the members of Christ, and

make them the members of an harlot ? God forbid ! ' It is a kind

of dismembering and plucking a limb froni Christ ; you defile Christ's

body, the disgrace redounds to him. And hereupon elsewhere doth

the apostle prove the resurrection by virtue of our union with Christ :

Eom. viii. 10, 11, ' If Christ be in you, the body is dead because of

sin ; but the spirit is life because of righteousness. But if the Spirit

of him that raised up Jesus from the dead dwell in you, he that

raised up Christ from the dead shall also quicken your mortal bodies

by his Spirit, that dwelleth in you.' You may die, but you shall not

be brought to nought, because the body hath a principle of life in it ;

it is a part of Christ, and he will lose nothing : John vi. 39, ' And

this is the Father's will, which sent me, that of all which he hath

given me, I should lose nothing, but should raise it up again at the

last day.' As plants live in the root, though the leaves fade, and in

winter they appear not, so doth the body live in Christ. So that it

is a ground of hope, and a motive to strictness, that you may not

wrong a member of Christ, nor seek to pluck a joint from his body.

[4.] The manner of this union. It is secret and mysterious : /xe7<z

fjbva-Trjptov, Eph. V. 22, ' This is a great mystery ;' not only a mystery,

but a great mystery ; ' but I speak concerning Christ and the church.'

It is a part of our portion in heaven to understand it : John xiv. 20,

'At that day ye shall know that I am in my Father, and you in me,

and I in you.' When we are more like God, we shall know what it is

to be united to God through Christ. Here believers feel it rather

than understand it, and it is our duty rather to get an interest in it

than subtly to dispute about it.

[5.] Though it be secret and mystical, yet it is real ; because a

thing is spiritual, it doth not cease to be real. These are not words,

or poor empty notions only, that we are united to Christ ; but they

imply a real truth. Why should the Holy Ghost use so many terms ;

of being planted into Christ ? Kom. vi. 5, ' For if we have been

planted together in the likeness of his death, we shall be also in the

likeness of his resurrection ; ' of being joined to Christ ? 1 Cor. vi.

17, ' He that is joined to the Lord is one Spirit ; ' of being made

partakers of Christ ? Heb. iii. 14, 'JFor we are made partakers of

Christ, if we hold the beginning of our confidence steadfast to the end.'

Do these terms only imply a relation between us and Christ? No;

then the emphasis of the words is lost. What great mystery in all

this ? Why is this mystery so often spoken of ? Christ is not only

ours, but ' he is in us, and we in him.' God is ours, and we dwell in

God : 1 John iv. 13, ' Hereby know we that we dwell in him, and he

in us, because he hath given us of his Spirit ; ■" and ver. 15, ' Whoso-

ever shall confess that Jesus is the Son of God, God dwelleth in him,

and he in God.' It is represented by similitudes, that imply a real

union as well as a relative, by head and members, root and branches,

as well as by marriage, where man and wife are made one flesh. It is

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compared here with the mystery of the Trinity, and the unity of the

divine persons, though not aKpi^w^. It is not a notion of scripture,

but a thing wrought by the Spirit : 1 Cor. ii. 13, ' Which things also

we speak,' &c. It worketh a presence, and conveyeth real influences.

[6.] It may be explained as far as our present light will bear, by

analogy to the union between head and members. The head is united

to the body primarily, and first of all by the soul. Head and members

make out one body, because they are animated by the same soul, and

by that means doth the head communicate life and motion to the

body. Besides this there is a secondary union, by the bones, muscles,

nerves, veins, and other ligaments of the body, and upon all these by

the skin, all which do constitute and make up this natural union.

Just so in this spiritual and mystical union there is a primary band

and tie, and that is the Spirit of Christ : 1 Cor. vi, 17, ' He that is

joined to the Lord is one spirit ; ' that is, is acted by the same Spirit

by which Christ is acted, and liveth the same life of grace that Christ

liveth, as if there were but one soul between them botii. The fulness

remaineth in Christ, but we have our share ; and ' he that hath not

the Spirit of Christ is none of his.' But over and above there is a

secondary bond and tie, that knitteth us and Christ together, which

answereth to the joints and arteries, by which the parts of the body are

united to one another, and that is faith, and love, and fear, and other

graces of the Spirit, by which the presence is kept in the soul. Thus

I have a little opened this mystery to you.

2. There is a union of the members one with another. A little of that.

[1.] The same Spirit that uniteth the members to the head uniteth

the members one to another. Therefore the apostle, as an argument

of union, urgeth the communion of the same Spirit : Phil. ii. 1,2,' If

any fellowship of the Spirit, fulfil ye my joy, that ye be like-minded,

having the same love, being of one accord, of one mind.' As Christ is

the head of the church, so the Holy Ghost is the soul of the church, by

which all the members are acted. As in the primitive times : Acts iv,

32, ' The multitude of them that believed were of one heart and of one

soul.' And this is that that Christ prayeth for here, that they may all

be one, in the communion of the same Spirit, that they may be of the

same religion, and have the same aim, and the same affection to good

things.

[2.] From the communion of the Spirit, there is a secondary union

by love, and seeking one another's good, as if they were but one man ;

wherever dispersed throughout the world, and whatever distinctions of

nations and interests there are, they may love and desire the good of

one another, and rejoice in the welfare, and grieve for the evil of one

another : Ezek. i. 24, ' When the beasts went, the wheels went, and

when the beasts were lifted up from the earth, the wheels were lifted

up over against them ; ' and the reason is given, ' for the spirit of the

living creature was in the wheels.' The same spirit is in one chri.stian

that is in another, and so they wish well to one another, even to those

whom they never saw in the flesh: Col. ii. 1, ' For I would that ye

knew how great conflict I have for you, and for them at Laodicea, and

for as many as have not seen my face in the flesh.' What wrestlings

had he with God, and fightings for their sakes, even for them that

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had not seen his face in the flesh ! So careful are the members one of

another,

[3.] This love is manifested by real effects. Look, as by virtue of

union with Christ there are real influences of grace that pass out to us,

it is not idle and fruitless, so by virtue of this union that is between

the members there is a real communication of gifts and graces, and

the good things of this life one to another. If the parts of the body

keep what they have to themselves, and do not disperse it for the use

of the body, it breedeth disease, as the liver the blood, the stomach the

meat ; the liver imparts blood to the veins, and the stomach sends the

food abroad into its proper vessels and channels ; so God's children

impart their spiritual or temporal gifts as the body needeth. When a

famine was but prophesied, the disciples tliought of sending relief

according to their ability to the brethren of Judea, Acts xi. 29. It is

never right but when there is this forwardness to distribute and com-

municate according to the necessities of the body.

Secondly, Why Christ valueth it so much as to make it his only

request for believers in the present state ? I answer — We can never

be happy till we have a share in this union.

1. Because God hath instituted the mystical union to be a means to

convey all grace to us, grace to us here, and glory hereafter ; we receive

all from God in it, and by it. Christ without us doth not save us,

but Christ in us. Clirist without us is a perfect Saviour, but not to

you ; the appropriation is by union. Generally we think we shall be

saved by a Christ without us. He came down from heaven, took our

nature, died for sinners, ascended up into heaven again, there he maketh

intercession ; all this is without us. Do not say there is a Saviour in

heaven ; is there one in thy heart ? Col. i. 27, ' Christ in you the

hope of glory.' He doth not say, Christ in heaven the hope of glory,

though that is a fountain of comfort, but Christ in you : 1 Cor, i. 30,

' Of him are ye in Christ Jesus, who of God is made unto us wisdom,

and righteousness, and sanctification, and redemption.' Whatsoever is

imputed or imparted, light, life, grace, glory, it is still in him. Still

look to Christ within you. It were a merry world to carnal men to

be saved by a Christ without them, Christ without establisheth the

merit, but Christ within maketh application : 2 Cor, xiii, 5, ' Know

ye not your own selves, how that Christ is in you, except ye be repro-

bates ? ' Unless first or last he be in you, though disallowed for the

present, he will be of no advantage to you. You have nothing to show

till you feel Christ within you. All the acts of his mediation must be

acted over again in the heart. His birth ; he must be born and formed

in us : Gal. iv. 19, ' My little children, of whom I travail in birth

again, until Christ be formed in you.' His death : Eom. vi. 4, ' There-

fore we are buried with him by baptism into death.' His resurrec-

tion : Col, iii. 1, 'If ye then be risen with Christ, seek those things

that are above.' His ascension : Eph, ii. 6, ' And hath raised us up

together, and made us sit together in heavenly places in Christ Jesus.'

His intercession : Kom. viii, 26, ' Likewise the Spirit also helpeth our

infirmities ; for we know not what we should pray for as we ought,

but the Spirit itself maketh intercession for us with groanings which

cannot be uttered,' The acts without us do us no good unless we have

the copy of them in our own hearts.

VeR. 21. J SERMONS UPON JOHN XVII. 29

2. It is the ground of that exchange that is between Christ and us ;

we communicate to him our nature, our sins, and troubles, and Christ

communicateth to us his nature and merits and privileges. What hath

Christ from thee ? Thy nature, thy sins, thy punishments, thy wrath,

thy curse, thy shame ; and thou hast his titles, his nature, his spirit,

his privileges. All this interchange between us and Christ is by virtue

of union. All interests lie in common between Christ and the church ;

he taketh our nature, and is made flesh, and we are made ' partakers

of the divine nature,' 2 Peter i. 4. He is made the Son of man, we

the sons of God ; he had a mother on earth, we a Father in heaven ;

lie is made sin, we righteousness : 2 Cor. v. 21, ' Who hath made him

to be sin for us, that we might be made the righteousness of God in

him.' He was made a curse that we might have the blessing of

Abraham : Gal. iii. 13, 14, ' Christ hath redeemed us from the curse

of the law, being made a curse for us ; for it is written, Cursed is

every one that hangeth on a tree ; that the blessing of Abraham might

come on the Gentiles through Jesus Christ.' Thus he imparteth his

privileges to us, and assumeth our miseries to himself. He hath a

share in all our sorrows, and we have a share in his triumphs ; he is

afflicted in our afflictions, as we ascend in his ascension : Eph. ii. 6,

' He hath raised us up together, and made us sit together in heavenly

places in Christ Jesus.' We live by his life : Gal. ii. 20, ' I live, yet

not I, but Christ liveth in me,' &c. And we are glorified by his glory.

He sufiereth with us in heaven, and we reign with him on earth ; he

sufFereth with us, non per passionem, sed compassioncm, not that

glorified Christ feeleth any grief in heaven, but his bowels yearn to an

afflicted member, as if he himself were in our stead ; and we are set

down with him in heavenly places, because our head is there, and liatli

seized upon heaven in our right. It is a notable expression : Col. i.

24, ' Who now rejoice in my sufferings for you, and fill up, varepyjfxa

ffki^y^eoiv XpL(TTov, that which is behind of the sufi'erings of Christ in my

flesh for his body's sake, which is the church.' Christ and the church

are considered as one person, whose afflictions are determined by pro-

vidence ; thus much the head must suffer, thus much the members.

Christ suffered his share, and we ours in our turn. In short, Christ

sufFereth no more in the body that he carried to heaven, but in his body

that he left upon earth. Every blow that lighteth on a member,

lighteth on his heart : Acts ix. G, ' Saul, Saul, why persecutest thou

me ? ' Christ was in heaven at that time ; how could he say, ' Why

persecutest thou me ? ' Did he climb up into heaven, and war upon

Christ in the midst of his glory ? No ; Saul persecuted the christians,

and them Christ calleth me, his mystical body. As in a throng, if some-

body treadeth upon your foot, the tongue crieth out. You have hurt

me ; the tongue is in safety, but it is in the same body with the foot,

and so their good and bad are common ; for though Christ's person be

above abuse, he still suffereth in his members; and he that persecuteth

the church persecuteth Jesus Christ.

3. If once interested in the mystical union, then they are safe, pre-

served in Jesus Christ: Jude 1, 'Sanctified by God the Father, and

preserved in Jesus Christ ;' ver. 24, ' Now unto him that is able to keep

you from falling,' &c. The union is indissoluble ; that is a cabinet.

30 SERMONS UPON JOHN XVII. [SeR. XXXV.

where God's jewels are kept safe. If a member could be lost, Christ's

body could be maimed ; as the union between the two natures could

not be dissolved ; it was the body of Clirist in the grave ; there was a

separation between his human body and human soul, yet both still

remained united to the divine nature ; so this union cannot be dissolved.

You may as well sever the leaven and the dough, when they are

kneaded together, as separate Christ and the church when once united.

Impossihile est massam a pasta separare. Christ will not suffer his

body to be mangled ; the cutting off of a joint goeth to the quick.

Use 1. To press us to look after an interest in this great privilege.

It is the main work of your lives. To move you, consider the honour and

the happiness of them, that they are thus one with God through Christ.

1. The honour. What am I, to be son-in-law to the king? What

are you, to be members of Christ? Christ counteth himself to be

incomplete and maimed without us : Eph. i. 23, ' The church is his

body, the fulness of him that filleth all in all.' How are we TrXrjpa/jia

avTov, ' the fulness of him ' ? It relateth not to his personal perfec-

tion. Take Christ absolutely as God, and he is a person most perfect

and glorious. Before the assumption of the human natui-e, before any

creature in the world was made, there was enough in Christ to satisfy

his Father's heart. Nay, take him relatively as mediator, what doth

Christ want? Doth the body give aught of perfection to the head?

No ; ' The fulness of the godhead dwells in him bodily,' and ' he filleth

all things.' But taken in his mystical person, Christ mystical, as head

and members are called Christ : 1 Cor. xii, 12, ' As the body is one,

and hath many members, and all the members of that one body, being

many, are one body ; so also is Christ.' So he is not perfect without

his body, as a head without members is not perfect. Now, what an

honour is this, that he accoonteth himself imperfect without us ! And

till all his members be gathered in, Ave are not grown up to the state

wherein Christ is full : Eph. iv. 13, ' Till we all come to the unity of

the faith, and of the knowledge of the Son of God, unto a perfect man,

unto the measure of the stature of the fulness of Christ.' Christ's

mystical body hath not its complete stature till all the saints be gathered.

This honour is not put upon the angels ; they are servants, but not

members. He did not take their seed to be a head to them, nor die

for them, nor took them for his members, as he doth us : Pro v. viii. 31,

' Rejoicing in the habitable parts of the earth, and my delights were

with the sons of men.' He left the company of angels to dwell with

us ; his heart was set upon our good, that, next to the title of Son of

God, he valueth this of being head of the church. He purchased it

with his blood. He loveth his mystical body above his natural, for he

gave his natural body to redeem the church, which is his mystical

body ; as husbands love their wives as their own body. christians !

is not this a mighty privilege ? We are not only his, but him, and

Christ knoweLh us and loveth us as parts of his own body, and will

glorify us not only as his clients and servants, but members ; all the

injuries and wrongs done to the church, Christ taketh it as done to

himself. Wicked men they are his footstool ; Christ is over them,

but not as a mystical head. As the head of a king is lifted up above

all his subjects, and governeth them, and weareth the garland of honour,

VeR. 21.] SERMONS UPON JOHN XVII. 31

but in a peculiar manner it governeth and guidetli his own natural

body; so Christ is 'head over all things to the church.' Eph. i. 22.

Certainly this is a great honour put upon poor worms. What are the

fruits of it ? We are interested in all Christ's communicable privileges ;

we need not stretch it too far, it is ample enough of itself. Some

things are incommunicably proper to Christ, neither given to man nor

angel ; as the name above all names, to be adored, to be set at the

right hand of God, to be head of the church, the Lord our righteous-

ness. But other things are communicated to us, first to Christ, and

then to us. Christ is one with the Father, and a poor christian, though

never so mean, is one with Christ. Christ is called ' God's fellow,'

Zech. xiii. 7, and every saint is Christ's fellow : Ps. xlv. 7, ' Thou hast

anointed him with the oil of gladness above his fellows.' The Father

loveth him because he is the express image of his person, and delights

in the saints because they are the image of Christ. God is his God

and our God, his Father and our Father ; where Christ is, they are,

because they are a part of his body. Alas ! we should count it

blasphemy to speak so, if the word did not speak it before us.

2. The happiness : ' In him the fulness of the Godhead dwelleth

bodily.' There is a sufficiency in Christ for all his members. We

have all things in him, which is as good as if we had it in our hands,

and better ; for he is a better steward and keeper of the treasures of

wisdom, grace, and comfort, than we are. If he hath it, it is for our

use ; for Christ is full as an officer to impart life, sense, and motion to

all the body. It is the office of the liver to impart the blood to the

veins ; it were monstrous and unnatural to keep it. As a treasurer, it

is his office to pay money out upon all just demands : Ps. xvi. 2, 3,

' My goodness extendeth not to thee ; but to the saints that are in the

earth, and to the excellent, in whom is all my delight.' Thou shalt

not be forgotten, for the care of Christ extendeth to every member.

To neglect a member is to neglect ourselves. If a man could forget a

child, yet certainly he could not forget his members. This is your re-

lation to Christ ; if he hath bid the ' members to take care one of

another,' 1 Cor. xii. 25, what will the head do ? These grounds of

comfort and faith you have.

Use 2. How shall we know that we have a share in this mystical

union? I answer — By the Spirit of Christ: 1 John iv. 13, 'Hereby

know we that we dwell in him, and he in us, because he hath given us

of his Spirit.' There is a communication of the Sjjirit ; so Kom. viii.

9, 'Now if any man have not the Spirit of Christ, he is none of his ;'

his creature, but not his member ; a limb of Satan, not a member of

Christ. Christ's Spirit is poured on all his brethren ; it is shared

among them, it is given to every member as soon as they are added to

Christ's body.

Now, how shall we know whether we have the Spirit of Christ ?

Ans. By life and conformity.

1. Life and stirring. A man may know whether the Spirit of

Christ be dwelling in him, as a woman knoweth whether the child in

the womb be quickened, yea or no, she knoweth it by the stirring ; so

you may know wliether the Spirit of Christ be in you by its working.

Tliey aie no members of Christ that are not quickened by the life of

32 SERMONS UPON JOHN XVII. [SeR. XXXVI.

grace ; there is no withered member in his body. If a member of a

lingering i body be dead and numb, we rub it and chafe it to bring heat

and spirits into it again : so do you feel any grace, any spiritual love ?

Gal. ii. 20, ' I live, yet not I, but Christ liveth in me ; and the life

which I now live in the flesh, I live by the faith of the Son of God,

who loved me and gave himself for me.' As we know there is life by

the beating of the pulses, so there is spiritual life when there is a

striving against corruption, complaining of it, sighing, groaning under

it, seconded with a constant endeavour to grow better. These sighs

and groans are in the greatest desertion.

2. Conformity. Where the Spirit of Christ is it fashioneth us into

the likeness of Christ: 2 Cor. iii. 18, ' We all beholding as in a glass

the glory of the Lord, are changed into the same image from glory to

glory, even as by the Spirit of the Lord,' It maketh us to represent

Christ, to be such as he was in the world, meek, holy, humble, useful,

as if Christ were come again to converse with men. If you are acted

with an unclean, proud, carnal, wrathful spirit, who is it that dwelleth

in. you ? whose image do you bear? There is a changing, transform-

ing power that ariseth from this union, that we delight to do the will

of our Father, wherein the conformity lieth chiefly. We shall be

humble, meek, gentle: Mat. xi. 29, 'Learn of me, for I am meek and

lowly of heart;' thinking humbly of ourselves, not aspiring after

greatness. This spirit is a spirit of obedience, enabling us to look to

our Father's glory and commandment in all things. We shall have

compassionate melting hearts to the miseries of others, as he had

bowels yearning to see sheep without a shepherd.

SERMON XXXVI.

That they all may he one ; as thou, Father, art in me, and I in thee,

that they also may be one in us : that the world may believe that

thou hast sent me. — John XVII. 21.

Secondly, I am now to handle the second branch, the pattern of this

unity, ' As thou, Father, art in me, and I in thee.' It is elsewhere

compared three times in this chapter: ver. 11, tva waiv ev, Kadm

TjfjLei-i, 'that they may be one, as we are;' ver. 22, /ca^cb? '^/xeU ev

ia-fjbev, ' that they may be one as we are one ; ' and here, Ka&w<i av

irdrep iv e/xol, Kayco ev aol, ' as thou. Father, art in me, and I in thee.'

They are not only one, but in one another. It is that which divines

call irepL-xoiprjo-i'i, the intimate inhabitation or indwelling of the per-

sons in one another, without any confusion of the several subsistences.

Such is the unity of the divine essence, that the Father dwelleth in

the Son, the Son subsisteth in the Father, and the Holy Spirit in both,

without any confusion of the personalities. Now this is propounded

as the pattern and original exemplar of the mystical union. The

Arians conclude, out of this place, that there is not a unity of essence

among the divine persons, but only a unity of love and concord, such

1 Qti. 'living'?— Ed.

VeR. 21.] SERMONS UPON JOHN XVII, 33

as is between us and Christ, and among believers one with another ;

ofjbOLovaLa, not ofjuoovcrta. As doth not imply an exact equality, but

only a similitude or answerable likeness. In the mystical union there

is a kind of shadow and adumbration of that unity which is between

the persons of the Godhead. So when man is said to be made after

the similitude and likeness of God, it doth not imply a universal and

exact equality, but only some conformity and similitude of men to

God. So, ' Be ye holy, as I am holy ; ' ' Be ye perfect, as your

heavenly Father is perfect.' It is good to note that in the letter of

the text Christ separateth his own unity with the Father from that of

the creatures. He doth not say, ' Let us be all one ; ' but, ' Let them

be all one.' Again, he doth not say, ' As thou art in us, and we in

thee ; ' but, ' As thou, Father, art in me, and I in thee.' Hic suam

poteniiam, et Patris a nobis secerneixt. Again, in the next clause, he

doth not say, ' One with us,' but ' in us.' There is no common union

wherein he and we agree. The note is —

Doct. That/the mystical union carrieth some resemblance with the

union that is between the Father and the Son.

Here I shall show — (1.) The unity between God and Christ; (2.)

Wherein the resemblance standeth.

First, The unity between God and Christ. There is a twofold

union between God and Christ. God is in him, and one with him, as

the second person of the Trinity, and one in him as mediator.

1. As he is the second person of the Trinity, there is a unity of

essence, intimated by this Trepi-xo^prjaa, or mutual inhabitation. Christ

is not the Father, but in the Father ; to confound the persons is Sabel-

lianism ; to divide the natures is Arianism. He doth not only say,

' The Father is in him,' but, ' He is in the Father,' to note a consubstan-

tial unity, that they both communicate in the same essence. At once

he showeth the distinction that is between the Father and the Son,

and the unity of essence that is between them. And as they are one

in essence, so one in power : John x. 28-30, ' I give unto them eternal

life, and they shall never perish, neither shall any man pluck them

out of my hand. My Father which gave them me is greater than all,

and no man is able to pluck them out of my Father's hand. I and

my Father are one.' They work by the same power. They are one

in will and operation, their actions are undivided ; what the Father

doeth, the Son doeth, though by an operation proper to each person :

John V. 19, \* What things soever the Father doeth, these also doeth the

Son likewise.' They are one in love ; the Son lay in the bosom of the

Father : John i. 18, \* No man hath seen God at any time ; the only-

begotten Son, which is in the bosom of the Father, he hath declared

him.' It is a phrase that expresscth intimacy. There is a mutual

complacency and delight in one another. They are equal in dignity

and power, and must not be severed in worship : John v. 23, ' That

all men should honour the Son as they honour the Father : he that

lionoureth not the Son, honoureth not the Father which hath sent

hira.' Thus God and Christ are one, as Christ is the second person.

This is the great mystery, three and one, and one and three. Men

and angels were made for this spectacle ; we cannot comprehend it, and

therefore must admire it. luminosissimce ienehrce I Light, dark-

voL. xr. c

34 SERMONS UPON JOHN xvii. [Ser. XXXVL

ness ! God dwelleth in both ; in light, to show the excellency of his

nature ; and in darkness, to show the weakness of our apprehension.

The Son is begotten by the Father, yet is in the Father, and the

Father in him ; the Spirit proceedeth from them both, and yet is in

both ; all in each, and each in all. They were the more three because

one, and the more one because three. Were there nothing to draw

us to desire to be dissolved but this, it were enough : John xiv. 20,

' At that day ye shall know that I am in my Father, and you in me,

and I in you.' It is no small part of our portion in heaven. For the

present, how much cause have we to bless God for the revelation of

this mystery ! Let us adore it with a humble faith, rather than

search into it by the bold inquiries of reason. It is enough for us to

know that it is so, though we know not how it is. God were not

infinitely great if he were not greater than our understanding.

2. Christ and God are one as mediator. There is a personal union

of the two natures. The Father may be said to be in him, because

the divine nature is in him ; he is Emmanuel. In Christ there are

two natures, but one person. His blood could not be the blood of

God if the human nature were not united to the second person of the

Trinity. It is so united that the human nature is the instrument.

As the hand is man's instrument, not separated from the communion

of the body, as a pen or knife ; it is man's instrument, but yet a part

of himself; so is Christ's human nature joined to his divine nature,

and made use of as the great instrument in the work of redemption.

So that the human nature is a temple ' in which the fulness of the

Godhead dwelleth bodily,' Col. ii. 9. Now because of that union, the

natures are in one another, and dwell in one another, as the soul

dwelleth in the body, and the body is acted and enlivened by the soul.

Hence the flesh of Christ is called the flesh of God, and the blood of

Christ is called the blood of God : Acts xx. 28, ' Feed the Church of

God, which he hath purchased with his own blood.' God was made

man, but not man made God ; because God was a person of himself,

that assumed flesh, and united it to himself. All his actions are the

actions of God-man, and so have a merit and a value. The human

nature is a passive instrument, but the divine nature giveth it a sub-

sistence, necessary gifts, and honour. Besides all this, there is a

union and consent of will in the work of redemption ; the Father's

acts and Christ's acts are commensurable; God loveth Christ, and

Christ obeyeth God.

Secondly, The resemblance between the mystical union and the

unity of the persons in the divine nature. The Spirit is indissolubile

trinitatis vinculum, as one saith, the eternal bond of the Trinity. So

among believers, it is the Holy Ghost who joineth us to Christ.

Christ, as one with the Father, liveth the same life that the Father

doth; so do we, as one with Christ: John vi. 57, 'As the living

Father hath Fent me, and I live by the Father ; so he that eateth

me, even he shall live by me.' It is a close union, beyond conception,

but yet real ; ours is also close, hard to be understood : John xiv.

20, ' At that day ye shall know that I am in the Father, and you in

me, and I in you.' There is the highest love wherewith the Father

and the Son love one another. Believers have a room in Christ's

VeR. 21.] SERMONS UPON JOHN XVII. 35

heart, as Christ in the Father's bosom ; they love Christ again, that

loved them first. The union is everlasting, for in the divine nature

there can be no change ; Christ's mystical body cannot lose a joint. It

is a holy union ; be one as we are one, holy as we are holy ; so must ours

be with one another. An agreement in evil is like that of Herod and

Pilate, who shook hands against Christ. In the divine persons there

is order and distinction ; the unity of the Trinity doth not confound

the order of the persons ; they are one, and still three, the Father, the

Word, and the Spirit, from whom, in whom, and to whom are all

things ; they keep their distinct personalities, and distinct personal

operations. The unity of the church doth not confound the order of

it ; there are diversity of gifts and ministrations, but one body. The

persons of the Godhead mutually seek the glory of one another ; the

election of the Father maketh way for the redemption of the Son ;

and the redemption of the Son for the application of the Holy Spirit,

and so upward : John xvi. 14, ' He shall glorify me, for he shall

receive of mine, and shall show it unto you ;' and John xiv. 13, 'And

whatsoever je shall ask in my name, that will I do, that the Father

may be glorified in the Son;' Phil. ii. 9, 'Wherefore God hath,

highly exalted him, and given him a name above every name.' So in

the spiritual union, Christ puts honour on the church, and the church

honours Christ ; they throw their crowns at the Lamb's feet, and the

members are careful of one another : 1 Cor. xii. 25, ' That there be

no schism in the body, but that the members should have the same

care one of another.' To endear us one to another, Christ did not

only leave us the relation of brethren, but of fellow-members ; we are

not only in the same family, but in the same body. Brothers that

have issued from the same womb, and been nursed with the same

milk, have defaced all the feelings of nature, and been divided in

interests and affections ; Cain and Abel, Jacob and Esau, are sad pre-

cedents ; but there is no such strife between members of the same

body. Who would use one hand to cut off another ? or divide those

parts which preserve the mutual correspondence and welfare of the

whole ? At least, brothers have not such a care for one another ; each

liveth for himself, a distinct life apart, and studieth his own profit and

advantage ; but it is not so in the body, each member liveth in the

whole, and the whole in all the members, and they all exercise their

several functions for the common good.

And the resemblance between the mystical and the personal union.

In the hypostatical union, our nature is united with Christ's nature;

in the mystical union, our person with his person. In the hypo-

statical union, Christ matched into our family ; in the mystical union,

the soul is the bride. It is an honour to the whole kindred when a

great person matcheth into their line and family, but more to the

virgin who is chosen and set apart for his bride. Thus Christ first

honoured our nature, and then our persons ; first he assumeth our

nature, and then espouseth our persons. In the hypostatical union,

two diverse substances are united into one person ; in the mystical

union, many pei'sons are united into one body. In the hypostatical

union, Christ was a person before he assumed the human nature ; the

body is a passive instrument, &c. ; in the mystical union, on Christ's

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part active, on ours passive. Christ is in us, in that he liveth in us,

governeth us, maketh us partakers of his righteousness, Hfe and spirit;

we are in him, as branches in the tree, rays in the sun, rivers in the

fountain. The divine nature is a person by itself, and can subsist of

itself; the other is only taken into the communion of his person.

The human nature communicates nothing to the divine, but only

serveth it as an instrument ; so we communicate nothing to Christ,

but receive all from him. Both are wrought by the Spirit ; the body

natural of Christ was begotten by the overshadowing of the Holy

Ghost, so this union is wrought by God's Spirit. By the first, Christ

is bone of our bone and flesh of our flesh ; by the second, we are bone

of his bone and flesh of his flesh ; there cometh in the kindred by

grace: Heb. ii. 11, 'For both he that sanctifieth and they that are

sanctified are all of one ; for which cause he is not ashamed to call them

brethren.' He is of the same stock with all men, but he calleth none

brethren but those that are sanctified ; none else can claim kindred of

Christ, he will own no others. The hypostatical union is indissoluble;

it was never laid aside, not in death ; it was the Lord of glory that

was crucified, it was the body of Christ in the grave. So it is in the

mystical union ; Christ and we shall never be parted. In death, the

union is dissolved between the body and the soul, but not between us

and Christ ; our dust and bones are members of Christ. In the hypo-

statical union, the natures are not equal ; the human nature is but a

creature, though advanced to the highest privileges that a creature is

capable of ; the divine nature assumed the human by a voluntary

condescension and gracious dispensation ; and being assumed, it

always upholdeth it and sustaineth it ; so there is a mighty difierence

between us and Christ, between the persons united. Cln-ist, as head

and prince, is pleased to call us into communion with himself, and to

sustain us, being united. In the hypostatical union, the human nature

can do nothing apart from the divine ; no more can we out of Christ :

John XV. 5, ' I am the vine, ye are the branches ; he that abideth in

me, and I in him, the same bringeth forth much fruit ; for without

me ye can do nothing.' In the hypostatical union, God dwelleth in

Christ aw/xaTLKM';, Col. ii. 9, ' In him dwelleth all the fulness of the

Godhead bodily.' In the mystical union, God dwelleth in us

TTvevfMartKM'i, 1 John iv. 4, ' Greater is he that is in you, than he that

is in the world.' The hypostatical union is the ground of all that

grace and glory that was bestowed on the human nature, without

which, as a mere creature, it would not be capable of this exaltation ;

so the mystical union is the ground of all that grace and glory which

we receive. By the hypostatical union, Christ is made our brother,

he contracted aflinity with the human nature ; by the mystical union

he is made our head and husband, he weddeth our persons. As by

the hypostatical union there is a communion of properties, so here is

a kind of exchange between us and Christ : 2 Cor. v. 21 , ' For he hath

made him to be sin for us, who knew no sin, that we might be made

the righteousness of God in him.' As the honour of the divinity

redouudeth to the human nature, so we have a communion of all

those good things which are in Christ.

Use 1. Let us strive to imitate the Trinity in our respects both to the

VeB. 21.] SERMONS UPON JOHN XVII. 37

head and our fellow-members, that you may neither dishonour the

head nor dissolve the union between the members. Christ useth tliis

expression to draw us up to the highest and closest union with him-

self and one another.

1. In your respects to the head.

[1.] Let your union with him be more close and sensible, that you

may lie in the bosom of Christ, as Christ doth in the bosom of God. Is

Christ in us as God is in Christ ? are we made partakers of the divine

nature as he is of ours ? that you may say to him, as Laban to Jacob,

Gen. xxix. 14, ' Surely thou art my bone and my flesh ; ' that you may

feel Christ in you : Gal. ii. 20, ' I am crucified with Christ : neverthe-

less I live, yet not I, but Christ liveth in me, and the life which I live

in the flesh, I live by the faith of the Son of God, who loved me, and

gave himself for me.' This mystery is not only to be believed, but

felt.

[2.] In your care not to dishonour your head : 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 ! '

[3.] By your delight and complacency. You should make more of

the person of Christ: Cant. i. 13, ' A bundle of myrrh is my beloved

unto me ; he shall lie all night between my breasts.' Keep Christ close

to the heart, delight in his company, and in frequent thoughts of him.

This should be the holy solace of the soul.

[4.] By your aims to glorify him. The Father studieth the honour

of Christ, so doth the Spirit. Thou art his, and all thine is his.

Christ hath a title to thy wit, wealth, estate, strength, to all thou hast

or canst do in the world. Dost thou spend thy estate as if it were

not thine, but Christ's ? use thy parts as if they were not thine, but

Christ's ? Use thy parts as Christ's.

2. To your fellow-members. Walk as those that are one, as Christ

and the Father are one, seeking one another's welfare, rejoicing in one

another's graces and gifts, as if they were our own ; contributing

counsel, assistance, sympathy, prayers for the common good, as if thy

own case were in hazard ; living as if we had but one interest. This

is somewhat like the Trinity.

Use 2. Let it put us upon thanksgiving. No other union with us

would content Christ but such as carrieth some resemblance with the

Trinity, the highest union that can be. In love to our friends we wear

their pictures about our necks ; Christ assumed our nature, espouseth

our persons ; how should we be ravished with the thought of the

honour done us ! We were separated by the fall, and became base

creatures ; yet we are not only restored to favour, but united to him.

Thirdly, The ground of this union, ' Cue with us.' By the mystical

union we are united to the whole Trinity. Our communion with the

Father is s[)oken of, 1 John i. 3, ' That ye also may have fellowship

with us, and truly our fellowship is with the Father, and with his Son

Jesus Christ.' Communion with the Son : 1 Cor. i. 9, ' God is faith-

ful, by whom we are called unto the fellowship of his Son Jesus Christ

our Lord.' And communion with the Spirit : 2 Cor. xiii. 14, ' The

grace of our Lord Jesus Christ, and the love of God, and the com-

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munion of the Holy Ghost be with you all. Amen.' To distinguish

them accurately is very hard, only thus in general. We must have com-

munion with all or none. There is no coming to the Father but by

the Son : John xiv. 6, ' I am the way, the truth, and the life ; no man

Cometh to the Father, but by me.' None can come to the Son but by

the Father : John vi. 44, ' No man can come to me, except the Father,

which hath sent me, draw him.' And none can come to both but by

the Spirit. Unity is his personal operation : Eph. iv. 3, ' Endeavour-

ing to keep the unity of the Spirit in the bond of peace.' The Father

hath a hand in it, Christ hath a hand, the Spirit hath a hand.

Well, then, let us bless God that we have such a complete object for

our faith as Father, Son, and Spirit. The Father bestoweth Christ ou

us, and us on Christ, as marriages are made in heaven. The meri-

torious cause of this union is Christ the mediator, by his obedience,

satisfaction, and merit ; otherwise the Father would not look upon us ;

and the Spirit is sent from the Father and the Son to bring us to tlie

Father by the Son. The Spirit worketh this union, continueth it, and

manifests it. All the graces of God are conveyed to us by the Spirit ;

the Spirit teacheth, comforteth, sealeth, sanctifieth ; all is by the Holy

Ghost. And so are all our acts of communion ; we pray by the Spirit ;

if we love God, obey God, believe in God, it is by the Spirit, that

worketh faith, love, and obedience. We can want nothing that have

Father, Son, and Spirit ; whether we tliink of the Father in heaven,

the Son on\_ the cross, or feel the Spirit in our hearts. Election is of

the Father, merit by the Son, actual grace from the Holy Ghost : 1

Peter i. 2, ' Elect according to the foreknowledge of God the Father,

through sanctification of the Spirit, unto obedience, and sprinkling of

the blood of Jesus Christ.' Our salvation standeth on a sure bottom ;

the beginning is from God the Father, the dispensation through the

Son, the application by the Spirit. It is free in the Father, sure in

the Son, ours in the Spirit. We cannot be thankful enough for this

privilege.

Fourthly, The end and issue, ' That the world may believe that thou

hast sent me.' By the luorld is not meant the unconverted elect, for

Christ had comprehended all the elect in these words, ' Neither pray I

for these alone, but for them also which shall believe in me through

their word,' ver. 20. The matter of his prayer is, ' That they may be

one,' &c. ; and the reason, \* That the world may believe that thou hast

sent me.' So that by the world is meant the reprobate lost world,

who shall continue in final obstinacy. , By believing is meant not true

saving faith, but common conviction, that they may be gained to some

kind of faith, a temporary faith, or some general profession of religion ;

as John ii. 23, 24, ' Many believed in his name, when they saw the

miracles which he did ; but Jesus would not commit himself unto

them, because he knew all men ; ' and John xii. 42, 43, ' Nevertheless

among the chief rulers also many believed on him, but because of the

pharisees, they did not confess him, lest they should be put out of the

synagogue : for they loved the praise of men more than the praise of

God.' There believing is taken for being convinced of the truth of his

religion, which he had established, though they had no mind to pro-

fess it ; or if so, yet they did not come under the full power of it.

VeR. 21.] SERMONS UPON JOHN XVII. 39

But how is this the fruit of the mystical union ? The fruits of the

mystical union are four, to this purpose : —

1. HoHness: ' Whosoever is in Christ is a new creature,' 2 Cor. v.

17. Sanctification is a fruit of union : 1 Cor. i. 30, ' For of him are

ye in Christ Jesus, who of God is made unto us wisdom, righteousness,

sanctification, and redemption.' And it is a means to convince the

world : Mark v. 16, ' Let your light so shine before men, that they, see-

ing your good works, may glorify your Father which is in heaven ; '

1 Peter ii. 12, ' Having your conversation honest amongst the Gentiles,

that whereas they speak evil of you as of evil-doers, they may by your

good works, which they shall behold, glorify God in the day of visita-

tion ; ' 1 Peter iii. 1, ' Likewise, ye wives, be in subjection to your own

husbands, that if any obey not the word, they also may, without the

word, be won by the conversation of the wives.'

2. Unity : 1 Cor. xii. 13, ' For by one Spirit we are all baptized into

one body.' To endear us to himself, and to one another as fellow-

members, Christ would draw us into one body : John xiii. 35, ' By this

shall all men know that ye are my disciples, if ye have love one to

another,' Aspice ut se vmtuo diligunt christiani! Oh ! the mighty

charity that was among the primitive christians : Acts iv, 32, ' And

the multitude of them that believed were of one heart and of one soul.'

Divisions in the church breed atheism in the world.

3. Constancy in the profession of the truth : Jude 1, \* To them that

are sanctified by God the Father, and preserved in Jesus Christ, and

called.' We are preserved in Christ as wine in the hogshead, being in

the cabinet where God's jewels are kept. Now this is taking with the

world.

4 Special care of God's providence. God keepeth them as the

apple of his eye : Dan. ii. 47, ' Of a truth it is that your God is a God

of gods, and a Lord of kings, and a revealer of secrets, seeing he could

reveal unto you this secret ; ' 1 Cor. xiv. 25, ' And thus are the secrets

of his heart made manifest, and so falling down on his face, he will

worship God, and report that God is in you of a truth ; ' Dan. iii. 28,

\* Blessed be the God of Shadrach, Meshech, and Abednego, who hath

sent his angel, and delivered his servants that trusted in him, and have

changed the king's word, and yielded their bodies, that they might not

serve nor worship any god, except their own God ; ' Dan. vi. 27, ' He

delivereth and rescueth, and he worketh signs and wonders in heaven

and in earth, who hath delivered Daniel from the power of the lions ; '

Josh. ii. 11, ' And as soon as we had heard these things, our hearts did

melt, neither did there remain any more courage in any man, because

of you ; for the Lord your God is God in heaven above,. and in earth

beneath ; ' Acts v. 12-14, ' And by the hands of the apostles were many

signs and wonders wrought among the people, and they were all with

one accord in Solomon's porch ; and of the rest durst no man join him-

self to them : but the people magnified them, and believers were the

more added to the Lord, multitudes both of men and women.'

Doct. That the general conviction which the lost world hath of the

truth of Christianity is a very great blessing to the church. Christ here

prays for it, ' Let them be one ; ' and why ? that the lost world, who

are left out of his prayer, ' may believe that thou liast sent me ; ' that

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they might not count Christ to be an impostor, nor the doctrine of the

gospel a fable. And what Christ prayed for he had promised before ;

for as good men of old did suit their prayers to their foregoing sermons,

80 did our Lord Jesus Christ suit this prayer to his foregoing sermon

made to his apostles. What did he promise to them ? John xvi. 8-11,

' If I depart, I will send the Comforter unto you ; and when he is come,

he will reprove the world of sin, of righteousness, and of judgment.

Of sin , because they believe not on me. Of righteousness, because I

go to my Father, and ye see me no more. Of judgment, because the

prince of this world is judged.' This is a difficult place ; the meaning

is this : — In the context you will find tlie apostles were troubled about

Christ's departure, and their going out into the world to preach the

gospel, for they apprehended their service difficult ; their master (for

whom they stood) despised, and looked upon as a seducer and mock king

among the Jews, their message very unpleasant, as contrary to the

carnal interests of men. Now for a few weak men to be left to the

hatred and opposition of a proud, malicious, ambitious world, they that

were to preach a doctrine contrary to the lusts and interests of men,

and go forth in the name of a master that was despised and hanged on

a tree, what shall they do ? 'Be not troubled,' saith our Saviour. He

lays in many comforts, and among them, that the world shall be con-

vinced : ' The Spirit shall convince the world of sin,' &c. Observe —

1. The act, ' He shall convince.'

2. The object, ' The world.'

3. The particulars, what he shall convince them of, ' Of sin, of right-

eousness, and of judgment.'

4. The means, ' By the Spirit.'

5. The effects of this, and how this was accomplished, and what a

mighty confirmation this was of the aj)Ostles' testimony.

1. Consider the act, ' He shall reprove, or convince ; ' not convert,

but convince ; whereby is meant not only his offering or affording

sufficient means which might convince men, but his actual convincing

them thereby ; even the reprobate world shall be so convinced as they

were put to silence, that they shall not easily be able to gainsay the

truth ; nay, some of them shall obtain the profession of it. And yet

the Holy Ghost goeth no further with them than fully to convince

them ; the work stoppeth there, they are not effectually converted to

God. As many carnal men, that remain in an unregenerate condition

to the last, may have many temporal gifts bestowed qn them, where-

by they may be made useful to the real and true believers, and have

strange changes and flashes of conscience for a while, yet it went no

further ; therefore the apostle saith, Heb. vi. 4, 5, ' They were en-

lightened, and had tasted of the heavenly gift, and were made partakers

of the Holy Ghost ; and have tasted the good word of God, and the

powers of the world to come.'

2. The object of this work of the Spirit, Whom shall he convince ?

' The world.' It is notable the church is not spoken of, but the world.

Now the world is either the unregenerate and unconverted world, or

else the reprobate and lost world, wdio finally persist in their unbelief

or want of saving faith. This mad raging world shall be convinced, and

60 their opposition taken off, or their edge blunted, and they made

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more easy and kind to his people, though they are but convinced, and

continue still in a state of nature. Nay, some of them shall join with

them, and he made greatly useful to them ; therefore they need not

fear though all the power and learning in the world were against them

at that time.

3. The particulars whereof they are convinced, 'Of sin, of righteous-

ness, and of judgment.' Grotius and other interpreters observe there

were three sorts of causes of actions among the Jews, Trepl afMaprta<;,

concerning criminal matters, or irepl BiKaiuavvr)<;, in defending the just

and upright, or Trepl Kpia€co<;, in urging the law of retaliation for damage

done. Sometimes there was a suit commenced to know whether a man

were a criminal or no ; at other times, if any man .had been wronged,

there was a suit commenced concerning righteousness and innocency,

and the man was acquitted in court. Sometimes there was an action

concerning judgment, and that was concerning retaliation, giving eye

for eye, tooth for tooth, recompensing the party wronged concerning

damage done. So here, the Holy Ghost at his coming should be the

advocate of Christ against the world, Avho had rejected and crucified

him. One action that he should put in against the world was con-

cerning sin, whether Christ or the despisers of his grace were guilty of

a crime. It would appear in the issue that not to believe in him was

a sin, as well as to transgress the moral or natural law. The second

action was concerning righteousness, to vindicate his innocency, though

he suffered among them as a malefactor, in that he was owned by God,

and taken up into heaven, as a clear testimony of his innocency. The

third action was that of judgment, or punishing injurious persons by

way of retaliation ; that those which struck out another's eye or tooth

were to lose their own, or he that had wronged another man in his

substance should lose as much of his own. This action he had against

Satan, who with his instruments had put Christ to death ; now \* the

prince of this world shall be judged ; ' retaliation shall be done upon

him, his kingdom destroyed, his idols and oracles battered down, and

put to silence and under disgrace. And thus the Spirit should come

to convince the world that it was a sin not to believe in Christ, who

was a righteous and innocent person ; and the devil, which did the

wrong, should have right done upon him, that he should be destroyed,

and his kingdom demolished. All these we have. Acts v. 30, 31, ' The

God of our fathers raised up Jesus, whom ye slew, and hanged on a

tree. Him hath God exalted with his right hand to be a prince and a

saviour, to give repentence to Israel, and forgiveness of sins.' The

first question was concerniog sin, whether Christ died as a malefactor,

or whether he was a true prophet ? and whether it was not a sin in the

Jews not to receive him ? That was the point in controversy between

the apostles, in preaching the gospel, and the world that denied this.

The next question was concerning righteousness, whether Christ was

a righteous person? Now, Christ being exalted at God's right hand,

was thereby owned to be a righteous person, tiiat though he was hanged

on the tree, yet he was justified and exalted at the right hand of God.

The other controversy was concerning judgment, whether Christ were

a base person, or one exalted to be a prince and a saviour, exalted

above Satan, and all things that are called god in the world ? Now

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the Spirit shall convince the world ' that the prince of this world is

condemned/ and that Christ is the prince and saviour, and he must be

owned and exalted, and his kingdom set up everywhere. Thus when

poor men were to bait the devil, and hunt him out of his territories,

and oppose themselves against the tradition of the nation, there is a

mighty Spirit set up, and he shall convince the world ; those that are

not really and heartily gained, he shall convince them of sin, and of

righteousness, and of judgment.

[1.] 'Of sin, because they believe not in me.' The Spirit shall

convince them that Christ is the Son of God, the great prophet and

true Messiah ; and so it is a sin to reject him and his doctrine ; that

unbelief is a sin as. well as the breach of the moral law ; and that the

Lord Jesus Christ is to be owned as a mediator, as well as God as a

lawgiver. All will grant that a breach of the law of God is a sin ;

but the Spirit shall convince that a transgression against the gospel

is a sin, as well as against the law.

[2.] ' Of righteousness, because I go to my Father, and ye shall see

me no more.' That Christ did not remain in the state of the dead,

but rose again, and ascended, and liveth with the Father in glory and

majesty ; and therefore that he was not a seducer, but that righteous

one ; and so, however he was rejected by men, yet he was owned and

accepted by God, and all his pretensions justified, and so might suffi-

ciently convince the world that it is blasphemy to oppose him as a

malefactor, and his kingdom and interest in the world : there needeth

no more to persuade men that he was that holy and righteous one.

[3.] ' Of judgment, because the prince of this world is judged.'

The devil is the prince of this world: Eph. vi. 12, ' The ruler of the

darkness of this world ;' and he was condemned by virtue of Christ's

death, and judgment executed upon him by the Spirit : John xii. 31,

' Now shall the prince of this world be cast out.' He was foiled and

vanquished by Christ, and by the power of the gospel ; was to be

vanquished more and more, by silencing his oracles, destroying his

kingdom, recovering poor captive souls, translating them out of the

kingdom of darkness into a state of holiness, liberty, light, and life ;

the usurped power he had over the blind and guilty world is taken

from liim ; now his judgment shall be executed,

4. The way and means whereby this should be brought about,

by the coming of the Spirit, or the sending the comforter. When he

came, the disciples and messengers of Christ had large endowments,

whereby they were enabled to speak powerfully and boldly to every

people in their own tongue, fxnd to endure their sufferings and ill-usage

with great courage and fortitude, and to work miracles, as to cure

diseases, cast out devils, to confer extraordinary gifts, to silence Satan's

oracles, and to destroy the kingdom and power of the devil, and to

establish a sure way of the pardon of sins, and bring life and immor-

tality to light, preacliing that truth which should establish sound

holiness, and helping to restore human nature to its rectitude and

integrity. And by this means he should convince the world of sin,

of righteousness, and of judgment.

5. Consider the effects, suitable both to his promise and prayer.

The Acts of the Apostles are a comment on this. Many of the elect

VeR. 21.] SERMONS UPON JOHN XVII. 43

were converted. At the first sermon after the pouring out of the

Spirit, all that heard the apostles discoursing that Jesus was appointed

to be Lord and Christ, were ' pricked in their hearts/ and convinced,

Acts ii. 37, 38. This was not conversion, for they cried out, ' What

shall we do ? And Peter said, ' Repent, and be baptized every one

of you in the name of Jesus Christ, for the remission of sins, and ye

shall receive the gift of the Holy Ghost.' Three thousand were con-

verted by this sermon, and five thousand at another time, Acts iv. 4,

when they preached boldly in the name of Jesus ; yet others were

only convinced, pricked in heart, though they had not yet attained to

evangelical repentance ; some that remained ' in the gall of bitterness

and bond of iniquity ; ' yet they admired the things the apostles did,

and desired to share with them in their great privileges : Acts viii.

18, 19, 'When Simon saw that through laying on of the apostles'

hands the Holy Ghost was given, he ofifered them money, saying.

Give me also this power, that on whomsoever I lay hands, he may

receive the Holy Ghost.' Yea, and some that were upon the benches

and thrones, and sat as judges, were almost persuaded to be chris-

tians by a prisoner in a chain; as Felix: Acts xxiv. 25, 'As Paul

reasoned of righteousness, and temperance, and judgment to come,

Felix trembled.' And Agrippa : Acts xxvi, 28, ' Almost thou per-

suadest me to be a christian.' Some were forced to magnify them,

who had not a heart to join with them : Acts v. 13, ' And of the rest

durst no man join himself to them, but the people magnified them.'

Some would have worshipped them, who were yet pagans : Acts xiv.

11, 'And when the people saw what Paul had done, they said, The

gods are come down to us in the likeness of men.' Some were

astonished at what was done by the apostles : Acts viii. 13, ' Then

Simon himself believed also ; and when he was baptized, he continued

with Philip, and wondered, beholding the signs and miracles which

were done.' Some marvelled at their boldness : Acts iv. 13, \* Now

when they saw the boldness of Peter and John, and perceived that

they were unlearned and ignorant men, they marvelled, and they took

knowledge of them, that they had been with Jesus.' What ! is this

cowardly Peter, that was foiled with the weak blast of a damsel ?

Nay, their bitterest enemies were nonplussed in their resolutions, when

they had to do with them, and were afraid to meddle with them :

Acts iv. 16, 'What shall we do to these men? for that indeed a

notable miracle hath been done by them is manifest to all them that

dwell in Jerusalem, and we cannot deny it.' So far the bridle of

conviction was upon the reprobate world.

SERMON XXXVII.

That they all may he one ; as thou, Father, art in me, and I in thee,

that they also may be one in us : that the world may believe thai

thou hast sent me. — John XVII. 21.

Having proved the point, I shall examine why Christ should be so

44 SERMONS UPON JOHN XVII. [SeR. XXXVII.

earnest to have the world convinced, that he should put this into his

prayer, ' That the world may believe that thou hast sent me.' The

reasons are, partly in respect of himself, partly in respect of the elect,

partly in respect of the world.

First, In respect of himself.

1. It is much for Christ's honour that even his enemies should have

some esteem of him, and some conviction of his worth and excellency.

Praise and esteem in the mouth of an enemy is a double honour, more

than in the mouth of a friend. The commendations of a friend may

seem the mistakes of love, and their value and esteem may proceed

from affection rather than judgment. Now it is for the honour of

God and Christ that his enemies speak well of him, and that they give

an approbation to the gospel. Many spake highly of God that never

received him for their God. Nebuchadnezzar was forced to confess,

Dan, ii. 47, ' Of a truth it is that your God is a God of gods, and Lord

of kings;' Deut. xxxii. 31, ' Their rock is not as our rock, even our

enemies themselves being judges.' His enemies speak well of him.

The church commendeth God, as they have cause, ' Who is like unto

the Lord our God in all the world ? ' But now they might seem par-

tial, and therefore God 'will extort praise from his enemies; those

that are apt to think of Christ as an impostor and seducer shall see

the reality of their religion. It was an honour to Christianity ' that

the people magnified the apostles,' though they had not a heart to run

all hazards with them, Acts v. 13.

2. It is for the clearing of his process at the last day. The

heathens, being convinced by God's works, are dvairokoyrjroi,, ' with-

out excuse,' Eom. i. 20 ; ' God hath not left himself without a witness,'

Acts xiv. 17. So those that live within the sound of the gospel, though

they do not come under the power and dominion of the christian faith,

yet they have such a conviction of it as shall tend to their condemna-

tion at the great day. All those whom the Lord arraigns at the last

day, ' they will all be speechless,' and have nothing to say for them-

selves, Mat. xxii. 12. At the day of judgment our mouths will be

stopped, as being condemned in our own conscience ; then the books

shall be opened ; and one of the books opened is in the malefactor's

keeping, the sinner's conscience ; they are avTOKaraKpnoi. God's

providence is justified by the conviction of their own hearts. It is a

question which is the greatest torment, the terribleness of the sentence

which shall be passed upon wicked men, or the righteousness of it.

You know the apostle tells you, ' When the Lord Jesus shall come in

flames of fire, to render vengeance to the world,' 2 Thes. i. 7, 8,

there are two sorts of persons he shall meet with, — ' Them that know

not God," that is, heathens, which did not take up what they might

know of God from the course of nature, from the knowledge of their

eye and ear ; and ' Them that obey not the gospel,' them that lived

within the sound of the gospel, and heard much of it ; they were con-

vinced, they had some kind of knowledge and belief of it, yet they

would not let their hearts be subject, and give up themselves to it. It

clears the Lord's process ; if men continue ignorant and opposite to

the grace of the gospel, by this means they are left without excuse ;

therefore, that he might be clear when he judgeth, the world shall be

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convinced and brought to a temporal persuasion ' that thou hast sent

me ;' the old conviction that remaineth with them shall justify God.

Secondly, With respect to the elect ; for all is for the elect's sake.

The world would not stand if it were not for their sakes. Time would

be at an end but that God hath some;more that are not called, and the

number of the elect is not fully accomplished. When all the pas-

sengers are taken in, the ship launcheth forth into the main ; so we

should all launch forth into the ocean of eternity if all the elect were

taken in. He prays with respect to them, ' that the world may be-

lieve.' How doth this concern them ?

1. Their conviction conduceth to others' conversion. Many of the

Samaritans possibly would not believe if Simon Magus, their great

leader, had not been convinced : Acts viii. 10, ' To him they all gave

heed, from the least to the greatest, saying, This man is the great

power of God.' If the word can gain such a one but to the conviction

of the truth, though he be an enemy to it in his heart, yet it is a

mighty means to further the conversion of the elect. The conviction

of the world, it is a rational inducement, it is a door by which the

gospel entereth. It is no small advantage that Christianity hath

gotten such esteem as to be made the public profession of the nations ;

that potentates have counted it the fairest flower in their crown to be

styled the defender of the faith, the catholic king, the most chris-

tian king. By all kind of means is this to be promoted, to bring men

to a general confession. Though it be no great benefit to them as to

the world to come, yet it is a help to the elect, that they are under

such a conviction ; for if Christianity were still counted a novel doc-

trine, a hated doctrine, and were publicly hated, maligned, opposed,

and persecuted, what would become of it ?

2. For the safety of the church. Though God doth not change

their natures, yet he breaketh their fierceness, that they may not be

such bitter enemies ; and so persecution is restrained ; and when there

is a restraint, and he ties their hands by conviction, we enjoy the more

quiet. Alas ! what wolves and tigers would we be to one another if

the awe of conviction and the restraints of conscience were taken off!

We owe very much of our safety, not to visible force and power, but

to the spiritual conviction that is on the hearts of men, by which God

bridles in the corrupt and ill-principled world, that they cannot find in

their hearts so much to molest it as otherwise their natures would

carry them to, but that the gospel may have a free course, and the

gathering of the elect may not be hindered ; for God's conviction is

the bridle he hath upon them, to keep them from doing hurt ; though

they be not converted, yet they shall be convinced. Acts v., Gamaliel

being convinced, the apostles obtained liberty of preaching ; Pliny,

moved by the piety of christians, obtained a mitigation of the perse-

cution from Trajan ; and such halcyon days might we expect if

christians would walk more suitable to the privileges of the mystical

union ; they would dart a great deal of reverence in the minds of men,

and would be more safe than they are ; for when the wall of visible

protection is broken down, a christian merely subsists by the awe that

is upon the consciences of men. Wicked carnal men, as they have a

slavish fear of God, which is accompanied with hatred of God, so thej

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have a slavish fear of the saints, only their hatred is greater than their

fear. When you abate of the majesty of your conversation, and be-

have not yourselves as those that are taken into the mystical body of

Christ, and have the communion of the Spirit, when you do not walk up

suitably to your spiritual life and privileges, then the hatred of your

enemies is increased, and their fear lessened ; whereas otherwise their

fear which ariseth from thence is a mighty restraint. How often are

we disappointed when we expect to beat down opposite factions by

strife and power ! More good is done by conviction, and the church

hath greater security and peace, when they subsist by their own virtue,

rather than by force of arms. I remember, in ecclesiastical history,

when Valens the Emperor railed against all the defenders of the god-

head of Christ, he did not meddle with Paulinus, out of reverence to

him, for he was a very holy strict man ; none durst lay hands upon him.

3. Many times they profess and join to the church, and so we have

benefit by their gifts and abilities, authority and power ; for God doth

his church a great deal of good by carnal men. Conviction may

bring them as far as profession ; and the temporary faith of a magis-

trate, though carnal, may be a protection to Christianity ; as a hedge

of thorns may be a good fence about a garden of roses. If they are

men of parts, they may help to defend the christian doctrine, as a

living tree may be supported by a dead post ; and the gifts of carnal

men are for the use of the body, as the Gibeonites joined to Israel,

and were made hewers of wood and drawers of water ; or as the car-

penters who helped to build Noah's ark perished in the flood ; or as

negroes that dig in the mines of knowledge. God may employ them

to bring up that which may be of great use and profit to the world ;

they may help to build an ark., for others, though they themselves

perish in the water. We would not refuse gold from a dirty hand,

neither are we to slight the benefit of carnal men's parts ; for the com-

mon profession of Christianity that they are under, though they are

slaves to their lusts, yet it is a real benefit and help to the saints.

4. They serve for a warning to the saints. When this conviction is

strong upon them, and grows to a height, by the stings of conscience

and horrors of them that die in despair, God warneth his people.

Though we would bear off the stroke, yet God knows how soon this

fire may be kindled in our own breasts ; when men see what convic-

tions will do, being stifled and not complied with, and men live not

according to their light, it is a warning to others. As a slave is many

times beaten to warn a son of his father's displeasure, and naturalists

tell us a lion will tremble to see a dog beaten before him ; so do the

children of God tremble at the convictions of wicked men. Oh ! the

horrors of their conscience declare what God hath wrought upon them,

though few take little i notice of it.

Thirdly, In respect to the world itself, this conviction serveth both

to lessen and increase their judgment. The terms seem to be opposite.

1. Sometimes to lessen their judgment. Certainly the degrees of eter-

nal punishment are not equal ; there is irepLaaorepov Kpliia, Mat. xxiii.

14, ' a greater judgment ; ' there is a hotter and a cooler hell ; there

are few stripes, and many stripes. In the world to come, ' it is more

1 Qu. ' mucli ' ?— Ed.

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tolerable for some than for others,' Mat. xii. 41. The condition of the

Ninevites was made more tolerable by the conviction wrought by

Jonah's preaching, because there was a temporal repentance; they

humbled themselves for a while, though they were frighted to this re-

ligiousness. Aristides, Cato, and other moral heathens, their condition

will be more tolerable than those men that live in a way of brutish

and filthy excess. So there are many convinced that have helped the

church, and been friendly to religion; when others have oppressed

and opposed the ways of God, they have been a hiding-place, a shelter,

a countenance, a protection to the people of God ; these shall not

lose their reward : they have many blessings in this world, though

they continue carnal, and live and die in their sins. I suppose the

more they comply with these convictions, their condemnation shall be

lessened, though not taken away. This advantage they have, ut mitius

ardeant, they shall have a cooler hell.

2. Sometimes to increase their judgment. Those that maliciously

oppose this conviction, they hasten their own condemnation, and

heighten it. Then it will be a sin to them with a witness, when they

knew their master's will and did it not : James iv. 17, ' Therefore to

him that knoweth to do good, and doeth it not, to him it is sin.'

They carry this conviction to hell with them, and it is a part of their

torment ; this is the worm that never dies. Oh ! what a terror will

it be for them to think, I had a better estate discovered to me ; I knew

somewhat of the ways of God ; and now I am shut out for ever and

ever ! There is ' a worm that never dies,' as well as ' a fire that shall

never be quenched,' Mark ix. 44. There may be a conviction, so

much as to enable a man to speak to others, yet he may be a worker of

iniquity, and cast out of Christ's presence. How will this increase

their torment ! Their knowledge serveth but to damn them the more.

The characters are indelible, and are not extinguished by death. To

all other torments there is added the gnawing of conscience. Look,

as in the elect there is such a spark kindled as shall never be extin-

guished ; their knowledge they get here is not abolished, but perfected,

and the joys of the Spirit begin their heaven ; a witnessing excusing

conscience to the elect is the beginning of heaven ; so in hell, con-

science will be always raging and expostulating with you — fool that

I was, to neglect so great salvation which others enjoy ! If I had

lived civilly at least, it had been better with me than now it is. As

they know more of God than others do, so their judgment will accor-

dingly be greater. And you know not how soon God may kindle this

fire in your bosoms, who for the present sleep on carelessly in your sins.

Use 1. This may serve to persuade us that the conviction of the

world is a great blessing, and conduceth much to the advancement

of Christ's kingdom, without any visible force, with mere spiritual

weapons, in despite of all opposition which can be made thereunto.

The corrupt and ill-principled world cannot stand out against the evi-

dence of the truth, when it is soundly preached, and in the demonstra-

tion of the Spirit. We have too slight an opinion of the weapons of

our spiritual warfare : 2 Cor. x. 4, ' The weapons of our warfare are

not carnal, but mighty through God for the pulling down of strong-

holds.' Surely they are more mighty to pull down strongholds than

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we are aware of. The Spirit of the Lord, though he will not convert,

yet can so put to silence, and bridle the opposition that carnal men

make, that it shall be ineffectual. It concerneth God in honour to go

thus far on with the world for the promoting of his kingdom, and that

they may not go on with a high hand to oppose and crush it. And

this doth also evince the truth of the christian religion, such convic-

tions accompanying the preaching of it. And God doth not wholly

discontinue this dispensation now. There are ordinary operations of

the Spirit, where the gospel is preached, which do convince the world.

The careless professor owns the same creed, the same Bible, and the

same baptism, and that is a mighty help and advantage.

Use 2. It informeth us of the love and care of Christ ; he would

omit no blessing that conduceth to the church's good. He would have

those convinced whom he doth not convert, that we may have no

stumbling-block in our way to heaven. It was a question, ' Have any

of the rulers believed in him ? ' John vii. 48. Alas ! when the powers

of the world are against the people of God, the world is apt to think

hard of Christ, and many stumble at this rock of offence. Now, that

we may have the help of their power, and authority, and counte-

nance, and the gifts of carnal men, the Lord will put them under some

conviction of the truth of Christianity. Christ would not only give

us the benefit of our fellow-saints, but of carnal hypocrites, as the

moon hath no light in itself, yet it giveth light to others ; though they

have no grace in their hearts, yet they have notable parts, and they do

a great deal of good, and that our pilgrimage might not be wholly

uncomfortable. If all the world were divided into two ranks, as Jere-

miah's basket of figs, Jer. xxiv., were either very good or very naught,

there were no living in the world, if all were pagans or christians.

No ; some must come under a temporary faith, that the people of God

may live more commodiously. It is the wisdom of providence that

there is a middle party, that are as a screen between the extremely

wicked and the saints ; they are not so bad as the worst, because they

are convinced more, though not converted. Christians ! in Christ

all things are ours, not only the elect, who are our companions and

fellows in the same grace, but also the reprobates are ours. The more

civil and convinced sort of the world are for our good, and do much

serve the uses of the church ; and the worst sort of reprobates serve for

our exercise and trial, for the awakening more serious grace in us by

their oppositions, and for the heightening our privileges; the more

evil they are, the more cause have we to bless a good God that hath

made us better.

Use 3. It presseth us not to slight, nor yet to rest in these convic-

tions, and in this temporary faith.

1. Do not slight your convictions and remorses of conscience.

Though all convinced men are not converted, yet there are none con-

verted but they are first convinced. A temporary faith, taken up

upon common inducements, makes way for a saving faith ; as the

priming of a post makes it receptive of better colours. Whereas, on

the other side, slighted convictions, though yon smother them now,

will be felt another day ; it is but a wound skinned over, and slightly

healed, that festers into a dangerous sore. Twenty years were past,

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and there was no remembrance of Joseph ; but when his brethren

were in distress, conscience wrought : Gen. xlii. 21 , ' And they said

one to another, We are verily guilty concerning our brother, in that

we saw the anguish of his soul, when he besought us, and we would

not hear him ; therefore is this distress come upon us ; ' they were

convinced of some wrong done to him. Convictions are forgotten,

smothered, neglected ; conscience speaketh no more, but it writeth

when it doth not speak ; and when the mists of the soul are a little

cleared and scattered, all is legible ; that which they thought was for-

gotten Cometh to light, and those old convictions break out with

violence, to our horror and trouble ; therefore slight them not.

2. Do not rest in these convictions. Thus it may be with repro-

bates ; they may be convinced of the best way, almost persuaded, but

not altogether. The young man was not far from the kingdom of

heaven ; he was near, but never entered. Some civil men are upon the

borders of grace. Do not rest in this estate.

How shall I know I am only convinced, and not converted to God ?

A7hs. Thus: —

1. If sin be discovered, but not mortified ; if there be no endeavour

to get it removed. As a March sun raiseth aguish vapours, but

cannot scatter them, as when the sun gets up into its height, so con-

viction discovers sin, but doth not help us to mortify it : Eom. vii. 9,

' For I was alive without the law once, but when the commandment

came, sin revived, and I died.'

2. When we have wishes, but no practice, slight and cold desires.

Oh ! when shall this sensual heart be made heavenly ! this worldly

heart put into a better frame ! But no serious looking after it, nor

waiting upon God, that we may obtain those things we desire.

Balaam had his wishes and good moods : Num. xxiii. 10, ' Oh, that

I might die the death of the righteous ! and that my latter end may

be like his ! ' Vellent sed nolunt ; they would and they would not —

empty velleities. They would fain have grace, but they will not be at

the cost of continual attending upon God till he work it in their hearts.

And they are ineffectual glances ; wishing without working obtains

nothing. These are like early blossoms in the spring, that put forth

lustily, but are soon nipped, and never come to fruit.

3. Negatives without positives. Men do not hate Christ, nor the

people of God ; but do they love them ? 1 Cor. xvi. 22, ' If any man

love not the Lord Jesus Christ,' &c. It is not enough not to hate

Christ, but are your hearts carried towards him ? So many do not

oppose the ministry of the gospel. Ay ! but they neglect the message

of the gospel, they content themselves with a few flying thoughts

about Christ, heaven, and the blessed things that are to come, like the

glance of the sunbeam upon a wave : Heb. ii. 3, ' How shall we escape

if we neglect so great salvation ?' It is not said. If we contemn, resist,

undermine it. No ; they are not of that rank, but they are of a more

plausible rank and sort of people ; they would countenance the pro-

fession of godliness, but neglect the duties of it. There are two sorts

of men — some are well-willers to good things, some open malicious

persecutors. In some, natural hatred is more allayed, though all hate

it, but there is a despite in neglect ; as the neglect of things worthy

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and great argue a scorn and contempt, as well as the malicious

refusal. To be neutral and cold, indifferent to God and sin, is to be

an enemy.

4. There is an inward approbation many times, without an outward

profession, or without such a constitution of soul as to choose these

things for our portion. Alas ! many that are convinced approve

things that are excellent : Kom. ii. 18, ' Thou knowest his will, and

approvest the things that are more excellent, being instructed out of

the law ; ' Acts v. 13, ' And of the rest durst no man join himself

to them ; but the people magnified them.' An honourable esteem

they had, but they could not endure the severity of discipline, as being

afraid because of the case of Ananias, who paid so dearly for a little

dissembling. So many are not far from the kingdom of Grod ; they

approve things that are good, but they have no mind to take hazard

and lot with Christ.

5. If there should be a profession, there is no power. The net draws

bad fish as well as good. There are mixtures in the church. Many

revere godliness, but were never acquainted with the virtue and power

of it. Many have an excellent model of truth, and make a profession

as plausible and glorious in the world as possibly you can desire ; yet

they never knew the virtue of this religion, it never entered into their

heart : 1 Cor. iv. 20, ' For the kingdom of God is not in word,' stands

not in plausible pretences, ' but in power ; ' 1 Thes. i. 5, ' For our

gospel came not unto you in word only, but also in power.' You know

the state of men were represented by Christ in the parable of the two

sons : Mat. xxi. 28-30, 'A certain man had two sons, and he came to

the first, and said, Son, go to work to-day in my vineyard. He

answered and said, I will not : but afterwards he repented and went.

And he went to the second, and said likewise : and he answered and

said, I go sir, and went not.' Oh ! there be many that say, ' I will go,'

that pretend fair, that are convinced so far as to make a profession,

yet never bring their hearts seriously to addict themselves to God, to

walk in his ways and keep his charge ; there is no real change of

heart, no serious bent of soul towards God.

6. If there be some real motions, as there may be in temporary

believers, for we must not think all is hypocritical, yet it is not entire:

Mark vi. 20, 'Herod did many things, and heard John Baptist gladly.'

His heart and his profession went a great way together, till he was to

part with his bosom lust. John was safe till he touched upon his

Herodias ; then conviction grows fuyious, and he turneth into a devil.

Therefore take heed of mere conviction.

Use 4. To press the children of God to express such fruits of their

union with Christ that they may convince the world. Christ prays

not only that the world may be convinced, but that it might be by

those that are real members of his mystical body, that they may have

a hand to further it. What are the fruits of the mystical union, that

you may convince the world ?

1. Love and mutual serviceableness to one another's good. When

we live as members of the same body, that have a mutual care for one

another, then we shall bring a mighty honour and credit to religion.

and can with power give testimony to the truths of C'nnst : Acts ii.

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44, 'And all that believed were together, and had all things common.'

When christians were of one mind and heart, they had all things

common. Oh ! it is a mighty convincing thing when all those that

profess godliness labom\* to carry on the same truths and practices.

Divisions breed atheism in the world. The Lord Jesus knew it, and

therefore he prays, ' Let them be all one, &c., that the world may

believe that thou hast sent me.' We never propagate the faith so

much as by this union. Divisions put a great stop to the progress of

truth. When contrary factions mutually condemn one another, it is

a wonder any are brought off from their vain conversations. The

world is apt to think there is no such thing as religion, and one sort

is no better than another ; they see the world cannot agree about it,

therefore they stay where they are.

2. Holiness and strictness of life and conversation ; there is a con-

vincing majesty in it; natural conscience doth homage to it wherever

it findeth it ; therefore live as those who are taken up into fellowship

with God through Christ. Herod feared John Baptist. Why ?

Because he was a strict preacher ? No ; but because he was a just

man, Mark vi. 20. When you live thus holily, and ' accomplish the

work of faith with power,' then the Lord Jesus is ' glorified in you,'

2 Thes. i. 11, 12.

3. When you can contemn the baits of the world, and allurements

of sense, this is a mighty argument to convince the world that you

have higher and nobler principles you are acted by, and better hopes

you are called to. Though you have not divested and put off the

interests of flesh and blood, for you are not angels, yet you can be

faithful to God and Christ. The world admireth what kind of temper

men are made of : 1 Peter iv. 4, ' They think it strange that you run

not with them into all excess of riot.' They have the same interests

and concernments, and yet how mortified ! how weaned are they from

those things which others go a-whoring after ! Sure they have a

felicity which the world knoweth not of ; they dread and admire this,

though they hate you.

4. A cheerfulness and comfortableness in the midst of troubles and

deep wants, when you can live above your condition, \* take joyfully

the spoiling of our goods,' Heb. x. 34, and bear losses with an equal

mind ; for you are not much troubled with these things ; then you

live as those that are called to a higher happiness.

5. To be more faithful in the duties of your relations. The fruits

of the mystical union run to every part of the spiritual life. None

commend their religion so much as those that make conscience of the

duties of their relations, that they may carry themselves as becomes

christians, husbands and wives, parents and children, masters and

servants. So poor servants make the doctrine of the Lord Jesus

Christ comely : Titus ii. 10, ' That ye may adorn the doctrine of God

our Saviour in all things.' And the apostle saith, men that do not obey

the word, may without the word be won by the conversation of their

wives, 1 Peter iii. 1. Worldly men have been much gained by the

lives of religious persons. Thus you propagate the truth by carrying

yourselves usefully in your relations. This hath been ever the glory

of rehgion, as it was in the primitive times. Austin makes this

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challenge, Uhi tales imperatQres ? &c. Let all the religions in the

world show such emperors, such captains, such armies, such managers

of public treasury, as the christian religion. The world was convinced

there was something divine in them. Oh ! it is pity the glory of

religion should fall to the ground in our days, and that the quite con-

trary should be said : None such careless parents as those that seem

to be touched with a sense of religion ! None so disobedient to

magistrates, none such disobedient children to parents, as those that

seem to be called to liberty with Christ ! Therefore, if you would

honour Christ, and propagate the truth, keep up this testimony and

convince the world.

6. A constancy in the profession of faith. You should live as if

Christ and you had one common interest. Sure they believe Christ

was sent from God, and able to reward them, else why should they

sacrifice all their interests for his sake ? It is said, Eev. xii. 11, ' The

saints overcome by the blood of the Lamb, and the word of their testi-

mony, and they loved not their lives unto the death.' Keligion had

never thrived, and spread its branches far and near, had it not been

watered by the blood of the martyrs. Christ began and watered the

plant by his own blood ; and then the martyrs kept watering it till it

began to be rooted and had got some esteem in the world ; and now it

spreads its boughs, and yields a shadow and refreshing to the far

greatest part of the world. When men take up principles that will

not warrant suffering, or are changeable and pliable to all interests,

and wriggle and distinguish themselves out of their duty upon all

occasions, it doth mightily dishonour Christ, and make religion vile,

and harden the woi-ld, and feed their prejudices against the truth.

What is the reason the ways of God have so little honour in the eyes

of the world, so little power upon the hearts of men? Professors are

so fickle and changeable, this maketh them suspect all, and so return

to their old superstitions and vanities.

Now, that you may do so, I shall bind it upon you by some further

considerations.

1. Consider you are God's witnesses to keep up truth in the world,

to bring them on to conversion, or at least to some temporary faith :

Isa. xliii. 10, ' Ye are my witnesses, saith the Lord, that I am he.'

God appealeth to those that have most communion with him, for the

truth and reality of his grace. If a man would be satisfied in a thing

that he knoweth not, to whom should he go for satisfaction but to

those that have most experience ? Well, if the world would be satis-

fied is union with Christ a notion or a real thing, ye are my witnesses :

2 Cor. iii. 3, ' Ye are manifestly declared to be the epistle of Christ.'

In an epistle a man writes his mind. The scriptures they are Christ's

epistle, and so are christians. The world, that will not study the

scriptures, are to be convinced and preparatively induced by your lives.

Every christian is to be a walking Bible, It is a dangerous tempta-

tion to atheism when christians, that pretend themselves near and dear

to God, are scandalous, and let loose the reins to every corrupt affec-

tion. He that took a christian in an act of filthiness cried out,

Gliristiane ! uhi Deus tuus ? In the scripture there is Christ's mind

in words ; in a christian there is Christ's mind written in deeds in his

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conversation. You are to be a living reproof ; as ' Noali condemned

the world by preparing an ark,' Heb. xi. 7. There was something in

it, when he was so busy in preparing an ark, with so great cost and

charge ; it was a real upbraiding of their security and carelessness ; so

when men are so diligent and busy in working out their salvation with

fear and trembling, it is a real reproof to the carnal and lazy world.

2. Consider, if you do not convince the world, you justify the world ;

as Israel justified Sodom, Ezek. xvi. 52. The wicked hold up their

ways with greater pretence, and are hardened in their prejudices. You

put an excuse into wicked men's mouths. What a sad thing will it be

when they shall say. Lord, we never thought they had been thy servants,

they were so wrathful, proud, sensual, self-seeking, factious, turbulent,

hunting after honours, and great places in the world : Eom. ii. 23, 24,

\* Thou that makest thy boast of the law, through breaking of the law

dishonourest thou God ? for the name of God is blasphemed among

the Gentiles through you.' Carnal professors will blush at the last

day, when they shall consider how many they have hardened by their

examples, unsettled by their loose walking ; how you have disgraced

Christ, and taken up his name for a dishonour to him. It is this

that makes the Hams of the world to laugh ; you cannot gratify them

more.

3. Consider the great good that cometh by it. For the present, you

stop the mouth of iniquity : Titus ii. 8, ' That he that is of the con-

trary part may be ashamed, having no evil thing to say of you.' It is

the duty of christians not only to approve themselves to God, but, as

far as they can, to wicked men, to take oflf all advantage from the

world, to confute their slanders, to muzzle the mouths of carnal men,

that they may have no occasion to speak against the ways of God and

the professors of Christianity. Carnal christians open profane mouths ;

their slanders shall be put upon your score, who give them too much

matter and occasion to speak. Do not say. They are dogs ; what care

I if they bark ? The awe that is upon wicked men is one means of

the church's preservation ; therefore you must justify wisdom : Mat.

xi. 19, 'But wisdom is justified of her children.' Justification is a

relative word, it implieth condemnation ; the world condemns the

ways of God, and people of God, of fancy, fury, faction. Now you

must justify them ; at least, you will leave them without excuse, and

furnish matter for the triumphs of God's justice at the last day,

and so will have further cause to applaud the counsels of God, when

you sit on the bench at the last day. For as in the last day you shall,

together with Christ, judge the world by your vote and suffrage — 1

Cor. vi. 2, ' Know ye not that the saints shall judge the world ? ' — so

now you must convince them by your conversations. It is a sad thing

men walk so as it cannot be said, Where is the malefactor, and where

is the judge? You should condemn them, ns by the difference of

your lives, so by the heavenliness of your hearts.

54 SERMONS UPON JOHN XVII. [SeR. XXXVIII.

SERMON XXXVIII.

And the glory loMch thou gavest me I have given them ; that they may

he one, even as ive are one. — John XVII. 22.

Christ had prayed for the union of believers in one mystical body :

here is an argument to enforce that request, ' The glory which thou

hast given me, I have given them,' &c. His act is urged as a reason,

because of that consent of will that is between him and the Father ;

Christ would have his gift ratified by the Father's consent, as if he had

said, Deny not what I have granted them.

For the meaning of the words, all the difficulty is, what is meant

by the glory here spoken of ? Some say by glory is meant the power

of working miracles, that is called the glory of God: John xi. 40,

' Said I not. If thou wouldst believe, thou shalt see the glory of God ? '

that is, a glorious miracle wrought by him. When Christ wrought a

miracle, John ii. 11, ' He manifested forth his glory.' And so they

limit it to the apostles, who had gifts of miracles, and were fitted to

succeed Christ upon earth : thus many of the ancients. By the glory

of God is sometimes meant the image of God : Rom. iii. 23, ' All have

sinned, and fallen short of the glory of God ;' so 2 Cor. iii. 18, ' We

all with open face beholding as in a glass the glory of the Lord, are

changed into the same image, from glory to glory.' That glory which

we 'lost in Adam and want by nature is restored to us in Christ. Some

by glory understand the Spirit, who is called ' a Spirit of glory,' and

was given to Christ without measure, and from him to us, as a means

of union between us and Christ, and between us and believers. Others

understand it of the honour of filiation ; as Christ was a son by nature,

so are we by grace : John i. 14, ' We beheld his glory, the glory as of

the only-begotten of the Father ; ' and ver. 12, 'As many as received

him, to them gave he, i^ova-lav, power to become the sons of God.' It

is an honour ; it is a means of union. Adoption maketh way for

union with Christ, and Christ left us the relation of brethren, that we

might love one another, for we are brethren. But by glory I suppose

is meant rather the happiness of the everlasting state, which is usually

called glory in scripture ; and so it is taken, ver. 24, 'Father, I will

that they also whom thou hast given me, may be with me where I am,

that they may behold my glory which thou hast given me.' And there

is the most perfect union with Christ ; and we that expect one heaven,

should not fall out by the way. Eph. iv. 4, one of the bonds is ' one

hope.' All the difiiculty is, how was this given them ? The disciples

were upon the earth, and the greatest part of believers were not then

in being. Ans. Christ acquired a right, and left us a promise; he

would not go to heaven till he had made it sure to us by deed of gift ;

this then I conceive to be the meaning. It is not good to straiten the

sense of scripture ; yet some one is more proper : adoption, gift of the

spirit, new nature, eternal life, you may comprise all.

1. Observe, Christ's care to make us every way like himself, as

far as our capacity will bear ; like, but not equal. The reiteration

showeth his care, ' Let them be as we are ;' and ' The glory which thou

hast given me, I have given them.'

VeR. 22.] SERMONS UPON JOHN XVII. 55

What resemblance is there between us and Christ ?

1. Between us and Christ as the eternal Son of God.

2. Between us and Christ as mediator.

First, Between us and Christ as the eternal Son of God. Christ is

the essential image of the Father, therefore called ' the image of the

invisible God,' Col. i. 15, and the character or ' express image of his

person,' Heb. i. 3 ; and we are God's image by reflection. If there

be two or three suns appear, one or two are but a reflection. There

are some strictures in us. Christ is one with the Father, and we

with him ; a poor christian, though never so mean, is one with Christ.

Christ is called ' God's fellow,' Zech. xiii. 7, and every saint is Christ's

fellow : Ps. xlv. 7, ' God, even thy God, hath anointed thee with the

oil of gladness above thy fellows.' The Father loveth him because

he is the express image of his person, and the Father delights in the

saints because they are the image of Christ : ' The Father himself

loveth you,' John xvi. 28. A man that loveth another, he loveth

head and members with the same love. Christ is the Son of God,

so are we ; it was his eternal right and privilege ; our title cometh by

him : John xx. 17, ' I ascend unto my Father, and your Father.'

First, he is Christ's father, and then ours; his by nature, ours by

adoption, otherwise we could not have it.

2. But this likewise chiefly respects the glory that was given to

Christ as mediator. As God communicateth himself to Christ as

mediator, so doth Christ communicate himself to his members.

Christ, as man, was begotten by the Holy Ghost ; and the same

Spirit begetteth us to the life of faith. The new nature is formed in

us by the Spirit, as Christ was formed in the virgin's womb : Gal. iv.

19, ' My little children, of whom I travail in birth again, until Christ

be formed in you.' All his moral excellences are bestowed on the

saints : 2 Cor. iii. 18, ' We all beholding as in a glass the glory of the

Lord, are changed into the same image, from glory to glory, even as

by the Spirit of the Lord.' If a picture be well taken, it makes us

know him whom it represents ; we see the lineaments of his face as

if he were present ; so doth a christian express and show forth the

virtues of Christ : 1 Peter ii. 9, ' Ye are a chosen generation, a royal

priesthood, a holy nation, that ye should show forth the praises of

him who hath called you out of darkness into his marvellous light.'

There is an answerable impression to his mediatory actions, and a

spiritual conformity to them : Rom. vi. 4, ' Therefore we are buried

with him by baptism into death, that like as Christ was raised up

from the dead by the glory of the Father, even so we also should walk

in newness of life;' Phil. iii. 10, ' That I may know him, and the

power of his resurrection, and the fellowship of his sufferings, being

made conformable unto his death ; ' Eph. ii. 6, ' And hath raised us

up together, and made us sit together in heavenly places in Christ

Jesus ;' a dying in his death, a living in his life, an ascending in his

ascension ; dying to sin, rising to newness of life ; our ascension is by

thoughts, hopes, and resolutions. We resemble him in his afflictions,

it is a part of our conformity : 2 Cor. iv. 10, ' Always bearing about

in the body the dying of the Lord Jesus, that the life also of Christ

inifjht be made manifest in our mortal flesh.' An afflicted innocence

56 SERMONS UPON JOHN XVII. [SeR. XXXVIIl.

and meek patience is a resemblance of Christ. And as in this life we

resemble Christ in his actions and passions, so that a christian is as

it were a spiritual Christ, so in the life to come we resemble him in

glory. Christ, after he died, rose again, and so do we ; the same

Spirit raiseth us that raised Christ. He ascended into heaven accom-

panied with angels ; so are we carried by the angels into Abraham's

bosom. In heaven he liveth blessedly and gloriously, so do we ; Christ

hath a kingdom, so have we : Luke xii. 32, ' Fear not, little flock ;

it is your Father's pleasure to give you the kingdom.' At the last day

his human nature will be brought forth with a majesty and glory suit-

able to the dignity of his person : ' So shall he be admired in his saints,'

2 Thes. i. 10. Then the mystery of his person shall be disclosed ; so

shall the mystery of our life : Col. iii. 3, 4, ' For ye are dead, and your

life is hid with Christ in God. When Christ who is our life shall

appear, then shall ye also appear with him in glory.' Christ judgeth

the world ; so do the saints : 1 Cor. vi. 2, ' Know ye not that the saints

shall judge the world ? ' Mat. xix. 28, ' Ye which have followed me,

in the regeneration, when the Son of man shall sit in the throne of his

glory, ye also shall sit upon twelve thrones, judging the twelve tribes

of Israel.' ' The second time Christ shall appear without sin unto

salvation,' Heb. ix. 28. So we shall be then disburdened of all the fruits

and effects of sin, ' which shall be blotted out when the times of

refreshing shall come from the presence of the Lord,' Acts iii. 19. We

are like him in his offices, kings, priests, and prophets, but in a spiritual

manner, to rule our lusts, to minister in holy things, and to instruct

our hearts. Thus you see there is a conformity in grace and glory.

Now Christ is thus earnest to make us like himself, partly out of

his own love ; he cannot satisfy his heart with giving us any inferior

privilege. Whatever he had and was, it was for our sakes ; as man,

lie received it for us : Ps. Ixviii. 18, ' Thou hast received gifts for

men ;' compared with Eph. iv. 8, ' He gave gifts unto men.' His

life, righteousness, and glory is for our sakes. Wherefore doth Christ

make himself like unto us, but that we might be like unto him ?

Partly in obedience to God's counsels and decrees : Rom. viii. 29,

' For whom he did foreknow he also did predestinate, to be conformed

to the image of his Son, that he might be the first-born among many

brethren.' There is wisdom in it, primum in unoquoque genere est

prcEstantissimum. Christ is the example and pattern set forth by God,

and that in our nature ; he is the second Adam, a new root, and it is

meet that head and members should suit, otherwise it is monstrous.

Use 1. It showeth who are Christ's, they that are like him ; there

is a conformity between them and Christ, first in grace, and then in

glory. Here we are like him in soul, in regard of disposition and

moral excellences, and in body, in regard of afflictions and weaknesses.

Hereafter we shall be like him in soul and body in a glorious manner ;

here in holiness, hereafter in happiness. He beginneth with the change

of the soul ; the resurrection is TraXcyyeveala, a regeneration, Mat.

xix. 28. Then we shall be perfectly renewed ; our carnality is done

away by grace, our corruption and mortality by glory. All things are

there made new, new bodies, new souls. Glory, it is but the full

period of the present change and transformation into Christ's image :

VeR. 22.] SERMONS UPON JOHN XVII. 57

2 Cor. iii. 18, ' We are changed into the same image, from glory to

glory.' Glory is but the consummation of grace, or our full conformity

to Christ, or that final estate which is suitable to the dignity of the

children of God. Therefore every one that looketh for eternal life in

Christ, must be like him in this life ; they are partakers with him of

glory hereafter, because followers of him here. Therefore see, art

thou like Christ ? hast thou the image of Christ ? that is our title.

Alas ! many are not conformable, but contrary to Christ. Christ spent

whole nights in prayer, they in gaming and filthy excess ; it was meat

and drink to him to do his Father's will, but it is your burden.

Christ was humble and meek, you are proud and disdainful, vain in

apparel and behaviour. Were you ever changed ? Till you resemble

Christ here, you shall never be like him hereafter.

Use 2. It presseth us to look after this conformity and likeness unto

Christ. It is the ground of hope ; you cannot otherwise think of death

and judgment to come without horror: 1 John iv. 17, 'Herein is

love made perfect, that we may have boldness in the day of judgment ;

because as he is, so are we in the world.' David was not ashamed to

own his followers when he was crowned at Hebron, so neither will

Christ be ashamed of us if we have followed him. If you profess

Christ, and be not like him, Christ will be ashamed of you : Heb. ii.

11, ' For both he that sanctifieth, and they that are sanctified, are all

of one ; for which cause he is not ashamed to call them brethren.'

He is not ashamed to own the saints : if one of your name were

stigmatised, and branded with a mark of infamy, you would be

ashamed to own him. To this end: —

[1.] Eye your pattern. Christ's life should be ever before your eyes,

as the copy is before the scholars : Heb. xii. 2, \* Looking unto Jesus,'

&c. He hath set forth himself in the word to this end and purpose.

[2.] Often shame thyself that thou comest so much short : Phil. iii.

12, ' 1 follow after, if I may apprehend that for which also I am appre-

hended of Jesus Christ.' Alas ! we do but lag behind ; Christ is a great

way before. We have so excellent a pattern, that we may never want

matter for humiliation and imitation. It is a good sign to desire to

come nearer the copy every day.

2. Observe our glory for substance is the same that Christ's i«. In

the degree there is a difference, according to the difference that is

between head and members. The head weareth the crown and badge

of honour, and the eldest son had a double portion. So doth Christ

irpcoTeveiv, excel in degrees of everlasting glory, but the substance is

the same ; therefore we are said to be ' co-heirs with Christ,' and ' to

be glorified with Christ,' Rom. viii. 17. Christ and we hold the same

heaven : 2 Tim. ii. 11, 12, ' If we be dead with him, we shall also live

with him. If we suffer, we shall also reign with him.' More particu-

larly, our bodies are like his glorious body: Phil. iii. 21, ' Who shall

change our vile body, that it may be fashioned like unto his glorious

body, according to the working whereby he is able to subdue all things

to himself.' When the sun ariseth, the stars vanish, their glory is

obscured ; but it is not so here. Christ's coming doth not eclipse, but

perfect our glory ; the more near Christ is, the more we shine. And

so for our souls, they see God and enjoy him ; though not in that same

58 SERMONS UPON JOHN XVII, [SeR. XXXVIII.

latitude and degree which Christ doth, yet in the same manner they

solace themselves in God : ' We shall be like him, for we shall see him

as he is,' 1 John iii. 2. When we behold him in the glass of the

gospel we are transformed, much more when we see him as he is. As

the iron held in the fire is all fire, so we, being in God and with God,

are more like him, have higher measures of the divine nature. So our

privileges are the same with Christ's : Eev, iii. 21, ' To him that over-

cometh will I grant to sit with me in my throne, even as I also over-

came, and am set down with my Father in his throne.' We sit upon

his throne as he doth upon his Father's ; there are two thrones men-

tioned for our distinct conceiving of the matter ; as God is over all, so

is Christ, and then we next.

Use 1. It is a great comfort : —

1. Against abasement. Will any one believe that these poor crea-

tures, that are so slighted, and so little esteemed in the world, shall

have the same glory that Christ hath ? 1 John iii. 2, ' Beloved, now

are we the sons of God, and it doth not yet appear what we shall

be.' The world thinketh meanly and contemptibly of the condition of

christians ; in the world we are like him in afflictions, by that means

we hold forth the life of Christ : 2 Cor. iv. 10, ' Always bearing about

in the body the dying of the Lord Jesus, that the life also of Jesus

might be made manifest in our mortal flesh.'

2. Against weaknesses and infirmities of the flesh ; those saints that

have now so many infirmities shall be made like Christ, and crowned

with perfection. There is nothing less than grace at the beginning, it

is as a grain of mustard- seed, a little leaven ; but it groweth still, as a

child groweth in favour more and more, and as the light increaseth to

the perfect day. This should comfort us against all our weaknesses

and infirmities : Ps. xvii. 15, 'As for me, I will behold thy face in

righteousness ; I shall be satisfied when I awake with thy likeness.'

Use 2. It informeth us : —

1. That our condition in Christ is in this regard better than our

condition would have been if Adam had stood in innocency. Adam

could only convey to us what he had received ; but Christ is a better

root ; we have in Christ whatever we lost in Adam, the first root, and

more, more than we lost. Christ, being God-man, must needs have

the image of God in greater perfection ; now we are not renewed to

the image of the first Adam, but of the second. Oh ! the depth of the

divine mercy and wisdom, that hath made our fall to be a means of

our preferment !

2. It informeth us what we may look for, even for what Christ is in

glory ; we have a glimpse of it in his transfiguration, in his giving the

law. Let our thoughts be more explicit about this matter.

Use 3. It is an engagement to holiness. We expect to be as Christ

is, therefore let us not carry ourselves sordidly, like swine wallowing

in the mire : 1 John iii. 3, ' And he that hath this hope in him puri-

fieth himself, even as he is pure.' We expect a sinless state, not a

Turkish paradise. That body that is made an instrument of whoredom

and drunkenness, shall it be like Christ's glorious body? Those

affections that shall be ravished with the enjoyment of God, shall they

be prostituted to the world ? and that mind which is made for the

VeR. 22.] SERMONS UPON JOHN XVII. 59

sight of God, serve only to make provision for the flesh ? shall it be

filled with chaflf and vanity ?

3. Observe that glory is the fruit of union, as well as grace. The

spiritual union is begun here, but it is accomplished in the next life.

Here we are crucified, quickened, ascend, and sit down with Christ in

heavenly places : Eph. ii. 5, 6, ' Even when we were dead in sins hath

he quickened us together with Christ, and hath raised us up together,

and made us sit together in heavenly places in Christ Jesus ; ' Col. i.

27, ' Christ in you the hope of glory.' Christ in us will not leave till

he bringeth us to heaven. In this life we cannot come to him ; the

state of mortality is a state of absence ; therefore Christ will come to

us, but with an intent to bring us to himself, that we may be where

he is : ver. 24, ' Father, I will that they also whom thou hast given

me be with me where I am, that they may behold my glory.' He

Cometh to us where we are, that at length we may be where he is. It

is the Lord's method to bring us from death to life, from misery to

happiness, by degrees ; thousands of years cannot make up that which

was lost in an hour ; till the resurrection all is not perfected, we do

not fully discern the fruits of our union with Christ.

Use 1. To help us to conceive of the mystery of union. Some men

fancy that as soon as we are united to Christ we are actually glorified

in this life. It is true Christ is equally united to them upon earth as

to them in heaven ; he that reigneth with the church triumphant

fighteth with the church militant ; but there is a difierence in the

degree of influence and dispensation. In the blessings that he con-

ferreth upon them, he respects their different condition, and poureth

out of his own fulness as they are able to bear. The reason of this

difierent influence is, because they are conveyed to us voluntarily, not

by necessity : Phil. ii. 13, ' It is God which worketh in you, both to

will and to do, of his good pleasure.' He gives more or less comfort,

grace, joy, as he pleaseth ; his grace floweth into his members, not by

a necessity of nature, but according to his own pleasure. Give him

leave to handle his mystical body as he handled his natural body.

His natural body grew by degrees, and the capacity of his human soul

was enlarged by degrees, else how could he ' increase in wisdom as

well as stature ' ? Luke ii. 40. There was a perfect union between

the divine and human nature at first, yet the divine nature manifested

itself by degrees, not in such a latitude in childhood as in grown age.

So though there is a perfect union between Christ and the soul at first

conversion, yet the influence of grace and comfort is given out according

to the measure of our capacity. All believers upon earth are united

to Christ, yet all have not a like degree of manifestation and influence.

As all the members of the body are united to the same head, and

animated by the same soul, yet all the members grow according to

the measure of a part ; we cannot expect a finger should be as big as

an arm. So all that are united to Christ receive influences according

to their capacities ; those that are glorified, glorious influences ; those

that are militant, influences proper to their state.

Use 2. It serveth to quicken those that are united to Christ to look

for greater things than they do yet enjoy : John i. 50, ' Thou shalt

see greater things than these ; ' another manner of union and com-

60 SERMONS UPON JOHN xvii. [Ser. XXXVIIT.

munion with God through Christ. There is a mighty difference

between our communion with God here and there. The saints in

heaven have union with God by sight, as the saints on earth by faith :

2 Cor. V. 7, ' For we walk by faith, not by sight ; ' and faith cannot go

so high as feehng and fruition. Now we are unfit for converse with

God, because of our blindness and darkness, as men of weak parts are

not fit company for the strong. But then our faculties are more

enlarged. Grace regulates the faculty, but it doth not alter and

change the faculty. God's communications are more full and free,

and we are more receptive. Here we have dark souls and weak

bodies ; the old bottles would break if filled with the new wine of

glory. At Christ's transfiguration, 'the disciples were astonished,

and fell on their faces,' Mat. xvii. 6 ; but in heaven, the sight of

Christ's glory will be ravishing, no terror. Here we are amazed at

the sight of an angel ; but there is a perfect suitableness between us

and God, and therefore a more perfect union and communion. God

more delighteth in the saints, as having more of his image ; and the

saints more delight in God, as being freed from sin. God loveth to

look on what he hath made when he hath raised a worm to such an

excellency. It is there continued without interruption ; here our

communion with God is sweet, but short, it cometh by glimpses ; but

there it is for ever and ever, not only in regard of duration, but con-

tinuance without ceasing. The Spirit of God came on Samson at

times. In heaven there is nothing to divert us from the sight of God ;

we are withdrawn from all other objects, that we may study him alone

without weariness

Use 3. It directeth us in what order we should seek these things ;

first grace, then glory : Ps. Ixxxiv. 11, 'The Lord will give grace and

glory;' Ps. Ixxiii. 24, 'Thou shalt guide me with thy counsel, and

afterwards receive me to glory ;' Eph. v. 26, 27, ' That he might

sanctify and cleanse it by the washing of water, by the word, that he

might present it to himself a glorious church, not having spot or

wrinkle, or any such thing, but that it should be holy and without

blemish.' Here the first lineaments are drawn by the Spirit of

sanctification, whilst the soul remaineth in the body, as a pledge of a

more perfect state : ' God hath called us to glory and virtue,' 2 Peter

i. 3. As they were to go through the temple of virtue to the temple

of honour.

4. Observe, there is no privilege which we have but what Christ

enjoyed first. Christ had it all, and from him we have it ; he was the

purchaser and the natural heir ; it is in us at the second-hand ; we are

elected, sanctified, glorified in and through him. Whatever is in us

that are members, it is in our head first ; first God, then Christ as

mediator, and then we. All good is first in Christ, he receiveth it,

and conveyeth it. We ascend ; why ? because he ascended first ;

we sit in heavenly places, because he did first.

Use 1. In times of desertion, when we see nothing in ourselves, look

upon Christ as a depositary, the first receptacle of grace ; he is justi-

fied, sanctified, ascended, glorified ; and encourage thyself to take hold

of Christ, that thou mayest have all these things in him.

Use 2. To be thankful to God for Christ : ' Blessed be the God

VeR. 22.] SERMONS UPON JOHN XVII. 61

and Father of our Lord Jesus Christ, who hath blessed us with all

spiritual blessings in heavenly places in Christ,' Eph. i. 3. Let us

never bless God for what we enjoy, but still remember Christ.

Use 3. It presseth us to get a union with Christ : 1 Cor. iii. 22, 23,

\* All are yours, for you are Christ's, and Christ is God's ; ' that we

may not look on Christ as an abstracted head. All that Christ hath,

he hath it for us.

5. Observe from those words, 'I have given them;' it may be

objected that we see no such matter ; Christ's members are poor

despicable dust and ashes, more aflSicted than others. How then can

it be said. This glory \* I have given them' ? Ans. Christ hath

acquired a right. Observe, the glory that is given to us by Christ is

as surely ours as if we were in the actual possession of it : John iii.

36, ' He that believeth on the Son of God hath everlasting life.' How

hath he it ?

[1.] He hath it in capite : it is done in regard of Christ, with whom

we make one mystical body. The most worthy part of the body is in

heaven, the head is there : Eph. ii. 6, ' And hath raised us up toge-

ther, and made us sit together in heavenly places in Christ.' We are

already glorified in Christ, though not in ourselves. Christians take

possession in their head, as Christ hath taken possession in their

names.

[2.] They have it in the promises. The promise is the root of the

blessing ; you have a fair charter to show for it. God standeth bound

in point of promise. God is very tender of his word ; you will see it

in ajl the other promises when you put him to trial. The promise of

God is but the declaration of his purpose : Heb. vi. 17, 18, ' Wherein

God willing more abundantly to show unto the heirs of promise the

immutability of his counsel, confirmed it by an oath: that by two

immutable things, in which it was impossible for God to lie, ye may

have strong consolation.' You have a lease to show for it ; a man

doth not carry his inheritance upon his back.

[3.] Tliey have the first-fruits of it, which difier only in degree from

glory : Kom. viii. 23, ' And not only they, but ourselves also, which

have the first-fruits of the Spirit ; even we ourselves groan within our-

selves, waiting for the adoption, to wit, the redemption of our body.'

We have the earnest in hand. That portion of the Spirit which we

have received is given us for security. Wherefore this fitting and

preparing, these groans, are grounds of confidence. If a vessel be

formed, it is for some use. All this would else be lost. And do you

think God will lose his earnest ? The beginnings we have here are a

taste and pledge ; here we sip, and have a foretaste of the cup of bless-

ing. Union with Christ, joys of the Spirit, peace of conscience, are

the beginnings of heaven. They that live in the provinces next to

Arabia have a strong scent of the odours and sweet smells of the

spices that grow there ; so the church is the suburbs of heaven ; the

members of it begin to smell the upper paradise. The comfortable

influences of the Spirit are the taste, and the gracious influences are

the pledge and earnest, of our future inheritance.

Use 1. Let us bless God aforehand: 1 Peter i. 3-5, 'Blessed be the

God and Father of our Lord Jesus Christ, which, according to his

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abundant mercy, hath begotten us again unto a lively hope, by the

resurrection of Jesus Christ from the dead, to an inheritance incor-

ruptible and undefiled, and that fadeth not away, reserved in heaven

for us, who are kept by the power of God through faith unto salva-

tion.' The inheritance is kept for us, and we for it. We can never

want matter to bless God ; if we have nothing in hand, yet we have

much in hope.

2. Let us wait with more confidence ; we have no cause to doubt ;

we have God's word and pawn ; as sure as Christ is in heaven, we

shall be there.

3. Let us be there in affection, in earnest groans and desires, in

frequent thoughts : Rom. viii. 30, ' Whom he did predestinate, them

he also called ; and whom he called, them he also justified ; and whom

he justified, them he also glorified.

4. Let us not fear changes ; all changes will end in that which is

best for us.

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/ in them, and tJwu in me, that they may he made perfect in one ; and

that the tvorld may hioio that thou hast sent me, and hast loved

them, as thou hast loved me. — John XVIL 23.

Christ's request for union is again repeated, with the advantage of

another expression, to declare the nature of it. So that in this verse

we have —

1. The nature of the mystical union.

2. The end of it ; with respect to believers and the world ; their

conviction of Christ's mission, and the Father s love to the disciples.

First, The nature of this union further declared, ' I in them, and

thou in me.'

Here first observe, that one union is the ground of another. Christ

and the Father are one, and then Christ and we are one, and then we

are one, one with another. The assumed nature is united to the

divine essence in Christ's person ; and so he, as mediator, is one with

the Father ; and then we by the communion of the Spirit . are not

only united to the head, but to our fellow-members.

There are two unions spoken of in this verse.

1. With God, that is implied ; the Father is a believer's as well as

Christ : John xiv. 23, ' My Father will love him, and we will come to

him, and make our abode with him.' Why then doth Christ say, ' I

in them ' ? Not to exclude the Father ; for he presently addeth, ' Thou

in me.' Christ speaketh as mediator, to show that he is the cause,

way, and means. He is the Jacob's ladder: John i. 51 ' Verily I say

unto you, Hereafter ye shall see heaven opened, and the angels of

God ascending and descending upon the Son of man.'

2. There is a union with Christ immediately ; that is formally ex-

pressed, ' I in them.' And then between us and others of the same

body, ' That they may be made perfect in one ; '. all drawn up into

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unity with God in Christ. First, God descendeth in the person of

Christ, and then we all ascend by Christ, and come up to God again.

Thus the personal union maketh way for the mystical, and the mystical

for our joint communion with God in the same body. This is the

great mystery that hath been driving on from all eternity, the Father

is the beginning and ending, and Christ the means. All influence

Cometh from God through Christ, and our tendency is to him through

Christ : 1 Cor. viii. 6, \* To ns there is but one God, the Father, of

whom are all things, and we in him ; and one Lord Jesus Christ, by

whom are all things, alid we by him.' All mercies come to us, and

our services and respects go to God, through Christ. The reason is,

we are departed from God by sin ; so that God is removed from us,

and God is against us, at a distance, and at an enmity ; and we are

fugitives and exiles, as Adam ran away from God before he was

banished out of his presence. Therefore Christ is not only a meri-

torious cause of the union that is between us and God, but also the

bond and tie of it. To satisfy God offended, this he might do as a

Saviour without us ; but to be a means of influence on God's part, and

respect and service on ours, to convey grace, and return service, he must

be in us : 'I in them.' As exiles, we are taken into grace and favour

by the merit of Christ ; and as fugitives, we are brought into unity

again by his Spirit working in us. Therefore it is said : Eph. i. 10,

' That in the dispensation of the fulness of times he might gather

together in one all things in Christ, both which are in heaven, and

which are on earth, even in him.' There God descendeth, and we

ascend. All the scattered elect are brought into a body, to receive

influences of grace from God as a fountain, through Christ as a con-

veyance. So Eph. ii. 18. \* For through him we have an access by one

Spirit unto the Father.' All believers are united into a body by the

communion of Christ's Spirit, that by Christ they may perform service

to God, and receive grace from him.

Use. Is to prize Christ as mediator, and to make use of him in your

addresses to God. Heathens had many ultimate objects of worship,

and many mediators ; we have but one.

1. If you perform anything to God, do it in and through Christ, 'in

whom he is well pleased,' Mat. iii. 17. A holy God will accept nothing,

but as tendered in Christ's name. We cannot endure the majesty of

his presence : Col. iii. 17, ' And whatsoever ye do, in word or deed, do

all in the name of the Lord Jesus, giving thanks to God and the Father

by him ; ' by the assistance of his grace and dependence upon his

merit, that is to do all in Christ's name. We are made amiable to

God in Christ ; out of Christ we are odious to God : Ps. xiv. 2, 3,

\* The Lord looketh down from heaven upon the children of men, to see

if there were any that did understand and seek God. They are all

gone aside, they are altogether become filthy ; there is none that doeth

good, no, not one.' Once God looked on the creatures all good, but

that was in innocency ; after the fall he looked on the creatures, and

all are become filthy ; it is not meant of any particular sort of men, but

all in their natural condition. The apostle bringeth that place to prove

the universal corruption of nature, Rom. iii. 10, that is, out of Christ.

But as he looketh on us in Christ, so we are amiable ; he is well-pleased

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in him : it is proclaimed from heaven, that we might not be afraid to

go to God.

2. If you expect anything from him, you must expect it in Christ.

Christ is not only the meritorious cause, but the means. All we look

for is not only from him, but in him. As God first loveth Christ, then

loveth us ; he is the primum amabile, the first beloved of all ; so he is

first in Christ, and then in us ; he is primum recipiens, the first object

of blessing and grace : 1 Cor. iii. 22, 23, ' All are yours, for you are

Christ's, and Christ is God's.' We have it at second-hand, Christ

Cometh between God and us, to convey the influences and bounty of

heaven to us. Therefore it is said : 2 Cor. i. 20, ' All the promises of

God in him are Yea, and in him Amen.' God doth whatever we desire

him, in him. God doth not bless us as persons distinct from Christ,

but as members of his body. There is as much need of the union of

our persons to the person of Christ, as there was of the union of the

haman nature to the divine nature. Christ must be in us, as well as

God in Christ ; we must be Christ's as well as Christ is God's. The

mediator hath an interest in God, and you must have an interest in

the mediator. Look, as by the personal union, Christ merited all for

us ; so, by the union of persons, he conveyeth all to us. Christ could

not suffer till he had united our flesh to his godhead ; and we cannot

receive the virtue of his sufferings till he unites our person to his

person.

Secondly, Observe, Christ is in us, as God is in Christ. The two

unions are often compared in this chapter ; and here it is said, ' I in

them, and thou in me.' How is God in Christ ? By unity of essence,

and by constant influence ; and so is Christ in us. (1.) God is in

Christ by unity of essence, or co-essential existency ; Christ and He

communicates in the same nature : ' The fulness of the godhead dwelt

in him bodily,' Col. ii. 9. Now there is something which answereth

to this in the mystical union ; there is a communion of spirit between

us and Christ, though not the same nature. The same Spirit dwelleth

in Christ awfiaTLKm, bodily, that is, essentially ; in us irvevfiaTLKM';,

spiritually ; we partake of the divine nature in some gifts and qualities.

(2.) By constant influence. God is in Christ by a communication of

life, virtue, and operation.

1. The Father is the perpetual beginning, foundation, and root of

life to Christ as mediator : John vi. 57, ' As the living Father hath

sent me, and I live by the Father ; so he that eateth me, even he shall

live by me.' So is Christ to us : Gal. ii. 20, ' Nevertheless I live ; yet

not I, but Christ liveth in me : an(i the life that I live in the flesh I

live by the faith of the Son of God, who loved me, and gave himself

for me.'

2. The divine essence sustained the person of Christ as mediator.

The humanity could not subsist of itself, but by constant influence from

the godhead : Isa. xlii. 1, ' Behold my servant, whom I uphold.' Christ

had constant sustentation from the Father ; he upheld him, and carried

him through the work. So are we ' preserved in Jesus Christ,' Jude 1.

We have not only the beginning and principle of life from Christ, but

constant support. We can no more keep ourselves than make our-

selves ; all things depend upon their first cause.

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3. The Father concurreth to all the operations and actions of Christ,

and so the Father is in Christ as he worketh in him : John xiv. 10,

' Behevest thou not that I am in the Father, and the Father in me ?

The words that I speak unto you I speak not of myself ; but the Father,

that dwelleth in me, he doeth the works.' The divine power was in-

terested in Christ's works as mediator, especially in the miracles that

he wrought to confirm the truth of his person. So is Christ in believers,

as he worketh in them all their works for them : John xv. 5, ' I am the

vine, ye ar^ the branches : he that abideth in me, and I in him, the

same bringeth forth much fruit ; for without me ye can do notliing.'

He doth not say, nihil magnum, no great thing ; but, nihil, nothing

at all. Thinking is the most sudden and transient act ; sure the new

nature tliere may get the start of corruption. But, 2 Cor. iii. 5, ' Not

that we are sufficient of ourselves to think anything as of ourselves,

but our sufficiency is of God.' Actions are more deliberate, there is

more scope for the interposition of corrupt nature ; but of ourselves we

cannot think a good thought.

What use shall we make of this ?

Use 1. If Christ be in us, as God was in Christ, let us manifest it as

Christ did. Christ manifested the Father to be in him by his works :

John X. 37, 38, ' If I do not the works of my Father, believe me not ;

but if I do, though ye believe not me, believe the works, that ye may

know and believe that tlie Father is in me, and I in him.' Works and

miracles exceeding the power and force of nature showed that Christ

was a divine person ; sure the Father is in him, or else he could not do

these works. So St James puts hypocrites upon the trial, ' Show me

thy faith by thy works,' James ii. 18. Do we do any worlvs exceeding

the power of corrupt nature ? That would be a proof of Christ's work-

ing in you. When Jacob counterfeited Esau, Isaac felt his hands.

So what are your works ? If you walk as men, do no more than an

ordinary man, that hath not the Spirit of God, where is the proof of

Christ's working in you ? Many boast of Christ in them ; if Christ

were in them, he would be there, as the Father was in Christ ; they

would bewray it by their operations. You may know what is within

by what cometh out ; if Christ be within thee, there will come out

prayer, sighs, and groans for heaven, fruitful discourses, heavenly walk-

ing, a mortified conversation ; all this cometh out, because Christ is

within. But now, when ye belch out filthy discourses, rotten com-

munication, there is nothing cometh out but vanity and sin, how

dwelleth Christ in you ? are these the fruits of his presence ?

Use 2. Learn dependence upon Christ, All the power we have to

work is from Christ. Whence hath the body the vigour it hath to

work, and to move from place to place, but from the soul ? And

whence hath a christian his power but from Christ ? We derive all

our strength from Christ. We are as glasses without a bottom ; they

cannot stand of themselves, but they are broken in pieces. Christ can

do all things without us, but we can do nothing without him, as the

soul can subsist apart from the body ; Christ hath no need of us, but

we cannot live and act without him. Sine te nihil, in te toium possumus

Phil. iv. 13, ' 1 can do all things tluough Christ, which strengtheneth'

me.' The apostle doth not speak it to boast of his power, but to pro-

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fess his dependence. It was never seen that a father woiild cast away

the child that hangeth on him.

Thirdly, I shall now speak of Christ's being in believers apart, that

I may a little enforce this argument. How is Christ in believers ?

We must not go too high, nor too low. It is not to be understood

essentially, so he is everywhere, and cannot be more peculiarly in one

than in another : ' Wlrither shall I go from thy Spirit ? or whither

shall I flee from thy presence ? ' Ps. cxxxix. 7. He is here, and there,

and everywhere, in heaven, in earth, in hell. Personally he is not in

us ; that cannot be without a personal union ; if the Spirit were per-

sonally in us, that would make us to become one person with the Holy

Ghost, as the divine and human nature make but one person ; but

mystically, with respect to some peculiar operations which he worketh

in us, and not in others. Christ is in us as the head is in the members,

by influence of life and motion ; not such influence as tendeth to life

natural — so natural men live in him, move in him, and have their being

in him; there is a union of dependence between God and all his

creatures ; — but influence with respect to life spiritual. In short, Christ

is not only in us as in a temple or house — that is one way of his being

in us, therefore he is said ' to dwell in our hearts by faith,' Eph. iii.

17, — but he is in us as the head in the members, and as the vine in

the branches, John xv. 1, where there is not only a presence, but an

influence. Once more, he is not only in us in a moral way, in aff'ec-

tions ; his heart is with us, and our heart is with him, and his love and

his joy is in and towards us : Prov. viii. 31, ' Eejoicing always in the

habitable parts of the earth, and my delights were with the sons of

men ; ' but he is in us in a mystical and gracious way : John xvii.

26, ' That the love wherewith thou hast loved me may be in them, and

I in them.' He is in us as the soul is in the body, to give us life, sense,

vigour, and operation.

Use 1. To press us to labour after an interest in this privilege, that

Christ may be in us. It is the saddest mark if Christ be not in us :

1 Cor. xiii. 5, ' Know ye not that Christ is in you, except ye be repro-

bates ? ' reprobates disallowed of God.

Let me press it : —

1. If Christ be not in us, the devil is : Eph. ii. 2, ' Wherein in time

past ye walked according to the course of this world, according to the

prince of the power of the air, the spirit that now worketh in the

children of disobedience.' Man's heart is not a waste ; it is occupied

by Christ or Satan. The children of disobedience are acted by the

devil and governed by the devil. Those that are cast out of the church,

which is a figure of cutting off from communion with Christ, were

given up to Satan, to show that he reigneth there where Christ doth not

take possession ; the devil entereth into them, and sendeth them head-

long to their own destruction.

2. Where Christ is, there all the Trinity are : John xiv. 23, ' We

will come unto him, and make our abode with him ; ' there is Father,

Son, and Spirit. Such an one is a consecrated temple, wherein God

taketh up his residence. They do not only come as guests, to tarry

with us for a night, as the angels came to Abraham, Gen. xviii. 2 ; or

?is friends come to visit, and away, and so leave more sorrow on their

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departure than joy in their presence ; but they will abide with us for

ever. Heaven is where God is ; this heaven we have upon earth, that

all the persons take up their abode in our hearts. God knocketh at

the door of a wicked man's heart, but doth not enter, much less have

his abode and residence there. Here is the Father as a fountain of

grace, Christ as mediator, and the Spirit as Christ's deputy, to work all

in us. This is his second heaven, one above the clouds, and another

in our hearts. Oh ! what a condescension is it, that God should not

only pardon us, and admit us into his presence hereafter, be familiar

with us, when we have put on our robes of glory, but dwell in us here !

When Christ was about to go to heaven, and hi& disciples were troubled

at it, then he leaveth us this promise. We cannot go to God, but

God will come to us, not only give us a visit, but take up his abode

in us.

3. Wherever the Trinity are, there is a blessing left behind. The

presence of earthly princes is costly and burdensome, because of their

train and the charges of entertainment ; but the Trinity are blessed

guests ; they never come but bring their welcome with them, and a

blessing in their hands. The Father, Son, and Holy Ghost do not

come empty-handed. The Son of God came to Abraham with two

angels, but he came not without a gift, a promise of a child, though

their bodies were dry and dead, Gen. xviii. Wheresoever Christ came

in the days of his flesh, he left some mercy behind. While in the

womb of the virgin, he came into the house of Zacharias, and

Zacharias and Elizabeth his wife were both filled with the Holy Ghost,

Luke i. 41. He came into Peter's house, and brought deliverance for

Peter's wife's mother from a fever. Mat. viii. 15. He came to Caper-

naum, and brought with him to the man sick of the palsy health

for his body and a pardon for his soul, Mat. ix. 2. He came to the

house of Jairus, and raised his daughter, ver. 23. He came to the

house of Zaccheus, and brought salvation with him, Luke xix. 9.

Everywhere wherever he went, trace him, you will find he left a bless-

ing behind him. Laban thrived better for Jacob, the house of Obed-

Edom for the ark. In these short visits Christ left a blessing, but in

a gracious soul they have a perpetual residence ; it is fit these blessed

guests should have good entertainment.

4. It is a pledge that we shall have more : ' Christ in us the hope

of glory,' Col. i. 29. He dwelleth in us to fit us for heaven. It is

heaven begun ; it makes our exile a paradise. It is still growing, till

it cometli to a complete presence in heaven. Where he is once in

t luth, there he is for ever. Temples built may stand forsaken, but God

never forsaketh his spiritual temples.

Use 2. Direction. What must we do that Christ may be in us ?

1. Make way for him. Empty the heart of all self-confidence.

When the heart is full of self, there is no room for Christ : Phil iii. 8,

9, 'Yea doubtless I count all things but loss for the excellency of the

knowledge of Christ Jesus my Lord, for whom I have suffered the loss

of all things, and do count them but dung, that I may win Christ,

and be found in him, not having mine own righteousness, which is of

the law, but that which is through the faith of Christ, the righteous-

ness which is of God by faith.' First, there must be a cutting off from

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the wild olive-tree by a sound conviction ; we must know what strangers

we are to the life of God. Was there a time when we were convinced

of this ? Eph. iv. 18, ' Having the understanding darkened, being

alienated from the life of God, through the ignorance that is in them,

because of the blindness of their heart.' How can a man that was

never convinced of the sadness of his estate say, Not 1, but Christ ?

2. Wait for him in the ordinances. Where should a man meet with

Christ, but in his ordinances, in the shepherds' tents ? All the ordi-

nances have an aspect upon our union with Christ, either to begin or

continue it. God offereth him to us in the word : 1 Cor i. 9, ' God is

faithful, by whom ye are called to the fellowship of his Son Jesus

Christ our Lord.' We are entreated to take him. As long as they

see nothing but man in it, it cometh to nothing ; but many times, in

hearing, they see God in the offer: the matter is of the Lord, as

Eebekah yielded out of an overruling instinct. So for the religious use

of the seals. We are ' baptized into Christ,' Gal. iii. 27. It is the

pledge of our admission into that body whereof Christ is the head.

God is aforehand with us ; we were engaged to make a profession of

this union, before we had liberty to choose our own way. Let us not

retract our vows, and make baptism only a memorial of our hypocrisy,

to profess union when there is no such matter : I profess to be planted

into Christ by baptism, but I feel no such matter. Oh ! you should

groan for this ! Then for the supper of the Lord : 1 Cor. x. 16, ' The

cup of blessing which we bless, ovkI Koivcovia, is it not the communion

of the blood of Christ ? The bread which we break, is it not the com-

munion of the body of Christ? ' Under the law the people could not

eat of the sin-offering, but only the priest ; for the same reason they

were forbidden to eat sacrifice and drink blood : Lev. xvii. 11, 12, ' For

the life of the flesh is in the blood ; and I have given it to you upon

the altar to make an atonement for your souls ; for it is the blood that

maketh an atonement for the soul. Therefore I said unto the children

of Israel, No soul of you shall eat blood ; ' compared with Mat. xxvi.

26, ' This is my blood of the New Testament, which is shed for many

for the remission of sins.' The priest was to become one with the

sacrifice, to figure Christ's person ; but now atonement being made,

another union is necessary, of sinners with the sacrifice. Nothing is so

one with us as that we eat and drink ; it becometh a part of our sub-

stance ; it resembleth that strait and near conjunction between us

and Christ. This is a means appointed to engage us to look after this

union ; here we come to profess it, to promote it ; it is a means under

a blessing.

3. Keceive him thankfully. Oh ! what am I, and ' whence is it to

me that the mother of my Lord should come to me ?' Lukei. 43 ; that

Christ should come to me, and dwell in my heart !

4. Entertain him kindly ; be careful to preserve the motions, quick-

enings, comforts of his Spirit. This is the respect we should show, to

be sensible of accesses and recesses, and accordingly suit our carriage.

Rejoice in his presence ; such a precious guest must be observed.

Grieve when you ^ do not feel the comforts of it : Cant. v. 4, 'My be-

loved put in his hand at the hole of the door, and my bowels were

moved for him.'

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Use 3. Examine whether Christ be in you or no. You may know

it:—

1. By his manner of entrance. Christ is not wont to come into the

heart without opposition. The devil is loath to be dispossessed : Luke

xi. 21, 'When a strong man armed keepeth his palace, his goods are

in peace.' Christ came into the temple with a whip to drive out the

money-changers. He cometh to rule alone.

2. By the fruits of his abode — life, fruitfulness, tendency.

(1.) Life. It will stir and quicken you to good duties : Gal. iii.

20, ' I live, yet not I, but Christ liveth in me.' He is a living foun-

tain of vital union.

(2.) Fruitfulness of soul : John xv. 2, ' Every branch in me that

beareth not fruit, he taketh away; and every branch that beareth

fruit, he purgeth it, that it may bring forth more fruit ; ' and ver. 4,

' Abide in me, and I in you : as the branch cannot bear fruit of itself,

except it abide in the vine, no more can you, except you abide in me.'

(3.) Tendency — (1.) To heaven. Heaven is the place of our full

enjoyment of him. They do not admire worldly excellences : Luke

xix. 8, ' Behold, Lord, the half of my goods I give to the poor ; and if

I have taken anything from any man by false accusation, I restore

him fourfold.' The woman left her pitcher, John iv. 28 ; Matthew

followed Christ. (2.) To God's glory as our last aim ; their aim is

according to their principle.

Secondly, I come to the end of this union.

1. With respect to believers, ' That they may be made perfect,' &c.

2. With respect to the world, and their conviction, ' That the world

may know that thou hast sent me, and hast loved them as thou hast

loved me.'

First, With respect to believers, ' That they may be made perfect in

one,' TereXeiQifjLevot et? ev. This oneness is either with God or with one

another. Both are included in the mystical union ; we cannot be

united to the head, but we must also be united to the members. The

golden cherubims did so look to the ark and mercy-seat, that they did

also look one towards another, Exod. xxv. 20. So in this union, as we

respect God and Christ, so we must also look to our fellow-members :

' Let them be perfect in one ;' let them all centre in God, which is the

creature's perfection.

Observe, our perfect happiness lieth in oneness, in being one with

God through Christ. I shall evidence it to you in a few particulars.

1. Since the fall man's affections and thoughts are scattered :

Eccles. vii. 29, 'God hath made man upright, but they have sought out

many inventions.' When man lost his happiness, he sought out many

inventions. A sinner is full of wanderings, as a wayfaring man that

hath lost his direction turneth up and down, and knows not where to

pitch ; or tlie needle in the compass, when it is jogged, shaketh and

wavereth, and knoweth not where to rest, till it turneth to the pole

again. There is a restlessness in our desires ; still we have new pro-

jects, and know not where to pitch ; are not content with what we do

possess ; this is not the pole where we rest. Qucerunt in vanitate crea-

turarum quod amisserunt in uniLate Creatoris. A river, the further it

runneth from the fountain, the more it is dispersed into several

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streams. Blindness maketh us grope and feel about for happiness, as

the Sodomites did for Lot's door. We change objects, striving to

meet with that in one thing which we cannot find in another, as bees

fly and go from flower to flower ; we seek to patch up things as well

as we can.

2. In all this chase and distraction of thoughts there is no content-

ment in the vast world, nothing that can satiate the heart of man.

Transitory things may divert the soul, but they cannot content it.

After Solomon's survey, Eccles. i. 2, ' Vanity of vanities, saith the

preacher ; vanity of vanities, all is vanity.' He had made many ex-

periments, but still found himself disappointed, and disappointment is

the worst vexation.

3. This distraction continueth till we return to God again : 1 Peter

ii. 25, ' Ye were as sheep going astray, but are now returned unto the

shepherd and bishop of your souls.' There is no safety but in the

fold. God, who is the principle of our being, is the only object of our

contentment. We began in a monad or unity, and there we end.

God is the boundary of all things : Rom. xi. 36, ' For of him, and

through him, and to him, are all things ; to whom be glory for ever,

Amen.' In him, or nowhere, the soul findeth content. He is our

first cause and our last end. There are some scrictures and rays of

goodness in the creature, but they cannot satisfy, because there we

have happiness by parcels ; it is dispersed. Nothing is dispersed in

the creature but what is re-collected in the creator ; there is all in him,

because all came out from him.

4. The great work of grace is to return us to God again, that we

may pitch upon him as the chief object and centre of our rest : Jer.

xxxii. 39, 'I will give them one heart, and one way, that they may

fear me for ever.' It is the great blessing of the covenant ; this one

heart is to pitch upon God as the chief object and centre of our rest,

otherwise we are troubled with divers cares, fears, and desires. Thus

grace worketh upon us. But the distance lieth not only on our part,

but God's. Before God and the creature can be brought together,

justice must be satisfied. Christ came to restore us to our primitive

condition : 2 Cor. v. 19, ' God was in Christ, reconciling the world

unto himself.' The merit of Christ bringeth God to us, and the Spirit

of Christ bringeth us to God. It is as necessary Christ should be

united to us, as we to God.

5. Our happiness in God is completed by degrees. In this life, the

foundation is laid : we are reconciled to him upon earth ; but the

complete fruition we have in heaven ; there we are fully made perfect

in one. Here there is weakness in our reconciliation : we do not

cleave to him without distraction ; there are many goings a-whoring

and wandering from God after our return to him. And here, on God's

part, our punishment is continued in part. God helpeth us by means,

at second and third hand. We need many creatures, and cannot be

happy without them ; we need light, meat, clothes, house. Our life

is patched up by supplies from the creature. But there ' God is all,

and in all,' 1 Cor. xv. 28. We find in God whatever is necessary for

us without means and outward helps. There ' God is all, and in all ;\*

he is our house, clothes, meat, ordinances. We have all immedi-

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ately from God, and ' in all ; ' all are made perfect in one. We can-

not possess any thing in the world except we encroach upon one

another's happiness.- Worldly things cannot be divided i, without

lessening ; and we take that from others which we possess ourselves.

Envy showeth the narrowness of our comforts. But there the happi-

ness of one is no hindrance to another, all are gratified, and none

miserable ; as the sun is a common privilege, none have less because

others have more. All possess God as their happiness without want

and jealousy.

Use. If to be drawn into unity and oneness with God be our hap-

piness and perfection, then take heed of two things — (1.) Of sin,

which divides God from you ; (2.) Of doting upon the creatures,

which withdraweth you from God.

1. Of sin, which maketh God stand at a distance from you : Isa.

lix. 2, ' Your iniquities have separated between you and your God,

and your sins have hid his face from you.' As long as sin remaineth in

full power, there cannot be any union at all. \* What communion hath

light with darkness ? ' And the more it is allowed, the more it hin-

dereth the perfection of the union. What is the reason we do not

fully grow up to be one with God in this life, that our communion

with him is so small ? Sin is in the way ; the less holy you are, the

less you have of this happiness, such unspeakable joys, lively influ-

ences of grace, and immediate supplies from heaven. In bitter afflic-

tions, we have most communion with God many times ; that is nothing

so evil as sin ; as afflictions abound, so do our comforts.

2. Of doting upon the creatures, which withdraweth your heart

from God. The more the heart is withdrawn from God, the more

miserable. Let the object be never so pleasing, it is an act of spiritual

whoredom. Sin is poison, creatures are not bread : Isa. Iv. 2, ' Why

do you spend your money upon that which is not bread ? and your

labour for that which satisfieth not ? ' It cannot yield any solid cor>-

tentment to the soul. These things are short uncertain things, beneath

the dignity of the soul. There is a restlessness within ourselves,

and envy towards others ; they are not enough for us and them too.

Not for us ; if enough for the heart, not for the conscience. If God

do but arm our own thoughts against us, as usually he doth when the

affections are satisfied with the world, he will show you that the whole

soul is not satisfied ; therefore he awakeneth conscience ; as children

catch at butterflies, the gawdy wings melt away in their fingers, and

there remaineth nothing but an ugly worm. Desertion is occasioned

by nothing so much as carnal complacency. Many times the object

of our desires is blasted ; but if not, God awakeneth conscience, and

all the world will not allay one pang.

You may understand this oneness with respect to our fellow-mem-

bers ; and so you may understand it jointly of the completeness of the

whole mystical body, or singly of the strength of that brotherly affection

each member hath to another. There is a double imperfection for the

present in the church; every member is not gathered, and those that

are gathered are not come to their perfect growth. So that \* let them

be perfect in one,' is that the whole body may attain to the integrity

of parts and degrees.

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First, Let us take it collectively ; that they may all be gathered into

a perfect body, and no joints lacking.

Observe, that all the saints of all places and all ages make but one

perfect body. In this sense the glorified saints are not perfect without

us : Heb. xi. 40, ' God having promised some better thing for us, that

they without us should not be made perfect.' It is no derogation, for

Christ is not perfect without us. The church is called ' The fulness of

him that fiUeth all in all,' Eph. i. 23. They are, as to their persons,

perfect, free from sin and misery, made perfect in holiness and glory ;

but not as to their church relation. So Eph. iv. 13, ' Till we all come to

the unity of the faith, and of the knowledge of the Son of God, unto a

perfect man, unto the measure of the stature of the fulness of Christ.'

All the body must be made up that Christ mystical may be complete.

Now there are some joints lacking ; all the elect are not gathered.

Use 1. See the honour that is put upon the saints ; the saints on

earth, and the saints in heaven make but one family : Eph. iii. 15, ' Of

whom the whole family in heaven and earth is named.' In a great

house there are many rooms and lodgings, some above, some below, but

they make but one house ; so of saints, some are militant, some trium-

phant, and yet all make but one assembly and congregation : Heb. xii.

23, ' We are come to the general assembly, and church of the first-

born, which are written in heaven ; ' we upon earth are come to them.

Our Christ is the same, we are acted by the same Spirit, governed by

the same head, and shall be conducted to the same glory. As in the

state of grace some are before us in Christ, so some are in heaven

before us, their faces once as black as yours. We have the same

ground to expect heaven, only they are already entered.

Use 2. It is a ground of hope, we shall all meet together in one

assembly: Ps. i. 5, ' The ungodly shall not stand in the judgment,

nor sinners in the congregation of the righteous.' Now the saints are

scattered up and down, where they may be most useful ; then all shall

be gathered together ; then shall be that great rendezvous, when the

four winds shall give up their dead ; then the wicked shall be herded,

they shall be bound up in bundles, as straws and sticks bound up

together in a bundle serve to set one another on fire, Mat. xiii. 40-42 ;

adulterers together, and drunkards together, and thieves together, and

so increase one another's torment. So all the godly shall meet in a

congregation, and never be separated more. You do not only groan

and wait for it, but the departed saints also : Kev. vi. 9, 10, ' I saw

under the altar the souls of them that were slain for the word of God,

and for the testimony which they held. And they cried with a loud

voice, saying, How long, Lord, holy and true, dost thoti not judge

and avenge our blood on them that dwell on the earth?' As in a

wreck, those that get first to shore are longing for and looking for their

companions. This is the communion between us and saints departed ;

they long for our company, as we for theirs ; we praise God for them,

they groan for us ; we long and wait, by joint desires, for that happy

day.

Use 3. It is an engagement to the churches of all parts to maintain

a common intercourse one with another. All maketh but one lx)dy.

We should pray for them whom we have not seen in the flesh, Col. ii.

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2, and send relief to them, as the church at Antioch to Jerusalem

when the famine was foretold, Acts xi., latter end; and, as God giveth

opportunities, meet and consult for one another's welfare. But the

world is not ripe for this yet.

Use 4. It giveth you assurance of the continuance of the ministry as

long as the world continueth. As long as the world continueth there

are elect to be gathered : 2 Peter iii. 9, ' The Lord is not slack con-

cerning his promise, as some men count slackness, but is long-suffering

to us-ward, not willing that any should perish, but that all should

come to repentance.' The ship tarrieth till all the passengers be taken

in, and then they launch out into the deep. The great aim of Christ in

keeping up the world is to make his body complete ; and as long as

the elect are to be gathered, the ministry is to continue : Eph. iv. 11,

12, ' He gave some, apostles ; and some, prophets ; and some, evange-

lists ; and some, pastors and teachers ; for the perfecting of the saints,

for the work of the ministry, for the edifying of the body of Clirist.'

The workmen are not dismissed till the house be built.

Secondly, Understand it singly and severally, ' That they may be

made perfect in one ; ' that is, that there may be a perfect oneness

between member and member of Christ's body, or a brotherly affection

which one member hath to another.

Observe, no less union will content Christ but what is perfect. This

was the aim of his prayers ; then strive for it, wait for it.

1. Strive for it : 1 Cor. i. 10, ' Now I beseech you, brethren, by the

name of our Lord Jesus Christ, that ye all speak the same thing, and

that there be no divisions among you ; but that ye be perfectly joined

together in the same mind, and in the same judgment.' We should

all strive together, as if we had but one scope, one interest, one heart.

We should grow up to this perfection more and more. Oh ! what

conscience should we make of keeping the unity of the Spirit in the

bond of peace ! If we are not one in opinion, yet we should have one

aim and scope. Let us concur in one object and rule, and as far as

we have attained to the knowledge of it, let us walk together.

2. Wait for it. The perfection of our communion is in life eternal.

Here it is begun, we are growing to the perfect day: Prov. iv. 18,

' The path of the just is as the shining light, that sliineth more and

more unto the perfect day.' Tbi Lutherus et Zuinglius optime con-

veniunt. We are going thither where Hooper and Kidley, Luther and

Zuinglius, shall be of a mind. In heaven they are all of one mind,

one heart, one employment ; there is neither pride, nor ignorance, nor

factions to divide us, but all agree in one concert.

Secondly, The end as to the world, their conviction, ' That tlie

world may know that thou hast sent me, and that thou hast loved

them as thou hast loved me.' When is the world convinced, and

how ? I shall answer both together — In part here, and fully hereafter.

1. In part here, by Christ's being and working in them, by the life

of Christ appearing in their conversations.

2. Fully and finally at the last judgment, by the glory put upon

them. The reprobate world shall know, to their cost, when they

shall see them invested with such glory, that they were the darlings

of God.

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But of what shall the world be convinced ? Of Christ's mission

and the saints' privileges, that Christ was authorised by God as the

doctor of the church, and the saints are dearly beloved of God.

Observe, there are two things God is tender of, and two things the

world is ignorant of — his truth, and his saints.

1. God prizeth these above all things.

[1.] His gospel ; and therefore would have the world convinced that

Christ was sent as a messenger from the bosom of God.

[2.] His saints ; and therefore he would have them convinced of his

love to them, and that he hath taken them into his protection, as he

did the person of Christ. What should people regard but these two,

especially since God hath put his little ones to nurse, and bid them be

wise to learn his truths ?

2. The world is most ignorant of these two ; of the divine authority

of the gospel, and therefore they slight it, and refuse it as much as

they do ; and of the dearness of his saints, therefore they persecute

and molest them, and use them hardly. The world may be well

called ' darkness,' Bph. v. 8, because they are ignorant of two things

which do most concern them.

Bat let us speak more particularly of that wonderful and myste-

rious expression, ' That thou hast loved them, as thou hast loved me.

Observe three things— (1.) That God loveth Christ ; (2.) That God

loveth the saints as he loved Christ ; (3.) That Christ would have the

world know so much, and be convinced of it.

Observe, first, that God loveth Christ as the first object of his love:

\* This is my beloved Son, in whom I am well pleased,' Mat. iii. 17. He

is his dear Son : Col. i. 13, 'Who hath delivered us from the power

of darkness, and hath translated us into the kingdom of his dear Son.'

God saw all the works of his hands that they were good. He de-

lighteth in the creatures, much more in his Son. He loveth Christ

as God, and as mediator, as God-man.

1. As God ; so he is primum amdbile, the first object of his love, as

his own express image, that represents his attributes exactly. He is

the first Son, the natural Son,' as we are adopted ones ; and so his soul

taketh an infinite contentment in Christ, before hill or mountain were

brought forth : Prov. viii. 30, 31, ' Then was I with him, as one

brought up with him, and I was daily his delight, rejoicing alway

before him, rejoicing in the habitable part of his earth,' &c. As two

that are bred up together take delight in one another.

2. As mediator ; he loveth the human nature of Christ freely. The

first object of election was the -flesh, of Christ assumed into the divine

person: Col. i. 19, 'It pleased the Father that in him should all

fulness dwell;' it deserved not to be united to the divine person.

When it was united, the dignity and holiness of his person deserved

love. There was the fulness of the godhead in him bodily, the Spirit

without measure, all that is lovely. And then, besides the excellency

of his person, there was the merit of his obedience ; he deserved to be

loved by the Father for doing his work : John x. 17, ' Therefore doth my

Father love me, because I lay down my life, that I might take it again ; '

that was a new ground of love. Christ's love to us was a further cause

of God's love to him. Thus you see how God loveth Christ.

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Use 1. It giveth us confidence in both parts of Christ's priestly-

office — his obktion and intercession. His oblation: Mat. iii, 17,

' This is my beloved Son, in whom I am well pleased.' God hath

proclaimed it from heaven that he is well pleased with Christ stand-

ing in our room, tho«gh so highly offended with us, and with him for

our sake : Eph. i. 6, ' To the praise of the glory of his grace, wherein

he hath made us accepted in the beloved.' All that come under his

shadow will be accepted with God. He is beloved, and will be ac-

cepted in all that he doeth ; his being beloved answereth our being

unworthy of love. Surely he will love us for his sake, who hath pur-

chased love for us. His intercession : if the Father loveth Christ, we

may be confident of those petitions we put up in his name : John xvi.

23, ' Whatsoever ye shall ask the Father in my name, he will give it

you.' Our advocate is beloved of God. When we pray in the name

of Christ, according to the will of God, our prayer is in effect Christ's

prayer. If you send a child or servant to a friend for anything in

your name, the request is yours ; and he that denieth the child or ser-

vant denieth you. When we come in a sense of our own unworthi-

ness, on the score and account of being Christ's disciples, and with a

high estimation of Christ's worth and credit with the Father, and. that

he will own us, that prayer will get a good answer.

Use 2. It is a pledge of the Father's love to us ; and if God gave

Christ, that was so dear to him, what can he withhold ? Eom. viii. 32,

' He that spared not his own Son, but gave him up to the death for

us all, how will he not with him also freely give us all things?' He

spared him not ; the Son of his love was forsaken and under wrath ;

and will he then stick at anything ? God's love is like himself, in-

finite ; it is not to be measured by the affection of a carnal parent.

Yet he gave up Christ. Love goeth to the utmost ; had he a greater

gift, he would have given it. How could he show us love more than

in giving such a gift as Christ ? John xvi. 22, ' The Father himself

loveth you, because ye have loved me, and have believed that I came

forth from God.' God hath a respect for those that believe in Christ,

and receive him as the Son of God.

Use 3. It is an engagement to us to love the Lord Jesus : 1 Cor.

xvi. 22, ' If any man love not the Lord Jesus Christ, let him be

Anathema maranatha.' Shall we undervalue Christ, who is so dear

and precious with God ? Let us love him as God loved him.

1. God loved him so as to put all things into his hands: John iii

35, ' The Father loveth the Son, and hath put all things into his

hand.' Let us own him in his person and office, and trust him with

our souls. He is intrusted with a charge concerning the elect, in

whose hands are your souls : 2 Tim. i. 12, ' I know whom I have

believed, and I am persuaded that he is able to keep that which I

have committed to him against that day.'

2. God hath loved him, so as to maj^e him the great mediator to

end all differences between God and man. God hath owned him

from heaven : Mat. iii. 17, ' This is my beloved Son, in whom I am

well pleased.' Do you love him so as to make use of him in your

communion with God ? Heb. vii. 25, ' Wherefore is he able to save

to the uttermost all that come unto God through him, seeing he

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ever liveth to make intercession for us.' Tliat is the sum of all

religion.

3. God loveth him so as to glorify him in the eyes of the world :

John V. 22, 23, ' The Father judgeth no man ; but hath committed

all judgment to the Son, that all men should honour the Son, even as

they honour the Father. He that honoureth not the Son, honoureth

not the Father that hath sent him.' Do you honour him ? Phil. i.

21, kixol TO ^fjv Xpicrro?, ' To me to live is Christ,' should be every

christian's motto. This is love, and not an empty profession. Christ

will take notice of it, and report it in heaven ; it is an endearing

argument when the Father's ends are complied with : John xvii. 10,

' And all thine are mine, and mine are thine, and I am glorified iii

them.'

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/ in them, and iJiou in me, that they may he made perfect in one ;

and that the luorld may hioiv that thou hast sent me, and hast

loved them, as thou hast loved me. — John XVII. 23.

I COME now to the second observation, that God loveth the saints as he

loved Christ.

The expression is stupendous ; therefore divers interpreters have

sought to mitigate it, and to bring it down to a commodious inter-

pretation.

First, KaOoD^, as, is a note of causality as well as similitude. He

loveth us because he loved Christ. Therefore it is said : Eph. i. 6,

' He hath made us accepted in the beloved.' The elect are made lovely,

and fit to be accepted by God, only by Jesus Christ ; accepted both in

our state and actions as we are reconciled to him ; and all that we do

is taken in good part for Christ's sake, who was sent and intrusted

by the Father to procure this favour for us, and did all which was

necessary to obtain it. The ground of all that love God beareth

to us is for Christ's sake. There is indeed an antecedent love showed

in giving us to Christ, and Christ to us : John iii. 16, ' For God so

loved the world, that he gave his only-begotten Son — That whoso-

ever believeth in him should not perish, bat have everlasting life.'

The first cause of Christ's love to us was obedience to the Father ;

the Son loved us, because the Feather required it ; though after-

wards God loved us because Christ merited it. All consequent benefits

are procured by the merit of Christ. The Father,- that is first in order

of persons, is first in order of working, and can have no higher cause

than his own will and purpose. And . besides, there is an obligation

established to every person. . Absolute elective love is the Father's

property and personal operation ; but then his eternal purpose is

brought to pass in and through Jesus Christ. In the carriage of our

salvation, Christ interposeth ; so we are chosen in him as head of the

elect, Eph. i. 4, pardoned, justified, sanctified, glorified in and through

him. All these benefits and fruits of God's love are procured by Christ's

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merit ; not only as it is the more for the freedom of grace that the

reasons why man should be loved should be without himself, and so

the obligation is increased ; and not merely neither for the greater ful-

ness of our comfort ; for if God should love us in ourselves, it would

be a very imperfect love, our graces being so weak, and our services so

Ktained. But whence should we have this grace at first, which is the

object of his love ? He could never find in us any cause why he should

love us. God could not love us with honour to himself, if his wisdom

had not found out tbis way of loving us in Christ. There was a double

prejudice against us — our nature was loathed by God's holiness, and

then God's justice had a quarrel against us.

1. For God's holiness. What communion could there be between

light and darkness ? God is holy by nature, and we are sinners by

nature. Nature being corrupted, God cannot love it, unless he see it

in such a person as Christ is : Ps. v. 4, 5, ' For thou art not a God that

hast pleasure in wickedness, neither shall evil dwell with thee. The

foolisli shall not stand in thy sight, thou hatest all workers of iniquity ; '

not only the work, but the person. Therefore we are hidden in him,

found in him ; as when a man loathes a pill, we lap it up in some-

thing which he affects. God abhorred the sight of man till found

in Christ.

2. God's justice had a quarrel against us. God dealt with man by

way of covenant, and so hated man not only out of the purity of his

nature, but out of justice; his righteous anger was kindled because of

the breach of the covenant. When subjects are fallen into displeasure

with their prince, such an one as the king loveth must mediate for them.

So ' God was in Christ, reconciling the world unto himself,' 2 Cor. v.

19. How Cometh God, who seemed to be bound in point of honour

to avenge himself on sinners, to be reconciled ? In Christ he received

satisfaction. God was resolved to manifest an infinite love to man, but

he would still manifest an infinite hatred against sin ; which could not

be more fully manifested than by making Christ the ground of our

reconciliation. Thus the wisdom of God hath taken up the difference

between us and his holiness, and between us and his justice, that so

divine love may be like itself, not blind, but rational. This was the

great prejudice — how could the holy God, the just God, who is not

overcome with any passion, love such vile and unworthy creatures as

we are ? The question is answered — he loveth us in Christ, and for

Christ's sake.

Secondly, Take the particle /ca^o)?, as, in the ordinary acceptation.

So it signifieth smilitude and likeness ; but then it signifieth not an

exact equality, but some kind of resemblance : ' Be ye perfect, as your

heavenly Father is perfect,' Mat. v. 48 ; ' One as we are one.' So here

— (1.) There is a disparity ; (2.) A likeness.

1. A disparity ; for in all things Christ hath the pre-eminence, both

as God and as mediator.

[1.] As God ; he is most perfect, in whom God hath found all com-

placency and delight : Prov. viii. 30, ' Then I was by him, as one

brought up with him ; and I was daily his delight, rejoicing always

befoie him.' He was God, we are creatures ; he the natural Son : Ps.

ii. 7, ' Thou art my Son ; this day have I begotten thee.' We the

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adopted children : John i. 12, ' To as many as received him, to them

gave he power to become the sons of God.' God's love to Christ was

necessary, ours is a free dispensation : John iii. 16, ' God so loved the

world, that he gave his only-begotten Son, that whosoever believeth in

him should not perish, but have everlasting life.'

[2.] As mediator ; so he is the first beloved. God loves Christ as

the first object of his love ; after Christ, he loveth those that are

Christ's. The relation begins with him : John xx. 17, ' Go to my

brethren, and say unto them, I ascend unto my Father and youi

Father, unto my God and your God.' He is loved as the head of the

mystical body, we as members ; the head first, then the members. He

is loved for his own sake, we for his.

2. Yet there is a likeness. God loveth us with a like love.

[1.] Upon the same grounds — nearness and likeness.

(1.) Nearness. He loveth Christ as his Son, so he loveth us as his

children : 1 John iii. 1, ' Behold what manner of love the Father hath

bestowed upon us, that we should be called the sons of God.' There

is a threefold ecce in scripture. (1.) Ecce demonstrantis, as pointing

with the finger : John i. 29, ' The next day John seeth Jesus coming

unto him, and saith. Behold the Lamb of God, that taketh away the

sin of the world.' It referreth to a thing or person present, and it

noteth the certainty of sense, as there he pointed at him as present ; or

to a doctrine, and then it noteth the certainty of faith : Job v. 27,

' Lo this, we have searched, so it is ; hear it, and know thou it for thy

good ; ' believe it as a certain truth. (2.) There is ecce admirantis,

as awakening our drowsy minds more attentively to consider of the

matter ; as Lam. i. 12, \* Behold, and see if there be any sorrow like

unto my sorrow.' So here, entertain it with wonder and reverence as

an important truth. (3.) Ecce exidtantis, vel graiulantis, as rejoicing

and blessing ourselves in the privilege : Ps. cxxi. 4, ' Behold, he that

keepeth Israel, he neither slumbers nor sleeps.' Now all these take

place here. Behold it with faith and confidence, as a certain truth ;

behold it with reverence and wonder, as a high dignity ; behold it

with joy and delight, as a blessed privilege : as it is a certain truth, we

should believe it more firmly ; as it is an important truth, we should

consider it more seriously ; as it is a comfortable truth, we should im-

prove it more effectually, to our great joy and satisfaction in all condi-

tions. The wisdom of God findeth out relations between God and us,

to establish a mutual love between us. He would be known, not only

as our creator, but our father ; and indeed none is so much a father

as God is. Earthly parents have b,ut a drop of fatherly compassion

suitable to their finite scantling ; never had any such bowels and affec-

tions as our Father which is in heaven. If we look to his fatherly

bowels, none deserveth the title but he : Isa. xlix. 1.5, ' Can a mother

forget her sucking child, that she should not have compassion on the

fruit of her womb ? yea, they may forget, yet will not I forget thee ; '

Mat. vii. 11, ' If ye then, being evil, know how to give good gifts unto

your children, how much more will your Father which is in heaven give

good things to them that ask him ? ' Ps. xxvii. 10, ' When my father

and mother forsake me, then the Lord will take me up.' Certainly

God excelleth all temporal relations ; never father had such bowels

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and affections. We were never in the bosom of God, to know his

heart ; but the only Son of God, that came out of his bosom, he hath

told us tidings of it, and hath bidden us come boldly and call him

Father. ' When ye pray, say, Our Father.'

(2.) Likeness is another ground of love. God loveth Christ, not

only as his Son, but as his image, he being ' the brightness of his

glory, and the express image of his person,' Heb. i. 3. So he loveth

the saints, who are by grace renewed after his image : Col. iii. 10,

' And that ye put on the new man, which is renewed in knowledge

after the image of him that created him ;' and who are thereby made

' partakers of the divine nature,' 2 Peter i. 4. We lost by Adam the

image of God and the favour of God ; now, first his image is repaired

in us, then his love and favour is bestowed on us ; without this we

could not be lovely in his eye, for we are amiable in the sight of God

by reason of that comeliness he has put upon us.

[2.] There are like properties.

(1.) It is free. So was God's love to Christ's manhood ; as much

of his substance as was taken from the virgin was chosen out of grace.

Christ for his whole person deserved love, but as to his human nature,

he was himself an object of elective love as we are ; and this being as-

sumed into the unity of his person, Christ was set apart by God for the

work of mediation : Isa. xlii. 1, ' Behold my servant whom I uphold, mine

elect in whom my soul delighteth ; I have put my Spirit upon him.'

Choice supposeth the preferment or acceptance of one, and refusal of

another ; so was Christ chosen as man. This the virgin acknow-

ledgeth : Luke i. 48, ' He hath regarded the low estate of his hand-

maid.' He had done her an honour, the greatest that was done to

any of his servants, among which she acknowledged herself the un-

worthiest. So much of the substance of the virgin as went to the

person of Christ, and his human soul, was chosen out of mere grace.

Nay, in his divine person there was a choice which is to be referred

to the wisdom and pleasure of the Father : Col. i. 19, \* It pleased the

Father that in him should all fulness dwell.' The same account as

is given of our salvation : Mat. xi. 25, 26, ' I thank thee, Father,

Lord of heaven and earth, because thou hast hid these things from

the wise and prudent, and hast revealed them unto babes. Even so,

Father, for so it seemed good in thy sight.' So is God's love to us

free and undeserved ; his love is the reason of itself ; he loved us be-

cause he loved us : Deut. vii. 7, S, ' The Lord did not set his love on

you, nor choose you, because ye were more in number than any peo-

ple ; but because the Lord loved you.' There is the last cause, God's

act is its own law and reason, we can give no other account.

(2.) It is tender and affectionate. There is a full complacency and

dehght in Christ : Mat. iii. 17, ' This is my beloved Son, in whom I

am well-pleased.' His heart was taken up with him, he was full of

contentment in him ; as a husband is called ' the covering of the eyes,'

because a woman should look no further. So Prov. viii. 31, ' I was

daily his delight, rejoicing always before him.' So tenderly affec-

tioned is God to the saints : Isa. Ixii. 5, ' As the bridegroom rejoiceth

over the bride, so shall thy God rejoice over thee ;' then affections are

in their reign and height. So tender is God of his people : Zech. ii.

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8, ' He that toucheth you, toucheth the apple of his eye.' The eye is

the most tender part, and so is the apple of the eye. Can there be a

more endearing expression ?

(3.) It is eternal. Christ as mediator was loved before the founda-

tion of the world in God's purpose : John xvii. 24, ' Father, I will

that they also whom thou hast given me may be with me where I am,

that they may behold my glory that thou hast given me; for thou

hast loved me before the foundation of the world.' And in loving

Christ he loved us ; and in choosing Christ as head of the church,

the members were included in that election, for head and body cannot

be severed. This grace was given us in Christ before the world be-

gan : 2 Tim. i. 9, ' Who hath saved us, and called us with an holy

calling ; not according to our works, but according to his own pur-

pose and grace, which was given us in Christ Jesus before the world

began.' Some are not called as soon as others, but all are loved as

soon as others, even from eternity. God's love is as ancient as himself,

there was no time when God did not think of us, and love us. We

are wont to prize an ancient friend ; the ancientest friend we have

is God, who loved us not only before we were lovely, but before we

were at all. He thought of us before ever we could have a thought of

him ; after we had a being in infancy, we could not so much as know

that he loved us ; and when we came to years of discretion, we knew

how to offend before we knew how to love and serve him ; we cared

not for his love, but prostituted our hearts to other things. Let us

measure the short scantling of our lives with eternity, wherein God

showed love to us. As to our beings, we are but of yesterday ; as to

the constitution of our souls, we are sinners from the womb; and

when we are convinced of it, we adjourn and put off the love of God

to old decrepit age, when we have spent our strength in the world,

and wasted ourselves in deceitful and flesh-pleasing vanities. Now

it should shame us when we remember God's love is as ancient as his

being. Some look after God sooner than others ; but if you look after

God never so soon, God was at work before us ; those that began

earliest, as Josiah, John Baptist, find God more early providing for

their eternal welfare.

(4.) It is unchangeable ; as to Christ, so to us ; from eternity it

began, to eternity it continueth : it began before the world was, and

will continue when the world shall be no more : Ps. ciii. 17, ' The

mercy of the Lord is from everlasting to everlasting, upon them that

fear him, and his righteousness unto children's children.' It is

man's weakness to change purposes ; we have good purposes, but they

are suddenly blasted ; but God's eternal purpose, tliat shall stand. We

are mutable, and frequently change, out of the levity of our nature

or the ignorance of futurity ; therefore upon new events we easily

change our minds ; but God, that seeth all things at once, cannot be

deceived ; the first reasons of God's love to man are without man,

and so eternal. Among the persons of the Godhead, the Son loveth

because the Father required it ; the Father, because the Son merited

it ; and the Holy Ghost, because of the purpose of the Father ; and

the purchase of the Son abideth in our hearts, to preserve us unto

God's use, and to keep afoot his interest in us.

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Thirdly, There are the like fruits and effects of it. I shall instance

in some which are like his love to Christ.

1. Communication of secrets. All things are in common amongst

those that love one another. Said Delilah to Sampson, Judges xvi. 15,

' How canst thou say, I love thee, when thy heart is not with me ?

iliou hast mocked me these three times, and hast not told me wherein

thy great strength lieth.' Now Jesus Christ knoweth all the secrets of

God: John i. 18, ' No man hath seen God at any time ; the only-

begotten Son, which is in the bosom of the Father, he hath declared

him.' Christ, lying in the Father's bosom, knoweth his nature and

his will. So it is with the saints : John xiv. 21, ' He that hath my

commandments, and keepeth them, he it is that loveth me ; and he

tliat loveth me shall be loved of my Father, and I will love him, and

will manifest myself to him.' As God manifested himself to Christ,

so Christ will to us. Christ hath treated us as friends : John xv. 15,

' Henceforth I call you not servants, for the servant knoweth not what

his Lord doeth ; but I have called you friends, for all things that I

have heard of my Father, I have made known unto you.' The know-

ledge of God's ways is a special fruit of his love.

2. Spiritual gifts. God's love to Christ was a bounteous love : John

iii. 34, 35, ' God giveth not the Spirit by measure to him : the Father

loveth the Son, and hath given all things into his hands.' God's love

was showed to Christ in qualifying the human nature with such ex-

cellent gifts of grace. As to us, God's love is not barren ; as a fruit of

God's love, Christ received all things needful for us. You will

perhaps say, as they replied to God when he said, ' I have loved you,

Wherein hast thou loved us?' Mai. i. 2, because he hath not made

you great, rich, and honourable. If he hath given us such a proof

of his love as he gave to Christ, namely, such a measure of his Spirit

as is fit for us, we have no reason to murmur or complain. The

Spirit of illumination is better than all the glory of the world : Prov.

iii. 32, ' The froward is an abomination to the Lord ; but his secret is

with the righteous.' The Spirit of regeneration, to convert the heart

to God and heaven : 1 Cor. ii. 12, ' Now we have received, not the

spirit of the world, but the Spirit that is of God, that we might know

the things that are freely given us of God.' The Spirit of consolation,

to evidence God's love to us, and our right to glory : 2 Cor. i. 22, ' Who

hath sealed us, and given the earnest of his Spirit in our hearts ; ' 2 Cor.

v. 5, ' Now he tliat hath wrought us for the self-same thing is God,

who also hath given unto us the earnest of the Spirit.' As the end of

his love to Christ's human nature was to bring it to heaven, so the end

of God's love to us is to sanctify us, and so to make way for glory.

3. Sustentation, and gracious protection during our work and service.

This was his love to Christ : Isa. xlii. 1, ' Behold my servant whom I

uphold ; ' ' I am not alone, my Father is with me,' John viii. 16. His

enemies could not touch him till his time came: John xi. 9, 'Are

there not twelve hours in the day ? If any man walk in the day, he

stumbleth not, because he seeth the hght of this world.' As long as

the time of exercising his function here lasted, there was such a provi-

dence about him as did secure him from all danger ; and till that time

was past, and the providence withdrawn, he was safe ; and when that

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was out, and he seemed to be delivered to the will of his enemies, all

the creatui'es were in a rout, the sun was struck blind with astonish-

ment, the earth staggered and reeled. So God will carry us through

our work, and keep us blameless to his heavenly kingdom ; but if we

are cut off by the violence of men, all the affairs of mankind are put

in confusion, and carried headlong, besides the confederacies of nature

disturbed, and divers judgments (as in Egypt, and the land of the

Philistines) ensue ; odium in religionis prqfessores ; the world shall

know how dear and precious they are to God.

4. Acceptance of what we do. God accepted all that Christ did ;

it was very pleasing to God : Eph. v. 2, ' Walk in love, as Christ also

hath loved us, and given himself for us an offering and a sacrifice to

God for a sweet-smelling savour.' In every solemn sacrifice for the

congregation, the blood of it was brought unto the mercy-seat with a

perfume ; but Christ's sacrifice received value from his person, he being

one so dear to God, so excellent in himself. This kind of love God

showeth to us, the persons of the upright are God's delight; and then

their prayers : Cant. v. 1, ' I am come into my garden, my sister, my

spouse ; I have gathered my myrrh with my spice, I have eaten my

honeycomb with my honey.' Though our services are mingled with

weaknesses and imperfection, they shall be accepted : ' But the sacri-

fice of the wicked is an abomination to the Lord, much more when he

bringeth it with an evil mind,' Prov. xv. 8.

5. Keward. Christ was gloriously exalted ; after his sufferings he

entered into glory, and was conducted to heaven by angels, and welcomed

by the Father, who, as it were, took him by the hand : Ps. ii. 7, 8,

' Thou art my Son ; this day have I begotten thee. Ask of me, and I

will give thee the heathen for thine inheritance, and the uttermost parts

of the earth for thy possession.' So if we do what he did, we shall fare

as he fared : John xii. 26, ' If any man serve me, let him follow me,

and where I am, there shall my servant be : if any man serve me,

him will my Father honour.' When we die, we shall be conveyed to

heaven by angels : Luke xvi. 22, ' The beggar died, and was carried

by angels into Abraham's bosom ; ' our souls first, then our bodies :

Phil. iii. 21, ' Who shall change our vile bodies, that they may be like

unto his glorious body, according to the working whereby he is able

even to subdue all things to himself.' And at last we shall have a

solemn welcome into heaven: Mat. xxv. 21, 'Well done, good and

faithful servant ; thou hast been faithful over a few things, I will make

thee ruler over many things ; enter thou into the joy of thy Lord.'

Christ is not only purchaser, but first possessor, and is gone into heaven

to prepare a place for us, to which he will at last bring us : John xiv.

2, 3, \* In my Father's house are many mansions ; if it were not so, I

would have told you : I go to prepare a place for you ; and if I go to

prepare a place, I will come again and receive you unto myself, that

where I am, there ye may be also.'

Use 1. Information, to show what ground we have of patience,

comfort, and confidence.

1. Of patience in affiictions from God. Would we be loved other-

wise than Christ was loved ? We see in the person of Christ that

love may stand with fatherly correction. Christ was beloved by God,

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yet under poverty, disgrace, persecution, hunger, thirst, &c. When

Christ was hungry, the devil came unto him : Mat. iv. 3, ' If thou be

the Son of God, command that these stones be made bread.' So he

taketh advantage of our troubles and afflictions to make us question

our adoption ; but we may retort the argument : Heb. xii. 7, 8, ' If

ye endure chastisement, God dealeth with you as with sons ; for what

son is he whom the father chasteneth not ? But if ye be without

chastisement, whereof all are partakers, then are ye bastards, and not

sons.' Brambles are not pruned, but vines. God loved Christ in the

lowest degree of his abasement, as much as at other times. Shall I

desire to be otherwise beloved of God than Christ was ? Nay ; God's

love may stand with sad suspensions of soul-comforts : Mat. xxvii. 46,

' My God, my God, why hast thou forsaken me ? ' The natural Son

was in the love of God when at the worst ; God loved him still, though

he appeared to him with another face ; as the sun is the same when

it shineth through red glass, only it casts a more bloody reflection.

God liad one Son without sin, but none without suffering.

2. Comfort when we meet with ill-usage in the world. Our Lord

Jesus prayeth that the world may be convinced that God loved them

as he loved Christ. When the world entreated Christ ill, how was

the world convinced that God loved him ? There was an eclipse at

his death, which was a monument of God's displeasure : Mat. xxvii.

54, ' When the centurion, and they that were with him watching;

Jesus, saw the earthquake, and those things which were done, they

feared greatly, saying, Truly this was the Son of God.' So when

Clirist's members are evil-entreated, there are public monuments of

God's displeasure, the courses of nature are altered, droughts, inun-

dations, pestilences, famines, unseasonable weather, confusions, &c.

If this be not, when God smileth, though the world frowneth,you will

convince them by bearing up with courage and confidence. The more

the world is set against us, the more do the fruits of his love appear

before men.

3. Confidence in the midst of dangers and temptations. When once

we are assured of God's love, what shall separate us from it ? Rom.

viii. 38, 39, ' For I am persuaded, that neither death, nor life, nor

angels, nor principalities, nor powers, nor things present, nor things

to come, nor height, nor depth, nor any other creature, shall be able

to separate us from the love of God which is in Christ Jesus our Lord.'

Can anything alienate God's love in Christ ? If it were God's love in

us, that were an uncertain ground of hope ; but it is God's love in

Christ. Get but an assurance of his love, and you will never be

ashamed. What can alienate the heart of God from you, while you

are faithful to him, and have the sure pledge of his love, his Spirit in

your heart ? Love or hatred is not known by anything that is before

us. But if you have a heart to seek him, fear him, obey his laws ;

this is the favour of his people, and this was his love to Christ.

Use 2. Direction.

1. Whereby chiefly to measure God's love ; by his spiritual bounty:

John iii. 34, 35, ' God giveth not the Spirit by measure to him. The

Father loveth the Son, and hath given all things into his hands.' So

tlie gifts and graces of the Spirit are the special eflects of his love;

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for he loved us as he loved Christ, and thus he manifested his love to

Christ : Ps. cvi. 4, ' Kemember me, Lord, with the love that thou

bearest to thy people/ When one gave Luther gold, he said, Valde

protesiaius sum, me nolle sic a Deo satiari. Be not satisfied till God

love you with such a love as he loved Christ. Inward excellences,

though with outward crosses, these are the best fruits of his love ; a

heart to seek him, to fear his name, to obey his laws, an understanding

to know his will. God's love is best known by the stamp of his Spirit,

that is his mark set upon us. Let us leave outward things to God's

wisdom. Love or hatred is not known by all that is before us. Let

us labour for a share in his peculiar love : Ps. cxix. 132, \* Look thorii

upon me, and be merciful unto me, as thou usest to do unto those

that love thy name.' Lord, I do not ask riches, nor glory, nor pre-

ferment in the world ; I ask thy love, thy grace, thy Spirit. Doth

our Saviour care for outward things ? Other things are given pro-

miscuously, these to his favourites. God's love is conveyed through

Christ : Kev. i. 5, ' To him that loved us, and washed us from our

sins in his own blood.' He loved us, and sanctified us : Eph. v. 25,

26, 'Husbands, love your wives, as Christ loved the church, and gave

himself for it, that he might sanctify and cleanse it with the washing

of water by the word.' Nothing more worthy, nothing more suitable

to Christ's love.

2. It directeth us what to do when we are dejected through our

own unworthiness. Look upon God's love in Christ. If God did

take arguments and grounds of love from the creature, where would

he have found objects of love ? God hath proclaimed it from heaven :

Mat. iii. 17, ' This is my beloved Son, in whom I am well pleased ;'

and ' We are accepted in the beloved,' Eph. i. 6. Jesus Christ is

worthy ; desire \* to be found in him, not having thine own righteous-

ness.' Lord, for the merits of thy blessed Son, accept of me. Christ,

being beloved of the Father, is the storehouse and conduit to convey

that love to his people.

Use 3. Exhortation, to endeavour after the sense and apprehension

of this love in our own hearts. Surely this is our duty ; for Christ

afterward saith, ver. 26, ' That the love wherewith thou hast loved me

may be in them.' There is a love of God towards us, and a love of

God in us ; so Zanchy, citing the text. His love, ergo nos, towards

us, is carried on from all eternity ; but nondum in nobis, it is not in

us, but in time. He loved us before the foundation of the world,

though we know it not, feel it not ; but now this love beginneth to be

in us when we receive the eff'ects, and God is actually become our

reconciled Father in Christ. God's love from everlasting was in pur-

pose and decree, not in act. God's love in us is to be interpreted two

ways — both in the effects and the sense. In the efiects, at conver-

sion : Eph. ii. 4, 5, ' But God, who is rich in mercy, for his great

love wherewith he loved us, even when we were dead in trespasses

and sins, hath quickened us together with Christ.' In the sense, when

we get assurance, and an intimate feeling of it in our own souls. Both

are wrought in us by the Spirit : Kom. v. 5, ' And hope maketh us

not ashamed, because the love of God is shed abroad in our hearts by

the Holy Ghost, that is given to us.' A man may have the eflfects,

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but not the sense. God may love a man, and he not know it, nor feel

it. But we are to look after both. Therefore I shall do two things —

(1.) Press you to get the sense ; (2.) Speak to the comfort of them

that have indeed the effects but not the sense.

First, I shall press you all to get the sense and comfortable appre-

hension of this love, that God loved you as he loved Christ.

1. Motives. The benefits are exceeding great.

[1.] Nothing quickeneth the heart more to love God. Certainly

we are to love God again, who loved us first, 1 John iv. 19. Now

though it be true that radius rejiexus languet, that God loveth us

first, best, and most, yet the more direct the beam, the stronger the

reflection ; the more we know that God loveth us in Christ, the more

are we urged and quickened to love God again : 2 Cor. v. 14, ' For

the love of Christ constraineth us.' And this consideration is the

more binding ; if you expect those privileges which Christ had, you

must express your love by suitable obedience : John vi. 38, ' I came

down from heaven, not to do mine own will, but the will of him that

sent me ; ' John iv. 34, ' My meat is to do the will of him that sent

me, and to finish his work ;' John viii. 29, 'And he that sent me is

with me ; the Fatlier hath not left me alone, for I do always those

things that please him.' You must love him as Christ loved him.

Will you sin against God, that are so beloved of him ? Thus we

must kindle our hearts at God's fire, for love must be paid in kind.

[2.] It maketh us contented, patient, and joyful in tribulations and

afflictions : Rom. v. 3, ' And not only so, but we glory in tribulations

also ;' and 1 Peter i. 8, 'Whom having not seen, ye love ; in whom,

though now ye see him not, yet believing, ye rejoice with joy unspeak-

able, and full of glory.'

[3.] Nothing more emboldeneth the soul against the day of death

and judgment than to know that God loveth us as he loved Christ,

and therefore will give us the glory that Christ is possessed of : 1 John

iv. 17, ' Herein is our love made perfect, that we may have boldness

in the day of judgment, because as he is so are we in the world ; ' the

greater apprehension we have of the love of God in Christ, the more

perfect our love is.

2. Means that this may be increased in us.

[1.] Meditate more on, and believe the gospel. It is good to bathe

and steep our thoughts in the remembrance of God's wonderful love

to sinners in Christ : John xvii. 26, ' I have declared to them thy

name, and will declare it, that the love wherewith thou hast loved me

may be in them, and I in them.' Fervency of affection followeth

strength of persuasion, and strength of persuasion is increased by

serious thoughts,

[2.] Live in obedience to the Spirit's sanctifying motions ; for this

love is ap[)lied by the Spirit : Rom. viii, 14, ' For as many as are led

by the Spirit of God, they are the sons of God ;' compared with 16th

verse, \* The Spirit itself beareth witness with our spirits, that we are

the children of God.' The Spirit obeyed as a sauctifier will soon

become a comforter, and fill our hearts with a sense of the love of

God.

[3.] Take heed of all sin, especially heinous and wilful sins : Isa.

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Ixix, 2, ' Your iniquities have separated between you and your God,

and your sins have hid his face from you that he will not hear ; ' Eph.

iv. 30, ' And grieve not the Holy Spirit of God, whereby ye are sealed

to the day of redemption.' Otherwise you may lose the sense of God's

love once evidenced. Men that have been lifted up to heaven in com-

fort, have fallen almost as low as hell in sorrow, trouble, and perplexity

of spirit. One frown of God, or withdrawing the light of his counte-

nance, will quickly turn our day into night ; and the poor forsaken

soul, formerly feasted with the sense of God's love, knoweth not whence

to fetch any comfort and support.

Secondly, I shall seek to comfort them that have but the effects,

not the sense. For many serious christians will say, Blessed are they

who are in Christ, whom God loveth as he loved Christ ; but what is

this to me, that know not whether I have any part in him or no ? To

these I will speak two things — (1.) What comfort yet remaineth;

(2.) Whether these be not enough to evidence they have some part

in Christ.

1. What may yet stay their hearts.

[1.] The foundation of God still standeth sure : ' The Lord knoweth

those that are his,' 2 Tim. ii. 19. He knoweth his own, when some of

them know not they are his own ; he seeth his mark upon his sheep,

when they see it not themselves. God doubteth not of his interest in

thee, though thou doubtest of thy interest in him ; and you are held

faster in the arms of his love than by the power of your own faith ;

as the child is surer in the mother's arms than by its holding the

mother.

[2.] Is not God in Christ willing to show mercy to penitent believers ?

or to manifest himself to them as their God and reconciled Father ?

Did not his love and grace find out the remedy before we were born ?

And when we had lived wit^hout God in the world, he sought after us

when we went astray ; he thought on us when we did not think on

him, and tendered grace to us when we had no mind and heart to it :

Isa. Ixv, 1 , ' I am sought of them that asked not for me ; I am found

of them that sought me not.'

[3.] Hast thou not visibly entered into the bond of the holy oath,

and consented to the covenant, seriously at least, if thou canst not say

sincerely ? Or dost thou resolve to continue in sin rather than accept

of the happiness offered or the terms required ? Then thou hast no

part in Christ indeed. But if thou darest not refuse his covenant, but

cheerfully submittest to it, then God is thy God : Zech. xiii. 9, ' I will

say, It is my people ; and they shall say, The Lord is my God.' If

thou consentest that Christ shall be tliy Lord and Saviour, thou art a

part of the renewed estate whereof Christ is the head.

[4.] If thou wantest a sense of his love, because of thy manifold

failings, it is unreasonable to think that all will end in wrath, which

was begun in so much love. If he expressed love to thee in thy

unconverted estate, and hath brought thee into God's family, will he

destroy thee, and turn thee out again upon every actual unkindness ?

The Lord doth gently question with Jonah in his fret : ' Dost thou

well to be angry ? ' Jonah iv. 9. When the disciples fell asleep in the

night of Christ's agony, he doth not say, Ye are none of mine, because

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ye could not watcli with me one hour ; but rather excuseth it : Mat.

xxvi. 41, ' The Spirit indeed is willing, but the flesh is weak.' This

great love of God overcometh all the unkindness of his children.

2. What may evidence they are concerned in this love.

[1,] There is some change wrought in you ; thou art now no despiser

of God and his holy ways ; the heart of thy sensuality, pride, and

worldliness is broken, though too much of it still remaineth in thee.

Now it is good to be in the way to a further progress ; and we begin

with mortification : 2 Cor. v. 17, ' If any man be in Christ, he is a

new creature : old things are passed away, behold, all things are become

new.' Every change for the better is either the new creature or a

preparation to it.

[2.] The gift of the sanctifying Spirit is more prized by thee than

all the riches and honours in the world. Now without holiness we

cannot esteem holiness, and practically prefer it about other things.

God loveth Christ as he bore his image ; so he loveth us as we are sealed

by the mark of the Spirit : Ps. cvi. 4, ' Eemember me, Lord, with

the favour that thou bearest unto thy people : visit me with thy

salvation ;' and Ps. cxix. 132, ' Look thou upon me, and be merciful

unto me, as thou usest to do unto those that love thy name.'

[3.] Thou lovest and preferrest Christ's people, and that for their

holiness, and therefore seekest to discountenance all sorts of wicked-

ness : Ps. XV. 4, \* In whose eyes a vile person is contemned ; but he

honoureth them that fear the Lord.' He laboureth to discountenance

all sorts of wickedness, and desireth to bring goodness and godliness

into a creditable esteem and reputation, and payeth a hearty honour

and respect to those that excel therein : so Ps. xvi. 3, ' But to the saints

that are in the earth, and to the excellent, in whom is all my delight.\*

He doth value them, and esteem them, above the greatest men in the

world, because they are so loved, prized, and set apart by God.

[4.] You labour more and more to be such, whom God loveth as

he loved Christ. Jesus Christ was the express image of his person ;

we strive to be such in the world as Christ was, 1 John iv. 17, hating

what God hateth, and loving what God loveth ; then we make it our

business to walk as he walked, 1 John ii. 6, doing his will, seeking his

glory. God loved Christ for that spirit of obedience that was in him,

who shrunk not in the hardest duties, but, whatever it cost him, was

faithful in his work.

Observe, thirdly, that God would have the world know so much, and

be convinced of this great love which he beareth to the saints : ' That

the world may knov/ that thou hast loved them,' &c.

1. The necessity of the world's knowledge.

[1.] Because the workl is blinded with ignorance and prejudice

against the children of God ; they cannot, or rather will not see :

1 Cor. ii. 14, ' But the natural man receiveth not the things of the

Spirit of God : for they are foolishness unto him ; neither can he

know them, because they are spiritually discerned.' They will not see,

because they have a mind to hate.

[2.] The life that floweth from this union is a hidden thing : Col.

iii. 3, ' For our life is hid with Christ in God.' It is hidden, because

maintained by an invisible power ; the spiritual life is hidden under

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the veil of the natural life : Gal. ii. 20, ' The life which I now live in

the flesh I live by the faith of the Son of God, who loved me, and gave

himself for me.' It is obscured by infirmities. The best show forth

too much of Adam, and too little of Jesus. It is hidden under afflic-

tions : Heb. xi. 37, 38, ' They were stoned, they were sawn asunder,

were tempted, were slain with the sword : they wandered about in

sheep- skins, and goat-skins ; being destitute, afflicted, tormented ; of

whom the world was not worthy,' &c. ; and the world's reproaches :

2 Cor. vi. 8, ' By honour and dishonour, by evil report and good report ;

as deceivers, and yet true.'

2. The means whereby the world is convinced.

[1.] The promises of the word show God's great love to the saints,

and hereby he hath engaged himself to do great things for them :

2 Peter i. 4, ' Whereby are given unto us exceeding great and precious

promises, that by these ye might be partakers of the divine nature.'

He hath engaged to pardon their sins, accept their persons, sanctify

their natures, keep them blameless to his heavenly kingdom, and finally,

to translate them to glory : Deut. xxxiii. 29, ' Happy art thou,

Israel : who is like unto thee, people saved by the Lord, and who is

the shield of thy excellency ! thy enemies shall be found liars unto

thee; and thou shalt tread upon their high places;' Ps. cxliv. 15,

' Happy is that people that is in such a case ; yea, happy is that people

whose God is the Lord.'

[2.] By the visible fruits of the mystical union. The gift of the

Spirit cannot be hidden, they have a power and presence with them

which others have not : 1 Peter iv. 14, ' The Spirit of glory and of

God resteth upon you.' They live contrary to the course of this world,

so as to become the world's wonder : 1 Peter iv. 4, ' Wherein they

think it strange that you run not with them to the same excess of riot.'

And reproof : Heb. xi. 7, ' By faith Noah, being warned of God of

things not seen as yet, moved with fear prepared an ark for the saving

of his house, by the which he condemned the world.'

[3.] By the wonderful blessings of God's providence ; they are

hidden in the secret of his presence, strangely preserved : Ps. iv, 3,

' But know that the Lord hath set apart him that is godly for himself ; '

not only as instruments of his glory, but as objects of his special

favour and grace.

[4.] This is more fully seen for the utter confusion of the wicked

at the last day : 2 Thes. i. 10, ' When he shall come to be glorified in

his saints, and to be admired in all them that believe.' Now it is for

their conviction or conversion, then for their confusion ; these are those

whose lives we judged madness, and ways folly !

3. Why Christ was so earnest that the world should know this.

[1.] To restrain their malice : 1 Cor. ii. 5, ' Had they known it,

they would not have crucified the Lord of glory.' If God loveth

believers, it should stop the violence and malice of the world against

them; they are the beloved ones of God whom they malign, and

against whom their heart riseth.

[2.] It stirreth them up to come out of their wicked condition, that

is, out of a state of nature : Ps. vii. 11, ' God is angry with the wicked

every day.'

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[3.] To put in for a share in this blessed estate, that they may be

some of those whom he loveth as he loved Christ.

Use 1. Caution to the carnal world. Do not hate those whom God

thus loveth. To you they are accursed, but Grod counteth them

precious : Isa. xliii. 4, ' Since thou wast precious in my sight, thou

hast been honourable, and I have loved thee.' To you they are the

scurf and ofifscouring: 1 Cor. iv. 13, 'We are made as the filth of

the world, and the offscouring of all things to this day.' But to God

they are jewels : Mai. iii. 17, ' They shall be mine, saith the Lord, in

the day when I make up my jewels.'

Use 2. Advice to the children of God, to promote the conviction

and conversion of the carnal : 1 Peter ii. 12, ' Having your conver-

sation honest amongst the Gentiles ; that whereas they speak against

you as evil-doers, they may by your good works which they shall

behold, glorify God in the day of visitation.' Herein you imitate your

master, and your own safety lieth in it.

SERMON XLI.

Father, I will tliat tJiey also ivhom thou hast given me he loitli me

where I am ; that they may hehold my glory, which thou hast

given me : for thou lovedst me hefore the foundation of the luorld.

—John XVII. 24.

We have hitherto seen Christ's prayers for the happiness of his church

in the present world ; now he prayeth for their happiness in the world

to come. His love looketh beyond the grave, and outlasteth the life

that now is ; he cannot be contented with anything on this side a

blessed eternity. Glory as well as grace is the fruit of his purchase,

and therefore it is the matter of his prayers. Every verse is sweet,

but this should not be read without some ravishment and leaping of

heart. One saith he would not for all the world that this scripture

should have been left out of the Bible. Certainly we should have

wanted a great evidence and demonstration of Christ's affection.

Every word is emphatical. Let us view it a little.

Here is a compellation, a rec^uest, and the reason of that request.

The compellation, ' Father.' In the request there is the manner, how

it is made, ' I will.' The persons for whom it is made, ' That they

whom thou ha.st given me.' The matter of the request, in presence

and vision, ' Be with me where I am, that they may behold my glory.'

Or the matter is everlasting happiness, which is described by the place

of enjoyment, and our work when we come thither. Now the reason

of all is, the Father's eternal love to Christ, and in Christ to us, ' For

thou hast loved me before the foundation of the world.'

First, The compellation, ' Father.' The titles of God are usually

suited to the matter in hand. Christ is now suing for a child's portion

for all his members, and therefore he saith, ' Father.' God is Christ's

father by eternal generation, and ours by gracious adoption, whence

our title to heaven ariseth. And therefore it is called an inheritance :

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Col. iii. 24, ' Knowing that of the Lord ye shall receive the reward of

the inheritance.' It is not simply wages, such as a servant receiveth

from his master ; but an inheritance, or a child's portion, such as chil-

dren receive from parents. And it is very notable the apostle there

speaketh of servants, who are saved, as God's sons. So our waiting

for glory is expressed by ' waiting for the adoption,' Kom. viii. 23,

because then we have the fruit of it. We hold heaven not by merit,

nor by our purchase, nor by privilege of birth, but by adoption. The

ground of expectation is put for the matter of expectation, ' waiting

for the adoption.' And now we wait, because now we have Jus hcere-

ditatis ; then we have possession.

Use 1. This notion represents the freeness of grace in giving us

glory ; we do not receive it as a debt, but as a gift. Nothing is more

free than an inheritance. It was purchased by Christ, but it was given

to us ; we receive it by virtue of his testament, and the Father's pro-

mise. It is called an ' inheritance,' Eph. i. 18, ' What is the riches of

the glory of his inheritance in the saints ;' an inheritance cometh freely,

and without burden and incumbrance. Thus we hold heaven by all

kind of titles ; we have it by purchase, and we have it freely. Christ

maketh the purchase, and we possess the gift. It is a greater security

to our hopes when we can look for heaven from a merciful Father and

a righteous judge ; it is just, Christ having paid the price. Therefore

it is called, ' The gift of God through Jesus Christ our Lord,' Kom. vi.

20. It is the Father's gift, but for the greater honour to God, and

security to us, it is Christ's purchase.

Use 2. It showeth the neceessity of becoming sons to God if we

expect heaven. Children can only look for a child's portion. The

world is a common inn for sons and bastards ; but heaven is called

' our Father's house ;' none but children are admitted there : John iii.

3, ' Except a man be born again, he cannot see the kingdom of God/

Seeing is often put for enjoying ; yet the word is emphatical ; they

shall not have so much as a glimpse of heaven, but are cast into ever-

lasting darkness. A man should never be quiet till he be one of the

family, and can evidence his new birth. As they were put from the

priesthood as polluted that could not find their genealogy, Ezra ii. 62,

so, if you cannot prove your descent from God, you are disclaimed,

and reckoned not to God's, but to Satan's family.

Use 3. It teacheth God's children with patience and comfort to wait

for this happy estate : Kom. viii. 23, ' And not only they, but ourselves

also, who have the first-fruits of the Spirit, even we ourselves groan

within ourselves, waiting for the adoption, to wit, the redemption of

our bodies.' You do not yet know what adoption meaneth ; the day

of the manifestation of the sons of God is to come : 1 John iii. 3,

' Behold, now are we the sons of God ; but it doth not appear what

we shall be.' ' It doth not appear,' therefore wait. There is the

spirit of an heir and the spirit of a servant, as we read of the ' Spirit

of adoption.' A servant must have something in hand, pay from

quarter to quarter ; they do not use to expect their master's possession ;

but an heir waiteth till it fall.

You may look upon the compellation as an expression of Christ's

hearty good-will. When he sueth for our glorification, he improveth

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all his interest in God, \* Father, I will' When he pleadeth for him-

self, lie useth the same compellation, ver. 1 , ' Father, glorify thy Son ;'

ver. 5, ' And now, Father, glorify thou me with thine own self/

Thus here Christ's heart is much set upon the happiness of his mem-

bers ; if there be any more endearing title, the Spirit of God here will

use it : Father, if I can do anything, or have any room in thy heart

or affection ; ' Father, I will,' &c. When we would prevail, Christ

biddeth us urge our interest : \* When ye pray, say. Our Father,'

Luke xi. 2 ; so doth he. When we mediate for others, we are wont

to mention our relation, as a circumstance of endearment ; so doth

Christ expressly mention his relation when his requests are of great

concernment.

Secondly, The next circumstance is the manner of asking, 6^Xco,

' I will,' a word of authority, becoming him that was God and man in

one person, who knew the Father's will, who had made a thorough

purchase, and so might challenge it of right. So some observe he

doth not say ipcorco, but diXco. But possibly it may bear a softer sense

in this place ; and thus is deXay used elsewhere : Mark x. 35, dekofMsv,

' Master, we will that thou shouldest do to us whatever we desire thee ; '

if that look like an expostulation, or a capitulation rather than a

request. See Mark vi. 26, diXto^ ' I will that thou give me by and by

in a charger the head of John the Baptist;' Mark xii. 38, 'Master,

deXofjiev, we would see a sign from thee.' Briefly, then, it doth not

express his authority so much as the full bent of heart ; only because

he useth the word loill, and because at least the manner of expression

carrieth the force of a promise, which, if it be backed with his prayers,

cannot fall to the ground ; we may thence —

Observe the certainty of our glorious hopes. If ' I will'be not a word

of authority, it looketh like a testamentary disposition. Christ was

about to die, and now he saith, ' I will.' When Christ made his will,

heaven is one of the legacies which he bequeatheth to us. This was

his last will and testament, ' Father, I will.' You have the very words

and form of a testament : Luke xxii. 29, ' I appoint unto you a king-

dom, as my Father hath appointed unto me ;' BcaTLdrjfjLc, the only

word we have for a testament. Heaven is ours, a legacy left us by

Christ.

But what power had Christ to dispose of it ? Let me clear that by

the way, since he saith, Mat. xx. 23, ' To sit on my right hand, and on

my left, is not mine to give ; but it shall be given to them for whom

it is prepared of my Father.' Christ's power of disposing is not denied,

but he showeth only to whom it is given, not for by-respects, but

according to God's eternal will and purpose. In the original the

words run otherwise than they do in our translation, ovk eartv ifjbbv

Bovvai, dXXa ol<i ijTOLfiaaTac inrb roii irarpo'i fiov. There is no elli2)sis

which some have fancied ; and it should be rendered thus, ' It is not

mine to give, save to those for whom it is prepared of my Father.'

He doth not deny degrees of glory, he doth not deny his own power

to distribute them, but only asserts that he must dispose according to

his Father's will ; not for outward and temporal respects of kindred

and acquaintance, but as God hath given to every man his measure.

Certainly Christ's will standeth good to all intents and purposes; for

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as God he hath an original authority, and as mediator he doth nothing

contrary to his Father's will ; he is tender of that, as you see in the

place alleged ; so that the objection confirmeth the point.

Use 1. It is comfort to us when we come to die ; thou hast Christ's

will to show for heaven. When God's justice puts the bond in suit

against us, then let faith put Christ's testament in suit. There is an

old sentence against us, ' In the day thou eatest thereof, thou shalt die,'

Gen. ii. 17, confront it with Christ's prayer. In life we should provide

for death, and a comfortable departure out of the world. Hear for the

time to come ; it is good to have our comforts ready. Can a dying man

have a sweeter meditation than Christ's words ? ' Father, I will that

those whom thou hast given me may be with me where I am.' We know

not how soon we may go down to the chambers of death, and become

a feast for the worms. When we come to make our own will, we

should think of Christ's ' Father, I will,' &c.

Use 2. It is an engagement to holiness. That is a part of Christ's

will : 1 Thes. iv. 3, ' For this is the will of God, even your sanctifica-

tion.' How can I plead his will in one thing and not in another ?

Hereditates habent sua onera. Legacies have their burdens annexed.

Christ will have an action against us if we do not fulfil his whole will ;

as a man that sueth for what is left him by will must take care that

his claim be not invalidated. Did Christ ever say, I will that all that

live as they list should at length come to heaven for all that ? No ; but,

' I will that all those whom thou hast given me,' &c. And therefore —

Thirdly, The next circumstance is the parties for whom he prayeth.

It is as necessary to know for whom Christ prayed as for what ; it is

not enough to hear of a privilege, but we must consider which way

our claim and interest doth arise. For ' those which thou hast given

me ;' that is, for all the elect, who are intended in this expression.

Observe, that there is a certain number given to Christ which cannot

finally miscarry, but shall come to glory. But of that in former verses.

1. Who are given hath been already discussed. The elect are given,

those that come to him from the Father : John vi. 37, ' All that the

Father givetli me shall come to me.' They are given before all time,

and therefore in time they come, and actually accept of grace. And as

they come to him, so they keep there, for of those he can lose nothing:

ver. 39, ' And this is the Father's will that hath' sent me, that of all

which he hath given me I should lose nothing.'

2. But how are they given ? By way of reward, and by way of

charge ; the one as his work, the other as his wages.

[1.] By way of reward : John xvii. 6, ' Thine they were, and thou

gavest them me.' They were given to be members of his body, subjects

of his kingdom, children of his family ; Christ hath a special and

peculiar interest in them. This was the bargain which he made with

God, that he should be head of the renewed state. This was all the

honour and benefit accruing to Christ by the covenant of redemption :

Isa. liii. 10, 11, ' He shall see his seed, he shall prolong his days, and

the pleasure of the Lord shall prosper in his hands ; he shall see of the

travail of his soul, and shall be satisfied.' Christ was pleased with the

bargain. Nothing could be added to the greatness of his person, who

was the eternal Son of God, equal with the Father in glory and honour ;

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yet he was pleased to account it a good purchase to have a special title

and interest in us, and rested satisfied, having gained sufficient by all

his expense of blood and merit. We are all Benonis, sons of sorrow

to him.

[2.] Byway of charge : John vi. 37-39, ' All that the Father giveth

me shall come to me, and he that cometh to me I will in no wise cast

out ; for I came down from heaven not to do mine own will, but the

will of him that sent me ; and this is the Father's will which hath sent

me, that of all which he hath given me I should lose nothing, but

should raise it up again at the last day.' God calleth Christ to account

for the elect, and his number and tale must be full. The elect are

given to Christ, not by way of alienation, but oppignoration, that he

may guide them safe to glory ; as the shepherd must give an account

of the sheep to the owner that sets him awork. And so doth Christ at

the last day : Heb. ii. 13, \* Behold I and the children which God hath

given me.' God looketh narrowly what is become of the elect ; not one

of the tale is wanting.

Use. Are you of this number ? If you be given by God, you give

up yourselves to him. Our faith is nothing else but our consent to

God's eternal decrees. All the Father's acts are ratified in time by the

creatures' consent. God giveth by way of reward and charge ; so there

is a committing and a consecrating both together.

1. Committing yourselves to Christ: 2 Tim. i. 12, 'I know whom I

have believed, and I am persuaded that he is able to keep that which

I have committed to him against that day ; ' r-qv TrapaKaTaOrjKTjv fxov,

by an advised act of trust. Can you put your souls into his hands ?

The Father is wiser than we ; he laiew well enough what he did when

he left us in charge with Christ. It argueth a sense of danger, a

solicitous care about the soul ; and then an advised trust, grounded on

the belief of Christ's sufficiency. Many think their souls were never

in danger, therefore they are not careful about putting them into safe

hands. Canst thou venture upon eternity on such assurances ? Well, I

have trusted Christ with my soul. Oh ! it is the hardest matter in the

world to trust Christ with our souls advisedly and knowingly. Pre-

sumption is an inconsiderate act, a fruit of incogitancy, and therefore

very easy.

2. Consecrating: Rom. xii. 1, \*I beseech you, brethren, by the

mercies of God, that ye present your bodies a living sacrifice, holy,

acceptable unto God, which is your reasonable service ;' yield up your-

selves to Christ. So David : Ps. cxix. 94, ' I am thine, save me/

Personal dedication showeth God's act is not fruitless. In a serious

self-surrender, we must give up ourselves to God ; not with any reserva-

tion, to use ourselves as our own, but absolutely to be at God's dispose,

to live and act for him. christians ! if you would clear up your

interest, this is your duty, for this is but making good his grant to

Christ. It goeth under the name of our deed, but it is God's work in

us. The altar, the sacrifice, the fire is sent down from heaven. It is

God's giving, still the receiving is on our part ; for by renouncing self,

we enjoy self most. Do we out of a sense of duty thus give up our-

selves ? Do we make good our vows ? God lendeth us to ourselves,

to be employed to his honour.

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Fourthly, The next thing is the matter of the request. Presence,

and the beatifical vision, as the fruit of that presence.

First, ' That they may be where I am ;' that is, wliere I am accord-

ing to my humanity presently to be ; for he doth not speak of the

earthly Jerusalem, where he was then visibly and corporally.

Observe, first, it is no small part of our happiness that we shall be

there where Christ is. Now Christ is with us, but then we are with

him. It is the inchoation of our happiness that he is with us graciously :

\* I am with you to the end of the world,' Mat. xxviii. 20. It shall be

the consummation of our happiness when we shall be with him. Thus

it is often expressed : 2 Cor. v. 8, ' We are willing rather to be absent

from the body, and to be present with the Lord.' So David expresseth

our state of blessedness: Ps. xvi. 11, 'In thy presence is fulness of

joy, and at thy right hand there are pleasures for evermore.' This

makes heaven to be heaven, because Christ is there ; as the king makes

the court wherever he is, it is not the court maketh the king : John

xii. 26, ' Where I am, there shall my servant be.' It is our happiness

to stand always in our master's presence, a happiness that wicked men

are not capable of, because of their bondage and estrangement from

God. Therefore Christ telleth the carnal Jews, John vii. 34, ' Where

I am, thither ye cannot come.' Wicked men have no grant, no leave

to come. Paradise is still closed up against them with a flaming

sword ; and they have no heart to come, because they cannot endure

the majesty and purity of his presence.

But when shall we be there where Christ is ? Presently after death

our souls shall be there, and at the resurrection, body and soul together,

1. Presently after death the soul is where Christ is. So Paul

thought : Phil. i. 23, ' I desire to depart, and to be with Christ ; ' that

is, with him in glory, otherwise it were a loss of happiness for Paul to

be dissolved. It is a sorry blessedness to lie rotting in the grave, and

only to be eased of present labours, for God's people are wont to reckon

much on their present service and enjoyment of God, though it be

accompanied with affliction. Paul was in a strait, and he saith it is

ttoXXm fiaXkov Kpeiaaov, much more better to be dissolved. A stupid

sleep, without the enjoyment of God, is far worse ; what happiness

were that, to be in such a condition wherein we do nothing and feel

nothing ? God's children are wont to prefer the most afliicted condi-

tion with God's presence above the greatest riches and contentment in

his absence : ' If thou goest not up with us, carry us not hence,' Exod.

xxxiii. 15. Better be with God in the wilderness, than in Canaan

without him. Therefore Paul would never be in such a strait, if this

drowsy doctrine were true, that the soul lay in such an inactive state

of sleep and rest till the resurrection. He would be no happier than

a stone, or the inanimate creatures are. Again, Luke xxiii. 43, ' This

day shalt thou be with me in paradise,' saith Christ to the good thief.

Some, to evade this place, refer this day to Xejco ; but the pointing in

all the Greek copies confuteth it, as also the sense of the place : aijfiepov

answereth to the thief's words, ' Remember me when thou comest into

thy kingdom,' Christ promiseth more than he asketh, as God doth

usually abundantly for us above what we can ask or think. He had

reference to Christ's words to the high priest, ' The Son of man shall

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come in his glory.' Now, saith Christ, I will not defer thy desires so

long ; heavenly joys attend thy soul. And others seek to evade it by

the word paradise ; it is a Persiac word, but used by the Hebrews for

gardens and orchards, and by allusion for heavenly joys : the allusion

is not only to the delights of an ordinary garden, but Eden, or that

garden in which Adam was placed in innocency. The fathers fancied,

secreta animarum receptacula, et heatas sedes. But it is put for heaven

itself in other places : 2 Cor. xii. 2, ' He was caught up into the third

heaven,' which he presently calls paradise, ver. 4. So that presently

souls, upon their departure out of the body, are immediately with

Christ. Thus it is said, Luke xvi. 22, ' The beggar died, and was

carried by the angels into Abraham's bosom ; ' presently, in the twink-

ling of an eye or the forming of a thought ; which is a great comfort

to us when we come to die ; in a moment angels will bring you to

Christ, and Christ to God. The agonies of death are terrible, but there

are joys just ready ; and as soon as the soul is loosed from the prison of

the body, you enter into your eternal rest : it flieth hence to Christ, to

be there where he is. To be short, certainly men enter upon their

final state presently as soon as they die : 2 Peter iii. 19, ' He went and

preached to the spirits in prison ;' compare it with Heb. xii. 24, ' To

the spirits of just men made perfect.' How can souls be perfect if

they lie only in a dull sleep, without any light, life, joy, or delight, or

act of love to God ? We see the very present refreshments of sleep are

a burden to the saints, because they rob us of so much time, cheat us

of half our lives.

2. Completely at the resurrection. Believers consist of body as well

as soul. Now it is said, ' That they may be there ;' that is, their whole

self shall be there where Christ is. And so it proveth the resurrection,

and the translation of our glorified bodies into heaven. So our Lord

showeth that our being there where he is shall completely be after his

second coming : John xiv. 3, ' And if I go and prepare a place for

you, I will come again and receive you to myself ; that where I am,

there ye may be also.' Christ and we that are one cannot always live

asunder ; if he have any glory, we must have part of it ; and therefore

he will come again and take us to himself, that as coheirs we may live

upon the same happiness : Rom. viii. 17, ' And if children, then heirs,

heirs of God, and joint-heirs with Christ ; if so be that we suffer with

him, that we may be also glorified together.' As Joseph brought his

brethren to Pharaoh, he bringeth us to God. As he took part with

us in nature, so he will have us take part with him in glory.

Now the happiness of it will appear —

[1.] By the place, the third heaven, or paradise ; as there was the

outward court, the holy place, and the holy of holies. The spangled

firmament is but the outside and pavement of that house where Christ

and the saints meet. When we look upon the aspectable heavens, we

may cry out, as David in his night-meditation, Ps. viii. 4, ' Lord, what

is man, that thou art mindful of him ? and the son of man, that thou

visitest him ?' The church is but irpodvpov koX irpodvkLov, the portal,

as one saith, and entrance into heaven. If the visible heavens so affect

us, how glorious is it within !

[2.] The manner of bringing us thither : ' I will come again and

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receive yon to myself,' John xiv. 3. Christ will not send for us, but

come in person to fetch us in state, which will make our access to

heaven the more glorious. Christ will come to lead his flock into

their everlasting fold, to present his bride to God, decked and appar-

elled with glory. How glorious a sight will it be to see Christ and all

his troops following him, with their crowns upon their heads ! to see

the triumphant entrance into those everlasting habitations, and to hear

the applauses of the angels ! Ps. xxiv. 7, 8, ' Lift up your heads, ye

gates, and be ye lift up, you everlasting doors, and the King of glory

shall come in. Who is this King of glory ? The Lord strong and

mighty, the Lord mighty in battle.' That was a private and a per-

sonal entry at his ascension ; but now it shall be public and glorious ;

now death tlie last enemy is destroyed, then he is the Lord mighty in

battle indeed.

[3.] Our perpetual fellowship with Christ in the presence and glory

of his kingdom. Pray mark, there is a presence, and that is much,

that we are called to heaven as witnesses of Christ's glory. The queen

of Sheba said of Solomon, 1 Kings x. 8, ' Happy are thy men, happy

are these thy servants, which stand continually before thee, and that

hear thy wisdom.' They that stand before the Lord and see his glory

are much more happy. Zaccheus pressed to see him ; the wise men

came from the east to see him. It is our burden in the world that

the clouds interpose between us and Christ, that there is a great gulf

between us and him, which cannot be passed but by death ; that God

is at a distance ; that our enemies often ask us, Where is your God ?

Now we shall be happy when we shall be in his arms, when we can

say. Here he is ; when our Eedeemer is ever before our eyes, Job xix.

26, to remember us of the grace purchased for us, and we are as near

as we can desire. Now we dwell in his family. David envied the

swallows that had their residence in the temple : ' One day spent in

thy courts is better than a thousand spent elsewhere,' Ps. Ixxxiv. 10.

Then we shall always be about his throne, and we shall for ever feed

our eyes with this glorious spectacle, Jesus Christ : his body shall be

in a certain place, where all shall behold it. The three children

walked comfortably in the fiery furnace, because there was a fourth

there, the Son of God : Dan. iii. 25, ' Lo, I see four men loose, walking

in the midst of the fire ; and the form of the fourth is like the Son of

God.' Again, this presence maketh way for enjoyment. It is not a

naked sight and speculation ; we are in the same state and condition

with Christ : Kom. viii. 17, \* Heirs of God, and joint heirs with Jesus

Christ.' We shall be like him. Servants may stand in the presence

of princes, but they do not make their followers fellows and consorts

with them in the same glory. Solomon could only show his glory to

the queen of Sheba, but Christ giveth it us to be enjoyed. And all

this is perpetual and without change and interruption : 1 Thes. iv. 17,

' We shall be for ever with the Lord.' We are then above fears, no

more eclipses of God's face, no more trouble because of God's absence.

Here we complain ; the spouse sought Christ about the city : Cant. iii.

3, ' Saw ye him whom my soul loveth ? ' Here we are forlorn orphans,

and often without his society. Upon earth his converse was so accep-

table, that the apostles were loath to hear of his departure. Now it is

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for a few days, he is not always abiding witli us ; then we shall never

be glutted, God. is always fresh and new to the glorified saints.

Use 1. To show us the love of Christ ; his heart is not satisfied till

we be in like condition with himself : Luke xxii. 30, ' Ye shall eat

and drink at my table in my kingdom.' The greatest love that David

could show to his friend was to admit his children to his table : 2 Sam.

ix. 7, ' Thou shalt eat bread at my table continually/ said David to

Mephibosheth ; and to Barzillai, 2 Sam. xix. 33, ' Come over with me,

and I will feed thee with me in Jerusalem.' And when he would

honour Solomon, 1 Kings i. 33-35, ' He put him upon his own mule,

and caused him to sit on his throne.' So we be at his table and on

his throne : Eev. iii. 21, ' To him that overcometh will I grant to sit

with me in my throne, even as I also overcame, and am set down

with my Father in his throne.' We enjoy the same blessedness which

Christ doth. Adam was in paradise, we in heaven ; Adam with the

beasts of the earth, we with God and holy angels ; Adam might be

thrown out, we never. It is no matter if the world deny us a room

to live among them ; they cast us out many times, but Christ will

take us to himself.

Use 2. If the presence of Christ be no small part of our happiness,

let us more delight in- it here. We enjoy his presence in ordinances :

Ps. xvii. 15, 'As for me, I will behold thy face in rigliteousness ; I

shall be satisfied when I awake with thy likeness;' Ps. Ixxxiv. 10,

' A day in thy courts is better than a thousand ; I had rather be a

doorkeeper in the house of my God, than to dwell in the tents of

wickedness.' This is heaven begun, to be familiar with Christ in

prayer and hearing, &c. Let us often give him a visit. Oh ! shame

thyself when thou art loath to draw near to God. Dost thou look for

heaven ?

Use 3. Be willing to die. Why art thou backward to go to Christ ?

Would Christ pray for an inconvenience? You shun his company

when he desireth yours, and he desireth your presence for your own

sakes, that you may be happy. Love brought Christ out of heaven,

that he might be with us ; he thought of it before the world was :

Prov. viii. 31, ' My delight was with the sons of men.' He longed for

the time ; when will it come ? We are to go from earth to heaven,

from conversing with men to converse with angels ; why are we so

loath to remove ? What could Christ expect but hard usage, labour,

griefs, and death ? He came to taste the vinegar and the gall ; we

are called to the feast of loves, to the hidden manna, to rivers of plea-

sures. If you love Christ, wliy should you be unwilling to be in the

arms of Christ ? Let him be unwilling to die that is loath to be there

where Christ is. Love is an afiection of union, it desireth to be with

the party loved, and can you be unwilling to die? Death is the

chariot that is to carry you to Christ : Gen. xlv. 27, ' When Jacob

saw the waggons which Joseph had sent to carry him, the spirit of

Jacob revived.' What is there in the world to be compared with

heaven ? Either there must be something in the world to detain us,

or it is the terril)leness of the passage, or else a contempt of what is

to come, that you are unwilling to die. If you have anything in the

world more worthy than Christ — father, or mother, or wife, or friend,

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or brother, or present delights — it is a sign of a carnal heart : Ps.

Ixxiii. 25, ' Whom have I in heaven but thee ? and there is none on

earth I desire besides thee.' Can you say so without dissembling ?

Quit them all then. It is not the company of angels, but Christ ; it

is not wife, children, relations (these must be loved in God, and after

God) ; nothing within the circuit of nature, none so worthy as Christ.

Now you are put to the trial when sickness cometh, and you see

death a-coming ; Christ hath sent his waggons, his chariots, to see if

we be real. Or is it the terribleness of the passage ? Doth nature

recoil at our dissolution ? Where is your faith ? ' Death is yours,'

1 Cor. iii. 22. Christ hath assured you, and will you not trust his

word ? You love him little when you have no confidence in his word.

Or else contempt of things to come ; then why was all this cost to

23repare a place for you ? Why came Christ to lay down his life to

purchase that which we care not for ? What needeth all this waste ?

Christians! hear for the time to come. We know not how soon we

may be sent for and put to the trial ; it is good to be resolved, that

we may say, The sooner the better.

Observe, secondly,' Christ taketh great delight in his people's com-

pany and fellowship. His heart is much set upon it.

1. I shall give you some demonstrations and evidences of it.

2. Keasons.

First, Evidences.

1. His longing for the society of men before the creation of the

world: Prov. viii. 31, \* I rejoiced in the habitable parts of the earth,

and my delights were with the sons of men.' Though Christ de-

lighted in all the creatures, as they were the effects of his wisdom,

power, and goodness, yet chiefly with men, that are capable of God's

image, and upon whom he should lay out the riches of his grace. He

thought on us before the world was, and longed for the time of his

incarnation : When will it come ?

2. In that he delighted to converse in human shape before the

incarnation : Zech. i. 10, ' The man among the myrtle trees ; ' who is

also called, ' The angel of the Lord,' ver. 11.

3. He took pleasure to spend time busily among them, whilst he

was with them in the days of his flesh : John ix. 4, 5, ' I must work

the works of him that sent me while it is day : the night cometh,

when no man can work. As long as I am in the world, I am the

light of the world.' His affection to the service made him go up and

down doing good to men ; he would not leave this ministration to his

servants, but would do it in person as long as he was in the world :

John i. 14, ' The word was made flesh, and dwelt among us.' Christ

did not assume our nature, as angels assumed bodies for the present

turn, but lived a good space of time, and conversed with men.

4. When it was necessary he should depart, he had a mind to

returning before he went away and removed his bodily presence from

us ; his heart is upon meeting and fellowship again, of getting his

people up to him, as in the text, or his coming down to us : John xiv. 3,

'And if I go and prepare a place for you, I will come again, and

receive you to myself, that where I am, there ye may be also.'

5. Until the time that that meeting cometh, he vouchsafeth us his

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spiritual presence : Mat. xxviii. 20, ' Lo, I am with you always to the

end of the world.' Whatsoever part or age of the world we fall into

in this life, we are with Christ, and Christ with us ; not only with the

church in general, but with every believer. With the church or

assemblies of his people : ' Where two or three are gathered together

in my name, I am in the midst of them,' Mat. xviii. 20. With every

])articular believer : Christ is said ' to dwell in our hearts by faith,'

Eph. iii. 17. There is a near familiarity between Christ and every

believer; every sanctified heart is a temple wherein he keepeth his

residence. As God he is everywhere ; as to his human nature, the

heaven of heavens contain it ; as to his gracious operation, and especial

influence, so he dwelleth in the hearts of his people. Tie is with us

in our duties : Exod. xx. 24, ' In all places where I record my name,

I will come unto thee, and bless thee.^ Christ is present to entertain

us ; we go to meet with Christ. In our dangers : Isa. xliii. 2, ' When

thou passest through the waters, I will be with thee ; and through

the rivers, they shall not overflow thee : when thou walkest through

the fire, thou shalt not be burnt, neither shall the flames kindle upon

thee.' The Son of God was with the three children in the furnace.

Wlien left alone, they are not alone. He would never have gone from

us if our necessities did not require it. It was necessary that he

should die for our sins, that they might not hinder our believing and

coming to him. It was necessary he should go to heaven. If our

happiness lay here, he would be with us here, but it doth not ; it is

reserved for us in the heavens ; therefore he must go there to prepare

a place for us, that we may be ever with him.

6. W^hen gone away he will tarry no longer than our affairs require ;

as soon as he hath done his work, he will come again and fetch us.

When our souls are with him, that doth not fully content Christ ; he

will come and fetch us into heaven in our whole persons, and then

Christ and we shall never part more : 1 Thes. iv. 17, ' And then shall

we ever be with the Lord.' Thus Christ is never satisfied till our

communion be perfect and perpetual, till we are all with him in one

assembly and congregation : Ps. i. 5, ' Therefore the ungodly shall

not stand in the judgment, nor sinners in the congregation of the

righteous.' Then all the elect shall meet in one general assembly,

that Christ's mystical body may be fully complete ; not one member

of his mystical body is wanting.

Secondly, Reasons.

1. Negatively ; there is not any want in himself, nor any worth in

us. We are worthless and wretched ; Ps. xiv. 3, ' They are all gone

aside, they are altogether become filthy, there is none that doeth good,

no not one ; ' Titus iii, 3, \* For we ourselves also were sometimes

foolish, disobedient, deceived, serving divers lusts and j)leasures, living

in malice and envy, hateful and hating one another.' Christ hath no

need of us, he was happy without us ; he lieth in the bosom of his

Father, and hath been his delight from all eternity, and hath ten thou-

sand times ten thousand angels to attend him. What want hath he

of poor worms ?

2. Positively ; his affection and relation to them. Affection and

self-inclination; they are the members of his body: John xiii. 1,

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\* Jesus having loved his own that were in the world, he loved them to

the end/ There are both motives ; he hath loved them, and they are

his own.

[1.] He hath loved them, and love is all for union and near com-

munion : Deut. vii. 7, 8, ' The Lord did not set his love on you, nor

choose you, because ye were more in number than any people, but

because the Lord loved you.' He hath no other reason but his own

love ; and therefore he will not leave till he hath brought them to their

final happiness.

[2.] They are his own by election, purchase, resignation. They

resign themsdves to hirii, and so he hath a peculiar interest in them.

He provide th for his own, they are members of his mystical body ;

' The fulness of him that filleth all in all,' Eph. i. 23. Mystical Christ

is not complete and full without them, though Christ personal be

every way full and complete.

Use 1. Eeproof. You see how Christ standeth affected to the

society of his people, and so are all that have Christ's Spirit ; as Moses

chose rather to suffer affliction with the people of God, than to enjoy

the pleasures of sin for a season,' Heb. xi. 25. It is better to be

afflicted for a season with God's people, than to live with the wicked

in pleasure for a season ; both are for a season. But there are a sort

of men whose spirit and practice is very contrary to this of Christ ;

who cannot abide the presence, much less the company and com-

munion, of the saints. Christ cannot rest in heaven without the

saints ; and these men count themselves in a prison when they are in

good company ; it is their burden and trouble to have a restraint upon

their lusts, to be confined to gracious discourse about heaven and

heavenly things. Nay, their very presence is an eyesore. As in some

of the commonwealths of Greece, they had their petalism and ostra-

cism for men when they grew eminent and worthy, the baseness of

popular government not consisting with conspicuous virtue ; so these

cannot endure holy strictness, or a size of grace above their dead-

hearted profession.

Use 2. Comfort against the scorn and contempt of the world.

Though you are cast forth as the sweepings of the streets, yet you are

dear and precious with Christ. That company which is so disdained

and rejected in the world is longed for by Christ ; therefore ' let us go

forth to him without the camp, bearing his reproach,' Heb. xiii. 13.

The world casts us out, but Christ takes us to himself

Use 3. Let us prize the communion and fellowship of Christ. It

is but reason that we should prize' that company that is so necessary

for us, such a blessing to us. If he value ours, he is worthy of love,

and he is our head ; let us long to be with him. But wherein ?

1. By looking after communion with him for the present. Cer-

tainly there is such a thing ; the world looketh upon communion

with Christ but as a fancy, as many among the heathens pretended to

a secrecy with their gods ; but the saints know the reality of it :

1 John i. 3, ' And truly our fellowship is with the Father, and with

his Son Jesus Christ.' Certainly there is such a thing as this. Now,

this is either constant and habitual, or solemn and special.

[1.] Constant and habitual, as he dwelleth in our hearts by faith;

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•where Christ doth take up his abode and dwelling in the heart, renew-

ing them by his Spirit, as the fountain of life: Gal. ii. 20, 'Neverthe-

less I live, yet not I, but Christ liveth in me.' And the seed and hope

of glory : Col. i. 27, ' Christ in you the hope of glory ; ' maintaining

and defending them against all temptations : 1 John iv. 4, ' Greater is

he that is in you than he that is in the world.' There is no necessity,

in order to the spiritual use, that his body be in the sacrament, received

into the mouth and stomach ; his human nature is locally present in

heaven, but his Spirit is in us as a well of life. This is our constant

communion with him.

[2.] Solemn and special, in holy ordinances. Our souls should run

upon this, how we may find Christ there ; as the spouse sought her

beloved throughout the whole city : Cant. iii. 2, 3, ' I will arise now,

and go about the city, in the streets, and in the broad ways ; I will

seek him whom my soul loveth. I sought him, but I found him not.

The watchmen that go about the city found me, to whom I said. Saw

ye him whom my soul loveth ? ' So doth the believing soul long to

see Christ. If he longeth for our presence, we should desire his pre-

sence, and to enjoy as much as we can of it here in the world. It is

heaven begun : ' As for me, I shall behold his face in righteousness,\*

Ps. xvii. 15. Not only to have bare ordinances, but to meet with God

there, that we may never go from him without him. This is to begin

heaven, to give Christ a visit, to be familiar with Christ in prayer, to

seek after him in the Lord's supper, and never go from God without

God : Ps. Ixiii. 1, 2, ' God, thou art my God, early will I seek thee :

my soul thirsteth for thee, my flesh longeth for thee, in a dry and

thirsty land, where no water is. . To see thy power and thy glory, so

as I have seen thee in the sanctuary.' That glimpse he had once found

made him long for more : Ps. Ixxxiv. 1, 2, ' How amiable are thy

tiibernacles, Lord of hosts ! My soul longeth, yea, even fainteth for

the courts of the Lord ; my heart and my flesh crieth out for the liv-

ing God.' Spiritual communion will at last end in glory. You may

change place, but not company.

2. Long to be with him, and to have immediate communion with

him in heaven : Phil. i. 23, ' I desire to depart, and to be with Christ ;'

not to wish for death in a pet, to put an end to your troubles. Men

look upon heaven as a retreat. Nay, do not merely look upon heaven

as it freeth you from the torments of hell or the curse and vengeance

of God, but as it giveth you communion with Christ : 2 Cor. v. 8, ' We

are confident, I say, and willing rather to be absent from the body,

and to be present with the Lord.' Therefore upon this account be

more willing to depart. You that are old, and within sight of shore,

wait for the happy hour. You tliat are sick, be forward to prepare for

home. You that are young, you may live long, but you cannot live

better than with Christ ; be ready when God shall call you.

(1.) There is far more reason why we should long for Chri.st than

Christ for us. lie desireth your presence for your own sakes, that you

may be happy ; lie is not solitary without you. You have all the rea-

son in the world to be willing to go to Christ ; the sooner the better.

(2.) If you have the hearts of christians, you will do so: Kev. xxii.

17, ' The Spiiit and the bride say, Come.' If you have heartily con-

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sented to Christ, you will do so : Gen. xxiv. 58, \* They called Eebekah,

and said unto her, Wilt thou go with this man ? and she said, I will

go.' Christ saith, ' I will that they shall be where I am ; ' and the

soul saith, I will be ever in a posture longing, waiting for this happy

time. The children of Israel eat the passover with staves in their

hands.

(3.) Experience puts us to this ; such as have any communion with

Cln'ist here will long after the completing of it in heaven : Rom. viii.

23, ' And not only they, but ourselves also, who have the first-fruits of

the Spirit ; even we ourselves groan within ourselves, waiting for the

adoption, to wit, the redemption of our body.'

(4.) If we desire it not, it is a sign of some corruption, too great an

inclination to the pleasures and contentments of the world. Lotlingered

in Sodom, Gen. xix. 16. Or that you have lost your evidences, and so

think to appear before him as malefactors before a judge.

SERMON XLII.

Father, I loill that they also ivhom iliou hast given me he ivith me

lohere I am ; that they may behold my glory, lohich thou hast

given me : for thou lovedst me before the foundation of the luorld.

—John XVII. 24.

Secondly, Now I come to our work and employment in heaven, ' That

we may behold his glory.'

Observe, our work, or rather our happiness in heaven, mainly con-

sists in the sight of Christ's glory : 1 John iii. 2, ' Beloved, now are

we the sons of God, but it doth not yet appear what we shall be ; but

this we know, that when he shall appear, we shall be like him, for we

shall see him as he is.' We see him now under a veil, then in person :

1 Cor. xiii. 12, ' Now we see but through a glass darkly, then face to

face.'

Here I shall show — (1.) What is this glory ; (2.) What it is to be-

hold this glory ; (3.) Why our happiness lieth in it.

First, What is this glory ?

1. The excellency of his person. The union of the two natures in

Christ's person is one of the mysteries that shall then be unfolded :

John xiv. 20, ' At that day ye shall know that I am in my Father, and

you in me, and I in you.' How he is God-man in one person, how

the Father, Son, and Spirit are one. We were made for the under-

standing of this mystery. God had happiness enough in himself ; he

made creatures on purpose, angels and blessed men, to contemplate his

excellency.

2. The clarity of his human nature. It is happiness enough to see

Jesus Christ upon his white throne : Rev. xxii. 4, ' They shall see his

face, and his name shall be in their foreheads.' We shall be eye-

witnesses of the honour which the Father puts upon him as mediator.

It will be a wonderful glory ; we want words to make it intelligible ;

the visible sun hath scarce the honour to be Christ's shadow. We

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may guess at it by his appearance on Mount Sinai, when he gave the

law, Exod. xix., compared with Heb. xii. 18, 19 ; by the transfigura-

tion. Mat. xvii., when the disciples were astonished ; by the glimpse

given to Paul, when a light from heaven shined round about him,

Acts ix. 3 ; Paul was three days without sight, and could neither eat

nor drink ; by those emissions of light and glory, John xviii. 6, ' As

soon as he had said unto them, I am he, they went backward, and fell

to the ground.' All these apparitions were formidable, but in heaven

they are comfortable. "We are more able to bear it, the natural

faculties being fortified ; and we come to consider it as a glory put

upon him for our sakes.

Secondly, What is this beholding ? It is either ocular or mental.

1. Ocular ; our senses have their happiness as well as the soul ;

there is a glorified eye as well as a glorified mind : 2 Cor. v. 7, 'We

walk by faith, not by sight.' He doth not mean present sense, and the

present view of things ; the life of faith is sometimes opposed to that ;

but now he meaneth our privileges in heaven. Job pointed to his

eyes : Job xix. 26, 27, ' Though after my skin worms destroy this

body, yet in my flesh shall I see God ; whom I shall see for myself,

and mine eyes shall behold, and not another,' We shall see that

person that redeemed us, and that nature wherein he sufi'ered so much

for us. God intendeth good to the body, he hath intrusted it with

the soul, and the soul with so much grace, that he will not lose the

outward cask and vessel. There is a glory to entertain our eyes in

heaven ; not only the beautiful mansion, and the glorious inhabitants,

but the face of the Lamb. We shall be always looking on that

book.

2. There is mental vision or contemplation. The angels, that are

not corporeal, are said \* always to behold the face of our heavenly

Father,' Mat. xviii. 10. Angels have no eyes, yet they see God.

When we are said to see God, it is not meant of the bodily eye ; a

spirit cannot be seen with bodily eyes. And therefore God is called

doparo<;, ' the invisible God,^ Col. i. 15. And seeing face to face is

opposed to knowing in part : 1 Cor. xiii. 12, ' Now we see through a

glass darkly, then face to face ; now we know but in part, then we

shall know even as also we are known.' The mind is the noblest

faculty, and therefore it must be satisfied in heaven, or else we cannot

]>e happy. It is the mind maketh the man ; it is our preferment above

the beasts that God hath given us a mind to know him. Man is a

rational creature, and there is as great an inclination to knowledge in

tiie soul as in beasts to carnal pleasures. Drunkards may talk of their

pleasures, and the gratifications of sense ; but the pleasure and delight

of the soul is knowledge. And besides this general capacity, there is

a particular inclination in believers by grace ; and therefore, that we

may be completely happy, the mind must be satisfied with the sight

of God.

Thirdly, W^hy our happiness lieth in beholding Christ ?

1, It is the cause of all our fruition and enjoyment in heaven.

2. All fruition and enjoyment is resolved into it again.

1. It is the cause of all our fruition in heaven. Ocular vision

maketh way for mental, and mental vision for complete holiness or

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conformity to God, and conformity for love, and love for delight, and

delight for fruition.

[1,] Ocular vision • maketh way for mental. We go to heaven to

study divinity in the Lamb's face : Kev. xxii. 4, ' They shall see his

face, and his name shall be in their foreheads.' There is an assembly

sitting round about the throne, and the Lamb is in the midst of them,

and there, by looking upon his face, they learn more of God. We need

no other books than beholding his glory. We converse with Christ

that we may know more of God. Thus we come to knowledge with-

out labour and difficulty ; Christ in his glory and eminency is bible

enough.

[2.] Mental vision maketh way for likeness and conformity to God.

Knowledge in this life changeth us : Col. iii. 10, ' And have put on the

new man, which is renewed in knowledge after the image of him that

created him.' Much more are we sanctified and made holy by the

light of glory. The sight that we have of Christ in the gospel trans-

formeth us: 2 Cor. iii. 18, ' For we all with open face, beholding as

in a glass the glory of the Lord, are changed into the same image,

from glory to glory, even as by the Spirit of the Lord.' By looking

upon Christ through the light of the Spirit we are made like him ;

but now in glory, when we see him face to face, we are more like him :

1 John iii. 2, ' We shall be like him, for we shall see him as he is.'

Moses, by conversing with God, his face shone. As a glass held up

against the sun, the image and brightness of the sun is reflected upon

it ; so the more we behold Christ, the more we do bear the image of

the heavenly ; rrjv o-^tv ava'^pcovvo/juevo';, saith Basil, he dyeth his own

spirit with a tincture of glory.

[3.] This light and conformity maketh way for love, that is, know-

ledge increaseth love. As light is, so is love ; our affection is still

according to the rate of our knowledge. In this world love is but

weak, because light is imperfect ; we love little, because we know

little : John iv. 10, ' If thou knewest the gift of God, and who it is

that saith to thee. Give me to drink, thou wouldest have asked, and

he would have given to thee living water.' And conformity is a

ground of love, it is the highest pitch of love to love God out of the

communion of the same nature. The lowest love is to love him out

of interest, as the highest love is to love him out of a principle of

holiness, not because he is good and bountiful, but because he is holy.

Whilst holiness is weak, love is imperfect. We wander and estrange

ourselves from him, and go a- whoring from him, for there is some

suitableness between us and the creature as long as flesh remaineth ;

but when we are perfectly holy, there is no suitableness between us

and anything but God, and the saints and angels which partake with

us of his image. And we love the creatures for the need we have of

them, as well as the suitableness of them to us ; but when we are

likened to God in holiness and in happiness, we are above these wants,

we are above all baits and snares, so that our love is entirely carried

out to God.

[4.] Love maketh way for delight. Can a man cleave to God, and

not rejoice in him ? Rejoicing in God is not only a duty but a reward:

Isa. Iviii. 14, ' Then shalt thou delight thyself in the Lord.' The

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saints love God, and delight in him, in his essence and being, as much

as in their own glory. This maketh heaven comfortable. It would

be a torment to a carnal heart to be always thinking of Grod, and

employed in acts of love and service to God ; but the saints delight in

him, they delight in his presence, and in their own happiness, because

God is glorified in it. There is an inconceivable delight in seeing,

knowing, and being beloved of God.

[5.] Delight maketh way for fruition ; for the more we delight in

God, the more doth God delight in us, and giveth us the actual

fruition of himself for our blessedness, so that we are fully satisfied.

It is fruition maketh us happy. We can only speak of it in general

terms, the filling up of the soul with God, and of the ' glory that

shall be revealed in us,' Kom. viii. 18. We are in God, and God in

us ; as fire in iron that is red hot, it seemeth all on fire. Thus can

we prattle a little, and darken counsel with words.

2. Backward again. Fruition maketh way for delight. We enjoy

God to the full, therefore we delight in him. We are bidden to re-

joice in our pilgrimage : Phil. iv. 4, ' Kejoice in the Lord always, and

again I say, Rejoice.' God hath made our work a part of our wages,

to train us up by degrees. But now, when we come to heaven, we

enter into our master's joy. It is our only work in heaven ; painful

affections have no more use. And joy maketh way for love ; these

mutual endearments pass between God and us to increase love. We

delight in God, therefore we are never weary of him. And love

maketh way for likeness, and light for likeness, eadem velle et nolle.

There is the most perfect imitation and resemblance of God, because

the most perfect love. And for light, there is light in this fire ; blunt

iron, if it be made red hot, pierceth deeper than a sharp tool : we

have but one object. And likeness maketh way for knowledge : Mat.

v. 8, ' Blessed are the pure in heart, for they shall see God.' A dusky

glass doth not give a perfect representation. Ignorance is the fruit of

sin. Man never knew less than since he tasted of the tree of know-

ledge. Holiness clarifies the eye : ' We shall be like him, for we

shall see him as he is,' 1 John iii. 2. There is little proportion be-

tween God and men, and therefore we do not know him ; when we

are conformed to God, we are in a greater capacity to understand his

nature. And then light, or mental sight, maketh way for ocular

sight, that we may look upon Christ. It is a sweet employment to

see the brightness of the Father's glory in Christ's face ; there is God

best to be seen at the rebound and by reflection ; it is a delightful

spectacle.

Use 1. To ravish your hearts with the contemplation of this happi-

ness. Oh 1 what an affective sight is Christ's glory !

1. The sight itself is a privilege.

2. That we shall be able to see it with comfort.

1. The sight itself is a privilege. Abraham had a sight of his

incarnation, when it was a thing long after to come, and it filled him

with joy : John viii. 56, ' Your father Abraham rejoiced to see my

day ; and he saw it, and was glad.' Simeon saw him when he was a

child, and then said, ' Now it is enough ;' Luke ii. 29, 30, ' Now, Lord,

lettest thou thy servant depart in peace, according to thy word ; for

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mine eyes have seen thy salvation.' Zaccheus climbed up into a tree

to see him. When he was grown up, Luke xix. 4, yet then he went

up and down as the carpenter's son. Many saw Christ in person that

had no benefit by him. So to see him by faith and spiritual illumin-

ation fills the soul with joy : 1 Peter i. 8, ' Whom having not seen, we

love ; in whom, though now ye see him not, yet believing, ye rejoice

with joy unspeakable and full of glory.' To know Christ by hearsay

is lovely and glorious ; but now what will it be to see Christ in the

midst of angels and blessed saints face to face ? He is another manner

of Christ than ever we thought him to be. It is ravishing to behold

him in ordinances ; feasts are poor things to be spoken of to that ; but

yet there is a veil upon his glory. Oh ! that there should be such a

glorious spectacle provided for us ! It is God's own blessedness to see

himself and enjoy himself.

2.. That we are able to behold it, and that with comfort. That we

are able to behold it : The world is a dark place, and we are weak

creatures ; our eyes now are like the eyes of an owl before the sun ;

we cannot take in a full representation of his greatness, nor bear the

lustre of his majesty. God is sometimes represented as dwelling in

light, to show the lustre of his majesty : 1 Tim. vi. 16, ' Who only

hath immortality, dwelling in the light which no man can approach

unto.' And sometimes as dwelling in darkness, as noting the weakness

of our apprehensions : Ps. xviii. 11, ' He made darkness his secret place ;

his pavilion round about him were dark waters, and thick clouds of the

sky.' We are dark creatures, and can but guess ; all is mystery and

riddle to us. The children of Israel cried out, ' We cannot see God

and live ;' Deut. v. 25, ' Now therefore why should we die? for this

great fire will consume us ; if we hear the voice of the Lord our God

any more, then we shall die.' God is fain to dwell in the heavens,

and fix his throne there ; his glory would drive us to our wits' end,

the very happiness of heaven would not be a mercy upon earth. And

then, that we may behold it with comfort. God in Christ is not

formidable. Wicked men shall see Christ, but they shall see him as

a judge ; but, saith Job, with these eyes shall I see my redeemer :

Job xix. 25-27, ' I know that my redeemer liveth, and that he shall

stand at the latter day upon the earth. And though after my skin,

worms destroy this body, yet in my flesh shall I see God ; whom mine

eyes shall behold, and not another's.' Every time we look upon Christ,

we have the liveliest and sweetest sense of God's love, it bringeth to

remembrance his passion and sufi'erings. Wicked men shall see him

as a judge to their terror, as Joseph's brethren were ashamed to look

on him, they cannot hold up their guilty heads ; but we come to

behold our best and beloved friend, to see him that laid down his life

for us : John xv. 13, \* Greater love hath no man than this, that a

man lay down his life for his friend.^ To see such a friend will be

comfortable.

Use 2. Strive to get an interest in so great a privilege. Who are

those that shall hd,ve an interest in it ?

1. They that are careful to serve Christ here : John xii. 26, ' If

any man serve me, let him follow me ; and where I am, there also

. shall my servant be ;' ' His servants shall serve him, and they shall see

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his face,' &c., Eev. xxii. 3, 4. Those that have suffered with him

and sighed with him, that have owned him now, a hidden Christ,

shall have the honour to behold him a glorious Christ ; they that

encourage themselves with these hopes, One day I shall see Christ :

Ps. xxvii. 13, ' I had fainted, unless I had believed to see the good-

ness of the Lord in the land of the living.' The true land of the living

is heaven ; the world is but the valley of the dead, or the place of

mortality. The queen of Sheba took a long journey to behold the

glory of Solomon, which yet was but a temporal, fading, and earthly

glory.

2. They that begin their happiness here make it their study to know

Christ : John xvii. 3, ' This is life eternal, to know thee the only true

God, and Jesus Christ whom thou hast sent;' there is the foundation

and the beginning of it. Study Christ in his natures, person, offices ;

this is fit work for saints. Saith Moses, Exod. xxxiii. 18, ' Show me

thy glory. '^

[1.] It is an increasing light, but to the wicked it is a growing

darkness ; aKoro^ i^corepov, ' outer darkness,' Mat. xxv. 30 ; there they

are held in chains of darkness. You love darkness better than light,

and you shall have darkness enough one day. Now there is a thick

curtain and veil drawn between you and Christ, and hereafter there

will be a deep gulf; but our work in heaven is to behold Christ's

glory. Can a man look for it, and not follow on to know the Lord ?

None shall have a sight of Christ hereafter that do not know him now.

[2.] It must be such a light as carries proportion with the light of

glory, that is, an affective, transforming light.

(1.) An affective light. Many may study to warm the brain, but

not the heart : Kom. ii. 20, ' Which hast, /jb6p(f)7]v Tfj<i ryv(oaea><i, the

form of knowledge, and of the truth in the law.' They may discourse

more exactly than a good christian, have a map and model of truth

in the brain ; they dig in the mines of knowledge that christians may

have the gold. Do you see him with any affection ? Do you strive,

above all things, to see his face ? Ps. xxvii. 4, \* One thing have I desired

of the Lord, that will I seek after, that I may dwell in the house of

the Lord all the days of my life, to behold the beauty of the Lord, and

to inquire in his temple.' It is David's unicum, Moses' ravishment,

when he saw God's back parts : Exod. xxxiv. 9, ' If now I have found

grace in thy sight, Lord, let my Lord, I pray thee, go amongst us.'

That is one effect of the sight of God ; a man would not be without

his company : ' I pray thee go amongst us ;' as Absalom said, 2 Sam.

xiv. 32, ' Come hither, that I may send thee to the king, to say. Where-

fore am I come from Geshur ? It had been good for me to have been

there still : now therefore let me see the king's face ; and if there be

any iniquity in me, let him kill me ; ' as if he should say. Let him kill

me rather than deny me the king's face. Prize this above all the

world : Ps. iv. 6, 7, ' Lord, lift thou up the light of thy countenance

upon us. Thou hast put gladness in my heart, more than in the time

that their corn and their wine increased ;' Ps. Ixxx. 3, ' Cause thy face

to shine, and we shall be saved.'

(2.) It is transforming : 2 Cor. iii. 18, \* We all with open face,

beholding as in a glass the glory of the Lord, are changed into the

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same image from glory to glory, even as by the Spirit of the Lord.'

Light and grace do always go together. It is such a looking upon

Christ as Laban's sheep looked upon the peeled rods in the gutter ; it

maketh us more like Christ. Sight worketh upon the imagination in

brute beasts ; shall not the eye of faith be more strong to change than

natural imagination ? A bare empty contemplation will do you no

good ; those that find themselves to be the old man still, let them

have never so much knowledge, it is no sign of grace, nor of an interest

in glory.

Use 3. Let the foresight of this glorious estate wean thee from all

inordinate affections to human and earthly glory. There is ' the lust

of the eyes,' 1 John ii. 16. By the eyes we fire our hearts. Doth a

stately glorious house allure thee ? What is this to heaven, the palace

of God, and the mansion of blessed spirits ? Do glorious garments

and apparel bewitch thee ? What is this to our robes of righteous-

ness, and those garments of salvation wherewith the saints shall be

clothed in the day of the manifestation of the sons of God ? Doth the

face of earthly majesty astonish thee ? What will it be to behold the

Lord Jesus in all his majesty and glory ? As the sun puts out the

candle, so thould the forethought of these excellences extinguish in us

carnal desire, and dissolve the enchantment that would otherwise

bewitch our souls, and make us impatient under the cross. Beware

of the vanity of the eye, if it be consecrated to behold Christ's glory.

Fifthly, The next thing is the reason of all this, the Father's eternal

love to Christ, and in Christ to us : ' For thou hast loved me before

the foundation of the world,' that is, from all eternity, as the phrase

is often used in this sense in scripture. But how was Christ loved

from all eternity ? I answer — Partly as the eternal Son of God :

Prov. viii. 21-30, before the mountains were settled, before the hills

were brought forth ; partly as mediator, designed from all eternity,

and so ' loved before the foundation of the world,' as he was ' slain

before the foundation of the world,' Kev. xiii. 8. Christ was our

mediator from all eternity ; not only before we were born, but before

ever he came in the flesh. To the eyes of God all things are present,

nothing is past, nothing is to come. But why is this made a reason ?

I answer — It is a reason : —

1. Of the last clause; the glory given to Christ is a fruit and evi-

dence of God's eternal love to him as mediator ; for so he is considered

here ; for whatever was given to Christ was given to him as mediator,

for to the divine nature nothing can be given ; though the Father be

the fountain of the godhead, yet he is not so properly said to give

glory to Christ as God, because he loved him.

2. Of the whole verse, and so you may conceive it either thus, that

he improved his whole interest in the Father, conjuring him by his

infinite and eternal love, or rather from love to himself inferreth love

to us ; thou hast loved me, and them in me ; for we also are loved

before the foundation of the world : Mat. xxv. 34, ' Come, ye blessed

of my Father, inherit a kingdom prepared for you before the founda-

tion of the world.'

The point to be discussed is, the eternity of God^s love to Christ,

and in Christ to us.

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1. The eternity of God's love to Christ, as God, as his Son ; the

love of parents to children is but a shadow of it. ■ We are finite, so

are our affections. As his image : Heb. i. 3, ' Who is the brightness

of his glory, and the express image of his person.' Likeness is the

ground of love. God loves Christ, not only as like him, but as being

of the same essence with himself : 1 John v. 7, ' For there are three

that bear record in heaven, the Father, the Word, and the Holy Ghost,

and these three are one.' There is no created instance to answer it :

all that we love are without us, but Christ is of the same essence with

God. Then he loveth him as mediator and head of the church. He

doth not only love us in Christ, but in a sort he loveth Christ in us,

because of the complacency that he took in his obedience : John x.

17, ' Therefore doth my Father love me, because I lay down my life

that I might take it again.' God did therefore eternally love him,

and glorify his manhood for his love to us.

2. In God's loving Christ he loved us. We are elected in him before

the foundation of the world : Eph. i. 4, ' According as he hath chosen

us in him before the foundation of the world.' When God chose

Christ to be mediator, he chose us in Christ. This is the method of

the divine decrees. God from all eternity resolved to create man pure

and innocent, but with a changeable will, to permit him to fall ; and

he resolved on the remedy, Christ, and in Christ to receive them to

grace, and accept them to life again. First he loveth Christ, and then

us in him ; as a king doth not only love a subject that hath done him

service, but all his friends and kindred, they are brought to court, and

preferred for his sake.

3. This love to us was eternal also : 2 Tim. i. 9, \* Who hath saved

us, and called us with an holy calling ; not according to our works, but

according to his own purpose and grace, which was given us in Christ

Jesus before the world began.' So Titus i. 2, ' In hope of eternal life,

which God, that cannot lie, promised before the world began.' But

how then are we children of wrath by nature, the elect as well as

others ? Eph. ii. 3, ' And were by nature children of wrath, even as

others.' Ans. That showeth the merit of the natural estate, not the

purpose and decree of God. There are vessels of wrath, viz., the re-

probate ; and children of wrath, viz., the unregenerate elect ; and

children under wrath, viz., children of God under desertion. It notes

not what God hath determined in his everlasting counsel, but what we

deserve by nature and in the course of his justice.

Use 1. It is a ground of hope why we may look for everlasting life,

because of God's eternal love. So it is Urged here. There are two

grounds of hope — the eternity of his love, and his love to Christ.

1. The eternity of his love. From eternity it began, and to eternity

it continueth; before the world was, and when the world shall be no

more : Ps. ciii. 17, ' The mercy of the Lord is from everlasting to

everlasting, upon them tliat fear him ; and his rigliteousness unto

children's children.' It is the weakness of man to change purposes ;

God's love is not fickle and inconstant. We have good purposes, but

they are speedily blasted, but certainly God's eternal purpose shall

stand. So that the great foundation of our hope is, tlie immutable

love of God the Father. He that seeth all things at once cannot be

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deceived ; we are ignorant of futurity, and therefore upon new events

change onr minds. Whatever falleth out, God repenteth not : Rom.

xi. 29, ' Eor the gifts and caUing of God are without repentance.' His

ancient love continues still. We have many backsliding thoughts ;

we think to love God, but new temptations carry us away, and so we

are fickle and changeable ; but God changeth not, he cannot deny

himself.

2. His love to Christ, which is the ground of his love to us. It is

the wisdom of God that the reasons why man sliould be loved should

be out of man himself, in and among the persons of the godhead. The

Son loveth us, because the Father requireth it ; and the Father loveth

us, because the Son merited it ; and the Holy Ghost, that proceedeth

from the Father and the Son, loveth us, because of the Father's pur-

pose and the Son's purchase. And then the Holy Ghost's work is a

new ground of love. As long as the Son is faithful to the Father, and

God regardeth the obedience of Christ and the work of the Spirit, we

are sure to be loved. But will not such an absolute certainty make

way for looseness ? It is possible it may with a carnal heart, for the

very gospel is to some the savour of death unto death, but to the elect

it cannot be. The great gift of God's eternal love is holiness : Eph.

i. 4, ' According as he hath chosen us in him, before the foundation of

the world, that we should be holy and without blame before him in

love.' And so for Christ's love : Eph. v. 25, 26, ' Christ loved the

church, and gave himself for it, that he might sanctify and cleanse it

by the washing of water by the word.' And the Holy Ghost worketh

us to this very thing: 2 Thes. ii. 13, 'Through sanctification of the

Spirit.' If we turn a wheel round, the wheel of necessity must run

round. If God loveth us eternally, we must be holy. There is not

only a necessity of precept, but of consequence ; he hath not only com-

manded it, but it must be so.

Use 2. It commendeth God's love, that you may admire it. Eemem-

ber it is eternal, of an old standing ; and all that is done to us in time

are but the issues and fruits of eternal love.

1. It is eternal, as ancient as God himself There was no time when

God did not think of us and love us. We are wont to prize an ancient

friend : the oldest friend that we have is God ; he loved us, not only

before we were lovely, but before we were at all ; he thought of us

before we could have a thought of him. In our infancy we could not

so much as know that he loved us ; and when we came to years of dis-

cretion, we knew how to offend him before we knew how to love him

and serve him. Many times God is, not in all our thoughts, when he

is thinking how to bless us and do us good. Let us measure the short

scantling of our lives with eternity, wherein God showeth love to us.

We began but as yesterday, and are sinners from the womb ; the

more liberal we find God to be, the more obstinate are we, yet he

repenteth not of his ancient love. Certainly if God should stay till he

found cause of love in us, we should never be loved.

2. Look to the effects of his love in time. We receive new effects

of his love every day, but all cometh out of his ancient and eternal

love in Christ ; though the effects be new, the love is ancient. It is

good sometimes to trace God in the paths of his love, by what strange

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providences our parents came together, that we might have a being,

how wonderfully were we preserved, that we might not be cut off in

our natural estate ! How were we converted many times, when we

did think of no such matter ! Everlasting love sets itself awork : Jer.

xxxi. 3, ' I have loved thee with an everlasting love ; therefore with

loving-kindness have I drawn thee.' What could move God when

Paul was in the heat of his persecution ? How wonderfully did God

take us in our month, send afHictions to stop the course .and career of

sin ! 1 Cor. xi. 32, ' For when we are judged, we are chastened of the

Lord, that we may not be condemned with the world.' How many

disappointments did we meet with in- a carnal course ! As David said

to Abigail, 1 Sam. xxv. 32, 33, ' Blessed be the Lord God of Israel,

which sent thee this day to meet me. And blessed be thy advice, and

blessed be thou which hast kept me this day from coming to shed

blood, and from avenging myself with mine own hand.' Oh ! how

sweet is it to see eternal love in all that befall eth us ! It will be our

speculation in heaven ; we shall know as we are known, and be able to

interpret all the windings and circuits of providence.

Use 3. It shameth us that we adjourn and ])ut off our love to God

till old age. When we have spent our strength in the world, and

wasted ourselves in Satan's work, we dream of a devout retirement.

Oh ! consider, God's love to us is as ancient as his being ; and are not

we ashamed that we should put off God till the latter and more de-

crepid part of our lives ? It is a commendation to be an old disciple,

and God loveth an early love : Jer. ii. 2, ' Thus saith the Lord, I re-

member thee, the kindness of thy youth, the love of thine espousals ;'

before our affections are prostituted to other objects. Under the law,

the first-fruits were the Lord's ; he should have the first. God's

children are wont to return love for love, and like love ; therefore let

it be as ancient as you can. Do not say, Art thou come to torment me

before my time ? and dream of a more convenient season.

Use 4. It teacheth us to disclaim merit.

1. God's love was before our being and acting. Paul, out of a less

circumstance, concludeth election not to be of works : Rom. ix. 11,

' For the children being yet unborn, neither having done good or evil,

that the purpose of God according to election might stand, not of

works, but of him that calleth, it was said, The elder shall serve the

younger.' God's election is before all acts of ours ; therefore we

deserve nothing, but all is from God. It is not a thing of yesterday ;

our love is not the cause of God's, neither is it a fit reward and satis-

faction.

Object. But doth not God foresee our good works, or at least faith

and final perseverance ? He knew who would believe the gospel, who

would live holy, and who would remain in their sins.

I answer — If this were true, there were not such a gracious freedom

in grace. It is true God foreseeth all things that shall be, but first he

fore-ordaineth them. Prescience includeth and supposeth preordina-

tion. Things are not because they are foreseen ; but they are fore-

seen, because they shall be. From predestination issueth faith, sancti-

fication, perseverance. So that we are not chosen because we are holy,

but to be holy : Eph. i. 4, ' According as he hath chosen us in him

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before the foundation of the world, that we should be holy, and with-

out blame before him in love.' And to be rich in faith : James ii. 5,

' Hearken, my beloved brethren, hath not God chosen the poor of this

world rich in faith, and heirs of the kingdom, which he hath promised

to them that love him ? ' As Paul saith of himself, 1 Cor. vii. 25, ' I

give my judgment, as one that hath obtained mercy of the Lord to be

faithful ; ' not that God foresaw that he was so. Our ordination to

life is the cause of faith : Acts xiii. 48, ' As many as were ordained to

eternal life believed.'

2. When we were, we were not lovely ; there was nothing to excite

God to show us mercy. Our natural condition is described, Titus iii.

3, ' For we ourselves also were sometimes foolish, disobedient, deceived,

serving divers lusts and pleasures, living in malice and envy, arvyrjrot,

fiiaovvre^; dW7]Xov<;, hateful, and hating one another.' All are abomin-

able and worthy of hatred, yet one hateth another, as if he were lovely,

and the other only abominable.

There are two causes of self-conceit ;• we have not a spiritual dis-

cerning, and are partial in our own cause, and guilty of self-love.

[1.] We have not a spiritual discerning, aTvytjTot ; we are filthy,

deformed, hateful in the eyes of God, stink in the nostrils of God. If

we see a deformed creature, overgrown with scurf and sores, or a stink-

ing carcass, we turn away the head in great abomination, and cry,

Oh, filthy ! yet we are all so before God. A toad, a stinking carcass,

cannot be so loathsome to us as a sinner is to God. If a man had but

a glass to see his own natural face, he would wonder that God should

love him. Indeed we have a glass, but we have not eyes. What

could God see in us to excite him to show mercy ? God is not blinded

with the vehemence of any passion ; yea, the object is uncomely, un-

comely to a spiritual eye, much more to the Father of spirits.

[2.] Self-love blindeth us, fiiaovvT6<i aXkrjXov^. If men would hold

together, and like one another, all would be well ; but now we cannot

love one another and live with one another in safety, we seem such odd

creatures. Fratrum concordia vara est. We are hateful creatures to

God, to angels, to devils, to ourselves.

Object. But some are more civil and refined.

A71S. It is true natural corruption doth not break out in all with a

like violence ; but a benumbed snake is a snake, a sow washed is not

changed. As when the liver groweth, other parts languish ; one great

lust intercepteth the nourishment of other corruptions.

Object. But do not some use free-will better than others ? Sure God

loveth them more !

A?is. No ; ' Not according to the works which we have done, but

according to his mercy he saved us,' Titus iii. 5. God's original

motives to do good are from himself.

Use 5. We are not to measure God's love by temporal accidents.

That which cometh from eternity, and tendeth to eternity, that is an

evidence of his special love : Eccles. ix. 1, ' No man knoweth either

love or hatred, by all that is before him ; ' ' The pleasures of sin are for

a season,' Heb. xi. 25, and afflictions are for a season ; but spiritual

blessings in heavenly places, which come from heaven, and tend to

heaven, which have no dependence upon this world, whether it stand

or nO; these evidence the best love, God's special mercy. Why, they

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were devised before ever the foundations of the world were laid, and it

is most of all showed when the world is at an end. Therefore moderate

your desires of earthly things, which the apostle calls ' this world's

goods,' 1 John iii. 17 ; they are of no use in eternity. And bear

afflictions with more patience ; you do but lose a little for the present,

that you may be safe for ever. Hie ure, Jiicseca, utin (sternum par cas.

Use 6. It presseth us to get an interest in this eternal love. How

shall we discern it ?

1. By the scope and aim of your lives and actions. Do you labour

for another world ? 2 Cor. iv. 18, ' While we look not at the things

which are seen, but at the things which are not seen : for the things

which are seen are temporal, but the things which are not seen are

eternal,' /x^ (tkottovvtwv r]fioiv. What is your heart set upon, and

what do you make your scope and aim ? A child of God prayeth.

professeth, in order to eternity. A man shall know his general scope

by what satisfieth him. Are you contented with the world, to have

your names written in earth, to have your whole portion in this life, for

other things you will give God a discharge ? Luther would not give

God an acquittance, valde i^rotestatus sum me nolle sic a Deo satiari,

Grace must have eternity, for it would fain answer God's love ; it would

live for ever, for ever to praise God and serve God. All the world will

not satisfy it without this eternal enjoyment of God.

2. Have you an eternal principle ? Is there a life begun that cannot

be quenched ? Is the immortal seed conveyed into your hearts ? 1

Peter i. 23, ' Being born again, not of corruptible seed, but of incor-

ruptible, by the word of God, which liveth and abideth for ever.'

Then certainly thou art loved from eternity, for thou hast a pledge of

it. First or last there is a work wrought in their souls, that can never

be undone and disannulled, something that is of an everlasting nature.

And therefore what seeds of eternity hath God planted in your hearts ?

Common graces and moral virtues, these are of no long continuance ;

the soul must have an abiding work, an immortal work.

3. You may know it by this : you will be much in trial, whether

this be wrought in you or no, whether there be such an eternal prin-

ciple conveyed into your hearts. Morality is puffed up, never suspects

itself, and common grace puts us into good moods, now and then gives

some tastes and flashes : Heb. vi. 4, 5, ' They were once enlightened,

and have tasted of the heavenly gift, and were made partakers of the

Holy Ghost, and have tasted the good word of God, and the powers of

the world to come.' Morality doth not labour to see that all is sure

and safe, and common grace only gives us some taste and flashes ; but

a child of God is looking after the unction that will abide, the seed

that reraaineth ; and is careful to see that there is grace, and to be

increasing in grace, and is always examining whether it be real.

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SEEMON XLIII.

Tigliteous Father, the world hath not hnoion thee : hut I have knoivn

thee, and these have known that thou hast sent me. — John XVII.

25.

Our Lord had laid down the object of his prayers and the matter of

them, and now he comes to the reasons, though in such affectionate

addresses to God we should not be anxious in stating the method.

Some conceive this a doxology ; as Mat. xi. 25, 26, ' I thank thee,

Father, Lord of heaven and earth, because thou hast hid these things

from the wise and prudent, and hast revealed them unto babes. Even

so. Father, for so it seemed good in thy sight.' He had fully dis-

charged his office as a prophet, and therefore giveth thanks. But I

rather look upon it as a part of the supplication. He had made his

will and testament, and now allegeth the equity of it. Here —

1. A compellation, ' righteous Father.'

2. The qualification of the disciples for that glory which he sought

for them, saving knowledge. Which is illustrated —

[1.] By its opposite, the affected and obstinate ignorance of the

world, ' The world hath not known thee.'

[2.] By its efficient and exemplary cause, ' But I have known thee.'

First, A compellation, ' Eighteous Father.' In which there is an

irgument secretly couched, for always titles of God are suited to the

matter in hand. It is brought to show the reason why the world is

excluded the participation of heavenly glory, and the equity in be-

stowing it upon the elect. He had before called him ' Holy Father,'

now ' Eighteous Father.'

God is just and righteous two manner of ways — in a legal and in an

evangelical sense. In a legal sense, his justice is rewarding men

according to the merit of their actions. Thus he dealeth with the

reprobate lost world. In the evangelical sense, God's righteousness

doth not regard the merit of their actions, but the state of the person ;

and judgeth them rather according to what they have received than

what they have done. And so God dealeth with the elect and repro-

bate ; the one are rewarded according to their works, the other

according to their state, evidenced by their works ; to both God is

just. So that I might —

Observe, first, that in the condemnation of the world, God is just,

though they remain in blindness. »

1. Because God hath done enough ; God is aforehand with them ;

they have more means than they use well. The Gentile world had

light enough from the creatures to convince them of the true God :

Eom. i. 19, 20, ' Because that which may be known of God is mani-

fest in them, for God hath showed it unto them. For the invisible

things of him from the creation of the world are clearly seen, being

understood by the things that are made, even his eternal power and

godhead ; so that they are avarroXo'yqTOi, without excuse.' Yet they

would not acknowledge the true God. The Jewish world had miracles

enough to convince them of the true Messiah : John xv. 24, ' If I had

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not done among them the works that no other man did, they had not

had sin ; but now they have both seen and hated me and my Father.'

The carnal world within the pale of the church have had means

enough to be better ; and though it be blind in the things of God, yet

the Lord is clear : Isa. v. 4, ' What could I have done more for my

vineyard than I have done ? ' in point of external administration.

The Lord loveth 'to be clear when he judgeth,' Ps. li. 4, compared

with Kom. iii. 26. In all debates he loveth the victory : Isaiah Ixv. 2,

' I have spread out my hands all the day unto a rebellious people,

which walketh in a way which was not good, after their own thoughts.'

None goeth to hell for want of warning : Mat. xxiii. 37, ' Jerusalem,

Jerusalem ! thou that killest the prophets, and stonest them that are

sent unto thee ; how often would I have gathered thy children together,

as a hen gathereth her chickens under her wings, but ye would not.'

2. They have not done their part. They dally with means, scorn

wisdom ; their weakness is wilful, and their blindness affected. The

things of God must be spiritually discerned. But they are folly to

them : 1 Cor. ii. 14, ' For 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.' There is not only

an impotency, but a scorn ; there is a positive enmity, as well as an in-

capacity : John iii. 19, ' This is the condemnation, that light is come

into the world, and men loved darkness rather than light, because their

deeds were evil.' Man is in love with his own misery ; when we should

hate sins, we hate the light that discovereth them. An ignorant

people love a sottish ministry ; the faithful witnesses are the world's

torment : Eev. xi. 10, ' These two prophets tormented them that

dwelt on the earth.' The world would fain lie down upon the bed of

ease, and sleep. Light is troublesome to sore eyes. Ignorant priests

are the people's idols ; the blind lead the blind, and they both fall

into the ditch. They do not only err in their minds, but err in their

hearts ; the one is sad, the other worse. It is evil that we do not

know, it is doubly evil that we desire not to know : Job xxi. 14,

' Therefore they say unto God, Depart from us, for we desire not the

knowledge of thy ways.' Spiritual blindness is worse than bodily.

When Elymas was stricken blind, he desired somebody to lead him by

the hand, Acts xiii. 11. We count it our happiness to have fit guides ;

but in spiritual blindness it is quite otherwise ; we cannot endure a

faithful guide : ' the prophets prophesy lies and the people love to have

it 60.' Blind people are all for blind guides.

Use 1. Let it set God clear. He loveth to have it so. When he

Cometh to judgment, 'the books shall be opened,' Rev. xx. 12. We

are apt to quarrel his justice, for leaving so great a part of the world

in the dark. Remember he is aforehand with means, and they love

the state they are in. God leaveth no man without a sufficient con-

viction and witness of himself.

Use 2. Let sottish men know that God is not all mercy and all

honey. Usually our desires transform God into that shape which we

fancy. A libertine would have God all mercy and all patience, be-

cause he desires him to be so. Affeclions make opinions: Ps. 1. 21,

' Thou thoughtest that I was altogether such an oac as thyself.' But

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be not deceived ; to the blind world God will be severe, but just : Isa.

xxvii. 11, ' It is a people of no understanding ; therefore he that made

them will not have mercy on them, and he that formed them will

show them no favour.' Ignorance is' fatal and deadly to the heathens :

2 Thes. i. 8, 'In flaming fire, taking vengeance on them that know

not God, and that obey not the gospel of our Lord Jesus Christ.'

We pity them, and say, Poor ignorant creatures ! We hate a

drunkard, but we pity an ignorant man. But God is very angry with

them, because he knoweth the wickedness of their hearts, how many

means they have withstood, and how much light they have abused.

God doth not measure sins by the foulness of the act, but by the

unkindness and ingratitude of it. The blind and the lame are equally

an abomination to the Lord. To want knowledge is as bad as to

want obedience ; it will be no excuse.

Object. Ay ! but they have good meanings, and surely God will

not deal in justice and rigour with them: we are ignorant, but our

heart is good.

Ans. Prov. xix. 21, ' Without knowledge the heart is not good.'

Ignorance is so far from being the mother of devotion, as the Papists

say, that it is the great hindrance of it. Simple credulity may be

more awful and scrupulous, as men in the night have many fears; but

God loveth rational service, not blind obedience : 1 Chron. xxviii. 9,

' And thou, Solomon my son, know thou the God of thy father, and

serve him with a perfect heart and a willing mind.' Worship with-

out knowledge is but a blind guess and loose aim, as Christ reproveth

the Samaritans for worshipping they knew not what, John iv. 22.

Certainly we are not so sensible of the danger of ignorance as we

should be. Men live sensually, and die sottishly, and then perish

eternally ; they live by guess at best, and some devout aims ; and

when they come to die, they die by guess, in a doubtful uncertain way;

like men that leap over a deep gulf blindfold, they know not where

their feet shall light.

Observe, secondly, that God is not only merciful, but just, in the

reward of the godly or glorifying the elect. Christ is praying and

arguing for heavenly glory, and he giveth God the title of ' Kighteous

Father.' You shall see all your privileges are made to come from

righteousness. Pardon of sins, which is one of the freest acts of God,

and wherein he discovereth most of his mercy : 1 John i. 9, ' If we

confess our sins, he is faithful and just to forgive us our sins, and

cleanse us from all unrighteousness.' This is the mystery of divine

grace. So also for eternal rewards : 2 Thes. i. 6, 7, ' Seeing it is a

righteous thing with God to recompense tribulation to them that

trouble you.' You will think that it is righteous indeed that God

should punish the wicked ; but read on : ' But to you who are

troubled, rest with us, when the Lord Jesus shall be revealed,' &c.

But how is God's righteousness and justice interested in our rewards ?

1. Partly it is engaged by Christ's merit. Though to us it be

mere grace, yet as to Christ it is just, Christ's satisfaction being equi-

valent to the violation of God's majesty, and therefore it is just to

pardon us. It is just for the creditor to forgive the debtor when the

surety hath paid. So Christ's blood is not only Xvrpov, a ransom, but

civTuXKajfia, a price. It is just with God to glorify us; Christ's

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righteousness giveth us a right. This reason you have, Eom. iii.

24-26, ' Being justified freely by his grace, through the redemption

that is in Jesus Christ ; whom God hath set forth to be a propitiation,

through faith in his blood, to declare his righteousness for the remis-

sion of sins that are past, through the forbearance of God. To de-

clare, I say, at this time his righteousness ; that he may be just, and

the justifier of him that believeth in Jesus.' God being satisfied by

Christ, can be gracious to the creature without disparagement to his

justice ; the mediator interposeth, his satisfaction is accepted. This

was that the wise men of all times busied themselves in, how God

could do good to the creature without disparagement to his justice.

But all their devices were frustrate ; Christ alone bringeth the blood

to the mercy-seat.

2. God is fast bound by his own promise : James i. 12, ' Blessed is

the man that endureth temptation ; for when he is tried, he shall

receive the crown of life, which the Lord hath promised to them that

love him.' And it is a part of justice to make good his word. Fro-

mittendo se facit debitorem. The qualification being supposed, we

may challenge him upon it : Ps. cxix. 49, ' Kemember thy word unto

thy servant, upon which thou hast caused me to hope.' He biddetli

us put him in remembrance he hath drawn us to these hopes : 2 Tim.

iv. 8, ' Henceforth there is laid up for me a crown of righteousness,

which the Lord, the righteous judge, shall give me at that day, and not

to me only, but unto all them also that love his appearing.' Upon

which Bernard noteth, Faulus expectat coronam justiticc ; sed justitice

Dei, non suce. : justum est ut reddat quod debet, debet autem quod,

pollicitus est. It is just with God to pay what he oweth, and he oweth

what he promised. Therefore Chrysostom saith it was cne(^avo<i eXeoO?

Koi 8iKaioavi'7]<i. We may say to God, Eedde quod promisisti, though

not Redde quod debes.

3. By positive ordinance, that every man shall receive according to

the kind of his work, the wicked according to their wicked actions, and

the good according to their good actions : Mat. xvi. 27, ' Then he shall

reward every man according to his works.' Now, lest any should think

it is meant of wicked men only, the apostle tells us, 2 Cor. v. 10,

\* Every one shall receive the things done in his body, according to that

he hath done, whether it be good or bad.' God is not arbitrary in his

judgment, it is the rule of process. All shall be rewarded in the gene-

ral, quoad genus, according to the kind of their works ; wicked men

quoad meritum, because eternal punishment is due to evil works, out

of the nature of the works ; but for the godly, the kind of their works

is judged, but not in rigorous justice ; they shall not be weighed

in tlie balance, then all would be found wanting, but brought to the

touchstone. Vce laudahiU vitce hominum, si {7'emota misericordia)

discutias earn, saith Gregory. And the apostle, James ii. 12, 'So speak

ye, and so do, as they that shall be judged by the law of liberty.'

Use 1. See how careful God is to preserve the honour and the awe

in us of his justice, even in his rewards of grace. God will be just ;

lie is very careful to preserve the notions which the creature hath of

liis own essence inviolable. He will not exercise mercy to the preju-

dice of his justice ; there must be some way to represent him still a

righteous Father.' God would give his own Son to the death that he

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might appear rigliteous. God will not love ^ that honour. Therefore

stand in awe, and sin not, lest thou come short of the grace offered in

Christ ; lest you find him just in a legal sense, while you abuse the

mercy of the gospel.

Use 2. It is to give us a sure ground of hope : Heb. vi. 10, ' For

God is not unrighteous, to forget your work and labour of love.' That

which is most terrible in God is the pawn and pledge of our salvation.

Conscience, which is God's deputy, is never satisfied till God be satis-

fied ; for this thought cannot be plucked out of our minds, that God

is an avenger. If we had not a sufficient satisfaction, we should

always be troubled. Wherewith shall he be appeased ? Micah vi. 6,

7, ' Wherewith shall I come before the Lord, and bow myself before the

high God ? Shall I come before him with burnt-offerings, with calves

of a year old ? Will the Lord be pleased with thousands of rams, or

with ten thousands of rivers of oil ? Shall I give my first-born for my

transgression, the fruit of my body for the sin of my soul ? ' If a

poor creature were in debt, and haling to prison, and a king should

say, I will engage my whole revenue but I will pay it, how would this

comfort him ! Certainly Christ was responsible enough. We are not

so cheerful in his service as we should be, now justice is made our

friend. Make use of it in great dejections and pangs of conscience :

Job xxxiii. 24, ' Then he is gracious to him, and saith, Deliver him

from going down to the pit, I have found a ransom.' When the

ram was taken, Isaac was let go. God will show mercy to our persons,

for justice is satisfied in our surety. You have a double claim and

hold fast upon him in every court ; you may come before the tribunal

of justice as well as the throne of grace. When you are fainting in

service, encourage yourselves : ' Verily there is a reward for the right-

eous,' Ps. Iviii. 11. One day or another the saints shall be rewarded,

their labour and service shall not be lost.

Secondly, The qualification, saving knowledge ' These have known

that thou hast sent me.' It is urged as a reason why they should

behold his glory hereafter, because they make it their care to know

God in Christ here. Here are two propositions : —

1. The only way to come to blessedness is by the knowledge of the

true God.

2. There is no knowledge of the true God without the knowledge of

Jesus Christ as mediator.

First proposition, That the only way to blessedness is by the know-

ledge of the true God. This I prove —

1. Because the foundation of the eternal state must be laid in this

life. Now the foundation and superstructure must carry a proportion.

What is the great happiness of heaven, and the blessedness of the

creature ? The beatifical vision ; and therefore we must begin it here

in knowledge, and in the study of God : John xvii. 3, ' This is life

eternal, to know thee the only and true God ;' that is, this is the

beginning of life eternal. When there is a saving light in the soul,

there is a spark kindled that will never be quenched. In the barn

corn doth not grow, but in the field. Here we labour after knowledge,

there we enjoy the perfection of it ; and according to the degrees of

^ Qu. ' lose ' ?— Ed.

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knowledge and grace we attain in this life, so will be our happiness

hereafter. The state of the wicked is a growing darkness : Mat. viii. 12,

' The children of the kingdom shall be cast out into utter darkness/

ei9 TO (tk6to<; to e^corepov. What is that ? A darkness beyond a

darkness — in tenebras ex tenebris infoeliciter exchisi : they shall be cast

out from one darkness into another. Here they are under the dark-

ness of ignorance and sin, and there they shall be under the darkness

of horror and terror for evermore. The state of the wicked in hell is a

darkness that grows out of a darkness ; here they are dark, and care

not to know God, or know his ways, and the mists of darkness are

reserved for them for evermore. But now the state of the godly is

an increasing light : Prov. iv. 18, ' The path of the just is as the

shining light, that shineth more and more unto the perfect day.'

Look, as the just do increase, and go on from knowledge to knowledge,

till" they attain the light of glory, as the sun climbeth up to the top

of the meridian by degrees, so the way of the wicked is darkness ;

they go on from darkness to darkness, and the mist of darkness is

reserved for them. Ignorance makes way for sin, and sin for hell.

They are hastening downwards from darkness to darkness, and we

hasten to the perfect day, from grace to glory.

2. There is no serving or enjoying of God but by knowledge. I do

not plead for a naked knowledge, and an inactive speculation, but such

as is accompanied with faith, love, and obedience, otherwise it is no

true knowledge. No knowledge, no faith : Kom. x. 14, ' How shall

they believe in him of whom they have not heard ? ' We must know

what Christ is before we can trust him with our souls. Would a

woman accept of a man when she knows not what he is, nor from

whence he came ? Can the soul rest itself with Christ, and venture

its salvation upon him, till it knows what he is ? 2 Tim. i. 12, ' I

know whom I have believed, and I am persuaded that he is able to

keep that which I have committed unto him against that day.' Faith

is an advised act, it is a child of light. Presumption is but a blind

adventure, an act that is done hand-over-head, without advice and

care ; but faith certainly presupposeth knowledge. The blind man

speaks reason in this, when Christ asked him, ' Dost thou believe on

the Son of God?' John ix. 35. He answered, ver. 36, ' Who is he,

Lord, that I may believe on him ?' And then for love. No know-

ledge, no love. An unknown object never affects us. Love proceeds

from sight. Those that have a sight of the excellences of God, by

the light of the Spirit accompanying the word, they love the Lord.

And then where there is no love, there is no knowledge : 1 John iv.

8, ' He that loveth not, knoweth not God, for God is love.' And then

for worship and obedience, that is also the fruit of knowledge ; that

worship which is performed to the unknown God is never right. As

those fruits that grow out of the sun are crabbed and sour, so all such

acts of worship as proceed not from light and knowledge are not right

and genuine. There cannot be a greater preservative from sin than

knowledge : 3 Jolm 11, ' He that doeth evil hath not seen God.' Cer-

tainly he that makes a trade and course of sin was never acquainted

with God : 1 John ii. 4, ' He that saith, I know him, and keepeth not

his commandments, is a liar, and the truth is not in him.' And there

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can be no enjoyment of God without knowledge, neither in a way of

grace nor in a way of comfort. Not in a way of grace : there can be

no grace without knowledge ; if we be renewed and changed, it is by

knowledge : Col. iii. 10, ' And have put on the new man, which is

renewed in knowledge after the image of him that created him.' If

we be strengthened in affliction, and enabled for the duties of every

condition, it is by knowledge : Phil. iv. 12, ' I know both how to be

abased, and I know how to abound ; everywhere and in all things I

am instructed both to be full and to be hungry, both to abound and

to suffer need.' All communications of grace are conveyed by light.

Nor can there be any enjoyment of God in a way of comfort without

light and knowledge. Fears are in the dark ; till we have a distinct

knowledge of the nature and tenor of the covenant we are full of

fears and doubts, which vanish as a mist before the sun when know-

ledge is wrought.

Second proposition. There is no knowledge of the true God without

the knowledge of Christ as mediator. For two reasons : —

1. Because God will accept no honour from the creature but in and

through Jesus Christ : John v. 23, \* That all men should honour the

Son, even as they honour the Father. He that honoureth not the

Son honoureth not the Father that hath sent him.' God hath

revealed himself in Christ, and you make God an idol if you think of

him otherwise.

2. Because God out of Christ is not comfortable, but terrible. The

fallen creature cannot converse with God without a mediator. As

waters, which are salt in the sea, strained through the earth, are

sweet in rivers, so are the attributes of God in and through Christ

sweet and comfortable to the soul ; for we cannot draw nigh to God

without a screen.

Use. To press us to get knowledge. The more knowledge, the

more a man ; the more ignorant, the more brutish : Ps. xlix. 20,

' Man that is in honour, and void of understanding, is like the beasts

that perish.' And again, as knowledge doth distinguish you from

beasts, so the knowledge of God doth distinguish you from other men ;

to know God is your excellency above other men : Jer. ix. 23. 24, ' Let

not the wise man glory in his wisdom, neither let the mighty man

glory in his might, let not the rich man glory in his riches. But let

him that glorieth, glory in this, that he understandeth and knoweth

me, that I am the Lord,' &c. As if he had said, If you will needs

glory, it is not who is most wealthy, nor most mighty, nor most wise,

but who hath the greatest knowledge of God in Christ. Above all,

know God in Christ, that is most comfortable. Homble est de Deo

extra Christum cogitare. It is a horrible thing to think of God out

of Christ. God in Christ is the greatest mercy the world was ever

acquainted with; this is a speculation fit for angels: 1 Peter i. 12,

' Which things the angels desire to look into ;' Eph. iii. 10, ' To the

intent that now unto the principalities and powers in heavenly places,

might be known by the church the manifold wisdom of God.' And

therefore much more should it be the study of saints. But do not rest

in a naked contemplation ; there is ' a form of knowledge,' Kom. ii.

20, as well as ' a form of godliness,' 2 Tim. iii. 5, which is nothing

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else but an artificial speculation, a naked model of truth in the brain,

which, as the winter sun, shines but warms not. But what is true

knowledge ? How shall we discover it ? I answer — 1. It must be a

serious prudent knowledge, &c. [See on ver. 8.]

I now come to speak to the illustration of this qualification of saving

knowledge. It is illustrated —

1. By its opposite, the affected and obstinate ignorance of the world,

' The world hath not known thee.'

2. By its efficient and exemplary cause, ' But I have known thee.' •

The first illustration is from the opposite ignorance and obstinacy

of the world, ' The world hath not known thee.'

Why is this alleged ? I answer — Partly to show the reason why

they should be otherwise dealt withal than the blind world. As if he

had said. By thy righteous and wise constitution, thou hast appointed

different recompenses to men of different states ; but now ' they have

known thee,' but ' the world hath not known thee.' Partly to com-

mend their acknowledgment of Christ, the world neither knowing nor

believing, yea, rather hating and persecuting thee. In the original

there is kul, iJiougJi ; so that, neither hindered by fears nor snares,

the rulers and great men were against the acknowledging of Christ,

the multitude blind and obstinate ; yet the disciples knew him, and

owned him as the Messiah, or one sent of God.

Observe, first, that it is exceeding praiseworthy to own Christ when

others disown him and reject him, to own him in the midst of the

world's blindness and madness against him. Now he is publicly

received among the nations, it is no great matter to own him now ; as

those that followed Christ in his lifetime for the loaves, John vi. 26,

when honours, and conveniences, and interests, look that way. But

to own him then, when the powers of the world, the heads and rulers

of the church are against him, when the stone is refused by the

builders, this is praiseworthy.

Now the reasons are two. It is a sign God hath a great love to

them, and it is a sign of their great love to God ; of his choice, and

their sincerity. There are two things hinder us from the sight of

truth — prejudices and interests. Now it is a sign of the special direc-

tion of God's Spirit when we can overlook prejudices; and it is a sign

of our unfeigned zeal when we can deny interests.

1. It is an argument of God's love to us. This looketb like elec-

tion : Mat. xxiv. 24, ' If it were possible, they shall deceive the very

elect.' There are some favourites whom God taketh into his special

care, that he may show them his counsel, and lead them into all truth.

In times when error is so countenanced, and appeareth with a plausible

face, it is a matter of great skill to find out the truth. There are

some choice ones to whom God manifests himself, when others are

left to' perish in their own ways. So it is said, Ps. xxv. 14, ' The secret

of the Lord is with them that fear him.' By the secret of the Lord

is not meant the counsels of his providence ; they are revealed but to

a few, to the prophets ; this is a promise common to all that fear him ;

therefore by it is intended the counsels of the word ; those that are

his favourites, that lie in his bosom, they shall know his secrets ; as

the disciples, when they would know anything of Christ, pointed to

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the disciple whom Jesus loved: John xiii. 23, 24, 'Now there was

leaning on Jesus' bosom one of the disciples whom Jesus loved.

Simon Peter therefore beckoned to him, that he should ask who it

should be of whom he spake.'

2. It is an argument of our sincerity, to own God in times of public

contest, when it is dangerous to own him. There are some times when

God crieth, ' Who is on my side ? ' Exod. xxxii. 26, when he calleth

upon us to manifest ourselves, and providence calleth for a public

acknowledgment. Errors by God's permission are sent into the world

to try us. The Lord trieth you to see if you will be led by every fancy,

and swim with the stream. Many times the delusion is very strong,

that our trial may be the greater ; so 1 Cor. xi. 19, ' There must be

heresies, that, Sokl/jloI, they which are approved may be made manifest

among you.' Winds are let loose to try who are chaff, who are solid

grain ; especially an error backed with power, as when a tree is shaken,

rotten apples fall down; such times discover hypocrites: Prov. xxvi. 26,

' Whose hatred is covered by deceit, his wickedness shall be showed

before the whole congregation.' But now it is a great argument of

sincerity to own the truth, when the error is so plausible, and the in-

convenience is great : 1 Kings xix. 10, ' I have been very jealous for

the Lord God of hosts : because the children of Israel have forsaken

thy covenant, thrown down thine altars, and slain thy prophets with

the sword ; and I, even I only, am left ; and they seek my life to take

it away.' When we are left alone to contest, that is a great trial.

Use 1. Information.

1. That true zeal is not seen so much in fighting with antiquated

errors, as in being ' established in the present truth,' 2 Peter i. 12, iv

Tfi irapovar) aXr)6e[a. The present truth of that age was to acknow-

ledge Christ to be the Messiah. When truths are upon the stage,

then to give our testimony to them, this is to be God's witnesses. To

declaim against the errors of former ages is but a safe and wary zeal.

The Jews that opposed Christ yet pleaded for the prophets slain by

their fathers. Corah, Dathan, and Abiram were as hateful to them as

Judas to us ; but they had no eyes to see for the present. Christ taxeth

the hypocrisy of them that maligned the living prophets, and garnished

the tombs of the dead, Mat. xxiii. 29. It is no thank to own Christ

in the day of his exaltation, as when he is opposed and slighted. Old

truths are only opposed by natural prejudices, but present truths by

carnal interests.

2. That it is a great folly in them that will profess nothing till the

world be agreed. Laziness is apt to pretend want of certainty. This

is the old prejudice. Chrysostom bringeth in a heathen disputing — I

would fain become a Christian, but there are so many divisions among

you, that I know not what to choose. Men are loath to put thenaselves

to the trouble of prayer and search, and would have all fitted to their

hands, and therefore, till all be agreed, keep themselves in a wary

reservation. Should a traveller stand still because he meeteth with

many ways ? Jer. vi. 16, ' Thus saith the Lord, Stand ye in the way,

and see, and ask for the old paths, where is the good way, and walk

therein, and ye shall find rest for your souls,' Or should a man that

is sick refuse physic till all physicians be of one mind ? It is your

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duty to search, and it is praiseworthy to own Christ in times of

contest.

3. It informeth us that a multitude is no excuse, because all went

that way. We should own Christ though the world know him not,

though it hate him, though it persecute him. We should have an

eagle eye. The old world was not spared for the multitude ; there

were but eight persons of another judgment. We often presume that

many eyes see more than one, and so spare the labour of examination ;

but one man that hath the use of his eyes seeth more than a thousand

blind men ; and often-times it falleth out that a few find the true way :

Mat. vii. 14, ' Strait is the gate and narrow is the way that leadeth

unto life, and few there be that find it.' Therefore it is brutish to

follow the track. We should examine, because mostly the world is

out, and the multitude foUoweth that which is evil ; nay, it is rather a

ground of suspicion ; the most are not the best.

Use 2. It presseth us to be more earnest to get a clear and satis-

factory knowledge in the controversies of the age, in the truths that

are now upon the stage. To that end —

1. Desire the direction of Christ, and consult with him. As the

woman of Samaria, John iv. 20, ' Our fathers worshipped in this

mountain, and ye say that in Jerusalem is the place where men ought

to worship.' Whether Zion or Gerizim ? Present it often to Christ.

Prayer is the best way to get satisfaction, and our doubts are best solved

by consulting with the oracle. You can have no certain light from

men without his illumination.

2. Search and prove all things : 1 Thes. v. 21, \* Prove all things,

hold fast that which is good.' We should stand in the ways and see :

Jer. vi. 16, ' Stand in the ways and see, and ask for the old paths, where

is the good way, and walk therein, and ye shall find rest for your souls.'

We should be able to render \6yov, 1 Peter iii. 15, ' A reason of the

hope that is in you, with meekness and fear.' And we have iStov

arqpiyixa, ' a steadfastness of our own,' 2 Peter iii. 17. We must not

only regard the consent of others, but our judgments must be balanced

with sound and weighty grounds, otherwise we shall be carried about

with every wind of doctrine, when the posture of interest is changed,

or a new opinion is started. Non ex2jloratis tradiiionum rationihus

2wohahilem fidem portcmt Such men have no principles.

But must we not hold fast what we have received ? must we always

be searching, and keeping ourselves in a wary reservation, and be

never settled ? I answer —

[1.] For principles and fundamental doctrines, we are not to doubt

of them : Deut. xii. 30, ' Thou shalt not inquire after their gods, say-

ing, How did these nations serve their gods ? even so will I do like-

wise.' It is dangerous to loosen foundation-stones, though with an

intent to settle them better. Here we should be at a certainty.

[2.] For lesser truths, when they are already cleared, and God hath

taught them, it is good to hold fast what we have already received,

and not to loosen the assent, or keep the soul suspensive, out of a

jealousy or supposal that something may be said against what we now

hold. 'Ever learning, and never coming ek eTrlyvwaiv, to the know-

ledge of the trutli,' But in case of actual doubt, it is good to search.

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Doubts smothered make way for atheism or hardness of heart.

Therefore, in cases of anxiety, it is good to bring things to an issue.

Smoke maketh way for flame.

[3.] In your choice, be not swayed with interests, nor vulgar pre-

judices, nor vile affections.

(1.) Not with interests. God puts us to trial, to see if we can love

a hated truth. The world is a blinding thing : 2 Cor. iv. 4, ' The god

of the world hath Winded the minds of them which believe not.' Why

is Satan called ' the god of the world ' ? He throweth the dust of the

world in our eyes, and then we cannot see. We easily believe what

we readily desire, and are loath to search when we have a mind to hate.

Let the weights be never so equal, yet, if the balances be not equal,

you can never judge of the weight of anything. When the mind is

prepossessed and infected with interests, we are not capable of making

a right judgment ; as the water, when it is muddieil, doth not render

and represent the face.

(2.) Not with vulgar prejudices, as prepossessions of custom and

long tradition, the opinions of holy and learned men, general consent,

pretences of a stricter way. Men would fain judge upon slight grounds,

without entering into the merits of the cause, to save the pains of study

and prayer. This is but to put a fallacy upon yourselves. Some are

against novelty, and when the ways of God are revived, they are

hardened, they will not change ; as if there were no obstinacy as well

as constancy, obstinacy in the bad angels, as well as constancy in the

good. Others are swayed by the opinions of godly learned men, whose

persons they have in admiration. There is no ij^se dixit in the

church but the Lord's. It is observed that the corruptions of the

Roman synagogue were occasioned by admiration of some venerable

pastors of that church. Paul withstood Peter to the face, Gal. ii. 12,

when his credit and example was like to do hurt. Others are swayed

by general consent ; but it is dangerous following the multitude ; the

world hath been against Christ, when a few only have owned him.

Others by pretences of a stricter way : Col. ii. 23, ' Which things

have indeed a show of wisdom in will- worship- and humility, and

neglecting of the body.' This is to be wiser than God, and to judge

the law.

(3.) Not by vile affections, pride, passion, envy. Pride, or an over-

weening opinion of our own wit and learning : John ix. 40, ' The

Pharisees said. Are we blind also ? ' Proud persons, as the great

rabbies, will not seem to be in an error. Men choose rather to be

wicked than to be accounted weak. >So envy at others, when men can-

not be admitted into such places as they affect ; and that puts them

upon error and opposition : 1 Cor. iii. 3, ' For whereas there is among

you envying, and strife, and divisions, are ye not carnal, and walk as

men ? ' So passion, revenge, and discontent. The devil worketh

much upon spleen and anger, when offence is taken, whether justly, or

upon supposed occasion, it mattereth not. Many in spite and stomach

have turned atheists or heretics. Carnal Ham, when cursed of his

father, began the way of atheism.

Observe, secondly, that the reprobate world can never have any

true knowledge of God : ' The world hath not known thee.'

VeB. 25 ] SERMONS UPOX JOHN XVII. 125

1. The reprobate world can go as far as nature can go : 1 Cor. ii.

14, ' 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 ; ' aV^pwTro? yfrv-^iKO'?, not adpKiKo<i.

There are two reasons urged by the apostle — a natural incapacity

and a positive enmity. (1.) A natural incapacity. He supposeth a

sufficient revelation : ' They are spiritually discerned.' There must

be a cognation between the object and the faculty. Spiritual things

must be seen by a spiritual light. Sense, which is the light of beasts,

cannot trace the workings and flights of reason ; we cannot see a soul

or an angel by the light of a candle. So that the object must not

only be revealed, but there must be an answerable light in the faculty.

There is light enough, but we have not eyes. There needeth not a

plainer revelation. David prays, not that God would make a plainer

rule, but open his eyes : Ps. cxix. 18, ' Open thou mine eyes, that I

may behold wondrous things out of thy law.' The understanding

must be opened, as well as the scriptures : Luke xxiv. 45, ' Then

opened he their understanding, that they might understand the scrip-

tures.' (2.) Positive enmity : ' They are foolishness to him.' He

looketh upon the things of God and solid piety as frivolous and vain.

When Paul came to Athens, they called him babbler : Acts xvii. 18,

' What will this babbler say ?' The same disposition still remaineth

in natural men. Though the truths of religion, by long tract of time,

and by the consent of many ages, have obtained credit, yet men

nauseate spiritual truths and the power of godliness. A stomach ill

affected by choler casts up wholesome meats ; so do they scorn strict-

ness and the holy ways of God.

2. Experience shows it. Take mere nature itself, and, like plants

neglected, it soon runneth wild ; as the nations that are barbarous,

and not polished with arts and civility, have more of the beast than

of the man in them : Jude 10, ' What they know naturally, as brute

beasts, in those things they corrupt themselves.' Suppose they use

the spectacles of art to help the native light of reason with industry,

yet their eyes are blind. How erroneous in religion were the civil

nations ! Rom. i. 22, ' Professing themselves to be wise, they became

fools ;' very foolish in matters of worship. The Romans placed fear,

human passions, and every paltry thing among their gods. The ruder

and more brutish nations worshipped only the sun and thunder, things

great and wonderful. And still now we see great scholars given over

to fond superstitions. Nay, go higher; suppose, besides the spectacles

of art, nature be furnished with the glass of the Word, yet we see

great scholars very defective in the most useful and practical points.

Nicodemus, a teacher in Israel, knew not regeneration, John iii. 10.

Usually they delight rather in moral strains than mysteries of faith,

and err in one point or another ; usually in the controversies of their

age, they are blinded by pride or interest, are loath to stooj) to truth

revealed, and so are outstarted by the vulgar. Siirgunt indocti et

rapiunt coelum, &c. — they dispute away heaven while others surprise

it. Nay, suppose they had an exact model and proportion of faith,

and do pry into all the secrets of religion, as it is possible to do with

the common light and help of the Spirit, which is as far as a reprobato

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can go ; yet all this is without any change of affection, without any

favour or relish of truth. This speculative and artificial knowledge

doth not change the heart.

But here is an objection ; many carnal men have great parts, and

profess the knowledge of the true God. I answer —

[1.] The greatest part of the world lieth in ignorance ; they are

born in darkness, live in darkness, love darkness more than light, and

are under the powers of darkness: Eph. vi. 12, ' The rulers of the

darkness of this world.' The devil hath a large territory over all the

blind nations.

[2.] Carnal men, that own the true God, and profess him, yet in a

scripture sense they do not know him. For knowledge not being

affective, it is reputed ignorance : John viii. 54, 55, ' Of whom ye say,

that he is your God. Yet ye have not known him, but I know him :

and if I should say, I know him not, I shall be a liar like unto you ;

but I know him, and keep his saying.' It is a lie to pretend to know-

ledge without obedience : 1 John ii. 4, 5, ' And hereby we know that

we know him, if we keep his commandments. He that saith, I know

him, and keepeth not his commandments, is a liar, and the truth is

not in him.' For all their great parts, they are but spiritual fools ;

they have no true wisdom, dvoijrol. So are all carnal men : Titus iii.

3, ' We ourselves also were sometimes foolish,' out of our wits. They

do not understand things spiritual, and such as tend to maintain

communion with God ; they love and do those things with delight

that are against all reason, hurtful to body and soul. Natural men

are sometimes represented as fools that judge amiss, sometimes as

infants that know nothing : Isa. xxviii. 9, ' Whom shall he teach

knowledge ? and whom shall he make to understand doctrine ? they

that are weaned from the milk, and drawn from the breast.' Some-

times as beasts, that are incapable of understanding : Ps. xxxii. 9,

' Be ye not as the horse, or as the mule, that hath no understanding.'

Fools they are in their choice that prefer a nut or an apple before a

jewel ; they spend all their time in looking after riches, and honours,

and such kind of things as do not conduce to eternity ; for carnal

pleasures forfeit their souls, and yet think themselves very wise. In

their course they make war with heaven, and enter into the lists with

God, as if they were stronger than he. In their presumption, they

give out themselves for the sons of God, when they are the devil's

children ; as if a man, born of a beggar, should pretend to be the son

of a king. Fools and madmen challenge all lands as theirs, so do they

all promises and comforts. Within xi little while experience will show

them to be fools ; their eyes are never opened to see their folly till it

be too late : Luke xii. 20, ' Thou fool, this night thy soul shall be

required of thee ;' Jer. xvii. 11, ' As a partridge sitteth on eggs, and

hatcheth them not, so he that getteth riches, and not by right, shall

leave them in the midst of his days, and at his end shall be a fool.'

There is no fool to the carnal fool; godly men are only wise, that

are wise to save their souls.

Use. It informeth us —

1. Of our misery by nature. For as the reprobate lost world are,

so are we all by nature ; we have no knowledge of the true God : Job

VeR. 25.] SERMONS UPON JOHN XVII. 127

xi. 12, 'Vain man would be wise, though man be born like a wild

ass's colt' We are apt to think ourselves angels, but we are beasts.

Ever}' one affects the repute of wisdom ; we would rather be accounted

wicked than weak. If a man were born with an ass's head, or were

monstrous and misshapen in his body, this were sad. It is worse to

be born with the heart of an ass, to be born like a wild ass's colt, with

such gross and rude conceits of God and holy things. This is our

estate by nature.

2. The danger of ignorance ; it is the state of the reprobate world.

It is good to think of it, partly that we may avoid it ourselves, and

strive for knowledge ; partly that we may be thankful if we have

obtained knowledge ; and partly that we might pity others, as Christ

wept over Jerusalem : Luke xix. 41, 42, ' And when he was come near,

he beheld the city, and wept over it, saying, If thou hadst known, even

thou, at least in this thy day, the things which belong unto thy peace !

but now they are hid from thine eyes.' It is one of God's sorest

judgments ; when the Lord hath left threatening other things, then he

threatens a blind heart and a vain mind. The great reproach that

Nahash would lay upon Israel was to put out their right eyes. The

great design of the god of this world upon the men of this world is to put

out their eyes, that they might not come to the knowledge of the truth.

3. Positive ignorance is a sign that we are of the world ; I mean,

where we have means and opportunities to the contrary, and do not

come to the knowledge of God, and of his ways : 1 John ii. 13, ' I

write unto you little children, because ye have known the Father.'

God hath no child so little but he knows his Father. The blind

world knows him not ; when there is night in the understanding, or

frost in the heart, it is a sign of a worldling ; when men are ignorant,

unteachable, and do not grow in knowledge. God's children many times

may be ignorant, and do not profit according to their advantages :

John xiv. 9, ' Have I been so long with thee, and yet hast thou not

known me, Philip ?' that is, not known so distinctly God the Father,

and me, as coming out from him. But God's children are not alto-

gether unteachable.

4. We have no reason to trust the judgment of carnal men in

matters of godliness, for they do not know God. Can blind men judge

of colours ? I urge it, that you may not be discouraged though the

world scoff at holiness. Who would take notice of the judgment of

fools ?

5. That ignorance is not only the badge of silly weak persons, but

of great men, and those that are carnally wise : Mat. xi. 25, ' I thank

thee, Father, Lord of heaven and earth, because thou hast hid these

things from the wise and prudent, and hast revealed them unto babes.'

Whaterer parts they have, they have no saving knowledge of God.

The godly man is the only knowing and wise man ; all others they

are but fools, however they swell with an opinion of knowledge, and

count it a reproach to be so called.

The second illustration is by the efificient and exemplary cause of

our knowledge, ' But I have known thee,' &c. All along our likeness

to Christ and unlikeness to the world is asserted.

Observe, that Christ's knowledge is the pattern and cause of ours.

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We have all things at the second hand : \* I have known,' and ' they

have known.' All the candles are lighted at this torch ; or, to use a

comparison more celestial, all the stars receive their light from the

sun. Therefore he ia called, ' the Father of lights,' James i. 17, and

' the Sun of righteousness,' Mai. iv. 2.

Christ giveth us knowledge two ways— by his word and by his

Spirit. Now none is fit to establish the word, none to pour out the

Spirit, but Christ.

1. None can give us a sufficient revelation of the Father but Christ,

that came out of his bosom, that knew all his counsels : John i. 18,

' No man hath seen God at any time ; the only-begotten Son, which is

in the bosom of the Father, he hath declared him.' Our knowledge is

by the senses, by sight and hearsay. Now no man hath seen God,

but Christ, that was God-man, who came out of his bosom. So Mat.

xi. 27, ' No man knoweth the Son but the Father ; neither knoweth

any man the Father save the Son, and he to whomsoever the Son will

reveal him.' To know him perfectly and comprehensively, so neither

men nor angels know him. To know him originally, so as to esta-

blish a revelation with authority, and so as fit to offer the light and

knowledge of him to the creature, so none but Christ knows him ; our

faith is built on God. Human authority begets but a human faith

and credulity. It was necessary that in the bede-roU of gospel

preachers the Son of God should have the first place, that in tlie latter

times he should preach to us by his Son, that the ultimate resolution

of faith might be into divine authority : John vii. 29, ' Biit I know

him, for I am from him, and he hath sent me ; ' and John x. 15, ' As

the Father knoweth me, even so know I the Father.' It is for our

confidence that the full discovery of this doctrine was reserved for the

Son of God.

2. None else can give us a capacity to learn. Jesus Christ is such

a teacher, that he doth not only give the lesson, but the wit and skill

to learn : 1 John v. 20, ' We know that the Son of God is come, and

hath given us an understanding, that we may know him that is true.'

No matter what the scholar is, when we have such a master. We

use to inquire whether any one hath a capacity to learn. He openeth

the scriptures, and openeth the understanding to learn : Luke xxivl

27, ' And beginning at Moses, and all the prophets, he expounded unto

them in all the scriptures, the things concerning himself ; ' and ver.

45, ' Then opened he their understandings, that they might under-

stand the scriptures.' There is a double veil — upon the doctrine and

upon the heart ; Christ removeth both.

Use 1. If that the true knowledge of God is only to be had from

Christ, it directeth us in tlie use of all ordinances to look up to him ;

there must our trust be fixed, in reading, hearing, meditating. We

must use helps and means, else we tempt God, but our trust must

be elsewhere. In reading, Ps. cxix. 18, ' Open thou mine eyes, that I

may behold wondrous things out of thy law.' There are wonders in

the law, but our eyes must be opened to see them, otherwise we shall

have but a superficial and literal knowledge, when men think to find

more in books than in Christ. So in hearing, cathedt^am habet in

coelis : Isa. ii. 3, ' Come ye, and let us go up to the mountain of the

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Lord, to the house of the God of Jacob, and he will teach us of his

ways.' You come to the word to be taught by man, and yet not to be

taught by man ; in obedience you use the means, but your confidence

is on Christ, that you may hear his voice to the soul, that he that

brought the gospel out of the bosom of God may bring it into your

hearts. The dial is of no use without the sun ; except the sun shine,

you cannot see what is a-clock by the dial ; so in meditation and

study ; Christ is ' Wonderful, counsellor,' Isa. ix. 6 ; Prov. viii. 14,

' Counsel is mine and sound wisdom ; I am understanding, I have

strength.' How are men befooled that go forth in the confidence of

their own wit ! Flesh and blood are apt to stumble in God's plainest

ways. Carnal hearts turn all to a carnal purpose : Prov. xxvi. 9, ' As

a thorn goeth up into the hand of a drunkard, so is a parable in the

moutli of fools.' The same cloud that was light to the Israelites was

darkness to the Egyptians. Luther calleth the promises ' bloody

promises,' through our perverse applications. Truth is only renewing

as taught by Christ : Eph. iv. 21, ' If so be that ye have heard him,

and have been taught by him, as the truth is in Jesus.' We cannot

tell how to master corruptions without this. The light of common

conviction is like a March sun, that draweth up aguish vapours ; it

discovereth sins, but cannot quell them. We should be apt to for-

sake truth upon every temptation, unless it were for Christ's teaching :

Ps. cxix. 102, ' I have not departed from thy judgments, for thou

liast taught me;' 1 John ii. 20, ' Ye have an unction from the holy

one, and ye know all things.' When men lead us into truth, others

may lead us out again. Those that have made trial can best judge

of the difference between being taught of God and men : 1 Cor. ii. 4,

' My speech and my preaching was not with enticing words of man's

wisdom, but in demonstration of the Spirit and of power.' When

the arrow cometh out of God's quiver, it sticketh in our sides. Then

we see truths with application.

Use 2. It teachetli us how to direct our prayers to Christ. Seek to

him with confidence, and with all earnestness of affection.

1. With confidence ; we despair many times because of our block-

ishness: Col. ii. 3, \* In him are hid all the treasures of wisdom and

knowledge.' Hidden, not that they should not be found out, but

because they are seen by the eye of faith : hidden, because deposited

there, to be dispensed to us. God made Christ a storehouse to furnish

all our necessities : 1 Cor. i. 30, ' Of him are ye in Christ Jesus, who

of God is made unto us wisdom, and righteousness, and sanctification,

and redemption.' Wisdom to give us spiritual illumination. Be not

discouraged ; it is not the pregnancy of the scholar that prevaileth

here, but the excellency of the teacher. If Christ be the teacher, no

matter how dull the scholar be. Pride in parts hatli been a hind-

rance, but simpleness hath never been a hindrance : Ps. xix. 7, ' The

testimony of the Lord is sure, making wise the simple ; ' Jer. xxxi.

33, 34, ' I will put my law in their inward parts, and write it in their

liearts : and will be their God, and they shall be my people : and they

shall teach no more every man his neighbour, and every man his

brother, saying. Know the Lord , for they shall all know me from the

least of them to the greatest of them, saith the Lord ; ' Mat. xi. 25,

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' I thank thee, Father, Lord of heaven and earth, because thou hast

hid these things from the wise and prudent, and hast revealed them

unto babes.' God can give to shallow and weak people great under-

standing in spiritual things, as he cured him that was born blind,

John ix,

2. With earnestness : ' Cry for knowledge, and lift up thy voice for

understanding,' Pro v. ii, 3. Many times God withholdeth knowledge

that we may cry for it, especially when the case is doubtful and

litigious. John wept when the book was sealed with seven seals,

Eev. v. 4. We need to cry for all grace, but especially for saving

knowledge. Let us groan and sigh when we are in the dark.

[1.] Consider the necessity of knowledge. The blind man cried

after Christ, because he knew what it was to want eyes : Luke xviii.

41, 'Lord, that I may receive my sight.' We are not sensible of

our natural blindness as we ought to be. There is ignorance and

folly in all, but treasures of wisdom and knowledge in Christ. If we

are not ignorant, yet we are indiscreet. Men know not how to guide

and order their course. Certainly if you were acquainted with your-

selves, you would not hold your peace.

[2.] Consider the excellency of knowledge. All knowledge is

excellent, as all light is comfortable. Knowledge is your excellency

above the beasts ; that you have receptive faculties capable of knowing

and understanding things, that you are intelligent creatures, this is

your advantage above the beasts. But saving knowledge is far more

excellent, even the knowledge of God in Christ. This is the glory of

a man : Jer. xxix. 23, 24, ' Let not the wise man glory in his wisdom,

neither let the mighty man glory in liis might ; let not the rich man

glory in his riches ; but let him that glorieth, glory in this, that he

understandeth and knoweth me, that I am the Lord,' &c. If men should

be able to dispute of everything that might be known, from the highest

star to the lowest shrub, this knowledge is nothing to the knowledge o£

God in Christ, which is far better than all the knowledge of the ques-

tionists and disputers of this world. The fear of God, that is the best

excellency, and that is it which Christ teacheth. I observe the provi-

dence of God in that one thing, viz., Solomon had wrote many books

of philosophy which are not extant, when the books of some heathens,

as Aristotle's book de Animalihus, &c., are extant ; but his books of

the fear of God are preserved by a special providence, not one of them

lost. We may want the other without any loss of true wisdom, but we

cannot want these. And therefore you are more concerned in the get-

ting of saving knowledge than you -are aware of. Light was the first

creature that God made, so it is the way by which all grace is wrought

in the soul ; for in all communications of grace God beginneth with

the understanding : Jer. xxxi. 19, ' After 1 was instructed, I smote

upon my thigh.' He makes the creature to submit to his providence,

to be contented in all estates and conditions : Phil. iv. 12, ' In all

things I am instructed both to be full and to be hungry, both to abound

and to suffer need.' God draws you to Christ, but his drawing is

accompanied with a teaching : John vi. 44, ' No man can come to me,

except the Father, which hath sent me, draw him;' ver. 45, ' And they

ehall be all taught of God. Every man therefore that hath heard,

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and hath learned of the Father, cometh unto me.' God's drawing is

not a blind force, but there is a teaching with it. God loves rational

service, not blind obedience ; and theiefore cry for knowledge, and

run to Christ that he may teach you, and lead you into the paths of

righteousness.

SERMON XLIV.

A nd I have declared unto them thy name, and luill declare it ; that

the love luhereioith thou hast loved me m/xy he in them, and I

in them. — John XVII. 26.

This is the second reason, taken from the benefits Christ had bestowed

upon them. Here is his gift and his aim. In the first, what he had

done, whati he will do. Where — (1.) Quid, the manifestation of his

Father's name ; (2.) Quihus, to whom, principally to the apostles, and

from them to believers ; (3.) Quomodo, ' I have,' that is, by his minis-

try upon earth ; and ' I will,' in the pouring out the Spirit, and his

discourses with them after the resurrection. All that needeth expli-

cation is. What is meant by God's name ? Ans. The use of names

from the beginning was a distinction to separate creature from crea-

ture by their appellations. At first Adam gave names to the beasts,

that their species and kinds might be distinguished, for beasts are dis-

tinguished only by their herds and kinds. But the names which men

bear are individual and particular ; man being an excellent creature,

made for rule and commerce, and therefore is to be known not by his

kind, but name. But now, what is God's name ? Where there are

many, there is need of names ; but where there is but one, the singu-

larity is distinction enough. But yet God hath his nan^e, by way of

distinction from creatures ; so we have a negative name, removing the

imperfections of the creature, and to distinguish him from those

Xe'yofievoc deoi, gods that are so called. And his name is a jealous God:

Exod. xxxiv. 14, ' For thou shalt worship no other God ; for the Lord,

whose name is Jealous, is a jealous God,' And by way of notification,

that we may conceive of him aright, as names are not only distinctive,

but SrjXdoTiKa rwv TTpayfxaTcov, as Damascene. So all that by which

he is known or distinguished, that is his name ; and so God hath many

names, because one cannot enough express him. His works are a part

of his name, but chiefly his word, the doctrine concerning his essence

and will : Ps. cxxxviii. 2, ' Thou hast magnified thy word above all

thy name ;' there he hath made himself most known. In creaiion and

providence we may read much of God, but in the bible more ; and

chiefly his word of promise and covenant, which is that theatre upon

which his mercy and truth is discovered, which is the representation

wherein God delighteth. And again, the covenant, as it is revealed in

the gospel, is a cliief part of his name, for his name was secret before

the New Testament dispensation was set afoot : Judges xiii. 18, ' Why

' Qu. ' in the eecond, what, &c. ' ? — Ed.

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askest tliou thus after my name, seeing it is secret ?' There was little

known of the Trinity, of the Son of God, the incarnation of the Son

of Grod, &c.

First point, That one great privilege of the gospel is to know God

by his right name.

1. I shall show 5^011 how God's name and title hath been often

changed and altered, because he would acquaint his people with his

full name by degrees: Bxod. vi. 3, ' I appeared unto Abraham, unto

Isaac, and unto Jacob, by the name of God Almighty, but by my

name Jehovah was I not known to them.' First to Abraham, to

distinguish him from idols and false gods. El Shaddai ; then \* Jeho-

vah,' as giving being to his people, making good his promises ; after,

' God of Abraham, God of Isaac, and God of Jacob,' as relating more

to the covenant ; then, \* God that brought them out of the land of

Egypt,' Exod. XX. 2 ; then, ' God that brought them out of the land

of the north ; ' then, ' the God and Father of our Lord Jesus Christ ; '

before that, ' the Lord our righteousness,' Jer. xxiii. 6. The Jewish

church knew little of the doctrine of the Trinity, distinction of the

persons, quality of the mediator. God proclaimed his name : Exod.

xxxiv. 6, 7, ' The Lord, the Lord God, merciful and gracious, long-

suffering, and abundant in goodness and truth, keeping mercy for

thousands, forgiving iniquity, and transgression and sin.' But tlie

way of pardon was not then so fully discovered. Some names God

hath from everlasting, as Eternal, Infinite ; some relate to the present

state, as Creator, Lord, God in covenant, the God of Abraham, Isaac,

and Jacob.

2. What the gospel especially doth discover more of God.

[1.] The distinction of the persons in the Godhead. At the baptism

of Christ the whole Trinity was sensibly present ; the Son in the body,

the Father in the voice, and the Holy Ghost in the form of a dove.

This was the myster}^ brought upon the stage.

[2.] The incarnation of Christ : 1 Tim. iii. Iti, ' God manifest in the

flesh.' The world was acquainted with this great help to piety. The

Jews had a temple ; here is a temple wherein the Godhead dwelleth

bodily : Col. ii. 9, ' For in him dwelleth all the fulness of the God-

head bodily.'

[3.] The attributes of God are more amply declared. Every excel-

lency of God hath its proper theatre where it is seen. In the gospel

^11 are discovered, but chiefly mercy, justice, and truth. His power

and his wisdom are seen in the world, but more in the gospel ; the

heavens do not declare half so much of the glory of God as the word

and doctrine which Christ brought out of the Father's bosom : 1 Cor.

i. 24, ' Christ the wisdom of God, and the power of God.' There is

truth : 2 Cor. i. 20, ' For all the promises of God in him are Yea,

and in him Amen.' The greatest assurance of his faithfulness was his

sending Christ ; that which we expect is nothing so difficult to believe

as the incarnation of the Son of God ; his second coming is not so un-

likely as his first ; if he came to suffer, and to purchase, he will come

to reign. His wisdom in joining God and man together in the person

of Christ, justice and mercy together, comfort and duty together in the

covenant of grace ; two natures, two : attributes. God loseth no honour,

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man wanteth no encouragement. God showeth his justice: Eom. iii.

26, ' To declare, I say, at this time his righteousness, that he might

be just, and the justifier of him which believeth in Jesus.' While the

sacrifices continued, God only showed patience and forbearance ; his

lioliness and hatred of sin, by laying it on Christ, punishing it in

Christ ; his wrath, the most dreadful sight of God's wrath is upon

Golgotha ; God spared not his Son. But his grace, that was on the

top : Titus iii. 4, ' But after that the kindness and love of God our

Saviour towards man appeared.' This is the attribute that beareth

sway in the gospel. Mercy is in office ever since the fall ; there was

not so much kindness to man discovered in innocency ; God did good

to a good man, there was no mercy to enemies then ; there man was

made after God's image, here God is made after our image and like-

ness. Mercy and grace comes now to show itself to the world.

Use. Let us admire and study more the name of God in the gospel.

The first letter of Christ's name is Wonderful. He is a mystery that

is worthy our contemplation. The angels have known more of God

since Christ was revealed : Eph. iii. 10, ' To the intent that now unto

the principalities and powers in heavenly places might be known by

the church the manifold wisdom of God.' Let it take up your thoughts,

set your minds awork : Heb. iii. 1 , ' Wherefore, holy brethren, par-

takers of the heavenly calling, consider the apostle and high priest of

our profession, Jesus Christ.' There cannot be a more afiective,

humbling and heart-changing consideration.

Second point. That none can discover this name of God but Christ,

none authoritatively, none perfectly.

1. None authoritatively can fix his name by which he shall be

known among the creatures. The imposition of names implieth supe-

riority ; the less is named of the greater. Adam had this favom\* to

name the beasts, as having authority over them : Gen. ii. 19, 20, ' And

out of the ground the Lord formed every beast of the field, and every

fowl of the air, and brought them to Adam to see what he would call

them, and whatsoever Adam called every liviog creature, that was the

name thereof. And Adam gave names to all cattle, and to the fowl of

the air, and to every beast of the field.' Now God is over all, there is

no higher to name him, therefore he nameth himself. Jesus Christ,

who is the very image of God, he cometh and declareth his name :

'My name is in him,' Exod. xxiii. 21. He is God, and therefore

authoritatively fixeth the name of God, establisheth the gospel as the

rule and direction of the church.

2. None can so perfectly discover him. Our hearts are too narrow

to conceive of God, and our tongues too weak to express him : Prov.

XXX. 4, ' What is his name ? and what is his Son's name ? if thou

canst tell.' Who knoweth his pedigree exactly? Who knoweth his

being? Who hath been in his bosom to discover him, so as Christ

hath done ? We must have a borrowed light to see him.

Use 1. Sit down with this revelation which Christ hath left in the

church ; there is enough to instruct faith, though not to satisfy curi-

osity. In things not revealed, a simple nescience is better than a bold

inquiry; there is enough for service and adoration. Let not reason

prescribe to faith. He were not God if he were not incomprehensible.

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Should worms make their own apprehension the measure of divine

truth ? It is not so, because I cannot understand it ; by a candle in

the night, I cannot see it, therefore it is not. Some things are to be

received from divine testimony, though we cannot fully conceive of

them. Let us bless God for the word, and take heed unto it as to a

light shining in a dark place. It is God's mercy that Christ came

from heaven with a commission to discover so much to us. It is a ray

of the face of God in Christ. Here, is God's heart discovered to us,

and our hearts to ourselves.

Use 2. When you consult with the gospel, make use of Christ. He

is to discover his Father's name ; he taught the gospel, not only on

earth, but in heaven : ' I have declared thy name, and will declare it.'

Non loquendum de Deo sine lumine. There is no saving knowledge

of God from ourselves. Christ is called ./I070?, the interpreter of his

Father's mind. It is dangerous to set upon the knowledge of the

mystery of the gospel in the strength of our own gifts and parts, to

rest merely on the study of books and human helps. The gospel is

God's riddle, which none but himself can expound. Beg the Spirit of

revelation ; you cannot have a knowledge of it without a revelation

from Christ. We do not improve Christ's prophetical office so mucli

as we should : we think he must pacify our consciences, subdue our

affections ; but we do not look after knowledge, but think to get it by

our own industry.

Third point, Christ doth not convey all knowledge, or the full notice

of God's name at once. The knowledge that is originally in Christ is

not communicated to us but by degrees, that it may increase more, like

the good householder, that brought out the best at last : John i. 50,

'Because I said unto thee, I saw thee under the fig-tree, believest

thou? thou shalt see greater things than these.' Partly to keep up

our dependence and respect, lest a satiety grow upon us. When there

is no more use of a thing, then we contemn it. Man is a creature that

is led by hope rather than by memory. Still God keepeth the best till

last ; there is a perpetual use of Christ's prophetical office, that he

may declare more. Partly to conform us to himself and to the church :

' Christ increased in wisdom and stature,' &c., Luke ii. 40,52. His

human capacity was enlarged by degrees. The church grew by de-

grees. There was a nonage; then it was ' the seed of the woman;'

afterwards, ' in thy seed,' &c. ; to ' Abraham, Isaac, and Jacob.' Then

it was told what tribe, ' The sceptre shall not depart from Judah,'

Gen. xlix. 10 ; afterwards of what family, to David ; that ' a virgin

shall conceive, and shall bear a son, and shall call his name Immanuel,'

Isa. vii. 14. At last, \* Behold the Lamb of God,' John i. 29. Partly

that he might suit his dispensations to our capacity. God will not

violate the course of nature. Our life is hidden in Christ. You do

not teach university learning to a boy ; Christ dealeth with us as we

are capable, according to our receptivity : ' We are made meet to be

partakers of the inheritance of the saints in light,' Col. i. 12.

Use 1. Comfort against present defects. Though you are ignorant

of some mysteries of religion, do not despond ; Christ doth not give

you all at once. There is a double comfort ; God will accept our

weakness, and we have a head in whom is all fulness. As our life is

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hidden in Christ, so is our wisdom hidden. In the text you see Christ

hath undertaken for our growth ; we have a teacher that will carry

us on from one degree of knowledge to another. Therefore let us

not be discouraged, though we know little, and our parts be weak

and insufficient.

Use 2. It presseth us to grow in knowledge : 2 Peter iii. 18, ' But

grow in grace, and in the knowledge of our Lord and Saviour Jesus

Christ' There is more to be learned. Do not say, I know as much

as they can tell me ; we never know so much but we may know more ;

there is no stint to knowledge. If there be a measure of grace beyond

which we cannot pass, the apostle would not say, ' Grow in grace and

knowledge.' Therefore be conscionable and careful in the use of

means. We must not rest in our low and imperfect measures, nor

always keep to our A, B, C. We must grow till we come to heaven,

and then there will be no more growing. A formal man is where he

was (as a picture), doth not increase in stature. The way to keep

what we have is to increase our store. Gifts that lie idle and inactive

suffer loss and decay ; an active nature, such as man's, must either

grow worse or better. It is an ill sign when we are contented with a

little. Light groweth to the perfection of glory ; our reward is in-

creased in the other world : Col. iii. 16, ' Let the word of God dwell

in you riclily in all wisdom.' It is the worst of poverty to have a poor

understanding. Grace is multiplied through knowledge : 2 Peter i. 2,

' Grace and peace be multiplied unto you through the knowledge of

God, and of Jesus our Lord.'

Fourth point, Christ maketh one mercy to be the pledge of another.

I liave declared, and I will declare. He is never weary of well-doing ;

his love is infinite, and cannot be wearied, and his grace is infinite,

and cannot be spent. Men waste by giving, their drop is soon spent ;

but the oftener we come to God, the more welcome we are. Our faith

is sooner tired than God's bounty, for he doth not waste by giving. I

AM, is God's name ; he is where he was at first, he is never at a loss ;

what he hath done, he can do, and will do : God's providence is new

and fresh every morning : \* God is one,' Gal. iii. 21 ; he is always

like himself. The creatures soon spend their allowance, but he is

where he was at first. But it chiefly holdeth good in spiritual mercies ;

the least drop of saving grace is an immortal seed ; it will grow,

it will increase ; it is a spark that cannot be quenched, it is the

pledge of more grace. Therefore where Christ hath begun to work

for thee in some sparks of saving grace and knowledge, he will go on

in his work ; where he is the Alpha, he will be the Omega; where he

is an author, he will be a finisher : Heb. xii. 2, ' Looking unto Jesus, who

is the author and finisher of our faith.' The apostle would have us

confident of this : Phil. i. 6, ' Being confident of this very thing, that

lie that hath begim a good work in you will perform it until the day of

Christ.' God's first work is an earnest, and God will not lose his

earnest ; it is the very fiist-fruits of the Spirit, and he gives it as a

pledge of more grace to follow.

' That the love wherewith thou hast loved me may be in them, and

I in them.' In the whole verse Christ showeth what he had done,

what he would do, and with what aim. His end was twofold — to

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make way for application of Grod's love and his own presence as a

vital principle in their hearts ; God's love and union with himself.

I shall speak now of the first. Whence —

Observe, that one great end why God's name is mamfested in the

gospel is that his love may be in us.

First, I shall inquire what it is to have his love in us. I shall give

you several observations upon the phrase.

• 1. Observe, ' That the love,' &c. He doth not say, that they may

have pardon, sanctification, or grace, or comfort in them, but love in

them. Ohs. God's love in Christ is the ground of all other favours

and graces whatsoever. The spring of all is love, and the conveyance

is by union, which containeth two truths : —

[1 .] That all the goodness that is in us cometh from the love of

God in Christ. We are loved into holiness, loved into pardon, loved

into grace : Isa. xsxviii. 17, ' Thou hast in love to my soul delivered it

from the pit of corruption,' or thou hast loved me from the pit. He

loved his church, and sanctified it : Eph. v. 25, 26, ' Christ loved the

church, and gave himself for it, that he might sanctify and cleanse it

it with the washing of water by the word ;' Eev. i. 5, ' To him that

loved us, and washed us from our sins in his own blood.' Our holiness

is not the cause of love, but the fruit and effect of it. There can be no

other reason for anything we receive. So 2 Thes. ii. 16, ' Now our Lord

Jesus Christ himself, and God, even our Father, who hath loved us, and

hath given us everlasting consolation, and good hope through grace,'

&G. There was no other cause, there could be no other cause ; not

necessity of nature, moral rule, or any former merit and kindness.

Not necessity of nature ; God hath always the same love ; not bound

by any external law and rule ; who can prescribe to him ? Not by

any merit or debt, because of the eternity of his love, antecedent to all

acts of the creature. There should be no other reason for the honour

and majesty of God and our comfort.

[2.] That we have not only the blessings and benefits, but the love

itself: 1 John iii. 1, ' Behold what manner of love is this that the

Father hath bestowed upon us, that we should be called the sons of

God ! ' Not showed us, but bestowed upon us. We have blessings

from his heart, as well as his hand ; by his blessings in us, his love is

in us ; we may gather thence that we are beloved of God, and no

benefit is to be valued unless God's love be in it. What good will the

possession of all things do us if we have not God himself ? The love

is more to be valued than the gift, whatever it be. God giveth this

love to none but special friends ; he giveth his outward love to enemies.

He accepteth not our duties unless our hearts be in them, and our love

be in them ; so we should not be satisfied till we can see love in the

blessings that we receive from God, that they come from his heart as

well as his hand. There are chastisements in love, and blessings given

in anger, salted with a curse.

2. Observe, ' That the love wherewith thou hast loved me may be

in them.' He had before said, ' Thou hast loved them as thou hast

loved me ;' now, ' Let this love be in them.' The love of God is

sometimes said to be in Christ, sometimes in us. Sometimes in Christ :

Eom. viii. 39, ' Nor height, nor depth, nor any other creature shall be

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able to separate lis from the love of God which is in Christ Jesus our

Lord.' Sometimes in us : 1 John iv. 9, ' In this was manifested the

love of Christ towards us,' r) aydirr} tov Xpiarov iv rjfj'iv, ' because

that God sent his only-begotten Son into the world, that we might

live through him.' We are the objects, and Christ is the ground. To

make it sure, it is in Christ ; and to make it sweet and comfortable, it

is in us. God doth not love us in ourselves out of Christ ; there would

be no ground and reason for his love, but in Christ ; and there is an

eternal cause and reason why he should love us.

3. Observe, there is a love of God towards us, and a love of God in

us. So Zanchy citing this text. His love erga nos, towards us, is

from all eternity ; his love in nobis, in us, is in time. These differ ;

there was a love of God towards us, so he loved us in Christ before

the foundation of the world, though we knew it not, felt it not. But

now this love beginneth to be in us, when we receive the effects of it,

and God breaketh open the sealed fountain : 1 John iv. 16, ' And we

have known and believed the love that God hath to us.' And there-

fore it must be distinguished. God's love from everlasting was in

purpose and decree, not actual : Rom. ix. 11, 'That the purpose of

God according to election might stand.' So Eph. i. 11, ' Being pre-

destinated according to the purpose of him that worketh all things

after the counsel of his will.' We are loved from eternity, but not

justified from eternity. Certainly the elect are in a different condition

before and after calling : 1 Cor. vi. 11, ' Such were some of you, but ye

are washed, but ye are sanctified, but ye are justified in the name of

the Lord Jesus, and by tlie Spirit of our God.' Secret things belong

to God, but revealed things to us. Whatever thoughts God hath

towards us, yet we know it not till his love be in us. We are to judge

of our estates according to the law. It is true God is resolved not to

prosecute his right against a sinner that is elect, but he is not actually

acquitted from the sentence of the law till he actually believeth. We

are not qualified to receive a legal discharge from the condemnation

of the law till we be actually in Christ : Rom. viii. 1, ' There is no

condemnation to them that are in Christ Jesus.' And whatever God's

purposes may be towards us, we cannot but look upon ourselves as

under a sentence of condemnation, and ' children of wrath,' Eph. ii. 3 ;

that is the misery of our present estate. Before we know God as a

Father in Christ, the love of God is towards us, but not in us.

4. Observe again, God's love is in us two ways — in the effects, and in

the sense and feeling. These must be also distinguished ; for God's

Ijove may be in us in regard of the effects, when it is not in us in

regard of sense and feeling. It is in us in the efiects of it at conver-

sion, as soon as we begin to live in Christ. Where Christ liveth and

dwelleth in us by faith, the love of Chri,st is there too. His love may

be in us in the sense and feeling when we have the assurance of it :

Rom. v. 5, ' The love of God is shed abroad in our hearts ])y the Holy

Ghost, which he hath given to us,' that they may feel it in their hearts,

that God loved them in Christ. There is the work of tlie Spirit, and

the witness of the Spirit ; both are intended in that expression ; chiefly

the latter, such a sense of God's love as stirreth up joy, and thankful-

ness, and hope. The precious ointment gave no savour while it was

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shut up in a box, till it was poured out ; so God's love, while it is kept

secret, it yieldeth no reviving fragrancy. These two differ, for many

have the effects of God's love, but not the sense ; and the effects of

love do always abide, for it is an immortal seed ; but the sense of love

is flitting and changeable. Nothing can separate us from the love of

God in Christ, yet the love of God in Christ is often beclouded, over-

cast, and interrupted ; and some have more effects, though less sense ;

the most shining years are not always the most fruitful ; a man may

have greater increase of grace though less comfort. Observe, for your

comfort, that Christ prayeth for both ; he hath prayed not only for

grace, but for assurance, that we may feel ourselves beloved by the

Father. The Lord delighteth not only to love us, but to assure us of

his love. It is no comfort to a blind man to hear of a glorious sun or

brave shows ; he cannot see them.. God would not leave us in the

dark, but give us an experience of his love.

Secondly, How this ariseth from the manifestation of God's name

in the gospel.

1. The knowledge of God is a means to kindle our respects to God.

2. To convey the influence of his grace to us.

1. It is a means to kindle our respects to God ; as trust : Ps. ix. 10,

' They that know thy name will put their trust in thee.' Men are

ignorant of God's goodness, mercy, and truth, and therefore they make

so little use of him. Usually fears are in the night ; doubts come

from ignorance of the tenor of the gospel. If we did believe those

things to be true which are revealed concerning his mercy and love to

sinners, we should trust in him. Fire once kindled would burst out

of itself into a flame ; so did we once savingly know God's name, there

would be more trust and confidence in God : Isa. 1. 10, ' Who is among

you that feareth the Lord, that obeyeth the voice of his servant, that

walketh in darkness, and hath no light? let him trust in the name of

the Lord, and stay upon his God.' We are overwhelmed with diffi-

culties and straits, for want of studying God's name. So also for

love : Cant. i. 3, ' Thy name is as ointment poured forth, therefore do

the virgins love thee.' Ignoti nulla cupido. Love springeth from

knowledge. In the beams of the sun there is a mixture of warmth

and light. We know not the gift of God, and therefore our bowels

are not troubled. Did we but see him as he is, it would set us all

on fire.

2. It is the means to convey all the influences of grace to us : 2 Peter

i. 2, ' Grace and peace be multiplied unto you, through the knowledge

of God, and of Jesus our Lord.' God worketh upon us as rational

creatures, agreeably to an intelligent nature, and so nothing can be

wrought unless knowledge go before. A house, the more the windows

stand open the more it is filled with light ; so the more knowledge,

the more is the capacity of the soul enlarged to receive comfort and

grace. Guilty nature is full of fears, more presagious of evil than of

good, and therefore it must have clear grounds of comfort and hope.

But you will say, How comes it to pass that persons of great know-

ledge want comfort, and have no sense of God's love ? I answer — It

is not the light of parts, but of the Spirit : ' I have declared,' &c.

It is God's prerogative to settle the conscience : ' I create the fruit of

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the lips; peace, peace,' &c., Isa. Ivii. 19. The gospel is a sovereiga

plaster, but God maketh it work. Our own thoughts do nothing,

unless God put in with them.

Use 1. It informeth us of a double duty.

1. To study God's name. It would settle the conscience to meditate

upon those declarations which Christ hath made of his will. Deep

thoughts fasten things upon the Spirit, and musing maketh the fire to

burn. How hath God declared himself ? We may trust him upon

his word : Ps. civ. 34, ' My meditation of him shall be sweet ; I will

be glad in the Lord.' We should oftener find sweetness if we did

oftener meditate of God. It is sweet thus to enlarge our thoughts

upon the promises and comforts of the gospel.

2. To apply it. When God's name is proclaimed and made known

to thee, urge thy own soul with it : Rom. viii. 31, ' What shall we say

to these things ? ' Job v. 27, ' Lo this, we have searched it, so it is,

hear it, and know thou it for thy good.' This is Christ's aim, that

knowledge should beget love in them. Knowledge without application

doth no good ; we must take out our share. The riches of God's

goodness are laid open to us for this end and purpose, that we may

feel what is expressed : ' We have known and believed the love that

God hath to us,' 1 John iv. 16. It is no presumption ; it is the great

end why the gospel was written. Wicked men are too forward and

presumptuous of God's love ; they continue their ungodly courses, do

those things which offend him, and yet are persuaded that God loveth

them. God's children pray against their sins, and fight against their

sins, and yet after all cannot be persuaded of it. There is a fear of

presumption, and a fear of security. (1.) A fear of presumption ; as

some say, I am not worthy ; it is as if you should say, I am too poor

to ask or receive an alms, too filthy to be washed : say not so, for this

is the way to make you worthy. (2.) Of security ; this is to say. If I

take the physic, 1 shall be sick ; whereas it is not by applying Christ

that we are endangered, but by an insensibleness of our misery. If

thou feelest thy misery, there is no danger of security ; it is not every-

thing will satisfy a sensible sinner, not every slight comfort.

Use 2. Examination, whether you have gotten benefit by the gospel.

Is God's love in you? Have you any fruits or feeling of his love?

Can you say God loveth you ? All God's children cannot feel his

love ; but have you the fruits of his love ? The feeling of his love is

to be improved immediately to thankfulness, and the fruits of his love

are to be improved by spiritual discourse to confidence. The present

argument will afford us ground of search and inquiry.

1. Things without us are excluded, they can be no evidence or

argument of God's love. It is love in them. It is the common error

of the world to be led with false evidences. Many think God loveth

them, because he spareth them, and followeth them witli long-suffering

and patience, and maketh them thrive in the world, and blesseth them

with the increase and fatness of an outward portion. Ay ! but love

and hatred cannot be known by the things that are without us ; it

must be something within us must discover it, Eccles. ix. 2. All

things come alike to all. Some are fatted to destruction, and con-

demned to worldly felicity, God will give them enough, Jer. xvii. 13.

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' All that forsake thee, shall he ashamed ; and they that depart from

me shall be written in the earth, because they have forsaken the Lord,

the fountain of living waters.' Worldly happiness may be God's curse ;

they shall be written in the earth, they shall have happiness here, that

have none h^-eafter. On the other hand, there are some whose names

are written in heaven ; and though they have little of outward com-

forts, yet that is matter of joy : Luke ix. 20, ' Kather rejoice, because

your names are written in heaven.' We must have a better evidence

than things without us before we can see our names in those eternal

records, and be assured that God loves us. When God only gives

things without you, it is a sign you are only hired servants. You

have your reward, and are satisfied ; and when you die, your best days

are at an end ; there is no inheritance kept for you ; as Abraham gave

Ishmael and the rest of the sons of the concubines gifts and portions,

but he reserved the inheritance for Isaac. This is so far from an

evidence of love, that it is rather a sign of hatred, if your hearts are

herewith satisfied. Nay, as it excludes and cuts off all outward things,

so it cuts off all outward profession, as baptism and hearing of the

word ; for where the heart is not washed, baptism is but the monu-

ment of your unfaithfulness and breach of vows. And so for hearing

of the word, it is but like Uriah's letters ; he thought they contained

matter of preferment, but when opened, they contained matter of

danger, for he was to be set in the fore-front of the battle to be

destroyed. So when you think to come to God with these pleasing

excuses, it is matter of condemnation, because you have heard so

much, and profited nothing. Here is no evidence without you of the

love of God.

2. Things within are excluded. There are some moral inclinations,

mere instincts of nature, which God hath left in men out of his

common bounty and pity to human society : Eom. ii. 14, 15, ' For

when the Gentiles, which have not the law, do by nature the things

contained in the law, these, having not the law, are a law unto them-

selves, which show the work of the law written in their hearts.' These

moral inclinations, by which we avoid gross sins, are not an evidence

of God's love. Again, there are gifts for the use of the body. Hypo-

crites may have a great share in them. Achitophel and Saul had

excellent gifts ; but this is not an evidence of God's love. How did

God love Christ ? Herein was a great evidence of God's love to Christ ;

he loved him, and ' gave the Spirit to him without measure,' John iii.

33, 34. So we know his love by his Spirit, that he hath given to us

to witness our justification, and to work our sanctification. The gift

of the Spirit we may know by his witness, and by his work.

1. His witness. Hast thou a full testimony of thy adoption ? Kom.

viii. 16, ' The Spirit itself beareth witness with our spirits that we are

the children of God.' It is such a certainty as ariseth from gospel

grounds, working joy and peace, stirring up to thankfulness and love

to God, which you have in God's way, by praying, reading, hearing,

meditating. I confess there is something lower, that may be called the

witness of the Spirit. There are expressions and impressions. Have

you not some secret impressions of confidence and liberty in prayer,

and resolutions to wait upon God ? Doth he not stir you up to cry,

YeR. 26.] SERMONS UPON JOHN XVII. 141

Abba Father, put you upon often calling upon God, and waiting upon

God ? There is something in your heart that carries you to God.

These impressions are a kind of witness and testimony of the Spirit,

though you have not those actual testimonies of God's favour.

2. His work. Have you the work of the Spirit ? What is that ?

The work of the Spirit is to sanctify and cleanse : Eph. v. 25, 26,

' Christ loved the church, and gave himself for it, that he might sanctify

and cleanse it.' It is the greatest sign of God's anger and wrath that can

be to live and die under the power of sin, not to be sanctified, not to be

cleansed, not to be washed from sin. And therefore are you sanctified,

cleansed, and washed ? Eev. i. 5, ' To him that loved us, and washed

us from our sins in his blood.' Is there any care of obedience stirred

up in your hearts ? The Spirit will cause us to grow in obedience :

John xiv. 23, ' If a man love me, he will keep my words, and my

Father will love him, and we will come unto him, and make our abode

with him.'

3. There is one thing more in the expression, ' that the love where-

with thou hast loved me may be in them,' and that is. If God love

thee, thou canst not but love him again : 1 John iv. 16, ' For we have

known, and believed the love that God hath to us. God is love, and

he that dwelleth in love dwelleth in God, and God in him.' If thou

lovfist God, his people, his ordinances, and delightest in communion

with him, his love is in thee. These are the fruits and effects of it.

Use 3. To press us to labour after the sense of his love. We should

go to heaven as comfortably and as richly as we can ; not only creep

thither, but labour after ' an abundant entrance,' 2 Peter i. 12. Though

it is not always our sin to want it, yet it is our duty to strive after this

sense of God's love in us. The sense of God's love, it is the flame of

faith : Gal. ii, 20, ' I live, yet not I, but Christ liveth in me ; and the

life which I live in the flesh, I live by the faith of the Son of God,

who loved me, and gave himself for me.' It is the ground of our love

to him again : 1 John iv. 19, ' We lov^e him, because he first loved us.'

The more full and direct the beams are cast upon any solid body, the

stronger the reflection. It is the life of joy which enlargeth our

hearts in thankfulness. It is our stay in afflictions, and our strength

in duties, especially in prayer. How can we call God Father, unless

in custom and hypocrisy, except we have some sense of our adoption ?

Therefore labour after the sense of his love, that it may be in you.

SEKMON XLV.

And I have declared unto them thy name, and luill declare it ; that

the love ivherewith thou hast loved me may be in tltem, and I

in them. — John XVII. 26.

'And I in them.' This is the next aim of Christ, the mystical union.

This is fitly coupled with the former privilege. God's love is the

fountain of all mercy, and mystical union is the means of conveyance.

The Father's love and the Son's inhabitation are elsewhere conjoined:

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John xiv. 23, ' My Father will love him, and we will come unto him,

and make our abode with him.' God's love cannot be in us unless

Christ be in us, nor Christ be in us without the Father's love.

God loveth the elect freely in Jesus Christ, and therefore giveth us his

Spirit to work faith in our hearts, that Christ may dwell there, and

be one with us, and we with him : love is the rise of all. And again,

without the perpetual residence of Christ in the heart, we cannot have

a sense of God's love. Again, from this conjunction we may learn the

presence of the whole Trinity in the heart of a believer, as in a conse-

crated temple. The love of the Father it is in us, by the Holy Ghost

given to us : Rom. v. 5, ' The love of God is shed abroad in our hearts

by the Holy Ghost, which is given unto us.' Now we have not only

the Holy Ghost to assure us of the love of God, but we have Christ as

the head and fountain of vital influence. Once more, ' I in them.'

Christ doth not only communicate gifts of grace to us, but himself.

Observe that the gospel is made known to us to this intent, that

Christ may be in us ; or, this is one great privilege of the gospel, that

Christ may be in us by a perpetual residence, as a principle and

fountain of the spiritual life.

First, What is meant by Christ's being in us ? How can one man

be in another ? I shall answer —

First, Negatively ; how it is not to be understood, that we may

remove all false, gross, and unworthy thoughts.

1. It is not contiguity that we speak of, but union. Two pieces of

wood lying together are not united. Christ is in heaven, we on earth ;

there is no contiguity, and if there were, it would not cause a union.

There is indeed a union of contact, as when two hands are joined to-

gether, which may resemble this union ; for there is a mutual or

reciprocal apprehension ; Christ apprehendeth us, and we him : Phil,

iii. 12, \* If that I may apprehend that for which also I am apprehended

of Christ Jesus.' He taketh hold of us by his Spirit, and we take hold

of him by faith. But of this by and by.

2. It is not a congregation, as things may be gathered together ; as

stones in a heap, they are united, or gathered into one heap, but they do

not act one upon another. And therefore the Holy Ghost doth not

resemble our union with Christ by stones in a heap, but by stones in a

building, that afford mutual strength and support to one another, and

Christ to the foundation and corner-stone, which beareth up all the

rest : 1 Peter ii. 5, ' Ye also as lively stones are built up a spiritual

house ;' and Eph. ii. 20-22, ' And are built upon the foundation of

the apostles and prophets, Jesus Christ himself being the chief corner-

stone, in whom all the building, fitly framed together, groweth unto an

holy temple in the Lord ; in whom you also are builded together for an

habitation of God through the Spirit.' Only here is the difference,

that is but a union of art, not of nature ; and though stones orderly

placed do give strength and beauty one to another, yet they do not

communicate life and influence ; therefore the Holy Ghost saith, ' Ye

are as living stones.'

3. It is not representation only, as all persons are in their common

person and representation. This is a part of the privilege ; we are in

Christ as our surety and common person. He impersonated and

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represented us upon the cross, and doth now in heaven, where he

appeareth for us as our agent and leiger with God. Thus what is

done to him is done to us. This is the judicial union ; but this is not

all, for thus we may be said to be in Christ, but he cannot be said to

be in us, ' I in them.' There is influence as well as representation.

4. It is not an objective union, aut unio occupationis ; as the object

is in the faculty, the star in the eye that seeth it, though at thousands

of miles' distance ; and what I think of is in my mind, and what I

desire is in my heart, as a scholar's mind is in his books ; when the

mind is occupied and taken up with anything, it is in it. So when I

fear God, my mind is with him ; when I love God, my heart is with

him. But this is not all, partly because such an objective union there is

between Christ and hypocrites, they may think of him, and know him.

But this union is rather subjective ; it maketh us to live in Christ, and

Christ liveth in us. Partly because then we should be no longer

united to Christ than we do actually think of him, whereas Christ's

being in us implieth a perpetual residence : Eph. iii. 17, ' That Christ

may dwell in your hearts by faith.' Dwelling doth not note a transient

thought, a short visit, but a constant stay and abode : John xiv. 23,

Kol fiovTjv Trap' avrw TrotT^aofiev, ' We will come untoiiim, and we will

make om- abode with him.' There Christ fixeth his seat and residence.

5. It is not merely a relation between us and Christ. He is not

only ours, and we are his; but he is in us, and we in him. The

resemblance of head and members doth not relate to a political body,

but to a natural body. I am sure the case is clear in root and branches,

John XV. 1-3. And relations do not need such bands and ties as con-

stitute this union. There the Spirit and faith, and then secondarily

other graces.

6. It is not only a consent or agreement ; Christ agreeth to love us,

and we to love him : ' My love in them,' and ' I in them ; ' they are pro-

pounded as distinct. Confederation maketh way for union.

7. It is not a union of dependence merely, such as is between the

cause and effect. The effect dependeth on the cause, and is in the

cause, and the cause is in the effect. This is general to all creatures ;

for it is said. Acts xvii. 28, ' In him we live, and move, and have our

being.' Such a union there is between God and all creatures. And

not merely a dependence in regard of special and gracious influences.

That doth much open the privilege ; but that is not all, for then our

union would be immediately with God the Father and the Spirit on

whom we depend. And so a union there is between God and the holy

angels. And Christ is in an especial manner the head of the church ;

it is a notion consecrated for our conjunction with him.

8. It is not merely a communion in the same nature. So he is Im-

manuel, God with us. But he saith, ' I in them.' He not only came

into our natures, but he must come into our hearts. This union is

common to all, though I confess it is only reckoned and imputed to

the sanctified: Heb. ii. 11, 'For both he that sanctifieth, and they

that are sanctified, are all of one ; for which cause he is not ashamed

to call them brethreu.' And to the children of God : Heb. ii. 14, ' For-

asmuch then aa the children are partakers of flesh and blood, he also

himself took part of the same.'

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9. It is not a mixture, as if Christ and we were confounded, and

mingled our substances together. That is a gross thought, and suiteth

with the carnal fancies of a corporeal eating his flesh and drinking his

blood. We are not mixed, his substance with ours, and ours with

his ; he remaining still a distinct person, and we distinct persons.

10. It is not a personal union, as of the two natures in the person of

Christ. We are not united to Christ so as to make one person, but one

mystical body : 1 Cor. xii. 12, ' For as the body is one, and hath many

members, and all the members of that one body, being many, are one

body, so also is Christ.' The whole is Christ mystical, but every

believer is not Christ.

Thus I have endeavoured to remove all gross and unworthy thoughts.

But now —

Secondly, Positively. What it is. I answer — We cannot fully tell

till we come to heaven ; then we shall have perfect knowledge of it ;

then Christ is all in all : John xiv. 20, ' At that day ye shall know

that I am in the Father, and you in me, and I in you.' Then our

union is at the height. But for the present we may call it a union of

concretion and coalition, for we are avfKJ^uTOi, ' planted into him,'

Eom. vi. 5, and KoW(t)/j,€vot, 'joined to the Lord,' 1 Cor. vi. 17. It is

immediately with Christ ; we are united to Father and Spirit, but by

Christ, as the foot is united to the head, but by the intervention of

other members ; so we are united to the Father and the Spirit, but by

Christ ; as an arm or foot of the Son belongeth to the Father, but as

the Son belongeth to the Father. The love of the Father is the mov-

ing cause of it, the Spirit is the efficient cause of it, but it is with

Christ. And it is by way of coalition, as things are united so as

they may grow and live in another, as the branches grow in the vine,

and the members, being animated and quickened by the soul, grow in

the body ; so are we united with Christ as our vital principle, that we

may live and grow in him, that we might live in him : Gal. ii. 20, ' I

live, yet not I, but Christ liveth in me ; ' and grow in him : Eph. iv. 15,

16, ' But speaking the truth in love, may grow up into him in all things,

which is the head, even Christ. From whom the whole body fitly

joined together, and compacted by that which every joint supplieth,

according to the effectual working in the measure of every part, maketh

increase of the body, unto the edifying of itself in love.' So that this

is enough in general to call it a union of concretion and coalition, such

a union whereby Christ remaineth and liveth and dwelleth in us as a

vital principle. As the soul is rov ^wvTO'i acofxaTo<; alrla koI ap'xr], a

cause and principle of life to the body, so is Christ to us. Before God

breathed the soul into Adam, his body, though otherwise organised

and formed, lay but as a dead lump, witliout breath and life ; but no

sooner was the soul put into him, but he began to live. So Christ,

being mystically united, enableth us to live, to act, to grow, and increase

more and more. More particularly to open it to you is hard, because

it is a great mystery. Life natural is a mystery not sufficiently ex-

plained, much more life spiritual. But now —

1. I shall show how it is wrought and brought about, and in what

order ; for there is a difficulty there to be cleared. For since union is

said to be by faith : Eph, iii. 17, ' That Christ may dwell in your

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hearts by faith , ' and faith is an act of spiritual life, it seemeth there

is life before our union with Christ ; so that this union seemeth to be

the effect rather than the cause of the spiritual life ; and some say it is

the effect of the beginning, and the cause of the continuance and

increase of it, and conceive the order thus : That Christ is offered in

the gospel, and by receiving Christ we come to be united to him, and

then to be possessed of his righteousness, and receive further influences

of grace ; and that the first beginning of spiritual life is not from

union, but regeneration, by virtue of which faith is given to us, that

■we may be united to Christ. But I suppose this method is not right.

Briefly, then, for the manner and order how it is wrought, take it thus :

Union it is by the Spirit on Christ's part, and faith on ours ; he be-

ginneth with us as the most worthy, as having a quickening and life-

making power in himself : 1 Cor. xv. 45, \* The last Adam was made

TTvev/jLu IcooTToiovv, a quickening spirit.' By the Spirit he infuseth

spiritual life, the first act of which is faith ; that is the first grace that

acteth upon Christ, and maketh the union reciprocal, that so in him

we may have righteousness and grace : Phil. iii. 9, ' And be found in

him, not having mine own righteousness, which is of the law, but that

which is through the faith of Christ, the righteousness which is of God

by faith.' All graces flow from union with Christ, so doth faith. Be-

lieving is an act of the spiritual life, but it is at the same instant of

time, and not before. The first band of union is the Spirit, for the gift

of the Spirit is the cause of faith, and every cause is before the effect in

nature, though not in time ; for, posita causa in actu, ponitur effectus.

But the Spirit is not given us in the least moment of time before the

being of faith ; for the Spirit being infused, immediately excites faith

to take hold of Christ.

2. What is that act of faith by which we close with Christ ? I

answer — The apprehending, embracing, taking hold of Christ : \* To as

many as received him,' &c., John i. 12, trusting him with our souls ;

that is the faith that gives us an interest in gospel privileges. But

what is this receiving Christ? I answer — Eeceiving presupposeth

offering ; it is a consent to what is offered, an accepting of what is

given. Eeceiving is a word used in contracts, and noteth the consent

of one part to the terms which the other offereth. The scripture

chiefly delighteth in the similitude of the matrimonial contract. As a

woman accepteth a man for her husband, so do we receive Christ.

When a man's affections are set upon a woman, he sendeth spokesmen

to tell her of his love, and that he is ready to give her an interest in

liimself, and all that is his, if she will accept him for an husband. So

Jesus Christ, the Son of God, the heir of all things, sendeth messengers

to treat and deal with us about a spiritual marriage, to tell us how he

loved us, gave his life for us, established an everlasting righteousness,

whereby we may be accepted with God, and that he is ready to bestow

it upon us, if we will receive, and honour, and obey him as Lord and

husband ; which if we do, then we are interested in this great privilege.

Yea, Lord, I give up myself, body and soul, to thee, and I take thee

for Lord and husband. For these are the terms : Hosea iii. 3, \* Thou

«halt not be for another man, so will I also be for thee.' You will

think this is easy, because you do not understand what it is to receive

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Christ. Alas ! Christ stretcheth forth his hands to many that never

lake him by the hand again : Isa. Ixv. 2, ' I have spread out my hands

all the day to a rebellious people, which walketh in a way that is not

good, after their own thoughts.' He inviteth, clucketh, spreads his

wings, but to no purpose, till he puts his fingers upon the handles of

the lock : Cant. v. 4, \* My beloved put in his hand by the hole of the

door, and my bowels were moved for him.' Herein he differeth from

ordinary suitors, that he doth not only woo and invite, but draw by

the secret and prevailing power of his Spirit ; he must enlarge the

heart and open the hand, or else we shall not receive him. Why !

what is there in this receiving ? A renouncing of all others : ' Thou

shalt not be for another.' Christ findeth ijs entangled with a former

love of the world, addicted to carnal pleasures, in covenant with death

and hell ; this must be renounced, for God is jealous, and cannot

endure a rival ; it is spiritual adultery to have any thought of other

lovers ; as when the ark was brought into the house, Dagon was thrown

to the ground. Christ will be entertained alone ; you must not only

renounce your former loves, but hate them. In ordinary marriages, if

a woman loved one, and afterwards marry another man, it is enough

that she withdraw her former love, though she be not an enemy to him

whom before she loved. In some covenants, if you come off from such

a side, it is enough. But here is a league offensive and defensive :

when we receive Christ as our captain, his enemies must be our enemies ;

if as dear as a right hand, or a right eye, it must be cut oflp and plucked

out. And again, Christ himself is to be received, not his gifts and

benefits ; you must not come to him as to a physician, to give ease to

the conscience, but as a husband ; not marry the estate, but the man ;

otherwise you do not take what God ofifereth. He hath given us his

Son, and all things with him : Eom. viii. 32, ' He that spared not his

own Son, but gave him up to the death for us all, how will he not with

him also freely give us all things ? ' The father doth not offer the

portion merely, but his daughter, and the portion with his daughter ;

as you cannot have life without the Son, so you cannot have the Son

without life, and you must receive him gladly. Marriage importeth

not a forced, but a free consent ; you do not receive Christ as a land

receiveth a conqueror for prince and king against their will, but as a

woman for husband, as being convinced her state will be much bettered

by him. So doth the soul receive Christ, as knowing in whom we be-

lieve, and what we enjoy by him : Ps. Ixxiii. 25, ' Whom have I in

heaven but thee ? and there is none upon earth that I desire besides

thee.' Neither angels in heaven, nor any creatures upon earth are so

lovely, and fit for the soul's love and trust. You cannot live without

him. If a woman can live without a husband, she doth well if she

marrieth not, saith the apostle, 1 Cor. vii. 8 ; but you cannot, you are

undone for ever if you have him not. And you must receive him

sincerely to obey him, and serve him as Lord and husband, and not be

ashamed to own him : Acts ii. 41, ' Then they that gladly received his

word were baptized, and the same day there were added unto them

about three thousand souls.' When articles are agreed and sealed, and

the marriage completed, a woman is content to go into her husband's

house, and leave her kindred, and father's house ; so must you profess

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Christ openly, and then live in constant communion with him. This

is to receive Christ ; and is this easy? Can all this be done till God

enlarge the heart ? my Lord ! I am willing to receive thee ; do thou

open and enlarge my heart so to do.

Again, it is expressed by apprehending Christ : Phil. iii. 12, 'If that

I may apprehend that for which also I am apprehended of Christ

Jesus;' by taking hold of him, leaning upon him : Ps. xxii. 8, ' He

trusted in the Lord,' or rolled himself upon the Lord ; by running for

refuge : Heb. vi. 18, ' Who have fled for refuge, to lay hold upon the

hope set before them ; ' as Joab laid hold on the horns of the altar, or

the man that casually killed another ran to the city of refuge ; by a

being found in him as in an ark, when the flood came upon the

world : all which expressions imply a sense of danger. This efiect of

faith is sensible in a time of trouble, bodily or spiritual, as things are

more sensible one time than another. Horses draw the coach, but

down the hill apace. The strength of an anchor is seen in a storm,

the courage of a soldier in a fight. The child runneth and claspeth

about the mother when anything affrightetli it.

Sometimes it is expressed by coming to Christ, and coming to God

by him : Heb. vii. 25, ' Wherefore he is able to save unto the uttermost

all those that come to God by him ;' by choosing Christ as mediator,

owning him, and consenting to God's eternal decrees, that he is alone

a sufficient mediator. This was represented by laying hand on the

head of the sacrifice : Lev. i. 4, ' He/ that is, he that brought the

sacrifice, ' shall put his hand upon the head of the burnt-oifering, and

it shall be accepted for him, to make an atonement for him,' q. d.

This is me, I deserve to die, but here is my sacrifice. All prayers

were to be made in or towards the temple : 1 Kings viii., Deut. xii.

13, 14, ' Take heed that thou offer not thy burnt-offerings in every

place that thou seest ; but in the place which the Lord shall choose in

one of thy tribes, there thou shalt offer thy burnt-ofierings, and there

thou shalt do all that I command thee.' Daniel his windows being open

towards Jerusalem, he kneeled upon his knees three times a day, and

prayed, and gave thanks to God, Dan. vi. 10 ; he would not omit that

circumstance. In all our addresses to God we must make use of Christ.

Sometimes it is expressed by committing ourselves to him : 2 Tim.

i. 12, ' For I know whom I have believed, and I am persuaded that he

is able to keep that which I have committed to him against that day.'

It is an advised act, it is fit the soul should be in safe hands. We are

sensible that as long as this life lasts we are subject to many trials and

changes ; therefore we put our souls into Christ's hands, in a confidence

of his all-sufficiency. It is a knowing trust.

Use 1. To press us to mind this great privilege, \* Christ in us.'

This should be our chief care. We cannot mortify sin till we be in

Christ; he is our sa notification. We can have no security against

God's wrath till then : Acts iv. 12, \* Neither is there salvation in any

other, for there is none other name under heaven given among men

whereby we must be saved.' Whatever shifts they made against the

flood, it would not serve, nothing but the ark could save them. Make

this the business of your lives; wait upon the word and other ordinances

with this aim ; improve providences to this end, to draw you the nearer

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to God by Christ. Let this be the constant breathing of your souls :

' Yea, doubtless, and 1 count all things but loss for the excellency of the

knowledge of" Christ Jesus my Lord ; for whom I have suffered the

loss of all things, and do count them but dung that I may win Christ,'

Phil. iii. 8. Measure all the business and employment of your lives

by this. A tender mother that nurseth her child, she hath other work

to do, but still she remembereth her child ; when she awaketh, she

thinketh of her child; when she is abroad, when employed in the

affairs of her family, her mind is on her child : God is pleased to

resemble his love to us by this. So a true christian saith, My work is

to get into Christ. When he is about business of the world, he still

remembereth that this is his great care, and it must be minded every

day ; when he riseth, when he goeth to sleep, this should run in his

mind. This is to ep<yov, his work : John vi. 29, ' This is the work oi

God, that ye believe on him whom he hath sent.' All other business

is Trapepyov, his by-work, that he may get or lose it. Make more room

for Christ in the soul.

Use 2. Examination.

1. Is Christ in you ? Who livetli there, and worketh, Christ or

Satan ? These two divide the world between them, the strong man,

and the stronger than he. The heart of man is not a waste. Christ

ruleth in the church, and the devil in the world ; and yet all that are

in the church are not in Christ : John xv. 2, ' Every branch in me

that beareth not fruit lie taketli away.' They that are where Christ

is in honour will make a general profession. The devil hath a great

party in the church. Therefore, who is in you, Christ or Satan ?

Satan is in all carnal men ; their hearts are his forge or work-house :

Eph. ii. 2, ' According to the prince of the power of the air, the spirit

that now worketh in the children of disobedience ; ' 2 Cor. iv. 4, ' The

god of this world hath blinded the minds of them which believe not.'

He blindeth them, and hardeneth them, and leadeth them captive by

their own lusts. Consider there is no neutrality. We are under Christ

or the devil. The devil is a spirit ; he possesseth men when they do

not feel him. He is called ' the prince of the power of the air ;' and

infected air is drawn in without pain, and we get a disease before we

feel it, and die of a pestilent air. Were you never changed ? Conver-

sion is a dispossession. The devil is in all the children of disobedience.

Did you ever consent to choose Christ for your mediator and Lord

and king ? When you refuse Christ offered, the devil is most ready

to entertain you, and to enter into you, and possess you the more

securely. There is a tradition upon your refusal ; God givetli you then

up to Satan, to be blinded and hardened. Therefore consider this,

observe your course. Some are Satan's slaves, they that walk in the

ways of their own hearts, and according to the lusts of the world :

John viii. 44, ' Ye are of your father the devil, and the lusts of your

father ye will do.' Satan's mark and brand is upon them that live in

malice and envy against God and good men. Satan was a murderer

from the beginning ; in filthiness and uncleanness, he is an unclean

spirit ; in railing, swearing, cursing, whose tongues are set on fire of

hell; tempting, seducing, lying. Satan is a liar, and a tempter,

enticing to drink and gaming.

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Again, is Christ in you? A great deal of bran will remain, if we

use too coarse a bolter. Doth Christ dwell in your hearts ? You will

know it by the effects of his presence.

[1.] Doth Christ fill the heart ? So great a guest is enough ; the

believer desireth no more to his peace of conscience, joy, and complete

blessedness. There is a full acquiescency of the soul in Christ ; he

desireth above all things to enjoy him. There is avrapKela : 1 Tim.

vi. 6, ' Godliness with contentment is great gain.' There is nothing

in heaven or earth that can fill the hungry soul of man but Jesus-

Christ. He that hath his heart full of Christ, all things seem base

and vile to him ; a little portion of the world serveth his turn. They

are cheap things to Jesus Christ after which the world runs a-whoring :

1 Sam. xix. 30, 'And Mephibosheth said. Nay, let him take all,

forasmuch as my lord the king is come again in peace unto his house.'

Mephibosheth is contented to see the king's face in peace. They have

the pearl of great price ; there is little room for other things. Christ

filleth every corner of the heart: Phil, iv, 12, 13, 'I know both how

to be abased, and I know how to abound ; everywhere and in all things

I am instructed, both to be full and to be hungry, both to abound

and to suffer need. I can do all things through Christ which

strengtheneth me.'

[2.] He ruleth, and acteth, and swayeth all these. He doth not

dwell as a stranger or guest in another's man's house, or as an inmate,

but as a lord in his possession ; therefore he still directeth, counselleth,

quickeneth, destroyeth the kingdom of Satan, reneweth us more and

more, dwelleth in us as the king of glory. Where the Spirit of the

Lord is there is liberty, light, joy, strength, peace,

2. What entertainment do you give him ? The more faith is

enlarged, the more room hath Christ in thy heart. With great cheer-

fulness should you receive him, not always frowning ; he looketh for

reverence, not constant mourning. Do not grieve him by sin, by such

things by which the wrath of God cometh upon the children of

disobedience. If an earthly king lie but a night in a house, what care

is there taken that nothing be offensive to him, but that all things be

neat, clean, and sweet. How much more ought you to be careful to

get and keep your hearts clean, to perform service acceptably to him ;

to be in the exercise of faith, love, and other graces, that you may

entertain, as you ought, your heavenly King, who comes to take up

bis continual abode and residence in your hearts ?

SERMONS

SIXTH CHAPTER OF THE ROMANS.

SERMONS UPON ROMANS VI.

SERMON I.

What shall lue say then ? shall loe continue in sin, that grace may

abound ? God forbid ! Hoio shall lue, that are dead to sin, live

any longer therein? — Rom. VI. 1, 2.

The drift of the apostle in this chapter is to show that free justification

by faith in Christ greatly tendeth to promote holiness ; which he first

proveth from the tenor of Christianity, and then exhorteth the justified

to get, increase, and exercise this holiness in all their actions.

In these words there are three things —

1. An objection supposed.

2. A rejection of it with abhorrence and indignation.

3. A confutation of it.

1. The objection is a preposterous inference from what the apostle

liad said, chap. v. 20, ' That where sin abounded, grace did much more

abound.' The apostle propoundeth it by way of interrogation, ' What

shall we say then ? shall we continue in sin that grace may abound?'

The words may be conceived as a slander raised by Jewish prejudice

to make the doctrine of the gospel odious, as if it did foster people

in sin — an unjust calumny ; or as a temptation incident to loose,

carnal, and careless christians, who are apt to abuse grace, and have

such wretched reasonings in their own hearts, that they might take the

more liberty to sin, that the grace of God might thereby appear more

illustrious and abundant. You may therefore look upon it as pro-

duced either as a check to an objection already made, or as a preven-

tion of an abuse that might afterwards be made.

2. He rejecteth this inference as absurd and blasphemous, by a form

of speech familiar to him, Gal. ii. 17, Rom. iii. 6, 31, yu,^ yevoLTo ; let

this thought be far from us, or, this is a thing that all christian hearts

should abominate.

3. Paul's reason against it, or confutation of it, represented in an

eraphatical interrogation, ' How shall we, that are dead to sin, live any

longer therein ?' Where observe —

[l.J That to continue in sin, and live longer in sin, are equivalent

expressions ; for in the objection the expression is, ' Shall we continue

in sin ?' But in the apostle's answer and argument to the contrary,

it is, ' Can we live any longer therein ? '

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[2.] Observe that before grace we lived in sin ; for when he saith,

' any longer,' he implieth that we were given to sin, enslaved by sin

before ; but shall we continue this course ? Far be it from us to think

so, or say so, much more to do so.

[3.] Observe the argument lieth here, ' We that are dead/ &c. All

that have given their names to Christ are, or should be, dead to sin.

Now, to be dead to sin and live in sin are aavaTaTa, things incom-

patible ; the dead are no longer alive.

Because this is the strength of his argument, it will be good to in-

quire what it is to be dead in sin. In the strict and rigorous notion, he

is said to be dead who is utterly deprived of all sense and motion, that

they are altogether without all feeling and motion of sin ; but this

strict sense will not stand here ; therefore I must tell you the word

relateth to the baptismal engagement, as the following verses abundantly

do declare : — ver. 3, ' Know ye not that so many of us as were baptized

into Jesus Christ, were baptized into his death ? ' Baptism referreth

to Christ's death, and we are baptized into the likeness and power of

his death; the meaning of that ordinance is to signify our dying to sin

and rising to newness of life ; this is that which every christian

knoweth, if he be but a little instructed in the principles of his religion.

Well, then, every good christian is dead to sin by vow and obligation,

therefore cannot, should not, live any longer therein. There is a

double undertaking in baptism — one on God's part, the other on ours ;

the undertaking on God's part is to give us the sanctifying Spirit of

grace, to quell the reign of sin ; the undertaking on our part is by the

Spirit to mortify the deeds of the body. Now some make conscience of

this solemn vow and promise, others do not ; the apostle considereth

not what is done, but what ought to be done ; he speaketh de jure, of

the vow and obligation — we are all bound ; not de facto, of the event,

not what always cometh to pass. All christians are bound to be dead

to sin, and every good christian is actually dead to sin, which, though

it hath some life and being left, yet it retaineth not its sovereignty

and dominion over him. Some conceive this latter sort intended ;

oht,ve<i am-eOdvofxev tt} afxapTia, as many of us as have died to sin : but

rather he considereth the right than the fact. Christianity doth oblige

all at their first entrance into the profession of it to renounce the reign

and dominion of sin, and break the power of it yet more and more, so

that it dieth, though a lingering death, as Christ did upon the cross.

Doct. That to take occasion to live in sin from free grace, or God's

mercy to sinners in Christ, is an inference most unjust, absurd, and

blasphemous, and that which all christians' hearts should abominate.

Here in the text such an inference is mentioned with a denial

joined with a detestation of the thing denied ; the very thought and

first mention of it ought to be entertained with abhorrency.

1. I will prove that the corrupt heart of man is apt to draw such a

consequence.

2. I will prove the three charges —

[1.] That it is very unjust and ill grounded.

[2.] Absurd and contradictory to Christianity.

[3.] Wicked and blasphemous.

First, That the corrupt heart of man is apt to draw such inferences

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from the doctrine of grace. In the general, carnal men are ill skilled

at reasoning about spiritual matters. Solomon telleth us, Prov. xxvi. 9,

' That a parable in a fool's mouth is like a thorn in the hand of a

drunkard.' As a drunkard with a sharp thorn grievously hurts him-

self and others, neither his mind nor hand can do their office when the

man is distempered with drink ; so it is with men intoxicated by sin ;

witness those contrary and different conclusions, which the carnal

and spiritual will draw from the same principles. From the stated

course of nature the scoffer said, 2 Peter iii. 4, ' Where is the promise

of his coming ? for since the fathers fell asleep all things continue as

they were from the beginning of the creation.' David reasoneth the

quite contrary way : Ps. cxix. 89-91, ' For ever, Lord, thy word is

settled in heaven. Thy faithfulness is unto all generations : thou

hast established the earth, and it abideth. They continue this day

according to thine ordinances : for all are thy servants.' So 1 Cor. xv,

32, ' If after the manner of men I have fought with beasts at Ephesus,

what advantageth it me if the dead rise not ? Let us eat and drink,

for to-morrow we shall die ; ' with 1 Cor. vii. 29, 30, ' But this I say,

brethren, the time is short : it remains that both they that have wives

be as though they had none ; and they that weep, as though they wept

not ; and they that rejoice, as though they rejoiced not ; and they

that buy, as though they possessed not.' So 2 Sam. vii. 2, ' The king

said unto Nathan the prophet. See now, I dwell in an house of cedar,

but the ark of God dwelleth within curtains ; ' with Haggai i. 2, ' This

people say, The time is not come, the time that the Lord's house should

be built.' So 2 Kings vi. 33, ' Behold this evil is of the Lord, what

should I wait for the Lord any longer ?' with 1 Sam. iii. 18, ' It is the

Lord, let him do what seemeth him good.' So Mary Magdalene, upon

Christ's pardoning her sin, was more abundant in duty and mourning

for sin : Luke vii. 47, ' Her sins, which were many, are forgiven ; for

she loved much ; ' and in the text, the directly contrary conclusion is

drawn ; ' sin, because grace doth abound ;' make work for pardoning

mercy. But particularly, it is very natural to us to abuse the gospel,

and plead God's grace to quiet and strengthen ourselves in security

and sin ; the thoughts of men do easily incline them to such con-

clusions. That which hath been may be ; that this hath been appear-

eth by the writings of the apostles, who everywhere seek to obviate

this abuse ; and also by evident reason,

1. We all affect liberty to a degree of licentiousness. This is

natural to us, as appeareth by our distaste of Christ's strict laws : Ps. ii.

3, \* Let us break their bands asunder, and cast away their cords from

us ; ' and our ready hearkening to seducers, ' who promise liberty,

though they bring us into bondage to sin,' 2 Peter ii. 19, and we be

the more enslaved to baseness and filthiness.

2. The liesh taketh all occasions to indulge itself, and that it may

be done in a plausible cleanly manner, and with less remorse from

conscience, it catcheth at every pretence to countenance it. Some-

times it makes use of bodily austerities as a compensation for their

sins ; and so hypocrisy, superstition, and profaneness grow on the

same root. The sensual nature of men is such that it is loath to bo

crossed, which produceth profaneness ; for therefore do men indulge

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themselves in all manner of sensuality, because they are loath to deny

their natural appetites and desires, and row against the stream of

flesh and blood ; but if nature must be crossed, or else they cannot

palliate their carnal indulgences, then they will not mortify the lust,

but afflict the body for a while, and in some slight manner, which

produceth hypocrisy, and we excuse the partiality of our obedience by

some outward shows of strictness ; as Isa. Iviii. 5, ' They afflict the

soul for a day, or bow down the head like a bulrush ; ' and so in the

external actions of other duties. That this deceit may be more strong,

they exceed in outward observances, and that produceth superstition,

or some byelaws of our own, by which we hope to expiate our sins ;

as to whip and gash ourselves : Micah vi. 6, 7, ' Wherewithal shall I

come before the Lord, and bow myself before the high God ? shall I

come before him with burnt-offerings, with calves of a year old ?

will the Lord be pleased with thousands of rams, or with ten thou-

sands of rivers of oil ? shall I give my first-born for my transgression,

the fruit of my body for the sin of my soul ? ' On the other side, if

men's temper, education, and strain of religion carry them to another

way, and they are all for the grace of the gospel, without the rudi-

ments of men, the devil knows how to charm and lull souls asleep in

sin by that way of profession also ; and so many take liberty to sin

under the pretence that God may have more occasion to exercise his

mercy ; and our proneness to please the flesh is countenanced by pre-

sumptions of grace, and the supposition of unreasonable indulgences

of God to the faulty creature : Ps. 1. 21 , ' These things hast thou done,

and I kept silent ; thou thoughtest that I was altogether such an one

as thyself.' God will not be so severe as is commonly imagined ; and

so lessening God's holiness, tliey abate their reverence of him : Ps. Ixviii.

19-21, ' Blessed be the Lord, who daily loadeth us with benefits, even

the God of our salvation, Selah. He that is our God is the God of

salvation, and unto God the Lord belong the issues from death. But

God shall wound the head of his enemies, and the hairy scalp of such

an one as goeth on still in his trespasses.' He seeketh to obviate their

conceit, how great soever the riches of his bounty and grace offered

in Christ be, yet he is irreconcileable to those that cease not to follow

a course of sin.

3. This conceit is strengthened in us, because many that profess

Christianity live licentiously. All sins propagate their kind, and

among others, abuse of grace. We see others have great hopes and

confidence in Christ, notwithstanding their carnal and worldly course

of living, and self-love prompteth us that we may hope to fare as well

as they ; and so we leaven one another with a dead, loose, carnal sort

of Christianity, instead of ' provoking each other to love and good

works,' Heb. x. 24. Self-love is very partial, and loath to think evil

of our condition. Now this cannot be justified by the laws of Chris-

tianity, yet it is often justified by the lives of christians : after this

rule they live in the world, and we think we may do as others do.

4. There is another cause, that is, Satan, who abuseth the weakness

of some teachers, and the ignorance of some hearers, to misapply the

grace of the gospel and the comforts of justification, to countenance

their sins. The devil knoweth we will not receive his doctrine in his

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own name, and therefore doth what he can to usurp the name of Christ,

and to obtrude his commands upon us in the name of Christ, and so

conveyeth poison to you by the perfume of the gospel ; and if he can

set Christ against Christ, his merits and mercy against his government

and Spirit, his promises against his laws, justification against sanctifi-

cation, he knoweth that he obtaineth his end and purpose, that the

gospel, which was set up to destroy the works of the devil, will be a

means to cherish his kingdom in the world. And on the hearers' part,

he abuseth them also ; carnal hearts turn all into fuel for their lusts,

and with the more pretence if they can allege a dispensation from God

liimself to serve and please the flesh, and no harm shall come of it.

A little trusting in Christ shall serve the turn, though they live never

so impure lives. I ascribe all this to Satan, because all error is from

liim, who is the father of lies, who often obtrudeth upon the simple

credulity of christians his own gospel instead of Christ's, and by a

partial representation of Christ's gospel destroyeth the whole.

Secondly, I come now to make good the charge.

First, That this inference is very unjust and ill-grounded. The

pretence here are those words of the apostle in the two last verses of

the former chapter : \* Moreover the law entered that the offence might

abound ; but where sin abounded, grace did much more abound, that

as sin hath reigned unto death, even so might grace reign through

righteousness, unto eternal life, by Jesus Christ our Lord.' These

words yield no such consequence. To evince which — (1.) I shall state

the meaning of those words; (2.) Show the unjustness of this illation

from them.

1, For the meaning, the apostle showeth the law was given to the

Israelites by Moses, not that they might be justified thereby, but that

sin and punishment, to which we are liable by reason of sin, might the

better be known ; and so the grace of God in Christ, which justifieth

us, notwithstanding the grievousness of sin, might be the more esteemed,

and we might the more earnestly fly to it for sanctuary and refuge, and

the curse might drive us to the promise. For there are two things

which the law discovereth —

[1.] The multitude and heinous nature of our offences : ' It entered

that sin might abound;' not in our practice, but in our sense and

.feeling, as being more apparent, and awakening more lively stings in

our consciences. If a rugged and obstinate people sin the more, that

is not the fault of the law, but of our corrupt nature, which always

tendeth to that which is forbidden : ' It only took occasion from the

commandment,' Kom. vii. 8. The proper effect of the law was to give

us more convincing and clear knowledge of duty and sin, or to be a

means to aggravate sin, to render it more exceedingly heinous, as being

against an express law of God's own giving, with great majesty and

terror.

[2.] The other use of the law is to give us an awakening sense of

the punishment due to sin, as it exposes us to temporal and eternal

death, ver. 21 ; and so our deliverance and life by Christ might be

more thankfidly accepted, who by his mercy hath taken away the

condemning and reigning power of sin, by granting pardon of it, and

power over it ; so that as a great and mortal disease maketh a physician

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famous if he cureth it, so sin maketh the grace of Christ more conspi-

cuous and glorious.

2. The injustice of the illation.

[1.] There is a difference between causa per se, and causa per acci-

dens, a cause and an occasion. Though the abounding of sin helpeth

to advance grace, it is not of itself, but by accident, by God's over-

ruling grace ; therefore it is a desperate adventure to try conclusions,

to drink rank poison to experiment the goodness of an antidote, or to

wound ourselves mortally to try the virtue of a plaster. God made

advantage of the sins of the world for the honouring of his grace in

Christ ; but they that presume to sin greatly, that God may pardon

greatly, run a desperate adventure, whetlier God will pardon them

or no.

[2.] There is a difference between the remission of sins past, and

allowance of sin future. Our fixed purpose must be not to sin, but if

we sin, we have the use of God's remedy : 1 John ii. 1, ' My little

children, these things I write unto you, that ye sin not. And if any

man sin, we have an advocate with the Father, Jesus Christ the

righteous.' If God made advantage of sins past to honour his grace,

we also by sins past may make an advantage for a renewed use of faith

in our Eedeemer, and renewed desires and expectations of pardon by

his intercession ; but it is a wrong conclusion to think we may heap up

new sins for time to come, and still make more work for pardoning

mercy, and be content to offend God again, that he may still be

pardoning, and we never forsake sin. In short, we must not sin that

grace may abound ; but when we have sinned, we must make use of

abounding grace. Faith and repentance may draw good out of sin

itself, to make the remembrance of it a means of our hatred and morti-

fication of sin, and of more gratitude to our Eedeemer ; but not to take

liberty to indulge sin, antedating our pardon before the fact.

[3.] It is contrary to all ingenuity, and love to God or Christ. This

is the difference between faith and presumption, or a sound and a blind

confidence of pardon by Christ, namely, that faith maketh us hate sin,

and presumption maketh us secure and bold in sinning, and slightly

to pass it over with little remorse and reluctancy when we are guilty

of it. He who presumeth doth the work of an age in a breath. God

is merciful, Christ died for sinners, and all our confidence must be in ,

Christ. But the true believer is more affected with sin ; as ' she wept

much and loved much to whom much was forgiven,' Luke vii. 47;

and Ezek. xvi. 63, ' That thou mayest remember, and be confounded,

and never open thy mouth any more because of thy shame, when I am

pacified towards thee, for all that thou hast done.' They express their

gratitude for remission of sin by a careful keeping from it. Pardoning

mercy maketh God amiable to us, and his laws acceptable, our duty

sweeter, and sin more grievous.

Secondly, It is absurd and contrary to the doctrine of grace : true

Christianity is of a far different make from this conceit.

1. It is not consistent with the grace that goeth along with pardon,

for God sanctifieth all those whom he justifieth : we receive, together

with the remission of sins, the gift of the Holy Ghost : 1 Cor. i. 30,

' Of him are ye in Christ Jesus, who of God is made unto us wisdom,

Vers. 1, 2.] sermons upon romans vi. 159

and righteousness, and sanctification, and redenaption ;' 1 Cor. vi. 11,

' But ye are washed, but ye are justified, but ye are sanctified in the

name of the Lord Jesus, and by the Spirit of our God.' These are in-

separable, the application of the merit of Christ and the gift of his

Spirit, which reueweth us to the image of God, and mortifieth the life

of sin in us ; the heart broken with compunction seeketh this double

benefit : 1 John i. 9, ' If we confess our sins, he is faithful and just to

(orgive us our sins, and cleanse us from all unrighteousness ; ' as a

malefactor that hath a leprosy on him needs not only a pardon, but a

medicine ;' and in a broken leg not only ease of the pain is desirable,

but that the bone be set right. Therefore we are both justified and

sanctified ; continuing in sin cannot consist with the truth of regenera-

tion.

2. It is contrary to the order of God's grace in the new covenant,

who requireth of us faith and repentance if we would be partakers of

Christ. Now, to continue in sin is to be under the bondage of it, with-

out restraint, or any change of heart and life.

[1.] It is against faith. Take it for assent, it is a belief that he will

save all those that submit to be sanctified and ruled by him in order

to their salvation : Heb. v. 9, ' Being made perfect, he became the

author of eternal salvation to all them that obey him.' If you hope to

be saved by him, and will not be ruled by him, you do not believe

Christ, but the devil ; for if you believe Christ, you must believe that

you cannot be saved unless you be converted : Mat. xviii. 3, ' Except

ye be converted, and become as little children, ye shall not enter into

the kingdom of heaven.' Take faith for acceptance of Christ, it is a

hearty consent both of subjection to him and dependence upon him as

the saviour and redeemer of the world. The mediator's blessing is \* to

turn every one of you away from your iniquities,^ Acts iii. 26 ; he is a

saviour ' to save his people from their sins,' Mat. i. 21 ; to say nothing

of ' receiving Christ the Lord,' which the scripture presseth. Col. ii. 6.

[2.] It is against repentance, which implieth a sorrow for sin, with

a serious purpose to forsake it.

(1.) There is in it godly sorrow, 2 Cor. vii. 10. This is requisite to

check the sensual inclination, or love of pleasure, which is the heart,

root, and life of all sin : it dies when our affection to it dies. In re-

pentance with bitterness of soul we bemoan ourselves for offending

God ; now if we lick up our vomit again, and go round in a track of

confessing sin and committing sin, our hearts are not sound with God ;

we undo that which is done, and so ' build again the things we have

destroyed, if while we seek to be justified by Christ, we are still found

sinners,' Gal. ii. 17, 18. A man that truly seeks after pardon, seeks

with it the ruin and destruction of sin. Sin was his greatest trouble,

the burden that lay upon his conscience, the grievance from which he

sought ease, the wound which pained him at heart, the disease that his

soul was sick of Is all this real H What will you say if this man

should delight in his former trouble, and take up his burden that he

groaned under, and prefer it before liberty, to tear open the wounds

which were in a fair way of healing, willingly relapse into the sickness

out of which he is recovered with so much ado ? if he should desire

the bonds and chains again, of which he was freed by infinite mercy?

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Surely then you may question the reality of all that he hath done. In

the anguish of our souls we groaned under sin as the heaviest and most

intolerable burden we could ever feel. Now, should we stoop to it, and

take it on again, after it was lifted from our backs, who would pity us ?

(2.) There is a renouncing and forsaking of sin : it is called ' Ke-

pentance from dead works,' Heb. vi. 1 ; not only repentance for but

from them. The heart is so turned from sin, that it is turned against

it : we do not repent of the sins we still live in. Now, if grace be dis-

pensed in this order, what more contrary to the tenor of the gospel

covenant ?

(3.) This faith and repentance are solemnly professed in baptism,

which is the initiating ordinance, wherein we profess to be baptized

into the death of Christ, that is to say, to express the virtue, to be con-

formed to the likeness of it, and die unto sin. When we first gave our

names to Christ, our baptism strictly obligeth us to continue no longer

in sin ; it is a vowed death to sin ; therefore, if we continue in it, we

renounce or forget our baptism, 2 Peter i. 9 ; if we wallow again in

the mire after we are once washed, all that is done in baptism is but a

nullity or empty formality. That is the apostle's argument here, ' How

shall we, that are dead to sin, live any longer therein ? ' There you

solemnly renounced sin, that you might have no more commerce with

it than the dead have with the living ; therefore, for us to continue in

sin, and indulge sin, is to break our solemn covenant with God. You

have promised to give neither mind, nor heart, nor sense, nor any

faculty or member of soul or body to accomplish it, but so carry your-

selves as if you were dead. And besides, you deprive yourselves of the

grace of the covenant which you might have. If you did not jponere

obicem, you might be delivered from the reigning power of indwelling

sin ; therefore you must carefully see that it have not the upper hand

in your souls, that the flesh be made subject to the spirit, that the

reign and dominion of sin be indeed broken, that you run into no wil-

ful sin, and walk with all holy strictness and watchfulness.

(4.) It is contrary to God's design to call us out of our sinful estate

to sincere reformation. This was God's end, that we that fly from

him as a condemning God might return to his love and service as a

pardoning God : Ps. cxxx. 4, ' There is forgiveness with thee, that thou

mightest be feared.' He pardoneth what is past upon condition of

future obedience ; he calletli us to repentance : Acts xvii. 30, ' Now he

commandeth all men everywhere to repent ; ' not to encourage them to

continue, or go on a minute longer in a course of sin, or flatter them

with hope of impunity if they do so : Ezek. xviii. 30, ' Kepent, and

turn yourselves from all your transgressions, so iniquity shall not be

your ruin ; ' Isa. Iv. 7, ' Let the wicked forsake his way, and the un-

righteous man his thoughts, and let him return unto the Lord, and he

will have mercy upon him, and to our God, for he will abundantly

pardon.'

Thirdly, It is wicked and blasphemous.

1. Because, as much as in you lieth, you make Christ a minister of

sin, or an encourager of sin : Gal. ii. 7, ' If while we seek to be justified

by Christ, we are found sinners, is Christ a minister of sin? God

forbid/

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2. They prevent the highest institution in the world for the recovery

of men to God : Jude 4, ixeraridevTe^, ' turning the grace of God into

wantonness.' The gospel is the only way of taking away sin ; you

make it the only way to countenance sin. Grace is there taken for

objective grace, viz., grace held forth to us in the doctrine of the gospel.

The doctrine of the gospel doth not tend to make men sinners, nor

encourage them to lay aside all care of holiness or good works.

Use 1. Caution against this abuse.

1. Be not prejudiced against the doctrine of grace, as if it yielded

these conclusions. It is a misunderstood and misapplied gospel ; the

world hath not a right understanding in this mystery. Christ came

into the world to save sinners, but not to reconcile God to our sins, to

make him less holy, or his law less strict, or sin less odious ; and his

free pardon is not to encourage us to go on in our sins ; but a wicked

teart, like a spider, will suck poison from those flowers from whence a

bee sucketh honey.

2. Let us not give occasion to others to think so, either — (1.) By

entertaining opinions that may countenance this abuse, as the setting

up a naked dependence on Christ without a care of holiness, or Christ's

merit against his Spirit ; relying on his reconciling, and neglecting his

renewing grace ; that we are justified before we repent or believe ; that

all sins past, present, or to come are pardoned at once ; that we need

not trouble ourselves with scruples about offending God ; that the

greatest confidence of our own good estate is the strongest and best

faith. (2.) Nor by practices. Christians must be most averse from

sin, and all enormous practices, else you dishonour Christ in the world ;

but let the blame and shame lie on us, and not on the gospel.

3. Let us not harbour this mistake in our own bosoms. We are

marvellous apt to do so ; but hereby we forfeit the comfort and privilege

of christians, and it concerneth God to avenge the quarrel of his grace

against us. Now harbour it we do, if we grow more careless and

negligent in duties, less circumspect in our conversations, less humble

for sins, and venture upon them with greater boldness and security.

If you think you need to be less troubled for sin, less earnest and

watchful against it, as if since Christ died for the expiation of it, it

were a smaller matter than before to sin against God, you are guilty

of this abuse.

Use 2. To exhort you to tbree things.

1. To carry yourselves as those that are dead to sin ; be sure that its

dominion and reign be broken, and its strength and power every day

more weakened ; you subdue it thoroughly root and branch, and let

your minds be more intent on this, that you may not sin : 1 John iii.

9, ' Whoso is born of God doth not commit sin, for his seed remaineth

in hira ; and he cannot sin, because he is born of God.' See how this

is fulfilled in you, and what conscience you make of your baptismal

vow every day.

2. Honour grace. You should not only esteem it, and advance it in

your minds, but set forth the glory of it in word and deed : Eph. i. 5,

12, ' Having predestinated us unto the adoption of children by Jesus

Christ to himself, according to the good pleasure of his will, — that we

should be to the praise of his glory.' The whole strain of your life

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and conversation should be to the praise of grace, that our actions

might speak for it, though we be silent. To this end consider, Grod

hath trusted you with the honour of his grace, therefore you should

be eminently much better than other men : Mat. v. 16, ' Let your light

so shine before men, that they may see your good works, and glorify

your Father which is in heaven,' 1 Peter iii. 9, and set forth the genuine

and kindly workings of it.

3. Fortify your minds against this abuse, which is so natural to us.

[1.] God's principal will is that we should obey his laws rather than

need his pardon. The precept is before the sanction, before sin came

into the world ; he pardoneth, that we may return to our duty, Heb.

ix. 14 ; Luke i. 74; Eev. v. 9, 10 ; therefore to make wounds for Christ

to cure is not the part of a good christian.

[2.] Kemember what was Christ's main design : 1 John iii. 5, ' To

take away sin,' not to take away obedience. Many think, though they

sin never so much, their pardon will be ready and easy. Oh no ! not

so lightly, when you wilfully and presumptuously run into sin.

[3.] Loose, carnal, and careless christians, that wallow in all filthi-

ness, and hope to be saved, are rather of the faction of christians than

of the religion of christians : 2 Tim. ii. 19, 'Let every one that nameth

the name of Christ depart from iniquity ;' 1 Peter i. 17, 18, ' Pass the

time of your sojourning here in fear, forasmuch as you are not redeemed

with corruptible things, as silver and gold, from your vain conversations,

received by tradition from your fathers ; but with the precious blood

of Christ, as of a lamb without blemish and without spot.'

SEEMON II.

Know ye not, that so many of us as loere baptized into Jesus Christy

ivere baptized into his death f — Rom. VI. 3.

In the former verse the apostle confuteth the preposterous inference,

which some drew, or might draw, from free justification, or God's

mercy to sinners in Christ, by this argument — It cannot be so, that

men should continue in sin because grace aboundeth, for all christians

are dead to sin ; at their first entrance upon the profession of Chris-

tianity they take upon themselves a vow or solemn obligation to die

unto sin. Now what he had asserted there, he proveth it in this

verse, that such is the tenor of the baptismal engagement : ' Know ye

not that as many of us as were baptized into Christ Jesus were baptized

into his death ?'

In the words there is —

1. A truth supposed, that those who are baptized are baptized into

Christ.

2. A truth inferred, that they that are baptized into Christ are

baptized into his death.

3. The notoriety of both these truths, ' Know ye not ? '

[1.] For the first, the phrase of being baptized into Christ is again

repeated, Gal. iii. 27, 'As many of you as are baptized into Christ,

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have put on Christ ;' it noteth our union with him, or ingrafting into

his mystical body. We are not only baptized in his name,"but baptized

into him, made members of that mystical body whereof he is the head.

[2.] For the second, are ' baptized into his death ;' the meaning is,

baptism principally referreth to his death, that we may have communion

with it, expect the benefit of it, express the likeness of it.

[3.] For the third, ' Know ye not ? ' It is that which every chris-

tian knoweth, if he be but a little instructed in the principles of his

religion ; those bred in the church neither are nor can be ignorant

of this truth : therefore the doctrine of grace opens no way to licen-

tiousness.

Doct. Sacraments are a solemn means of our communion with the

death of Christ. Where is to be shov/n —

1. What is communion with Christ's death.

2. That sacraments are a solemn means thereof.

First, What is communion with Christ's death. It signifieth two

things —

1. Something by way of privilege, a participation of the benefits

and efficacy of Christ's death.

2. Something by way of duty and obligation, namely, a spiritual

conformity and likeness thereunto, by a mortification of our lusts and

passions.

1. We are partakers of the benefits of his death when we receive

pardon and life, begun by the Spirit, and perfected in heaven. Pardon :

Eph. i. 7, ' In whom we have redemption by his blood, even the remission

of sins.' The same death of Christ which is the meritorious cause of

our justification is the cause of our sanctification also, Titus iii. 5, 6 ;

Eph. v. 26 ; as it took away the impediment which hindered God from

communicating his grace to us, and opened a way for the Spirit of

grace to come at us, and seal our adoption : Gal. iii. 13, 14, ' Christ

hath redeemed us from the curse of the law, being made a curse for

us ; for it is written. Cursed is every one that hangeth on a tree :

that the blessing of Abraham might come on the Gentiles, through

Jesus Christ, that we might receive the promise of the Spirit through

faith ; ' Gal. iv. 5, 6, ' 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, cryino;, Abba,

Father.'

2. Christ's death bindeth us to renounce sin, and by submitting

to baptism we profess to take the obligation upon us to die unto sin

and unto the world more and more, to show ourselves to be true

disciples of the crucified Saviour, as we are when we express the

likeness of his death, ver. 5 ; and elsewhere the apostle telleth us. Gal.

ii. 20, ' I am crucified with Christ.' He is a christian indeed that not

only believeth that Christ is crucified, but is crucified with him ; that

is, doth feel the virtue, and bear the likeness of his death ; for Christ's

death is the pattern of our duty. This likeness is seen in two things : —

[1.] In weakening and subduing sin ; so it is said, Gal. v. 24, ' They

that are Christ's have crucified the flesh with the affections and lusts ;'

they have in their baptism renounced these things, and they fulfil their

vow sincerely and faithfully : there we bind ourselves to die unto sin,

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and Christ biadeth himself to communicate the virtue of his death unto

us, that we may fulfil our vow, and \* by his Spirit mortify the deeds of

the body,' Kom. viii. 13.

[2.] In sufferings for righteousness' sake, and obeying God at the

dearest rate, as Christ's undergoing the death of the cross was the

highest act of his obedience to God. This is also called ' conformity to

his death ;' and ' the fellowship of his suffering,' Phil. iii. 10. This is

participation of or communion with his death. Christ intended to

wean his people from the interests of the animal life ; therefore, as

soon as they enter into his family, or are listed in his warfare, they

must resolve to renounce all that is dear to them in the world, rather

than be unfaithful to him. Christ puts this question to the two brothers

that would fain have an honourable place in his kingdom : Mat. xx.

22, ' Are ye able to drink of the cup that I shall drink of ? and to be

baptized with the baptism that I am baptized with ? ' They thought

of dignities, of being nearer to Christ than others in honour, and Christ

puts them in mind of sufferings that should befall them, wherein they

might rejoice that they were partakers with him. But mark, here is

a plain allusion to the two sacraments, which are signs and tokens of

grace on God's side, and we on ours bind ourselves to imitate Christ

in his patient and self-denying obedience. This is communion with

his death.

Secondly, That the sacraments are a solemn means of this commu-

nion. Here are three things : —

1. That union with Christ is the ground of our communion with him.

2. This union and communion is signified and sealed by the sacra-

ments.

3. That both the sacraments do chiefly refer to Christ's death.

1. That union with Christ is the ground of communion with him.

This is evident everywhere ; for it is said, 1 Cor. i. 30, ' But of him are

ye in Christ Jesus, who of God is made unto us wisdom, and righteous-

ness, and sanctification, and redemption.' We are first ingrafted into

Christ, and then partake of his influence, and he conveyeth to us all

manner of grace, and is the cause both of our justification and sanctifi-

cation and final deliverance. So 1 John v 12, \* He that hath the Son

hath life, and he that hath not the Son hath not life.' Christ is the

first gift ; first God giveth Christ to us, and ' with him all things,'

Rom. viii. 32. Christ himself is the first saving gift ; and therefore,

before we can have spiritual live, we must have Christ himself, who is

offered to us in the promises of the gospel, principally and immediately

to be received by us, and with him all his benefits, as the members

receive sense and life and motion from the head, and the branches sap

from the root. We have not what he hath purchased unless we have

him first ; as we are not possessors of Adam's guilt till we are united

to his person by carnal generation, so not of the grace of the Redeemer,

till united to him by effectual calling. In short, Christ hath purchased,

and the Father hath given, all things into Christ's own hands ; the

gifts and graces of the Spirit are not intrusted with ourselves, but him ;

we have so foully miscarried already, that God will no more trust his

honour in our hands ; we have nothing but what we have in and from

the Son. The Spirit dwelleth in Christ, and there it can never be lost ;

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he dwelleth in Christ by way of radication, in us by way of influence

and operation. We have many disputes aljout the inhabitation of the

Spirit The Spirit is not given to any believer immediately, but to

Christ, and to us derivatively from Christ. Therefore the Spirit is

called ' the Spirit of Christ,' Eom. viii. 9, and ' the Spirit of his Son/

Gal. iv. 6, and ' it is Christ liveth in us,' Gal. ii. 20, and ' as head of

the church he filleth all in all,' Eph. i. 22, 23. From this great cistern

the waters of life come to us, and not immediately from the Godhead ;

and it is our head which doth communicate and send to all his mem-

bers from himself that Spirit which must operate in them as they have

need: this grace our mediator distributeth to all his members.

2. That this union and communion is signified and sealed by the

sacraments, and so they are special means to preserve and uphold the

communion between Christ and us. Baptism is spoken of in the text,

and that is called ' a being baptized into Christ,' and is elsewhere said

to be 'a putting on Cluist ; ' and here, ver. 5, avfM^vTot,, ' a being

planted together in the likeness of his death ; ' and 1 Cor. xii. 13, \* By

one Spirit we are all baptized into one body, and are all made to drink

into one Spirit.' The union is begun by the Spirit, but sealed in

baptism, then carried on by the same Spirit, and further sealed in the

Lord's supper. Our first implantation is represented by baptism, which

is a solemnisation of the new covenant, whereby the party is solemnly

entered a visible member of Christ and his church. It is carried on

by the same Spirit. The Lord's supper is a seal of that communion :

oirxji Kocvcovla ; 1 Cor. x. 16, ' The cup of blessing which we bless, is

it not the communion of the blood of Christ ? the bread which we break,

is it not the communion of the body of Christ ? ' There is not only a

solemn commemoration of the death and passion of our Lord Jesus

Christ, but a participation of his benefits ; it is the communion of his

body and blood. There is a difference between a historical representa-

tion of Christ's death, and a spiritual communion of his blood and

body. Now the Lord's supper is a holy rite instituted et? avd/jLvrjatv,

' in remembrance of him,' and also to convey to us the benefits of

Christ's death. Well, then, you see this union and communion is

signified and sealed by the sacraments. Baptism is our first implan-

tation, and the Lord's supper concerneth our growth and nourishment.

The external and visible incorporation is by baptism, or profession of

the christian faith, which all visible christians have : John xv. 2,

' Every branch in me that beareth not fruit he taketh away,

and every branch that beareth fruit, he purgeth it, that it may

bring forth more fruit.' The real and saving union belongeth to the

regenerate, who really believe in Christ, in their hearts Christ dwelleth :

Eph. iii. 17, ' That Christ may dwell in your hearts by faith;' and

love is requisite : 1 John iv. 16, ' God is love, and he that dwelleth in

love dwelleth in God and God in him ;' and new obedience : 1 John

iii. 24, ' He that keepelh his commandments dwelleth in him and he

in him ; and hereby know we that he abideth in us by the Spirit

which he hath given us.' This is the sum then: Christ maketh his

first entrance into us by his Spirit, who regenerateth us ; this is figured

in baptism ; continueth his presence by faith, love, and new obedience,

which are exercised and quickened by the Lord's supper.

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3. The sacraments do chiefly relate to our communion with Christ's

death, as appeareth —

[1.] By the interpretation of both in scripture. Baptism is explained

in the text ; tlie chief thing represented is his death ; and by what is

said, 1 Cor. i. 13, ' Is Christ divided? was Paul crucified for you ? or

were ye baptized in the name of Paul ? ' Whence I gather, that for

any to have been crucified (made a curse and a sacrifice to God) for

us, would draw an obligation upon us to be baptized into his name.

And that one peculiar reason of our being baptized into the name of

Christ was his having been so crucified for us. The Lord's supper is

explained, 1 Cor. xi. 26, ' As often as ye eat this bread and drink this

cup, ye do show the Lord's death till he come.' The use of the Lord's

supper is a solemn commemoration and annunciation of the Lord's

death. We annunciate and show it forth with respect to ourselves,

that we may anew believe and exercise our faith ; with respect to

others, that we may solemnly profess this faith in the crucified

Saviour with a kind of glorying and rejoicing ; with respect to Grod,

that we may plead the merits of the sacrifice of his own Son with

affiance, expecting the benefits thereof, which are pardon and the

sanctifying Spirit. Thus you see Christ hath instituted two sacra-

ments which represent him dead, not one to represent him glorified.

This signification may be confirmed by the types of the old law. The

sin-offering was uot to be eaten by the people at all, and the sacrifice

of thanksgiving was not to be eaten the third day after it was offered,

Lev. vii. 16-18 ; the eating of the peace-offerings, wherein they rejoiced

before the Lord, and gave him thanks, was a solemn feast like the

Lord's supper ; now they might eat it the same day in which it was

offered with acceptation, but not on the third day, then it was unlawful.

The eating it the same day taught them to hasten, and not delay, but

with speed, while it is called to-day, to be made partakers of Christ, to

eat his flesh in faith, and to be thankful for his grace. The longest

time was the second day ; the third it could not be eaten, not only

upon a natural reason, that the flesh might be eaten while it was pure

and sweet, for by the third day it might easily putrify in those hot

countries ; but upon a mystical reason, to foreshadow the time of

Christ's resurrection, whose rising from the dead was on the third day :

' And the third day I shall be perfected,' Luke xiii. 32. So our feast

on the flesh and blood of Christ representeth his death rather than his

resurrection. Well, then, Christ hath appointed two sacraments which

represent him dead, but none that represent him glorified ; for sacra-

ments were instituted in favour of 'man, and for the benefit of man,

more directly and immediately than for the honour of Christ exalted.

Therefore in these ordinances he representeth himself rather as he

procured the glory of others than as possessed of his own glory, and

would have us consider rather his death past than his present glory.

His death is wholly for us, but his glory for himself and us too. For

understanding this, we must distinguish between what is primarily

represented in the sacraments, and what is secondarily and conse-

quentially. It is true the consideration of his humiliation excludeth

not that of his exaltation, but leadeth us to it. Primarily and properly

Christ's death is represented in the sacraments, and consequentially

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his resurrection and exaltation, as those other acts receive their value

from his death as to our comfort and benefit, as his resurrection and

intercession. We remember his death as the meritorious cause of our

justification and sanctification, but his resurrection as the public evi-

dence of the value of his merit ; according to that of the apostle ; Rom.

iv. 25, ' He died for our offences, and rose again for our justification ;'

therefore primarily and directly ' we are baptized into his death/ and

in the Lord's supper ' we show forth his death,' by which he satisfied

divine justice for us ; but secondarily and consequentially we remember

his resurrection, which showeth that his satisfaction is perfect, and

Ood, who is the judge and avenger of sin, could require no more of

Christ for the atonement of the world. While the punishment

remaineth in the guilty person or his surety, the debt is not fully paid;

but the taking our surety from prison and judgment showeth that

provoked justice is contented. So in baptism, the immersion or

plunging in water signified his death, and the coming out of the water

his resurrection ; and in the Lord's supper we annunciate his death ;

but because we keep up this ordinance till he come, we imply his

resurrection and life of glory, therefore we do but consequentially

remember it. So it is for Christ's intercession ; it is but a representa-

tion of the merit of his sacrifice, and receiveth its value from his death :

Heb. ix. 12, ' By his own blood he entered into the holy place, having

•obtained eternal redemption for us.' Our high priest now appearing

before God, and representing the value of his sacrifice for all penitent

believers, the foundation was in his death. As this is true of the

cause, so it is true of the benefits procured by that cause ; the great

benefit which we have by Christ is salvation, which consists in the

destruction of sin, and a fruition of those things which by God's

appointment are consequent upon the destruction of sin, namely,

eternal life and happiness. Now as these things are consequent upon

the destruction of sin, so baptism and the Lord's supper signifieth and

sealeth them ; but consequentially its primary use is to signify the

destruction and abolition of sin by the death of Christ ; as for instance,

\* We are bapti?:ed for the remission of sins,' Acts ii. 38, and Acts xxii.

16, ' Arise and be baptized, and wash away thy sins ;' and in the Lord's

supper, Mat. xxvi. 28, ' This is my blood of the New Testament, which

is shed for many for the remission of sins.' So that you see these

benefits are more expressly signified in baptism and the Lord's supper,

the resurrection of the body and eternal life more remotely and conse-

quentially. The death of Christ first purchased for us justification

and sanctification, therefore they are first represented directly and

primarily, baptism and the Lord's supper represent these especially ;

80 now you see why the apostle saith, ' Ye are baptized into his death/'

[2.] 13y the rites used in both these ordinances. Baptism signifieth

the death and burial of Christ ; for immersion under the water is a

kind of figure of death and burial, as our apostle cxplaineth it, ver. 4,

' Therefore we are buried with him by baptism into death ;' and the

trine immersion, the threefold dipping used by the ancients, is

expounded by them, not only with reference to the Trinity, Father,

Bon, and Holy Ghost, in whose names they were baptized, Mat. xxviii.

19, but the three several days, wherein Christ lay buried in the grave,

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as Athanasius expoundeth it, and many others interpret it as a simi-

litude of Christ's death for three days. So for the Lord's supperi

Luke xxii. 19, 20, ' He took bread, and brake it, and gave it to them,

saying, This is my body, which is given for you ; this do in remem-

brance of me. Likewise also the cup after supper, saying, This cup

is the New Testament in my blood, which is shed for you/ His body

is represented as dead and broken, and so proper food for our souls, his

blood as poured out and shed for us. Well, then, here we remember

Christ as dying on the cross rather than as glorified in heaven.

[3.] By reason it must needs be so.

(1.) With respect to the state of man, with whom the new covenant

is made. It is made with man fallen and a sinner ; therefore baptism

and the Lord's supper imply our communion with Christ as a redeemer

and saviour, who cometh ' to save us from our sins,' Mat. i. 21, and

nothing can save us from our sins but a crucified saviour. Therefore

these ordinances imply a communion with his death: Heb. ix. 15,

' For this cause he is the mediator of the New Testament, that by the

means of death, for the redemption of the transgressions that were

under the first testament, they which are called might receive the pro-

mise of eternal inheritance.' So here the intervention of his death was

the way and means to expiate former sins, and that penitent believers

might have eternal blessedness instated upon them by way of inheri-

tance ; therefore the most obvious thing represented in these seals of

the new covenant must be the death of Christ.

(2.) With respect to the great benefit we stand in need of, which is

the destruction of sin, which hath a double malignity in it ; for sin i&

considerable under a double respect — as it damneth or as it defileth ;

as it rendereth us obnoxious to God's justice, or as it tainteth and

staineth and defileth our faculties. Christ considereth sin under this-

double respect, and maketh none partakers of the benefit which cometK

by him whom he freeth not from sin, both as to the guilt and power ;

by his death our sins are expiated before God, and so pardoned ; and

also the Spirit, or a new and holy nature is put into us, whereby the

reigning power of sin is broken and taken away ; not only the guilt of

sin, which is opposed to blessedness, but the reign of sin, which is

opposed to holiness. We can never be completely happy till we get

freed from the punishment which sin hath made our due, and also get

that sin destroyed which would involve us in new gililt. God, who is

a just and wise disposer of his grace, will not give impunity where sin

remaineth in its full strength. Now this being the nature of our

recovery, we ought to seek communion with Christ's death, that we

may obtain both pardon and the gift of the Spirit, and be justified

and sanctified in the name of the Lord Jesus, and by the Spirit of our

\* God ; or (which tendeth to the same effect) that we might feel the

virtue of Christ's death, and express the likeness of it.

(3.) With respect to the value of Christ's death, which is often

recommended to us under these two considerations — (1.) As a won-

derful act of love; (2.) As a price and ransom paid for our souls, and

the blessings we stand in need of.

(Ist.) As a wonderful act of condescending love : Gal. ii. 20, \* He-

loved me, and gave himself for me ;' Eph. v. 2, ' Who hath loved us^

and given himself for us an ofi'ering and sacrifice to God for a sweet-

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smelling savour ;' Rev. i. 5, ' Who loved ns, and washed us from our

sins in his own blood.' Christ's death is the greatest instance of his

love, and sacraments are a memorial of his love to us, and therefore

must needs principally relate to his death, for so they are most apt to

work upon our souls.

(2d.) They are the price paid for the blessings we stand in need of,

and so breed confidence in us. The great benefit is the destruction of

sin, as I said before ; for the great occasion of this mystery of grace

was our fallen estate, which brought sin and misery upon us. But the

Son of God came ' to take away sin,' 1 John iii. 5, by dying an accursed

death to propitiate God to us, and make way for the more liberal

effusion of his mercy. Well, then, if poor creatures have any awakening

sense of their deep misery, what should they look after, or bless God

for, when they solemnly come to accept the covenant, but the death of

Christ ?

(4.) The mutual respect that is between both sacraments ; for Christ's

death, and the immediate benefits which result thence, are represented

both in baptism and the Lord's supper in a way proper to each. Bap-

tism signifieth our first entrance into the evangelical state, and the

Lord's supper our growth and progress therein. Both are necessary.

(1st.) Baptism, that our consent to depend upon God for the benefits

of the new covenant, and perform the duties thereof, may be more

solemn and explicit ; for all the sincerity of our after-obedience doth

very much depend upon the seriousness of our first consent ; therefore

it is meet that we should be strengthened with such a bond, that we

should be baptized into the death of Christ : that act is an act of love,

it may bind us to love him to the death, who hath loved us first, and

in all temptations cleave to him, performing our covenant-resolution

and consent with all fidelity all the days of our lives. And as it is the

ground of our confidence and the price of our blessings, we may com-

fortably depend upon God for the gift of the sanctifying Spirit, and that

he will afford all necessary help to us in the use of those means which

he hath appointed, that we may receive the grace and Spirit of God by

virtue of this help.

(2d) The Lord's supper is necessary to confirm and strengthen both

our resolutions and dependence; for nothing is more fickle and uncer-

tain than the heart of man. Men are of several sorts and sizes ; three

I shall mention. Good christians, who have a clear and undoubted

right to the privileges of the new covenant ; yet they stand in need of

the Lord's supper, that they may give Christ a new and hearty welcome

in their souls by the solemn remembrance of his love, and also have

their right solemnly confirmed and ratified, that their confidence and

joy in the Lord may be quickened and increased. Acts viii. 39. Or

else lapsed believers; these come by the solemn remembrance of Christ's

death to be set in joint again, and restored to God's favour, whilst both

they and God renew the promise of the destruction of sin, 1 Johnii. 1.

Another sort are weak, wavering, doubtful christians, James i. 8, who

come because of their imperfect estate, that they may be confirmed

and strengthened, that the comfort of their Christianity may be more

explicit, and their resolutions against sin fortified, that they may more

glory in the death and cross of Christ, feeling the effects of it in their

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ov/n souls, Gal. vi. 14, and look iipou Christ, not simply propounded

as dead, but as dead for them, and themselves dead with him.

Use. Here is direction to us about the improvement of our com-

munion with Christ, to look more to the effect and fruit of sacraments ;

have we the communion of his death ?

1. Of your baptism. Do you live as one that is washed from his

sins, that is baptized into the death of Christ ? What virtue have

you to quell sin ? What likeness do you express ? Baptism is the

best preparation for the Lord's supper ; if you have the fruit of that,

you may more comfortably come to the other : John xiii. 8, ' If I wash

thee not, thou hast no part with me.' We are utterly unqualified and

unprepared for the Lord's supper if we be not washed. Now though

no man can say his heart is clean, yet every good christian maketh

conscience of his baptismal vow ; he purifieth himself as Christ is pure ;

the work is a-doing. If this conscience be not in us, the whole action

is lost to us, yea, will bring a judgment upon us. What do we come

about but the destruction of sin ? Is it really your burden ? Have

you not only a wish but a will to get rid of it ? If so you have been

labouring in it, you desire solemnly to remember Christ's death, to

strengthen your resolutions, and increase your dependence, that in

these means you may meet with more encouragement; then come and

see what Christ will do for you.

2. As to the Lord's supper, your great business here is to comme-

morate Christ's death, who is evidently set forth, and as it were

crucified before your eyes. Now you do not commemorate his death

as a tragical story, but as a mystery of godliness, and therefore you

are to look to the end of it, which is the destruction of sin. This is

what man needeth, this is that which God oflfereth.

[1.] This is needed by man ; we are undone for ever if sin be not

destroyed. We may take up the church's words: Lam. v. 11,

\* The crown is fallen from our head ; woe unto us, that we have sinned ! '

If we had a broken-hearted sense of what we have brought upon

ourselves by sin, we would more prize our remedy : we come to be

saved from sin, and so by consequence from wrath and hell. And

shall we be cold in such addresses to God, while we have so much sin

in us ?

[2.] This is offered by God. His great intention of sending Christ

into the world was to be ' a propitiation for our sins ;' 1 John iv. 10,

' Herein is love, not that we loved God, but that he loved us, and sent

his Son to be the propitiation for our sins ; ' and therefore he set him

forth in the gospel : Kom. iii. 24, ' Whom God hath set forth to be a

propitiation through faith in his blood.' How is it ofi'ered ?

(1.) It is dearly purchased, by the death of Christ ; that was the

price paid for our ransom, which both commendeth his love — Kom. v.

8, ' But God commendeth his love to us, in that while we were yet

sinners Christ died for us' — and assureth our confidence : Rom. viii.

32, ' He that spared not his own Son, but delivered him up for us all,

how shall he not with him also freely give us all things ?'

(2.) It is freely ofi'ered : Isa. Iv. 1, ' Ho every one that thirsteth,

come ye to the waters, and he that hath no money, come ye, buy and

eat, yea, come, buy wine and milk without money and without price;'

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Eev. xxii. 17, \* And the Spirit and the bride say, Come, and let him

that heareth say, Come, and let him that is athirst come ; and whoso-

ever will, let him take the water of life freely.' These blessings come

freely to you, though they cost Christ dear.

(3.) It is surely sealed and conveyed to every penitent believer ; for

God l)y deed and instrument reacheth out to every believer the body

and blood of our crucified Saviour, or the benefits of Christ's death.

To others it is a nullity ; the whole duty is lost to them who regard

iniquity in their hearts. Therefore resolve without any reservation to

devote yourselves to God, always to watch and strive against sin.

SERMON III.

TJierefore tve are buried with him hy baptism into death ; that like oji

Christ luas raised up from the dead by the glory of the Father,

even so ive also shozdd loalh in neiuness of life. — Rom. VI. 4.

The words are a proof that we are baptized into Christ's death. The

apostle proveth it by explaining the rites of baptism. The ancient

manner of baptism was to dip the parties baptized, and as it were to

bury them under water for a while ; and if baptism hath the figure of a

burial, but with a hope to rise again, then it signifieth two things —

Christ's death and resurrection, the one directly and formally, the otiier

by consequence ; and our communion with him in both : ' Therefore

we are buried with him in baptism,' &c.

In the words the apostle speaketh —

1. Of something directly and primarily signified in baptism, ' We

are buried with him,' <fec.

2. Of something by just consequence and inference thence, ' That

like as,' &c.

1. That which is primarily and directly signified in baptism, ' We

are buried with him in baptism into his death.' The like expression

you have, Col. ii. 12, \* Buried with him in baptism, wherein also ye

are risen with him.' The putting the baptized person into the water

denoteth and proclaimeth the burial of Christ, and we by submitting to

it are baptized with him, or profess to be dead to sin ; for none but the

dead are buried. So that it signifieth Christ's death for sin, and our

dying unto sin. You will say, If the rite hath this signification and

use, why is it not retained? I answer — Christianity lieth not in cere-

monies ; the principal thing in baptism is the washing away of sin :

Acts xxii. 16, \* Arise and be baptized, and wash away thy sins ;' that

may be done by pouring on of water as well as dipping. Other things

were used about baptism then, as the stripping themselves of their

clothes, even to stark nakedness; whence came the notions of putting

off and putting on so frequently used : Eph. iv. 22, 24, ' That ye put

off concerning the former conversation the old man ;' and Col. iii. 9,

10, \* Seeing ye iiave put off the old man with his deeds, and have put

on the new man,' &c. ;' Gal. iii. 27, 'As many of you as have been

baptized into Christ have put on Christ' Now none rigorously urge

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the continuance of these ceremonies ; as long as the substance is

retained, we may not quarrel about the manner.

2. That which was signified with just consequence and inference

is ' our conforming to Christ's resurrection.' Baptism referreth to this

also as a significant emblem, for the going out of the water is a kind

of resurrection, so it signifieth Christ's resurrection and ours. Now,

our resurrection is double — to the life of grace spoken of here, and

called the first resurrection, or to the life of glory ; baptism relatethto

that also, 1 Cor. xv. 29, ' Else what shall they do who are baptized for

the dead ? ' Baptism is a putting in and taking out of the water, or a

being buried with a hope to rise. The former is intended here, our

rising to the life of grace. All this abundantly proveth that those

which are dead to sin cannot live any longer therein.

In the latter clause the pattern of Christ's resurrection is first pro-

pounded, then applied, the 'protasis, the apodosis.

1. The 'protasis, or the proposal of the pattern, ' Like as Christ was

raised up from the dead by the glory of the Father.'

2. The conformity, or similitude on our part, ' Even so we should

walk in the newness of life.'

First, In the pattern propounded you may observe two things : —

1. Christ's state after his burial, ' He was raised up from the dead.'

2. The efl&cient cause, ' By the glory of the Father ; ' that is, by his

glorious power, as it is explained, 2 Cor. xiii. 4, ' He was crucified

through weakness, but he liveth by the power of God ; ' and elsewhere

by \* the glory of God,' is meant ' his power.' So John xi. 40, ' If thou

wouldest believe, thou shouldest see the glory of God,' that is, his

power in raising Lazarus to life. The agreement to this purpose is

observable of Eph. iii. 16, ' That he would grant you according to the

riches of his glory to be strengthened with all might ; ' with Col. i. 11,

' Strengthened with all might according to his glorious power.' And

this power doth effect that great change in us which fits us for the

new life ; as Eph. i. 19, 20, ' And what is the exceeding greatness of

his power to us-ward who believe, according to the working of his

mighty power, which he wrought in Christ, when he raised bim

from the dead, and set him at his own right hand in the heavenly

places ; ' Col. ii. 12, ' Buried with him in baptism, wherein also ye are

risen with him through the faith of the operation of God, who hath

raised him from the dead.' It is the mighty operation of God that

beginneth this life in us ; the same power raiseth us first to a new life,

then to a glorious eternity.

Secondly, The apodosis, wherein it is applied, 'Even so we also

should walk in newness of life.' The similitude holdeth good in these

things : —

1. As the resurrection of Christ followed his death, so doth newness

of life our death to sin.

2. As Christ was raised to a blessed immortal life by the glorious

power of the Father, so are we renewed and quickened by the same

p«wer.

3. The effect of the new birth is mentioned ; our walking in new-

ness of life, rather than regeneration or the new birth itself, which yet

is signified by baptism, and Christ's resurrection is the pattern and

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cause of. The similitude holdeth good in the power, and in the new

state of life, which supposeth such a principle.

Doct. That baptism strongly obligeth us to walk in newness of life.

1. Let me speak of the nature of this new life.

2. How strongly we are obliged by baptism to carry it on through

the power of God.

First, This newness of life, it may be considered —

1. In its foundatioij, which is the new birth or regeneration ; for till

we are made new creatures we cannot live a new life : John iii. 5, 6,

' Except a man be born of water and of the Spirit, he cannot enter into

the kingdom of God : that which is born of the flesh is flesh, and that

which is born of the Spirit is spirit ; ' 2 Cor. v. 17, ' If any man be in

Christ, he is a new creature : old things are passed away ; behold, all

things are become new,' A bowl must be made round before it can

run round ; all creatures are first made and fitted for their use before

they can perform the operations belonging to that creature ; so a new

being and holy nature is put into us, and we are powerfully changed

before we can live unto God. Man's nature is not in such a condition

as to need some reparation only, but is wholly corrupt. Therefore we

must be born again, there must be a change of the whole man from a

state of corruption to a state of holiness, and a principle of new life

must be infused into us, whence flow new actions and delights.

2. The first regeneration consists of two parts — mortification and

vivification. Mortification doth conquer the fleshly inclination to

things present, and vivification doth quicken us to live unto God.

There is need of both. Of mortification, that we may die to the flesh

and to the world, for there is a seducing principle within, and a tempt-

ing object without: within there is the flesh, without the world; we

die to both. To the flesh : Gal. v. 24, ' They that are Christ's have

crucified the flesh, with the affections and lusts.' To the world : Gal.

vi, 14, \* God forbid that I should glory, save in the cross of our Lord

Jesus Christ, by whom the world is crucified to me, and I unto the

world.' While the mind and heart is captivated to the flesh, we can

never cease to sin. There is need of vivification, that you may live to

God ; for the recess from the world is not enough, unless there be an

access to God ; and therefore the immediate principles that carry us to

God are love kindled in us by faith in Christ. For the new creature,

being interpreted as to vivification, is nothing else but faith working

by love. Compare Gal. v. 6, ' In Christ Jesus neither circumcision

nor uncircumcision availeth any thing ; but faith worketh by love,'

with Gal. vi. 15, ' In Christ Jesus neither circumcision nor uncircum-

cision availeth any thing, but a new creature.' These two, faith and

love, are the principles and springs of all christian practice and con-

versation. You are never changed till the heart be changed ; and the

heart is never changed till the will and love be changed. Well, then,

it is not enough to die to sin, but we must walk in newness of life ; both

must be minded ; but we begin first at mortification, and then proceed

to the positive duties of a new life. Holiness consists not in a mere

forbearance of a sensual life, but principally in living to God; the

heart of it within is the love of God, its inclination towards him,

delight in him, desire after him, care to please him, loathness to ofiFend

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him ; and the expression of it without is the exercise of grace according

to the direction of God's word. Yea, these two branches are not only

seen at first, but every step of the new life is a dying to sin, and a

rising to newness of life, a retiring from the world to God.

3. As to the rule, which is the infallible revelation of God, delivered

to the church by the prophets and apostles, comprised in the Holy

Scriptures, and sealed by miracles and operations of the Holy Ghost,

who was the author of them. The new creature is very inquisitive to

know God's will : Rom. xii. 2, ' And be not conformed to this world ;

but be you transformed by the renewing of your mind, that ye may

prove what is that good, and acceptable, and perfect will of God.'

Grace is sometimes called light, and sometimes life, for there is direc-

tion in it as well as inclination. This light we have from the word

and Spirit. In the word our duties are determined, and the new

creature is naturally carried to the word ; it is the seed of that life it

hath : 1 Peter i. 23, ' Being born again, not of corruptible seed, but

incorruptible, by the word of God, which liveth and abideth for ever;'

and it is the rule of acting and exercising this life: Gal. vi, 16, 'As

many as walk according to this rule, peace be on them,' &c. There is

a cognation between the word and the renewed heart : Heb. viii. 10,

\* I will put my laws into their mind, and write them in their heart ; '

as the stamp and impress answereth to the seal, or the law within to

the law without, the law written on the heart to the law written on

tables or in the Bible.

4. As to the end, which is the pleasing, glorifying, and enjoying of

God ; it is a living to God : Gal. ii. 19, ' I through the law am dead to

'the law, that I might live unto God ;' 1 Cor. x. 31, 'Whether there-

fore ye eat, or drink, or whatsoever ye do, do all to the glory of God ; '

2 Cor. V. 9, \* Wherefore we labour, that, whether present or absent, we

may be accepted of him.' A new life inferreth new ends and pursuits,

the new being obligeth us ' to be to the praise of his glorious grace/

Eph. i. 12.

5. The properties of it.

[1.] It is a godly life, as beginning and ending in God, and carried

on by those who are absolutely devoted and addicted to him : 2 Peter

iii. 11, ' What manner of persons ought ye to be in all holy conversation

and godliness ?' It is called ' the life of God,' Eph. iv. 18. It is from

God and for God ; you live by him and to him ; in others, self is the

principle, measure, and end.

[2.] It is a holy life, measured by the pure word of God : Ps, cxix.

140, ' Thy word is very pure, therefoi'e thy servant loveth it ; ' Eom.

vii. 12, ' The law is holy, and the commandment is holy, and just, and

good;' not by our own natural inclinations, or the fashions of the

world, but God's direction : 1 Peter i. 15, ' As he which hath called

you is holy, so be ye holy in all manner of conversation ;' Luke i. 75,

' That we should serve him in holiness and righteousness before him,

all the days of our lives.' The inclinations are planted in us by God's

first work : Eph. iv. 24, ' That ye put on the new man, which after

God is created in righteousness and true holiness.' They are directed

by his word, all moral duties being comprised in those words, holiness

or dedication to God, righteousness, performing our duties to men :

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Acts xxiv. 26, ' Herein do I exercise myself, to have always a con-

science void of offence toward God and toward men/

[3.] It is an heavenly life : Phil, iii, 20, ' Our conversation is in

heaven.' Our great work is to prepare for everlasting life, seeking,

rejoicing in that endless happiness we shall have with God ; a living

for or upon the unseen everlasting happiness, as purchased for us by

Christ, and freely given us of God. We live for it, as we seek after

it with our utmost diligence : Acts xxvi. 7, ' Unto which promises the

twelve tribes, instantly serving God day and night, hope to come.' We

live upon it, as fetching thence all our supports, solaces, and encou-

ragements : 2 Cor. iv. 18, ' While we look not at the things which are

seen, but at the things which are not seen ; for the things which are

seen are temporal, but the things which are not seen are eternal.'

Secondly, How strongly we are obliged by baptism to this kind of

life. Baptism hath three offices, it representeth, sealeth, undertaketh ;

it representeth as a signifying sign, sealeth as a confirming sign, under-

taketh as a bond, wherewith we Ijind ourselves when we submit to it.

1. What it representeth, primarily and principally the death of

Christ, and secondarily his resurrection, the one in order to the

other.

[1.] The death of Christ, which is the meritorious cause of all the

grace and good which is communicated to us in this or any other

sacrament or mystery of the gospel. We are told, 1 Peter ii. 14,

' That he himself bore our own sins in his body on the tree, that we,

being dead to sin, might be alive to righteousness.' I told you before

that Christ's death may be considered as an instance of his love, or as

the price paid for the blessings of the new covenant ; as an instance

of his love it worketh morally, as the price of our blessings meritori-

ously ; as it worketh morally and exciteth our gratitude, we should

not go on in that course which brought these sufferings on Christ, but

live holily, in gratitude to him, and kindness to ourselves, lest we bear

our own sins, which are so hateful to God. This consideration we

exclude not ; but to make this all the sense of the place, no christian

heart can endure ; therefore we go to the second consideration, as the

price and ransom of our own souls, and of the blessings we stand in

need of. He purchased grace to mortify sin, and quicken us to the

duties of holiness, that the love of sin might be weakened in our hearts,

and we might be quickened to live to God in the Spirit. Now, if this

be represented in baptism, then surely it strongly obligeth us to improve

this grace for those ends and purposes ; and that this is represented is

evident, for in the apostle's interpretation baptism is a sort of burial ;

and first it is a commemoration of the burial of Christ, who, when his

soul was separated from his flesh, he was buried, his sacred body was

laid up in the chambers of the grave. This was necessary not only in

compliance with the types — Mat. xii. 40, 'As Jonah was three days

and three niglits in the whale's belly, so shall the Son of man be three

days and three nights in the heart of the earth.' Christ was found to

be the true Messias by his resurrection from the dead, as Jonas was

authorised to be a true prophet of the Lord by his miraculous deliver-

ance. Prophecies of this you may see : Ps. xvi. 9, ' My flesh also shall

rest in hope ;' Isa. liii. 9, ' He made his grave with the wicked, and

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with, the rich in his death/ — but also this was necessary for the con-

firmation of the reality of his death past, and the verity of his resurrec-

tion suddenly to follow. Therefore in baptism the truth of his death

is represented as the ground of all our hopes.

[2.] The next thing which is represented is the truth of his resur-

rection. Christ, that purchased this grace, is risen to apply it ; he is a

saviour merito et efficacia ; his merit immediately depended on his

death, and his power for effectual application (though mediately on

that too) depended immediately on his resurrection ; for Christ rose on

purpose to turn men from their iniquities : Acts iii. 26, ' God having

raised up his Son Jesus, hath sent him to bless you, in turning away

every one of you from his iniquities.' Christ's resurrection hath a

twofold regard — (1.) It is a pattern ; (2.) It is a pledge.

(1.) It is a pattern of our rising from the death of sin to newness of

life. If Christ, that was dead and buried, rose again, and cast off the

burden of our sins, which for our sakes he undertook, or cast off the

form of a servant, we must not only be dead and buried, but we must

rise also. Christ's resurrection is everywhere made a pattern of the

new birth : 1 Peter i. 3, ' He hath begotten us to a lively hope by the

resurrection of Christ from the dead ;' that is the influential cause and

pattern of it. So 1 Peter iii. 21, 'The like figure whereunto even

baptism doth also now save us (not the putting away of the filth of

the flesh, but the answer of a good conscience towards God), by the

resurrection of Jesus Christ.' Anima non lavatione, sed responsione

sancitur. The soul is dedicated to God to live a new life, not by the

water, but by the answer to the demands of the new covenant, and this

is by the resurrection of Christ

(2.) As it is a pledge of his power, by which that great change is

wrought in us : Eph. i. 19, 20, ' And what is the exceeding greatness

of his power to us-ward who believe, according to the working of

his mighty power, which he wrought in Christ when he raised him

from the dead.' To convert souls to God there needeth a mighty

working of efficacious power, which exceedeth all contrary power which

might hinder and impede that work. Men by nature are averse from

God ; the devil seeketh to detain them from him, and his powerful

engine is the world. But now, if they are to be raised as Christ was

raised, what can oppose this work ? So that we have not only the

merit of his humiliation, but the power of his exaltation. And besides,

that this power is likely to be exercised for us, we may consider that

Christ is said to rise by his own power : John ii. 19, ' Destroy this

temple, and in three days I will raise it up ; ' John x. 17, ' I lay down

my life, that I may take it again ; ' and to be raised by the power of

his Father, which noteth authority to rise again, and having fully

done his work, upon which account he is said ' to be brought again

from the dead,' Heb. xiii. 20 ; and the apostle inferreth from thence,

ver. 21, ' Being made perfect in every good work to do his will, working

in you that which is well-pleasing in his sight, through Jesus Christ.'

Now, if both these be implied in baptism, it doth mightily oblige the

parties baptized to look after the effect of these two acts of Christ's

mediation ; for christians should not only believe the death and resur-

rection of Christ, but feel it : by the merit of his death and efficacy of his

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resurrection we obtain this new life, and both are the causes of our

dying to sin and living to God.

2. What it sealeth or confirmeth. The new covenant, wherein God

hath promised the gift of the Spirit, to renew, sanctify, and heal all

those that enter into it. We have the grace to destroy sin by virtue

of the death and burial of Christ, but the promises are in the new

covenant. That the new covenant is sealed in baptism, see Mat. xxviii.

19, 20, ' Go ye therefore and teach all nations, baptizing them in the

name of the Father, and of the Son, and of the Holy Ghost, teaching

them to observe all things whatsoever I have commanded you ;' Mark

xvi. 16, 'He that believeth and is baptized shall be saved, but he that

believeth not shall be damned.' Now the great promise of the new

covenant is the Spirit to renew and cleanse the soul. Surely this is

properly signified in baptism : John iii. 5, ' Except a man be born of

water and of the Spirit, he cannot enter into the kingdom of God.'

And Titus iii. 5, ' According to his mercy he saved us, by the washing

of regeneration and renewing of the Holy Ghost.' As the body is

washed with water Avithout, so is the soul cleansed by the Spirit

within ; as at the baptism of our Saviour, the descending of the Holy

Ghost upon him was a visible pledge of what should be done after-

ward ; for at his baptism the fruit of all baptisms was visibly repre-

sented ; we are admitted children of his family, as Christ was declared

to be ' the well-beloved Son of God,' Mat. iii. 17 ; and we have the

Spirit of his Son : Gal. iv. 6, ' Because ye are sons, God hath sent

forth the Spirit of his Son into your hearts, crying Abba, Father.' As

God promiseth ' to pour out water on him that is thirsty, and floods

on the dry ground,' so to ' pour out his Spirit on the seed, and his

blessing upon thy offspring,' Isa. xliv. iii. And the Spirit itself is

figured by water : John iv. 14, ' Whosoever shall drink of the water

that I shall give him, shall never thirst ; but the water that I shall

give him shall be in him a well of water springing up into everlasting

life ;' John vii. 37, ' If any man thirst, let him come unto me and drink ;'

Eev. xxii. 17, ' Let him that is athirst come, and whosoever will, let

him take the water of life freely.' Now, unless we will receive this

grace in vain, we are bound to wait for and obey the Spirit's motions,

either by way of restraint or excitation : Rom. viii. 13, 14, ' If ye

through the Spirit mortify the deeds of the body, ye shall live ; for as

many as are led by the Spirit of God are the sons of God ;' we that

pretend to come to God for this promise of the Spirit, as in baptism

we do : Acts ii. 38, ' Repent, and be baptized every one of you, in the

name of Jesus Christ, for the remission of sins, and ye shall receive

the gift of the Holy Ghost.'

3. It obligeth, as there is a kind of undertaking to show forth the

likeness of Christ's death and resurrection by our submission to it.

Our receiving baptism implieth two things — (1.) A public and open

profession ; (2.) A solemn bond, wherewith we bind our souls.

[1.] A public and open profession, wherein we profess a communion

with Christ's death and resurrection, or to die and rise with Christ.

In the general, that baptism is an open profession ; for it is required

as a sign of the faith that is in our hearts : Rom. x. 10, ' With the

heart man believeth unto righteousness, and with the mouth confession

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is made unto salvation ;' and Mark xvi. 16, ' He that believeth and is

baptized shall be saved, but he that believeth not shall be damned ;'

Acts ii. 38, ' Eepent, and be baptized every one of you, in the name of

Jesus Christ, for the remission of sins, and ye shall receive the gift of

the Holy Ghost/ As circumcision was the badge of the Jewish pro-

fession, so is baptism of the profession of Christianity. Therefore the

Jews are called circumcision, and we are called the purified people ;

Titus 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 ; ' and \* those that are purged from their sins,' 2 Peter i. 9.

And more distinctly what we profess is plain and evident in this

ordinance ; we profess to die and rise with Christ,

(1.) Death ; yea, in the text not only and simply to be dead, but to

be buried with Christ. If baptism expresseth an image of burial, and

every burial supposeth death, not only of Christ, but us, surely we are

bound not only to die unto sin at first, but to make our mortification

more thorough and constant ; for as burial noteth the continuance of

Christ's death, so should we persevere and increase in the mortification

of sin, for burial is a continued dying to sin. We should not only

renounce and give over all the sins of our former lives, but persevere

in this resolution, and increase in our endeavour against sin daily. A

christian living in sin, and serving his lusts, is like a spectre and ghost

arisen out of the grave.

(2.) So for Christ's resurrection. In this ordinance we profess to

rise again with Christ, and therefore should not only put off the old

man, or body of sin, but have an earnest impulsion within ourselves to

the duties of holiness, and be breathing after, and pressing on yet more

and more to the purity and perfection of the heavenly estate : Phil. iii.

14, ' I press toward the mark for the prize of the high calling of God

in Christ Jesus.' Well, then, unless those that are baptized into

Christ change their course of life, all their profession is but an empty

formality, a mockery, a mere nullity as to reward, not as to punish-

ment : ' Their circumcision is made uncircumcision," Rom. iii. 25. As

when God came to reckon with his people : Jer. ix. 25, 26, ' Behold,

the days come, saith the Lord, that I will punish the circumcised with

the uncircumcised ; Egypt, Judah, and Edom with the children of

Ammon and Moab, and all that are in the utmost corners, that dwell

in the wilderness ; for all these nations are uncircumcised in flesh,

and all the house of Israel are uncircumcised in the heart.' Circum-

cision was the sign and seal of the new covenant to them, as baptism

is to us ; they were distinguished from other nations that were without

it, and this prerogative they stood not a little upon : Gen. xxxiv. 14,

' We cannot do this thing, to give our sister to one that is uncircum-

cised, for that were a reproach unto us.' They quarrelled with Peter :

Acts xi. 3, ' Thou wentest in to men uncircumcised, and didst eat with

them.' Now, to cut off this presumption, God telleth them this was

a sorry stay for them to trust to ; for he intended shortly to hold a

visitation wherein he would proceed against wicked persons without

difference, whether circumcised or uncircumcised, and would deal

impartially with the one and the other, because the one were such in

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heart as the others were in flesh. The outward rite is of no force and

worth in God's account .

[2.] It is a bond wherewith we bind our souls. It is enough to

evidence that, because it is ' an answer to the covenant,' 1 Peter iii. 24.

As there God undertaketh to renew and strengthen us, and give us

grace by his almighty power, so we undertake to improve this grace,

and to put off the old man, that we may walk in newness of life ; and

covenant-engaging is the most solemn engaging : Ezek. xx. 37, \* I will

cause you to pass under the rod, and I will bring you into the bond of

the covenant.' As also by analogy : Gal. v. 3, ' I testify to every man

that is circumcised that he is a debtor to the whole law.' He obligeth

himself to the whole economy of Moses. So by parity of reason, he

that is baptized is a debtor to the law of faith. And so debtors is the

word used by the apostle : Rom. viii. 12, ' Therefore, brethren, we are

debtors, not to the flesh, to live after the flesh.' A covenant-bond is

sacred as that of an oath or vow. A solemn promise made to God

hath the nature of a vow : Num. xxx. 2, ' If a man vow a vow to the

Lord, or swear an oath to bind his soul with a bond, he shall not break

liis word, he shall do according to all that proceedeth out of his mouth.'

Now, if it be not performed, we violate God's ordinance, and are

infringers of the oath sworn to Christ, and so are to be reckoned among

the perfidious rather than the faithful. Besides, take it in the notion

of a dedication, or consecration, or yielding ourselves to the Lord.

Every consecration implieth an execration, whether it be formally

expressed or no. Sometimes it is expressed : Neh. x. 29, ' They

entered into a curse, and into an oath to walk in God's law.' Now

see if this holds not good in the new covenant ; consider the tenor of

it : Mark xvi. 16, ' He that belie veth and is baptized shall be saved,

but he that belie veth not shall be damned.' Therefore the bond of

the covenant is a strict bond.

Use 1. Is matter of lamentation that so many are baptized into

Christ, and yet express so little of the fruit of his death or resurrection.

Alas ! the rabble of nominal christians live in defiance of the religion

which they profess, and are angry with those that would reduce them

to the strictness of it. They are alive to sin and dead to righteousness ;

US if they had promised rather to continue in their sins than to renounce

and disclaim them, and were in covenant with the devil, the world, and

the flesh, rather than Father, Son, and Holy Ghost; as if they had

vowed to be utterly unlike to Christ. Now, it will go ill with them in

the judgment, worse than with heathen, because they knew better, were

obliged to do better, had grace to do better, in oifer at least. We

laugh at the rudeness of one bred up at the plough, but are sorely

displeased at the ill-manners of one bred in places of more refined

conversation. The heathens were never buried with Christ in baptism,

never professed to be dead to the world or alive to God ; but christians

are under a solemn engagement, and if they had the courage to set

about their duty, would God be wanting to them ?

Use 2. To persuade you to make conscience of your baptismal vow,

and to observe and perform it with all good fidelity, and tliat in both

jiarts of it.

L L)yitJg to sin ; you are not only dead, but buried. Oh ! do not

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neglect the mortifying of your sins. You think it hard to renounce

sensual delight and pleasure, but better lose the pleasure of the senses

than incur the pains of hell. That is that which our Saviour teacheth

us : Mat. v. 29, 30, ' If thy right eye offend thee, pluck it out and cast

it from thee. For it is profitable for thee that one of thy members

should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off and cast it from thee,' &c.

Literally that place cannot be taken ; no man ever yet hated his own

flesh, nor can he lawfully hate it ; this is contrary to the sixth com-

mandment. For a man to hurt his body to prevent his sin is to run

from one fire into another, to be guilty of murder to prevent adultery ;

the fault is not in the eye, but in the heart : Mat. xv. 19, ' For out of

the heart proceed evil thoughts, murders, adulteries, fornications, thefts,

false witnesses, blasphemies.' If the right eye were plucked out, the

left eye might easily transmit the temptation. Metaphorically you

may take it for the principal members of the body of sin, beloved

lusts. But the meaning is, it is better to be blind than damned, to

lose their senses than lose their souls, much more to deny the pleasures

of sense. You may say, If you allow yourselves a little liberty, the

danger is not great ; you should say rather, The pleasure is not great,

therefore mortify your sins.

Motives.

[1.] Till sins be mortified they easily break out again : 2 Peter ii.

20, ' For if after they have escaped the pollutions of the world, through

the knowledge of the Lord and Saviour Jesus Christ, they are again

entangled therein and overcome,' &c. Their heart is in secret league

with their lust, which is never thoroughly dissolved.

[2.] Your consolations will be but small. Mortification breeds joy

and peace, especially the mortification of a master-sin : Ps. xviii. 3,

' I was also upright before him, and I kept myself from mine iniquity.'

A man showeth his uprightness in mastering this sin. The dearer

any victory over sin costs you, the sweeter will the issue be. Volun-

tarily and allowedly to commit a known sin, or omit a known duty,

maketh our sincerity questionable : James iv. 17, ' Therefore to him

that knoweth to do good, and doeth it not, to him it is sin.'

[3.] Crosses will be many : Hosea v. 15, 'I will go and return to

my place, till they acknowledge their offence, and seek my face : in

their afiliction they will seek me early ;' Isa. xxvii. 9, ' By this there-

fore shall the iniquity of Jacob be purged, and this is all the fruit to

take away his sin.'

[4.] Doubts will be troublesome.. To obey Christ a little and the

flesh more is no true obedience, and such will have no rejoicing of

heart : Job xx. 12-14, ' 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 in his bowels is

turned into poison, and becomes the gall of asps within him.' Sin

proveth bitter and vexing till we leave it, and sinners still have a secret

sting within.

[5.] The heart is benumbed and stupefied : Heb. iii. 13, ' Hardened

through the deceitfulness of sin;' that is the sorest judgment, to

become stupid.

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2. To walk in newness of life.

[1.] It is the most noble life the nature of man is capable of; it is

called 'the life of God/ Eph. iv, 18. It floweth from the gracious

presence of God dwelling in us by the Spirit, which engageth us in the

highest designs.

[2.] It is the most delectable life : Pro v. iii. ] 7, ' Her ways are ways

of pleasantness, and all her paths are peace.' We live upon God as

represented to us in a mediator, and avoid the filthiness, delusions,

vexations of the world and the flesh.

[3.] It is the most profitable life ; it is a preparation for and intro-

duction into eternal life : Kom. vi. 22, ' But now being made free from

sin, and become servants to God, ye have your fruit unto holiness, and

the end everlasting life.'

SERMON IV.

For if loe have heen planted together in the likeness of his death, lue

sJmll he also in the likeness of his resurrection. — Eom. VI. 5.

Here the apostle proveth that continuance in sin cannot be supposed

in them that are really and sincerely dedicated to Christ in baptism,

from the strict union between Christ and them, and their communion

already thereupon with him in his death. They are ' planted into

Christ,' and particularly ' into the likeness of his death ; ' therefore the

virtue and likeness of his resurrection is communicated to them :

' For if we have been planted together in the likeness of his death, we

shall be also in the likeness of his resurrection.'

In the words — (1.) A supposition; and (2.) An inference.

1. The supposition proceedeth on two grounds. One is taken from

the general nature of sacraments, that they signify and seal our union

and communion with Christ. The other from their direct and imme-

diate use, our communion with his death.

2. The inference and consequence drawn thence, that ' we shall be

also planted into the likeness of his resurrection.' The reason of the

consequence is, because if we have indeed communion with Christ in

one act, we shall have communion with him in another ; for the one

doth but make way for the other, the death of sin for the life of holi-

ness. But what is this likeness of his death, and this likeness of his

resurrection ? (1.) The likeness of his death hath been already

explained to be a dying to sin and to the world, as the fuel and bait

of sin : ' Our old man is crucified,' ver. 6 ; and ' The world is crucified

to us, and we to it,' Gal. vi. 14. Not that we are utterly dead to all

the motions of sin, but the reign of it is broken, its power much

weakened. (2.) What is this likeness of his resurrection ? There is

a twofold resurrection — a resurrection to the life of grace, and to the

life of glory. The one may be called the resurrection of the soul, the

other the resurrection of the body. ^ Both are often spoken of in scripture.

The first is spoken of here ; our being quickened when we were dead

in trespasses and sins, and raised from the death of sin to newness of

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life, ver. 4. But though regeneration or resurrection to the life of

grace be principally intended, yet resurrection to the life of glory is

not altogether excluded ; for the one is the beginning of the other, and

the other surely followeth upon it by God's promise. The joys and

bliss of the last resurrection are the reward of those who have part in

the first resurrection, and are raised to holiness of life. When the

apostle had first said, Phil. iii. 10, ' That I may know him, and the .

power of his resurrection,' he presently addeth, in ver, 11, ' If by any

means I may attain to the resurrection of the dead.' When once we

are raised from the death of sin to the life of grace, then the benefit

reacheth further than to anything within time ; it accompanieth a man

till death and after death, and preserveth his dust in the grave, that

it may be raised into a body again ; and so in body and soul we are

made partakers of the glorious resurrection of the just. So Eph. ii. 5,

6, ' He hath quickened us together with Christ, and raised us up

together with Christ.' The one expression signifieth our regeneration,

the other our rising to glory. First he quickeneth us by his converting

grace, and then glorifieth us by his rewarding grace. All that I shall

say concerning this double resurrection may be referred to these three

considerations : —

[1.] That both are the fruit of our union with Christ, his raising us

to a new life, and his raising us to the life of glory : Rom. viii. 11, ' If

the Spirit of him that raised up Jesus from the dead dwell in you, he

that raised up Clirist from the dead shall also quicken your mortal

bodies by his Spirit that dwelleth in you.' The same Spirit that we

received by union with Christ doth first sanctify our souls, and then

raise our bodies.

[2.] That the one giveth right to the other : Rom. vi. 8, ' If we be

dead with Christ, we believe that we shall also rise with him ;' that

is, live with him in glory: Rom, viii. 13, 'If ye through the Spirit

mortify the deeds of the body, ye shall live.'

[3.] That when we are fully freed from sin, then we attain to the

full resurrection. Somewhat of the fruit of sin remaineth in our bodies

till the last day, but then is our final deliverance ; therefore it is called

' the day of redemption,' Eph. iv. 30. Well, then, the meaning is, if

the fruits of his death be accomplished in us, we shall be sure to partake

of all the fruits of his resurrection.

Doct That union with Christ, sealed in baptism, inferreth a confor-

mity or likeness both to his death and resurrection.

This point I will lay forth to you in these five distinct consi-

derations.

1. That there is a strict union between Christ and believers.

2. That tliis union is signified and sealed in baptism.

3. That this union sealed in baptism inferreth a likeness or confor-

mity to Christ.

4. That this likeness and conformity to Christ is both with respect

to his death and resurrection.

5. If with the one, by infallible consequence it must be with the

other.

First, That there is a strict union between Christ and believers.

It is represented in scripture by many metaphors. I will look no

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further than that of the text. The similitude is taken from a gvaff,

which becometh one plant with the tree upon which it is engraffed,

and draweth the sap of life and fruitfulness out of it. So we are

united to Christ as the stock, and receive the Spirit from him, as the

graff doth the sap from the root. The apostle's word is avfx<^vTOL,

' we are planted together.' We are not so planted together as one

tree is by another, sicut arbor inter vel juxta arhores ; thus a whole

orchard is planted together ; but the one is planted into another, as

the branch is into the stock and root. Trees that are planted by one

another may be said to be planted together in regard of situation and

place ; but a slip planted into a stock is planted together in regard of

sustentation and influence. Once more, this being planted together is

not in regard of time, for now some, now others are planted into it ;

but in regard of union. All first or last are planted into Christ; they

do not all live together in one age, nor are they converted at one time,

but they all live in Christ. But because similitudes do not every way

square with the thing which they are brought to represent, let us see

wherein this similitude of a graff is like or unlike the mystery set forth

thereby.

1. Let ns take notice of the difference and dissimilitude.

[1.] In ordinary engraffings the stock is base when the plant is

noble and generous, as when the branch of a choice apple-tree is

planted into a crab-stock. But the case is quite otherwise here ; all

the goodness is in the stock or root ; we were \* branches of the wild

olive-tree,' Kom. xi. 17 ; or \* the degenerate plants of a strange vine,'

as the prophet speaketh, Jer. ii. 21. Men, when they engraff, seek out

the choicest slips or plants, and are wont to send far and near for

such ; but God maketh another choice of plants, wild by nature, who

can bring forth no good fruit of themselves, and graffeth them into

Christ the mediator, ' That they may be filled with the fruits of right-

eousness, which are by Christ Jesus to the praise and glory of God,'

Phil. i. 11.

[2.] Be the slip generous or base, if it be dead, the engraffing is in

vain. Though the stock be never so lusty and growing, it cannot

quicken a dead slip. But it is otherwise here : Bph. ii. 1 , ' And you

that were dead in trespasses and sins, yet now hath he quickened.'

[3.] The graff bringeth forth fruit according to its own nature and

its own kind ; but here the graff is changed by the stock, and followeth

the nature of the stock : \* We are made partakers of a divine nature,'

2 Peter i. 4, and so live to ^od ; this fruit belongeth to the stock, and

wholly cometh from his influence.

2. Let us see the likeness and resemblance.

[1.] As the branch and stock make one tree, so we that are cut off

from our old root, and planted into Christ, become one with him : ' I

am the vine, ye are the branches,' John xv. 5. We are one with him,

not by way of adhesion, as ivy cleaveth to the oak, and receiveth

nourishment from it ; but by way of insition and implantation : there

is a closer union between the graff and the stock than there is between

the ivy and the oak.

[2.] In regard of influence, as plants receive moisture and juice

from the root, so do we receive nourishment from Christ. As the

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apostle speaketh of the covenant-stock : Kom. xi. 17, ' Thou partakest

of the root and fatness of the olive-tree ;' meaning it of the privilege

of ordinances and means of grace, which the Gentiles did partake of

by becoming Abraham's seed by faith. So it is true of the mediator,

or the root and head of the renewed estate ; we partake of his fatness,

without which we should soon die and wither : John xv. 4, ' As the

branch cannot bear fruit of itself, except it abide in the vine, no more

can ye, except ye abide in me.' The Spirit by the grace of the

Redeemer is distributed to believers, as juice to the branches, as long

as they abide in their stock, and are not cut or broken off. It is not

a bare imitation, but influence.

3. The effects are life, growth, and fruitfulness.

[1.] Life : 1 John v, 12, ' He that hath the Son hath life, and he that

hath not the Son hath not life.' We have no life but as planted into

Christ, who is our root ; both the life we have and the life we hope for

cometh from him : Gal. ii. 20, ' I am crucified with Christ : neverthe-

less I live ; yet not I, but Christ liveth in me : and the life which I

now live in the flesh I live by the faith of the Son of God, who loved

me, and gave himself for me.'

[2.] Growth : Col. ii. 19, ' Not holding the head, from which all

the body by joints and bands having nourishment ministered, and knit

together, increaseth with the increase of God.' Every member doth its

part, but the influence, whereby they increase, is from the head. Now

our growth is either in mortification, when by degrees we get more

strength to kill sin, or in vivification, or our rising more and more to

newness of life.

[3.] Fruitfulness : John xv. 5, ' He that abideth in me, and I in

him, the same bringeth forth much fruit ; ' and the wisdom that is

from above is said to be full of good fruits, James iii. 17, that is,

plentiful in acts of holiness, obedience, and love : to do a little good

may be more from chance than nature. Well, then, from the whole

we see that the power of dying to sin and walking in newness of life

is derived from Jesus Christ, and he should have the praise of all ; for

he merited these benefits for us, and efi'ecteth them in us by his Spirit,

which we receive by virtue of union with him.

Secondly, That this union is signified and sealed in baptism. I will

not speak much of this, because I handled it before in another verse.

Only let rue mind you that there is a visible external professed implan-

tation into Christ, and an internal and real implantation : the one is

by baptism, the other is by the Spirit ; both together make complete

baptism : 1 Cor. xii. 13, ' For by ona Spirit we are all baptized into one

body, whether we be Jews or Gentiles, whether we be bond or free; and

have been all made to drink into one Spirit.' One alone is the baptism

of water, the other the baptism of the Spirit. The one inferreth an

obligation, the other produceth an inclination, to die unto sin and to live

unto God. And therefore — (1.) Let us speak of baptism ; and (2.)

Of regeneration.

1. Of baptism, which inferreth an obligation. All those that profess

faith in Christ, and an interest in him, are by baptism taken into the

number of his disciples, and visibly joined into his church : Acts ii.

41, ' Then they that gladly received his word were baptized, and the

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same day there were added unto them about three thousand souls.'

And therefore they are bound to rise from the death of sin to the life

of grace, and to make use of the virtue purchased by Christ's death,

and evidenced by his resurrection, to this end and purpose, and to use

all good endeavours to subdue sin ; and a double woe and curse shall

befall us unless we verify and make good this vow and profession by

our constant practice. And therefore all the members of the visible

church are to be put in mind that they are planted into the likeness

of his death, and engaged to walk in newness of life : 1 John ii. 6,

' He that saith he abideth in him, ought to walk also as he walked/

Not only he that abideth in him, as a real member of his mystical

body, but he that saith he abideth in him. All that profess com-

munion with Christ, their profession bindeth them to a resemblance of

Christ, otherwise their baptism is but a mockery, and their profession

a dissembling and counterfeit respect to Christ's name and memory.

It may be said to them, as Alexander said to one that bore his name,

but was a coward, Either lay aside the name, or put on greater courage.

So either do as christians, or do not pretend to be christians.

2. As to regeneration figured by baptism. In regeneration there is

planted in us, or put into us, a principle destructive of sin, and impul-

sive to holiness. Now the working and urging of this principle should

not be restrained or obstructed.

[1.] As to the destruction of sin, the checks of the new nature should

be observed: 1 John iii. 9, ' Whosoever is born of God doth not com-

mit sin, for his seed remaineth in him, and he cannot sin, because he

is born of God.'

[2.J As to the perfecting of holiness, where the life of holiness is

begun, we should give way to its operations ; and when the new nature

would break out with operations proper to itself, we should obey these

motions : 1 John ii. 5, ' But whoso keepeth his word, in him verily is

the love of God perfected ; ' that is, l)reaketh out into its consummate

and perfect effect. So 2 Peter i. 8, ' For if these things be in you and

abound, they make you that you shall be neither barren nor unfruitful

in the knowledge of our Lord Jesus Christ.' Grace in its vigour will

put you upon fruits becoming a christian ; this vigour should not be

quenched, which is our internal baptism.

Thirdly, This union sealed in baptism inferreth a likeness and con-

formity to Christ. I prove it thus : —

1. Surely we are cut off from our old stock, and planted into a new

one to better our condition, that it may be otherwise with us in Christ

than we were when we merely belonged to Adam. This improvement

of our estate and condition cometh from our being planted into a new

stock, and partaking of his virtue and influence, and that inferreth a

likeness : 1 Cor. xv. 49, ' As we have borne the image of the earthly,

we shall also bear the image of the heavenly.' As we grew upon our

natural root, we were like Adam ; but when cut off and planted into a

new root, we are made like Christ. How like Adam? Gen. v. 3,

' Adam begat a son in his own likeness ; ' corrupt man begat a corrupt

sun, mortal man begat a mortal child. So by proportion we may

conceive of the image of the heavenly, first made holy, then happy

creatures. In the first we had the seed and pledge of death and cor-

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ruption, and in the second the seed and pledge of incorruption, immor-

tality, and life.

2. Christ was fit to be a pattern to whom all the rest of the heirs of

promise should be conformed, for this reason, because he was the head

of the renewed state. Primum in unoquoque genere est mensura et

regula cceterorum — the first and best in every kind is the measure and

rule of the rest. He is a fountain of grace set up in our nature : Rom.

viii. 29, ' He hath predestinated us to be conformed to the image of his

Son, that he might be TrpcororoKo^, the first-born among many

brethren,' that principal new man to whom we might be conformed.

In every case wherein one thing beareth the image and likeness of

another, there must not only be similitude, but deduction, or a means

of conveying that likeness. Both are in Christ, therefore Christ is set

up as a pattern in our nature, who lived among men in the same flesh

that we have, to teach us a life of holiness and patience, and contempt

of the world.

3. The sameness of the Spirit in head and members doth evidence

this. For the Spirit worketh uniformly in both : Rom. viii. 9, ' But

ye are not in the flesh, but in the Spirit, if so be the Spirit of Grod

dwell in you.' The sap of the stock doth all. Now, if the stock be

the good vine, the fruit must be as the sap is, the branches must bring

forth grapes. Christ as the root communicateth to us not only the

fruits and effects of his death and resurrection, but also the likeness of

it, in a way proper for our reception. We partake of the likeness of

the root by analogy and just proportion, and what was done to Christ

literally is spiritually done to us. He died for sin, we die unto sin ;

he rose to live unto God, so do we in our way here upon earth, as we

seek his glory and do his will.

Fourthly, That this likeness and conformity to Christ is carried on

with respect to his death and resurrection. To clear this it is good to

see wherein our likeness to Christ consists. He was to be a pattern to

us in three things — (1.) His graces ; (2.) His states ; (3.) The special

acts of his mediation.

1. His graces. There are certain graces wherein we resemble God,

as wisdom, purity, holiness, goodness, and truth ; in these God himself

is our pattern : Mat. v. 8, ' Be ye perfect, as your Father which is in

heaven is perfect.' There are other graces that help us in the duties

of subjection to God, as faith, patience, humility, self-denial, and

obedience ; in these we cannot have the pattern from God, for God is

over all, and subject to none, therefore in these Christ is a pattern to

us. As, for instance, humility : Mat. xi. 29, ' Learn of me, for I am

meek and lowly in heart.' For obedience : Heb. v. 8, ' Though he

were a Son, yet learned he obedience by the things which he suffered.'

For patience and self-denial : 1 Peter ii. 21, 23, ' Christ suffered for

us, leaving us an example, that we should follow his steps. Who, when

he was reviled, reviled not again ; when he suffered, he threatened not ;

but committed himself to him that judgeth righteously.' Thus in his

graces must we resemble him.

2. In his states of humiliation and exaltation, wherein we must be

content to follow him, wbo first suffered, and then entered into the glory

that he spake of. His people are usually afflicted, persecuted, slandered ;

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now they must suffer all for the hopes of a better life, because therein

they do but ' follow the captaiu of their salvation, who was made perfect

through sufferings,' Heb. ii. 10 ; ' And if we suffer with him, we shall

also be glorified together,' Rom. viii. 17. So 2 Tim. ii, 11, 12, ' If we

be dead with him, we shall also live with him ; if we suffer, we shall

also reign with him ;' 2 Cor. iv. 10, ' Always bearing about in the body

the dying of the Lord Jesus, that the life also of Jesus might be made

manifest in our mortal flesh,' And in many other places, where

Christ's pattern is urged to bespeak our patience and encourage our

hopes, that we may bear his cross after him, with a hope of those

endless joys which our Redeemer now possesseth. He first ' endured

the shame,' Heb. xii. 2, and was misrepresented in the world as we

are, but at length was vindicated, being mightily ' declared to be the

Son of God with power,'

3. In the special acts of his mediation, which are his death and

resurrection. These are of special consideration ; for these are not

barely a pattern propounded to our imitation, but have a great influ-

ence upon our dying to sin and living to holiness. To clear this, let

me note to you that effects of grace in us are ascribed to those acts of

Christ's mediation which carry most correspondence with them. Thus

our mortification is referred to Christ's dying, and our vivification to

his resurrection unto life, our heavenly-mindedness to his ascension ;

80 that all Christ's acts are spiritually verified in us. We die to sin

as Christ died for sin, and rise again to newness of life as Christ,

rising from the dead, liveth a new kind of life to what he did before.

Let us a little state the dependence of the one upon the other. Our

acts depend on Christ four ways — (1.) As the effect on the cause ; (2.)

As the thing purchased on the price ; (3.) As the copy on the pattern ;

(4.) As the thing promised on the pledge thereof.

[1.] As the effect on the cause. By the same virtue by which

Christ was raised from the dead, by the same almighty power are we

raised to newness of life; the same almighty power is engaged for

working grace, and carrying on grace, and perfecting grace, in believers,

which wrought in Christ when he was raised from the dead : Eph. i.

19, 20, ' According to the working of his mighty power, which he

wrought in Christ when he raised him from the dead ; ' compared with

Rom. vi. 4, ' Like as Christ was raised up from the dead by the gloiy

of the Father, even so we also should walk in newness of life.'

[2.] As the thing purchased on the price. All Christ's actions have

an aspect on his merit. The foundation was laid in his death. This

resurrection evidenceth that this purchase holdeth good in heaven, and

that his merit, ransom, and satisfaction are perfect : Rom, iv, 25, ' Who

was delivered for our offences, and rose again for our justification,'

[3.] As the copy on the pattern or original. Christ dying and rising

in our nature is a pattern to which all the heirs of promise must be

conformed, as the apostle telleth us, 1 Cor, xv, 23, ' First Christ, then

they that are Christ's.'

[4.] As a thing promised on the pledge thereof. Christ dying is a

pledge of our dying to sin ; and his rising a pledge of our rising to

holiness first, and glory afterwards ; therefore our old man is said to

be ' crucified with him,' Rom. vi. 6, and we are said to ' sit down with

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him in heavenly places,' Eph. ii. 6. It is already done in the mystery,

and shall be surely done in the eiFectual application in all that belong

to God.

Fifthly, If there be a likeness to his death, by infallible consequence

there shall be a likeness to his resurrection. Those that are dead with

Christ shall also live with him : Gal. ii. 20, ' I am crucified with

Christ, nevertheless I live.' Where sin is mortified, there is a new

life engendered, which will at length end in the life of glory. It must

needs be so for these reasons : —

1. Christ is not divided ; those that really partake with him in one

act, partake with him in all ; it is a necessary consequence. The death

of sin and the life of holiness are the two branches wherein we profess

our communion with Christ in his death and resurrection, and there-

fore these cannot be sundered ; we must reckon upon both, or else we

have neither: Rom. vi. 11, ' Likewise reckon ye yourselves also to be

dead indeed unto sin, but alive unto God through Jesus Christ our

Lord.' In our dying to sin Christ's dying is conspicuous in us, and his

resurrection in our walking in newness of life ; as it was with him, so

must it be with us.

2. God doth not love to leave his work imperfect. Now imperfect

it would be, if, besides ceasing to do evil, we should not learn to do

well : Amos v. 14, ' Seek good, and not evil, that you may live;' and

again, ver. 15, ' Hate the evil, and love the good.' Their affection to

good must be evidenced by their cordial detestation of evil, and their

hatred of evil must kindle their affection to good. This is perfect

Christianity. It is said of the foolish builder, that ' he began, and was

not able to make an end,' Luke xiv. 30. Our conversion is complete

when there is a turning from sin to God.

3. That the temper of our hearts may carry a meet proportion with

the divine grace. Duty is the correlate of mercy. Now grace and

mercy are not only privative, but positive : Gen. xv, 1, \* I am thy

shield, and thy exceeding great reward ;' Ps. Ixxxiv. 11, ' The Lord

God is a sun and shield ; the Lord will give grace and glory ; no

good thing will he withhold from them that walk uprightly.' So

the godly man is described, Ps. i. 1, 2, ' Blessed is the man that walketh

not in the counsel of the ungodly, nor standeth in the way of sinners,

nor sitteth in the seat of the scornful. But his delight is in the law of

the Lord, and in that law doth he meditate day and night.' There is

not only an abstinence from gross sins, but an earnest love to God and

his ways : Rom. viii. 1, ' Who walk not after the flesh, but after the

Spirit.'

4. This is the end of mortification. God subdueth sin to make way

for the life of grace: 1 Peter ii. 24, ' That we, being dead to sin,

should live unto righteousness.' Dying to sin is made a step to the

life of righteousness. So Heb. ix. 14, ' How much more shall the

blood of Christ, who through the eternal Spirit offered himself without

spot to God, purge your consciences from dead works to serve the

living God ? ' We are hereby freed from clogs and impediments.

5. Sin is the better mortified when life is introduced ; for the love

of God doth most engage us to hate evil : Ps. xcvii. 10, 'Ye that love

the Lord hate evil.' Life is sensible of what is contrary to it.

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Use 1. Information. It informeth us of divers truths.

1. Except a man be turned from sin to holiness, he is not made a

partaker of Christ; and therefore, while he lives in sin, cannot be

justified, or have any right to pardon : he that continueth to live in

his sins shall die in his sins, and miserable shall his portion be for ever.

Well, then, be persuaded, if we would have the comfort of Christ's

death, we must be changed into the likeness of it.

2. How much it concerneth every christian to be cautious and

watchful. For he is to remember this within himself, I am to repre-

sent Christ's rising and dying ; the death of sin must answer the death

of Christ, and the new life his resurrection. Now, is Christ's dying

and rising seen in us ? We were never implanted into liim, unless it

be so. Therefore, unless we will declare to the world that we have no

union with Christ, we must endeavour after holiness. What maketli

80 many atheists in the world, but because so few christians discover

the fruit of their baptism ? They live as if they were wholly alive to

sin and the world, and dead to righteousness.

3. That they have not yet attained to true Christianity that content

themselves with abstaining from gross sins, but make no conscience of

loving, serving, pleasing and glorifying God, or preparation for the

world to come. They do no man wrong, but have no care of com-

munion with God. Paul could say, iiJiol to ^yv Xpia-ro'i, ' To me to

live is Christ,' Phil. i. 21, meaning, that he had no other object and

employment for his life but Christ and his service. But these wholly

live to themselves ; a true christian can say, Rom. xiv. 7, 8, ' None of

us liveth to himself, and no man dieth to himself. For whether we

live, we live unto the Lord ; and whether we die, we die unto the

Lord ; whether we live therefore or die, we are the Lord's.'

Use 2. Is exhortation, to press you —

1. To die unto sin. All that profess themselves christians are by

obligation dead. Oh ! do not keep it alive after you have undertaken

its death ; charge your consciences with your baptismal vow. Besides,

Christ hath purchased grace enough for the subduing and mortifying

of sin, and we have engaged ourselves to improve this grace. The

ordinances call upon us every day to do it yet more and more, the word

and sacraments, with the dispensations of which there go some motions

of the Holy Ghost : Neh. ix. 20, ' Thou gavest them also thy good

Spirit to instruct and teach them.' Oh ! quench not his motions, dis-

obey not the sanctifying Spirit. If this grace hath taken hold of your

hearts in any sort, and you are affected with the offers of it, you are

bound to improve it the more : Col. iii. 3, ' For ye are dead ; ' ver. 5,

\* Mortify therefore your members which are upon the earth.' You

are dead by vow and covenant, dead by grace offered, dead by grace

received. Habitual mortification maketh way for actual. Habitual

mortification is when the heart is turned from sin, so that it is turned

against it. Actual mortification consists in the resisting and suppres-

sing its motions : Rom. viii. 13, ' If ye through the Spirit mortify the

deeds of the body, ye shall live.' Once more, none arc in such a

dangerous condition as those who have begun the work, and then give

it over : 2 Peter ii. 20, \* For if after they have escaped the pollutions

of the world, through the knowledge of the Lord and Saviour Jesus

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Christ, tliey are again entangled therein and overcome, the latter end

is worse with them than the beginning/ Those that fall from a

common work make their condition more uncomfortable. For real

belipvers the reign of sin is broken, its strength and power much

weakened by grace, but still it is working and stirring : Gal. v. 17,

' The flesh lusteth against the spirit, and the spirit against the flesh,

and these are contrary the one to the other, so that ye cannot do the

things that ye would do ; ' Eom. vii. 23, ' I see another law in my

members warring against the law of my mind, and bringing me into

captivity to the law of sin that is in my members.' Therefore still you

must take care of this work.

Means.

[1.] Be sensible of the evil of sin. When once we begin to make

light of sin, we lie ready for a temptation. God doth not make little

reckoning of sin ; Christ's death showeth it : Kom. viii. 3, ' 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/ Infants' death showeth it : Eom. v. 14, ' Nevertheless

death reigned from Adam to Moses, even over them that had not sinned

after the similitude of Adam's transgression.' The punishment of the

wicked showeth it : Eom. ii. 9, ' Tribulation and anguish upon every

soul of man that doeth evil, of the Jew first, and also of the Gentile.'

The smart of God's children showeth it : Prov. xi. 31, ' Behold the

righteous shall be recompensed in the earth ; much more the wicked

and the sinner.'

[2.] Earnestly resolve against it in the strength of Christ : 1 Peter

iv. 1, ' 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.' The mind is hereby fortified.

Christ's dying engageth them to it. Christ hath suffered for it, and

we are bound to subdue the flesh, and deny the pleasures of it.

[3.] Seriously endeavour against it, according to the advantages the

Spirit giveth you. A conscientious attender on the ordinances of God

hath many motions and helps.

2. To walk in newness of life, or to express the likeness of Christ's

resurrection. The spiritual resurrection is described — (1.) By the

cause of it : John v. 25, ' The hour is coming, and now is, when the

dead shall hear the voice of the Son of God, and they that hear shall

live ; ' in the spiritual sense that power was already executed by him,

in raising sinners out of the grave of sin, for he saith, ' It now is.' It

is the voice of Christ awakens, as, ' Lazarus, come forth.' Do not then

delay ; do not say, It is too soon : Heb. iii. 15, ' To-day, if ye will hear

his voice, harden not your hearts.' (2.) The nature of it ; as to the

first grace : Eph. v. 14, ' Awake thou that sleepest, arise from the dead,

and Christ shall give thee light ; ' awake as a man out of his wine.

As to the progress of it : 1 Cor. xv. 34, ' Awake to righteousness, and

sin not.' Eouse up yourselves out of this drowsy condition of sin to a

lively exercise of grace. (3.) The tendency and end of it: Col. iii. 1,

\* If ye then be risen with Christ, seek the things that are above, where

Christ sitteth at the right hand of God/

VeR. 6.] SEllMONS UPON ROMANS VI. 191

SEEMON V.

Knowing iliis, that our old man is crucified luith him, that the body of

sin might be destroyed, that henceforth ive shoidd not serve sin. —

KoM. VI. 6.

In this verse the apostle explaiaeth how we are planted into the like-

ness of Christ's death, ' Knowing this, that our old man is crucified

with him/ &c.

In the words —

First, A truth represented, ' That our old man is crucified with him.'

Secondly, The manner of applying and improving this truth.

For the former branch —

1. Christ's undertaking, ' Our old man is crucified with him.'

2. The fruit and end of it, ' That the body of sin might be destroyed.'

3. The obligation lying upon us, ' That we might no longer serve

sin.' Or,

[1.] What Christ doth, he was crucified, and our old man crucified

with him.

[2.] What the Spirit doth, \* That the body of sin might be destroyed ; '

that is, the reign of it broken, the power of it weakened yet more and

more, acts prevented, habits cast off.

[3.] What we must do, ' That henceforth we may not serve sin.'

Doct. That the reign of sin would be sooner broken if we did

seriously consider and believe the great end of Christ's death and

undertaking on the cross.

This will appear — (1.) By explaining the several branches of the

text ; (2.) Giving reasons.

First, In the explication take notice of the truth represented, which

is expressed in three branches —

First, What Christ doth, or his intention and undertaking on the

cross, ' Our old man is crucified with him.' Where observe —

1. That sin within us is called an ' old man,' partly because it is

born and bred with us ; it had its rise from Adam's fall, and is ever

since conveyed from father to son unto all who are descended from

Adam : Rom. v. 1 2, ' Wherefore, as by one man sin entered into the

world, and death by sin, and so death passed upon all men, for that all

have sinned; ' Ps. li. 5, ' Behold, I was shapen in iniquity, and in sin

did my mother conceive me.' Partly because this natural corruption,

which we inherit from the first man, is opposite to that new man which

consisteth in knowledge, righteousness, and true holiness : Eph. iv. 22,

24, ' That ye put off concerning the former conversation the old man,

which is corrupt, according to the deceitful lusts : And that ye put on

the new man, which after God is created in righteousness and true

holiness ; ' and Col. iii. 9, 10, ' Seeing that ye have put off the old man

with his deeds, and have put on the new man, which is renewed in

knowledge, after the image of him that created him.' So that the old

man is that perverse temper of soul which was in us, before we had

the knowledge of Christ, or embraced him by faith. I'artly because it

is an antiquated thing, as is upon the declining hand, and hasteneth in

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the regenerate (as men in their old age) to its own ruin and destruc-

tion : 2 Cor. v. 17, ' Old things are passed away, behold all things are

become new ; ' 1 Cor. v. 7, ' Purge out therefore the old leaven, that

ye may be a new lump.'

2. This old man must be crucified ; that is the kind of death which

it must die. Sometimes the destruction of sin is called a mortifying

of sin, that implieth a putting to death in the general, or a killing the

love of sin in our souls ; sometimes a crucifying of sin, that showeth

the particular kind of death we must put it to, and this for a double

reason — partly to show our conformity and likeness to Christ's

crucifixion, partly because it expresseth the nature of the thing itself.

The cross bringeth pain and death : so is sin weakened by godly

sorrow, which checketh the sensual inclination. The strength and life

of sin lieth in a love of pleasure, and one special means to mortify it

is godly sorrow : 2 Cor. vii. 10, ' For godly sorrow worketh repentance

to salvation, never to be repented of.' Those that have tasted the bitter

waters are more easily induced to forsake all known sin. Well, then,

sin must be crucified. A man fastened to the cross sufFereth great pain,

his strength wasteth, and his life droppeth out with his blood by

degrees. So sin is not subdued but by constant painful endeavours ;

not by feeding the flesh with carnal delights, but by thwarting it,

watching, strivino; against it, bemoaning ourselves because of it, and so

by degrees the love of it is not only weakened, but deadened in our

souls. If it be tedious and troublesome, nothing that hath life will be

put to death without some struggling : we must be content to suff'er in

the flesh; Christ suffered more, and none but ' he that hath suffered in

the flesh ceaseth from sin,' 1 Peter iv. 1. You make it more painful

by dealing negligently in the business, and draw out your vexation to

a greater length : the longer you suff'er the Canaanite to live with you,

the more doth it prove a thorn and goad in your sides. Our affec-

tion increaseth our affliction ; your trouble endeth, and your delight in-

creaseth, as you bring your souls to a thorough resolution to quit it.

Quam suave mihi suhito factum est carere suavitatibus nugarum !

No delight so sincere as the contempt of vain delights. The crucified

man's pains end when death cometh.

This old man was crucified with Christ. This phrase and manner

of speech is difficult, and therefore must be explained.

[1.] That Christ was crucified for us in honum nostrum, for our

good, is past dispute with christians : ' Surely he hath borne our griefs

and carried our sorrows,' Isa. liii. 3 ; he endured the punishment which

sin had made our due.

[2.] That he stood before the tribunal of God representing us, and

so died loco et vice omnium nostri, in the room as well as for the good

of his people, should as little be doubted : 2 Cor. v. 14, ' For if he died

for all, then were all dead ; ' that is, in him : he died not on the cross

as a ])rivate, but a public person.

[3.] Christ died not only to expiate our guilt, but to take away the

power of sin ; at least, the end of Christ's suffering and dying on the

ci-oss for our sins M-as to purchase grace that we might crucify sin,

that is, forsake it with grief and shame : Heb. ix. 26, ' Now once in the

end of the world hath he appeared to put away sin by the sacrifice of

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himself ; ' that is, not only to expiate the guilt of our sins, but to

abolish the power of them. He came to redeem us from the slavery of

sin : Titus ii. 14, ' Who gave himself for us, that he might redeem us

from all iniquity.'

[4.] As soon as we are regenerated and converted to God, there is a

oloser application of the death of Christ ; we partake of the influence

and fruit of his merit and purchase, and the benefit is made ours ; and

so our old man is said to be crucified with him. The merit of his

passion beginneth then to take place, so that every good christian can

say, ' I am crucified with Christ,' Gal. ii. 20 ; our old man beginneth

then to receive its death-wound ; so that we are not the same men

we were before, being made partakers of the fruit of Christ's death.

Secondly, The fruit of it, or what the Spirit is to do ; that is intimated

in the next clause, ' That the body of sin might be destroyed.' Here

— (1.) What is meant by the body of sin ; (2.) In what sense it is

said to be destroyed.

1. What is meant by the body of sin ? Ans. — By the body of sin

is meant the whole stock and mass of corruption, which is called a

body of sin.

[1.] Because it is composed of many sinful passions and disorders,

as the body is of divers members : Col. ii. 11, ' In putting off the body

of the sins of the flesh ; ' and again, Col. iii. 5, ' Mortify your mem-

bers upon the earth.' It is not meant of the natural, but sinful body ;

for it follows, ' Fornication, uncleanness, inordinate affection, evil

concupiscence and covetousness, which is idolatry.'

[2.] Because they are executed by the body : Eom. vi. 12, ' Let not

sin reign in your mortal bodies ;' and Kom. viii. 13, 'If ye through

the Spirit mortify the deeds of the body, ye shall live.' Sin is gotten

within us by the soul, but it hath taken possession of the body ; the

gate of the senses let it in, and other powers of the body are as ready

to let it out.

2. In what sense it is said to be destroyed ? The duty is ours, but

the grace is from God ; it is done on God's part by the Spirit, but it

is our duty : Rom. viii. 13, \* If ye through the Spirit mortify the

deeds of the body, ye shall live.' Both agents carry it on to such a

degree in this life as it may not reign in us. On God's part there

needeth no more merit to get sin destroyed but that of Christ, nor

a greater power than that of the Spirit to subdue it : and by degrees

the work is accomplished ; its reigning power is taken away by con-

verting grace, its very being is abolished by his final perfecting grace.

The same Spirit that begun it at first ceaseth not to work till it be

wholly abolished in us. On our part, we must yield up ourselves to be

renewed by him, and obey his sanctifying motions, till our cure be

perfectly wrought. Observe here —

[l.J It is the whole body of sin must be quitted and put off; not

actions only, but lusts : 1 Peter ii. 11, ' Dearly beloved, I beseech you

as strangers and pilgrims, abstain from fleshly lusts which war against

the soul.' Not some parts only and branches, but all sin. As the

body compasseth about, and encloseth the soul, so doth the body of

sin enclose us. The corrupt mass is made up of many sins ; it is an

impure body that hath many members : now all these must be mortified

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[2.] It must be carried on to sucli a degree that sin may lie

a-dyii)g. We must not cease to oppose sin till it be destroyed, not only

scratch the face of it, but seek to root it out. Christians are said to

destroy sin four ways : —

(1.) Proposito, in the settled purpose of their hearts, as Christ ceased

not till he had done his work ; so a christian : 1 Peter iv. 1, ' Foras-

much 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.' Now a work is spoken of as done when it is

thoroughly purposed to be done ; as a fire is said to have taken a

house when it hath only taken a little corner of the house, because

if it be not quenched, it will in time consume all. There is a fixed

purpose to get rid of it.

(2.) Voto, in desire, in their constant prayer accompanied with hearty

groans : Eom. vii. 24, ' wretched man that I am ! who shall deliver

me from the body of this death ? ' Ps. cxix. 133, ' Order my steps in

thy word, and let not any iniquity have dominion over me.' Nothing

less will content them than a total extirpation of sin.

(3.) Conaiu, they have begun it with a mind to finish it, and are

always thwarting and curbing the desires of corrupt nature : 1 Cor.

ix. 27, ' I keep under my body, and bring it into subjection, lest after

I have preached to others, I myself should be a castaway.'

(4.) Eventu, the work is not only really begun, but they have some

success in it, and while it is a-doing, they have the comfort of it.

The reign of sin is broken : Kom. vi. 14, ' Sin shall not have dominion

over you ; for you are not under the law, but under grace,' They are

somewhat enabled to prevail over it, so far that there is a manifest

difference between them and the carnal ; whilst others cherish their

lusts, and make provision for them, they crucify them, and are freed

from that base servitude.

Thirdly, What man must do, or the obligation lying upon us, ' That

henceforth we should not serve sin.' Here observe —

1. The word ' henceforth.' We did before serve sin ; before re-

generation we were all slaves : Titus iii. 3, ' Serving divers lusts and

pleasures.' There is a double notion of servitude intimated in scrip-

ture, and confirmed by the practice of all nations. One is of those

that yield up themselves, by their own consent and willing subjection,

in bondage to another, of which that text speaketh, Kom. vi. 16,

\* Know ye not, that to whom ye yield yourselves servants to obey, his

servants ye are whom ye obey. These are servants by consent, that

yield up their time and strength and life to be disposed of by another,

to whom they have sold themselves. The other is of that slavery

which is introduced by conquest ; as those that were taken in war

were at the dispose of him that took them. That is spoken of, 2 Peter

ii. 19, ' While they promise them liberty, they themselves are the

servants of corruption ; for of whom a man is overcome, of the same

is he brought in bondage.' The first deliver up themselves as servants

and slaves by their own consent ; the other by conquest : for by the

law of nature victory giveth dominion, and though men had a mind to

do otherwise, they cannot help themselves. Both notions express the

reign of sin, and our servitude under it, which is both voluntary and

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unavoidable; at first it is voluntary, afterwards unavoidable; they

first yielded up themselves, and then are overcome by their base and

brutish lusts, and so lose all liberty and strength of will to help them-

selves. First willingly and by our own default we run into it, and

afterwards we are captivated, and though we are convinced of better,

we shall do that which is worse, being overcome by our lusts. Though

they see their duty, they are not able to perform it, they have some

kind of remorse and trouble, but they cannot help or free themselves,

2. Observe that the gospel looketh forward to the time to come.

It respecteth not what believers have been before conversion and

turning to God ; but thenceforward they must forsake their sinful

lusts, and turn to God. So 1 Peter iv. 2, ' That he no more should

live the rest of his time in the flesh to the lusts of men, but to the

will of God.' Time is short, work is great, since it is not enough for

a christian to cut off one member, but the whole body of sin must be

destroyed, and they have been too long dishonouring God, and

destroying their own souls, and cherishing divers lusts in themselves.

Therefore now they should more earnestly set about the mortifying

of sin. Now, as this is an encouragement to those that have long

been serving their base lusts and vile affections, and been eminent in

wickedness, so it is an engagement to them to double their diligence

for the future to serve God, by virtue of their deliverance by Christ :

Heb. ix. 14, ' How much more sluill the blood of Christ, Avho through

the eternal Spirit offered himself without spot to God, purge your

consciences from dead works to serve the living God?' Luke i. 74,

75, ' That we, being delivered out of the hands of our enemies, might

serve him witiiout fear, in holiness and righteousness before him all

the days of our life.' If the gospel doth not look backward, surely it

looketh forward, it obligeth us to be more assiduous and serious in the

study of holiness after conversion, that, if it be possible, they may

restore the Lord to his honour, reclaim those whom they have hardened

in sin, and get their own hearts more loosened from it, since custom

hath deeply rooted it in them.

3. Observe the apostle saith, ' That we should not serve sin.' It is

one thing to sin, another thing to serve sin. Though sin doth remain

in the godly, it doth not reign in them: to serve sin is to yield willing

obedience to it. This may be done two ways : —

[1.] When men slavishly lie down in any habit and course of sin.

There is 17 h KaKia Siarpi^r), a way of sinning, as David, Ps. cxxxix.

24, ' See if there be any way of wickedness in me.' David would not

be corrupt in any of his ways. And again, Ps. cxix. 29, ' Remove

from me the way of lying.' Some are given to one sin, some to another ;

some covetous, others sensual ; some proud, others brutish ; there is

some iniquity they regard in their hearts and make much of, and

indulge in themselves, and so grow slaves to that iraperioiis lust.

Now, whatever good properties we have otherwise, we must take heed

of any one perverse habit or evil frame of spirit, lest it hamper us and

make fools of us, and make us liable to be caught again after some

show of escape. A beast escaped with a halter is easily caught again ;

80 this lust indulged will bring us into our old bondage.

[2.] When we willingly indulge any presumptuous acts ; for, John

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viii. 34, ' He that committeth sin is the servant of sin.' If we allow

ourselves to commit any one gross sin, we serve it. Other sins steal

into the soul by degrees, but these at once ; therefore we must take

heed that we run not wilfully into these inordinacies, and yet hope to

escape the danger.

Now, all this must be improved by us : tovto <yivQ)aKoin€<;, ' know-

ing this.' The word signifies — (1.) Knowledge ; (2.) Consideration ;

(3.) Assent.

1. Knowledge, understand this. This is of use here ; for ignorance

of Christ and his gospel is a great cause of sin, whereas a sound know-

ledge produceth mortification. Ignorance causeth men to become

brutish : 1 Peter i. 14, ' Not fashioning yourselves according to the

former lusts in your ignorance ;' 1 Cor. xv. 34, ' Some have not the

knowledge of God ; I speak this to your sliame.' On the other side,

knowledge is a help to mortification, provided it be sound, and such a

knowledge both for matter and manner as it ought to be. For matter,

that it be a thorough knowledge : Eph. iv. 20-22, \* But ye have not

so learned Christ, if so be that ye have heard him, and been taught by

him, as the truth is in Jesus, that ye put off concerning the former

conversation the old man, which is corrupt according to the deceitful

lusts.' If men were thoroughly instructed in the christian doctrine

they could not so easily sin against God ; but a partial knowledge

encourages our boldness in sinning. For manner, it must be lively :

2 Peter ii. 20, ' If after they have escaped the polhitions of the world

through the knowledge of the Lord and Saviour Jesus Christ ;' John

viii. 32, ' And ye shall know the truth, and the truth shall make ye

free;' Jer. xxxi. 19, 'After that I was instructed, I smote on my

thigh : I was ashamed, yea, even confounded, because I did bear the

reproach of my youth.' It is but a form of knowledge, not the lively

light of the Spirit, which doth not break the power of our lusts.

2. It may import consideration, and so ' knowing this' is seriously

considering this. Many truths lie by neglected, unimproved, for want

of consideration, and that is the cause of men's sins ; they consider not

God's benefits : Isa. i. 3, ' The ox knows his owner, and the ass his

master's crib ; but Israel doth not know, my people doth not consider ;'

nor his judgments : Job xxxiv. 27, ' They turned back from him, and

would not consider his ways;' that is made the reason of their sin;

' they consider not his ways,' that is, the ways of his providence towards

them and others. If men did consider and ponder with themselves

how hateful sin is to God, with what severity he will punish it, what

obligations they have to the contrary, it would much check the fervour

of their lusts, and they could not go on so quietly in a course of disobe-

dience against God ; but they do not seriously consider what they are

a-doing. Above all, the death of Christ should be considered by us ;

as, 1 Peter i. 18, 19, ' Forasmuch as ye know that ye were not redeemed

with corruptible things, as silver and gold, from your vain conversations,

received by tradition from your fathers ; but with the precious blood

of Christ, as of a lamb without blemish and without spot.' If men

would know, that is, ponder these things in their hearts, and discourse

with themselves, why was so great a price given for our reconciliation,

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but that sin might be destroyed, and the great makebate between God

and us removed out of the way ?

3. Knowing is often put for assent ; for faith is not a doubting, but

a certain knowledge. And this enliveneth every truth. If you do

beheve that Christ came to take away every sin, you have no reason

to cherish it. The word worketh not till it be believed : Heb. iv. 2,

' To us was the gospel preached, as well as unto them ; but the word

preached did not profit them, not being mixed with faith in them tliat

heard it.' But then it worketh mightily and eflfectually ; for it cometh

not to us in w^ord only, but in power : 1 Thes. ii. 13, 'Ye received it

not as the w^ord of men, but as it is in truth, the word of God, which

effectually worketh also in you that believe.' And more particularly

in mortification ; for it is ' faith that purifieth the heart,' Acts xv. 9.

Where the christian doctrine is really entertained and received by

faith, it taketh men off from their old sins : 1 Peter i. 22, ' Seeing you

have purified your souls in obeying the truth through the Spirit.' The

obedience of the truth is nothing else but faith wrought in us by the

Spirit upon the hearing of the gospel ; this produceth in us that purity

of heart and life which becometh christians.

Secondly, I will give you the reasons. The death of Christ may be

considered as it worketh morally, or as it worketh meritoriously. As

it worketh morally, it hath a full and a sufficient force to draw us off'

from sin ; as it worketh meritoriously, it purchaseth the Spirit for us.

As it worketh morally, it layeth a strong engagement upon us ; as it

worketh meritoriously, it giveth great encouragement to oppose and

resist sin, and set about the mortification of it. So that the true way

of subduing sin is by serious reflection on the death of Christ, which

we shall consider — (1.) As it is a strong engagement ; (2.) As it is a

great encouragement.

1. As it is a strong engagement ; and there —

[1.] It is a pattern to teach us how to deny the pleasures of the

senses. Pleasure is the great sorceress that hath bewitched all the

world, and that which giveth strength to all temptations : James i. 14,

\* Every man is tempted when he is drawn away of his own lust and

enticed.' There is some sensitive carnal bait which first inviteth, and

then draweth us from our duty ; and all the charms sin hath upon us,

are by the treacherous sensual appetite, which is impatient to be crossed.

So when another apostle speaketh of a revolt to the carnal life after

some partial reformation, he giveth this account of it : 2 Peter ii. 20,

' After they have escaped the pollutions of the world through the

knowledge of the Lord and Saviour Jesus Christ, they are again

entangled and overcome.' Before men be overcome by temptation,

they are first enticed by the apprehension of some pleasure or profit

which is to be had by their sins, by which apprehension the danger of

committing the sin is covered and hid, as the fisher's hook is by the

bait ; that is the metaphor there, ifi7rXaK€VT€<; rjTToJvTai. lapse again

into the slavery of the former sins, which they seemed to have escaped.

Therefore till we are dead to the sensitive lure, and can be content to

suffer in the flesh, and to deny the satisfactions of the animal life, we

Bhall never avoid the slavery of sin, nor know that our old man is

crucified. Now what is more powerful than the consideration of the

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death and example of Jesus Christ ? In his whole. life he was a man

of sorrows, and so taught us to contemn the world, and the pleasures

of the flesh ; but especially at his death, when pain was poured in upon

him by the conduit of every sense, there ' he pleased not himself,'

Kom. XV. 3, but conquered the love of life, and all the natural content-

ments of life, that he might please God, and procure our salvation.

Now we have not the spirit of our religion till we grow dead, not only

to the pleasures of sin, but the natural pleasures of life, yea, life itself,

and can submit all to God's glory.

[2.] As it is an act of love, which should beget love in us to God

again, which love will make us tender of sinning. There are many

aggravations of sinning; but the greatest of all is because we sin

against so much love as God hath showed us in our redemption by

Christ. Sin is aggravated by the greatness of the person against

whom it is committed, against the infinite majesty of God ; as to

strike an inferior person is not so heinous a crime as to strike a magis-

trate or prince ; but this will not hold in all cases, for foul indignities

and grievous wrongs offered to meaner persons are a greater offence

than the omission of a ceremony to a prince, as if a man through

ignorance of the customs of the court should not be bare before his

chair of state. Therefore take in the other consideration of the infinite

goodness and love of God towards us in Christ ; this doth exceedingly

aggravate our sins. They are acts of unkindness : ' After such a

deliverance as this is, shall we again break thy commandments ? '

Ezra ix. 13, 14 ; after a deliverance out of Babylon, out of hell. To

sin against the infinite goodness of a creator by eating the forbidden

fruit, we see what mischief it brought upon mankind ; conscious of

this transgression, the first actors hid themselves from God's presence.

But what is it to sin against the infinite goodness of a Redeemer, who

came to recover us from this thraldom and bondage, and to draw us

to himself with the cord of love ? He chose rather to suffer the

punishment due to our sins than to suffer sin still to reign in us, whom

lie loved more dearly than his own life : Gal. ii. 20, ' Who loved me,

and gave himself for me ; ' Rev. i. 5, ' To him that loved us, and

washed us from our sins in his own blood.' Now, if after this mani-

festation of his love we shall still continue in sin, the heinousness of

our offence is greatly increased.

[3.] Christ's death is the best glass wherein to view the deadly

nature of sin. It was so great and heinous an evil in the sight of

God, that nothing but the blood of the Son of God could expiate it :

Rom. viii. 3, ' 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.' Jesus Christ must

come and suffer a shameful death ; this painful, shameful, accursed

death of the Son of God showeth God's displeasure against sin, and

what it will cost us if we allow it, and indulge it in our hearts and

lives ; for if this be done in the green tree, what shall be done in the

dry ?

[4.] It showeth us also what a great benefit mortification is. This

among others was intended by him, and moved him to bear our sins

in his body on the tree : 1 Peter ii. 24, ' Who his own self bare our

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sins in his body on the tree, that we, being dead to sin, should live

unto righteousness.' To remember a good turn done by a friend, and

not to prize and vahie it as we ought, is rather to forget than to

remember his friendhness. So here, if we do not prize Christ's

benefits, we undervalue his death, and a lessening of the benefits is a

lessening the price. Kow one of the chief of them is to take away sin,

and to break the reign of it in the heart of his renewed ones. This

argument seemeth to be urged, 1 Peter i. ]8, 19, 'Forasmuch as ye

know that ye were not redeemed with corruptible things, as silver and

gold, from your vain conversations, but with the precious blood of

Christ,' &c. If there be a liberty purchased and bought at so dear a

rate, and then proclaimed, and we will not accept it, it is a plain

slighting the benefit we have by Christ.

[5.] The sins of christians, who profess a communion with his

death, are more criminal and scandalous than the sins of heathens.

They never heard of the Son of God, that came to redeem them from

their vain conversations at so high a rate as his own precious blood.

They never were called solemnly to vow integrity of life and conversa-

tion, as a service due to that Kedeemer, as is done by christians in

baptism. All this we believe, and this some have done, and yet dis-

obeyed our master's will. Heathens had no expectation of any

gracious immortal reward, feared no dreadful doom nor sentence after

death. We are hedged in within the compass of our duty both on the

right hand and the left : on the right hand with the hopes of a most

blessed everlasting estate ; on the left, with the fears of an endless and

never-dying death : all which are included in our baptism, and so, if

nil be not mockery, our old man is crucified with Christ.

[6.] A christian's living in sin is a greater injury to Christ than the

persecution of the Jews that crucified him, because we daily and

hourly do that which is more against his holy will. The rule for

measuring the greatness of our personal injury and wrong is the

opposition which the act includelh to the will and liking of the party

who is displeased and wronged. Well, then, which is most displeasing

to Christ, his dying for sin, or our living in sin ? Surely his dying

for sin, as an act of obedience to his father, or love to us, was very

pleasing to Christ : Ps. xl. 8, ' I delight to do thy will, my God,

yea, thy law is within my heart.' He is more willing to suffer death

for us than to suffer us to live and die in our sins. You will say, That

is not the case we speak of, not the submission of Christ, but the Jews'

act. But this will not lessen the argument, if we compare the Jews'

act with our disobedience ; that was against his human life, this is

against his office. Now, as Christ preferred his office above his

human and natural life, so those that neglect his office or contradict

his office are more offensive to him than those who did wrong to his

natural life. Therefore those that profess Christianity, and yet live

in their sins, do more wrong to him than Judas, or Annas and

Caiaphas, or any that had a hand in his death merely as such. They

did wrong to Christ indeed, as Cain did to Abel when he took away

the life of his innocent biother ; and these personal wrongs are more

unpleasing to his holy will as the Son of God than unto the afl'ections

of his human nature as the son of David, as sins against God more

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than as injuries against a man. But for us, who pretend to adore and

worship him, our crime is the more horrid, because we buikl those

things again wliich he came to destroy, and so evacuate the fruit of

his sufferings, and make his office of no effect, and thereby take part

with the devil, the world, and the flesh against him.

2. As it is a great encouragement, as Christ's death was the merit

and price by which grace sufficient was purchased to mortify and

subdue our old man. The work of mortification is carried on in the

hearts of God's people by the Spirit, and the Spirit is also purchased

by the death of Christ: Titus iii. 5, 6, 'According to his mercy he

saved us, by the washing of regeneration, and renewing of the Holy

Ghost, which he shed on us abundantly through Jesus Christ our

Saviour;' Gal. iii. 14, 'That the blessing of Abraham might come

on the Gentiles through Jesus Christ, that we might receive the

promise of the Spirit through faith.' The Spirit worketh as Christ's

Spirit, that he might be glorified by the full extent of his merit ; and

in the use of means we may comfortably expect the virtue of Christ

crucified. We are not obliged only, but enabled, and are convinced

of faulty laziness and despondency; if we do not resist sin, it is a sign

we affect our slavery. It is not want of power, but of will.

Use 1. It inform eth us that Christianity is the only true doctrine

that teacheth us the right way of mortifying sin : ' Haman refrained

himself,' Esther v. 10. Moral instructions cannot reach the root of

this woful disease, so dark are our minds, so bad our hearts, so strong

our lusts, so many are our temptations ; but the doctrine, example,,

merit, and Spirit of the Lord Jesus will do the work.

Use 2. Direction. Let us often and seriously consider the death of

Christ, and the great condescension of the Son of God, who came and

suffered in our nature an accursed death to finish transgression and

make an end of sin. As the leper was cleansed by the blood of the

slain sparrow dropped into running water. Lev. xiv. 5, 6, this signifies

the cleansing of us sinners by Christ, who, as the bird that was killed,

\* was put to death in the flesh,' but as the living bird ' was quickened

by the Spirit,' 1 Peter iii. 18 ; and 2 Cor. xiii. 4, ' He was crucified

through weakness, yet he liveth by the power of God.' The dropping

the blood of the slain sparrow into running water representeth Christy

'who came by water and by blood,' 1 John v. 6. Blood noteth

Christ's satisfaction, running water the Spirit : John iv. 14, ' The

water that I shall give him shall be in him a well of water springing

up into everlasting life ;' John vii. 38, ' He that believeth on me, out

of his belly shall flow rivers of living water.^ The living bird was to

be dipped in the blood and water, and then to be let go in the open

field up to heaven, Lev. xiv. 8. The scaping of the bird noteth the

resurrection of Christ ; his flying in the open field with bloody wings

in the face of heaven, his intercession, or representation of his merit

to God, and herein is all our confidence.

Use 3. Caution. Let us not serve sin.

1. See you be dispossessed of every evil habit and frame. Many

profess obedience to God, but still retain the yoke of sin ; as Israel, de-

livered out of the house of bondage, returned in their hearts, wishing

themselves there again, Acts vii. 39. The league between them and

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their lusts is not fully dissolved ; so that though they forsake many

sins, yet not all their sins ; they keep some beloved sin : Ps. xviii. 23,

' I was also upright before him, and I kept myself from mine iniquity.'

Herod would not part with his Herodias ; so they return like the dog

to his vomit.

2. See you resist actual temptations. God calleth to you, Jer. xliv.

4, ' Oh ! do not this abominable thing that I hate.' Conscience calleth

to you, as David's heart smote him ; it is time to stop then. Is this

becoming your solemn vow ? Will it consist with the love of God ?

Use 4. It puts us upon self-reflection. Do I know that my old

man is crucified with Christ? There is a knowledge of faith and a

knowledge of spiritual sense.

l.Have you experimentally felt the power of his death: Phil. iii.

10, \* That I may know him, and the power of his resurrection, and

the fellowship of his sufferings, being made conformable unto his

death.' Is the body of sin destroyed, or at least considerably weakened?

2. Whom do you serve, God or sin ? Have you changed masters ?

Are you as free from sin as before from righteousness ? And do you

as much for God as before for sin ? Rom. vi. 19, 20, ' As ye have

yielded your members servants to uncleanness and to iniquity unto

iniquity, even so now yield your members servants to righteousness

unto holiness ; for when ye were the servants of sin, ye were free from

rightousness.'

SERMON VI.

For he that is dead is/reed from sin. — Rom. VI. 7.

The words are a reason to prove what was asserted in the former

verse. Two things were there asserted — (1.) That their old man is

crucified with Christ ; (2.) That therefore we must not serve sin.

This the apostle proveth. This reason is taken from the analogy be-

tween death natural and death spiritual. He that is dead naturally

is freed from the authority of those who formerly had power over him ;

human slavery endeth with death. In the grave ' the seivant is free

from his master,' Job iii. 19. Death levelleth the ranks of persons, and

the imperious lord and master hath no more privilege than his vilest

slave and servant. So he that is dead to sin is delivered from the power

of sin acting formerly in him, \* For he that is dead is freed from sin.'

In the words — (1.) A subject ; (2.) A predicate.

1. A subject, ' He that is dead.' A man may be said to be dead

properly and naturally, or improperly and metaphorically.

[1.] Properly and naturally, when the body is deprived of the soul :

James ii. 26, ' The body without the spirit is dead.\*

[2.] Improperly and metaphorically, for death spiritual ; and this

either with respect to unbelievers, who are said to be dead in sin :

Eph. ii. 1, ' You hath he quickened, who were dead in trespasses and

sins ; ' and ver. 5, ' Even when we were dead in sins hath he quickened

us together with Christ.' And therefore, when we come out of that

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estate, we are said \* to pass from death to life,' 1 John iii. 14 ; or, witli

respect to believers, who are dead to sin : Col. iii. 3, ' For ye are dead.'

Real believers are dead, not m sin, but to sin, the dominion and reign

of it being broken, though it be not totally subdued. This is here

intended.

2. The predicate, ' Is freed from sin.' The word SeStKaioirai, the

vulgar hath justijicatus est a peccato. Beza, with many of the ancients.

liheratus est. Our ti-anslation hath both ; in the text, freed ; in the

margin, justified. Whether you take one or the other word, it im-

porteth deliverance from the yoke and dominion of sin, so as not to

obey its motions and commands. For the apostle doth not speak here

of the forgiveness of sin, but the abolition of its power and dominion ;

for it is brought as a reason why those whose old man is crucified with

Christ should not serve sin ; and the word justified is the ratiher used,

because one justified and absolved by his judge is also released and set

free from his bonds ; so are we.

Doct. That freedom from sin is the consequentof our dying with Christ.

I shall handle — (1.) The nature of this freedom from sin ; (2.)

The degree to which we attain in this life ; (3.) The value of this

benefit ; (4.) How it is the consequent of our dying with Christ.

First, The nature of this freedom from sin. I told you before it is

an exemption from the dominion and reign of sin.

1. We quit the evil disposition and temper of our souls; we are dis-

possessed of every evil habit. Our first work is to put off the habit,

and then the act ceaseth. The apostle telleth us, 1 Peter ii. 11, 12,

' Dearly beloved, abstain fiom fleshly lusts that war against the soul,

having your conversation honest amongst the Grentiles,' &c. In vain

do we lop off the branches till the root be first deadened. The life

and reign of sin lieth in the prevalency of our lusts within ; all out-

ward sins are but acts of obedience to the reigning lust.

2. We renounce our former course of living ; after the habits, we

are free from the acts. We do not, and durst not to live in sin ; the

former conversation is cast off, as well as the former lusts : Eph. iv.

22, ' That ye put off concerning the former conversation the old man,

which is corrupt according to the deceitful lusts.' Sin must not

break out in our conversations ; for it is but a deceit to think we have

quelled the lust when the acts appear as frequently and as easily as

they did before. A change of heart will be made manifest by a

change of conversation. So 1 Peter i. 14, ' As obedient children, not

fashioning yourselves according to the former lusts in your ignorance.'

They must not shape and mould their actions and endeavours accord-

ing to the sinful motions of their corrupt nature. So 1 Peter ii. 12,

' Having your conversation honest.' If sin be weakened in the heart,

the fruit of it will appear in the conversation.

Now this freedom is expressed by a word that signifieth justification,

and fitly —

1. Because of the nature of justification, in which there are two

branches — liberatio a fcetui, and acceptatto ad vitam. The punishment

incurred by the fall is poena damni and p(mia sensus, the loss and

the pain. Both may be considered as in this life, or the life to

come. To begin with the highest and most dreadful part of the pun-

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ishment, the loss of God's eternal and blessed presence, or the fruition

of him in glory : Mat. xxv. 41, ' Depart, ye cursed.' The pains are

those eternal torments which are appointed for the wicked when they

shall fall immediately into the hands of an angry and offended God :

Heb. X. 31, ' It is a fearful thing to fall into the hands of the living

God.' But in this life we must also consider the loss and pain. The

pains are all those miseries and afflictive evils which came into the

world by reason of sin. The loss is loss of God's image : that threat-

ening, ' Thou shalt die the death,' Gen. ii. 17, implied spiritual death

as well as temporal and eternal. Now we are justified when we are

freed from punishment, and among other punishments from the pun-

ishment of loss, when God giveth us the blessing which sin had de-

prived us of. As for instance, when he giveth us the sanctifying Spirit,

this is called ' a receiving the atonement,' Rom. v. 11. We had for-

feited it by sin, and God, being pacified in Christ, doth restore it to us.

Man brought upon himself spiritual death by sin, and the gift of the

sanctifying Spirit is the great and first act of God's pardoning mercy,

and a means to qualify us for other parts of pardon. Though the

thing be plain of itself, yet to make it more clear to us —

2. Let us distinguish of the kinds of justification. There is a two-

fold justification — it is either constitutive or executive.

[1.] Constitutive justification is by the new covenant, when those

who submit to the terms are constituted or made righteous : John v.

24, ' He that heareth my word, and believeth in him that sent me, hath

everlasting life, and shall not come into condemnation, but is passed

from death to life.' There is God's grant, and whosoever can make

good his claim hath a right to justification by God's own grant;

according to the law of grace, he is one freed from sin.

[2.] Executive, when God accordingly taketh off all penalties and

evils, and giveth us all the good which belongeth to the righteous or

justified ; as in the case in hand, when God giveth us tlie Spirit to

break the power and reign of sin ; and therefore so often in scripture

is God said to sanctify us as a God of peace, or as a God pacified and

reconciled to us in Jesus Christ : Heb. xiii. 20, 21, ' Now the God oi

peace, that brought again from the dead our Lord Jesus, that great

shepherd of the sheep, through the blood of the everlasting covenant,

make you perfect in every good work to do his will, working in you

lliat which is well-pleasing in his sight ; ' 1 Tlies. v. 23, ' And the very

God of peace sanctify you wholly,' &c. ; 2 Cor. v. 18, ' And all things

are of God, wlio hath reconciled us to himself by Jesus Christ.' This

God doth as a judge, acting according to the rules of government con-

stituted in the new covenant, upon the account of the merit of Christ,

and our actual interest in him.

Secondly, As to tlie degree, how far we are freed from sin.

1. All tlie justified and converted to God are freed from the reign of

it. The flesii, though it remaineth, is made subject to the Spirit,

which by degrees doth destroy the relics of sin ; for it is said of the

justified : Rom. viii. 1, ' Tliere is no condemnation to them that are in

Christ Jesus, who walk not after the flesh, but after the Spirit.'

2. The more obedient we are to the motions of the snnctifying Spirit,

the more power we have against sin : Gal. v. 18, ' If ye be led by the

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Spirit, 3'e are not under the law,' under the irritating power and curse

of it. Many sins aic in a great measure left uncured as a part of our

punishment. We should have more of his Spirit ; and so more of his

grace to mortify sin, if we did mind more the covenant we have made

with God as our sanctifier : but degrees of grace may be forfeited by

our unworthy dealing with the Spirit : Eph. iv. 30, ' Grieve not the

Spirit of God, whereby ye are sealed to the day of redemption.' He

seeketh by degrees to fit us for our everlasting estate and final deliver-

ance from all sin, and the consequence of sin : 2 Cor. v, 5, 'Now he

that hath wrought us for the self-same thing is God, who also hath

given to us the earnest of his Spirit.' And therefore he must not be

obstructed in his work while he is preparing the heirs of promise afore-

hand unto glory, lest we lose not only the comfort of our future hopes,

but also be set back in the spiritual life, and so grieve both our sancti-

fier and our comforter.

3. If we fall into heinous wilful sin, God manifesteth his displeasure

against the party sinning by withdrawing his Spirit. This was the

evil that David was so much afraid of : Ps. li. 10-12, 'Create in me a

clean heart, and renew a I'ight 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.'

In which expressions he desireth that God would not withdraw his

grace and the influence of his Holy Spirit, which by that heinous sin

he had so justly forfeited. This is the sorest judgment on this side

hell, to be deprived of communion with God in point of grace. Though

it may be not a total separation from his presence and grace, yet it is a

degree of it, when God is strange to us, and suspendeth all the acts of

his complacential love, leaving us dull and senseless, that we have no

heart or life to anything that is spiritually good. Yea, if after such

scandalous falls, we repent not the sooner, God may deliver us up to

brutish lusts ; the evils are lesser and greater according to the rate of

our sins or neglects of grace. These penal withdrawings of his Spirit

should therefore be observed ; for God showeth much of his pleasure

or displeasure by giving and withholding the Spirit. His blessing and

favour is showed this way : Prov. i. 23. ' Turn ye at my reproof : be-

hold I will pour out my Spirit upon you, and I will make known my

words unto you.' But when God is refused, or neglected, or highly

provoked : Ps. Ixxxi. 11, 12, ' My people would not hearken to my voice,

and Israel would none of me ; so I gave them up unto their own

hearts' lust, and they walked in their own counsels.' This is more

than all the calamities of the world. ^

4. Where the work is really begun and duly submitted unto, we

have hopes of a better estate, it still increaseth towards that perfect

blessedness, when we shall be ' without spot and blemish, or any such

thing,' Eph. v. 27. What a life do God's holy ones live in heaven,

who are wholly freed from sin ! There is no worldly mind, nor pride,

nor passion, nor fleshly lust to trouble them. Here many wallow in

their own dung, others are in a great measure defiled and blemished ;

but there they are freed, not only from the reign, but being of sin.

Hath God been so kind to them in glory ? And will he not do the

same for us also ? There is none in heaven by the first covenant, all

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that are there come thither as sanctified and justified by Jesus Christ,

and in the way of his pardoning grace. Surely since we have the same

Eedeemer, depend upon the merit of the same sacrifice, and wait for

the same Spirit in the use of all holy means and endeavours, he will

not be strange to us. Christ is willing if we are willing ; there you

will find it sticketh, he came to take away sin, but we will not give way

to his Spirit ; we are neither sensible of our sickness, nor earnest for a

cure, at least a sound cure. We seek ease and comfort more than the

removing of the distemper ; but if we were thoroughly willing, will

he fail a serious soul ? It is Christ's office to expiate sin, and destroy

it ; his blood was shed for his church for this purpose : Eph. v. 26,

' That he might sanctify and cleanse it with the washing of water by

the word.' For the same end he intercedeth now in heaven : Heb. vii.

25, ' Wherefore he is able also to save them to the uttermost that come

unto God by him, seeing he ever liveth to make intercession for them.'

He that hath undertaken this work counteth it his honour and glory

to perform it : Eph. v. 27, ' That he might present it to himself a

glorious church, not having spot or wrinkle or any such thing, but

that it should be holy and without blemish ; ' and Jude24, 'Now unto

him that is able to keep you from falling, and to present you faultless

before the presence of his glory with exceeding gi-eat joy.' It is matter

of rejoicing not only to us, but to him.

Thirdly, The value of the benefit ; surely it is a great mercy to be

freed from the power of sin, and to have our enthralled souls set at

liberty.

1. Because sin is the cause of all the controversy and variance be-

tween God and us : Isa. lix. 2, ' Your iniquities have separated between

you and your God, and your sins have hid his face from you, that he

will not hear.' This is the abominable thing which he hateth : Jer.

xliv. 4, 'Oh, do not that abominable thing which I hate ! ' It is sin

that maketh the great distance between man and God, not in position

of place, for so he is everywhere present, with bad and good ; but in

disposition of mind and affection of heart ; it hath caused him in anger

to withdraw his gracious presence from you. Would you not be glad to

have the great difference between God and you compromised and takes

up, and all enmity to cease between you and heaven H It can never be

till sin be mortified as well as pardoned ; for till man be converted, as

well as God satisfied for the breach of his law, there is no due pro-

vision made for our entering into fellowship with him ; we shall stand

nloof from him as a holy, sin-hating, and condemning God, and so have

no heart to communion with him.

2. It is a defacing God's image in us, and a bringing in of a contrary

image, the image of the devil. God's image is defaced while we live

in sin : Rom. iii. 23, ' We have all sinned, and are come short of the

glory of God.' By the glory of God there is meant his image, not his

glorious reward, but his glorious image ; as 1 Cor. xi. 7, ' The man

is the image and glory of God, and the woman is the glory of the

man ;' that is, hath some likeness of his power and majesty. Simili-

tude and likeness is often called glory. So 2 Cor. iii. 18, ' We all with

open face beholding as in a glass the glory of the Lord, are changed

into the same image from glory to glory, even as by the Spirit of the

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Lord.' Now this is lost, which is the beauty, as sin is the deformity of

the soul ; and on the contrary, the image of the devil is introduced

into the soul, as we are proud, envious, revengeful : John viii. 44, ' Ye

are of your father the devil, and the lusts of your father ye will do. He

was a murderer from the beginning, and abode not in the truth,

because there is no truth in him. When he speaketh a lie, he speaketh

of his own ; for he is a liar, and the father of it.' The properties of

the devil like us much better than tlie excellences of God, Now, is it

not a great mercy to be freed from this disposition and temper of

heart, especially since image, favour, and fellowship go together?

3. It disableth us for God's service. While we live in sin, we are

not only weak, but dead. Let us take the softest notion : Rom. v. 6,

' When we were yet without strength,' &c., that is, unable to perform

any obedience to God, sick and weak, yea, in a dangerous estate. A

heart under the power of sin is feeble and impotent : Ezek. xvi. 30,

' How weak is thine heart, seeing thou dost these things, tlie work of

an imperious whorish woman ? ' The strength of the disease is the

weakness of the person that suffereth it ; so the strength of sin is the

weakness of the soul that cannot break the force of their own passions

and affections, but are easily led away by temptations, have no

strength left to do the will of their creator, to overcome temptations

to sin, to govern their own passions and affections, but are at the beck

of every foolish and hurtful lust, pride, sensuality, worldliness, carnal

fear, sorrow, &c.

4. It not only disabletli us for our duty, but setteth our hearts

against it : Rom. viii. 7, ' The carnal mind is enmity against God, for

it is not subject to the law of God, neither indeed can be.' It dis-

liketh his government, riseth up in defiance of his strict laws, so that

man is a perfect rebel to God. If this law be enforced by external

messengers : Ilosea iv. 4, ' Let no man strive nor reprove another, for

this people are as they that strive with the priest.' It is to no pur-

pose to seek to reclaim them, for they would, admit of no admonition ;

for they opposed their teachers, urging not their own private sugges-

tions, but the sentence of the law of God ; slight all those that would

oppose their growth and continuance in sin ; are enemies to them that

tell them the truth. So in the checks of their own consciences : Rom,

vii, 23, ' I see another law in my members warring against the law of

my mind, and leading me captive to the law of sin and death that is

in my members.' Sin sets up a commanding power, in direct opposi-

tion to the dictates of conscience. So for the spirit : Gal. v, 17, ' The

flesh lusteth against the spirit, and tlie spirit against the flesh, and

these are contrary the one to the other, so that ye cannot do the

things that ye would.' Now, to be freed from this enmity and oppo-

sition to God, and averseness from all that is good, is certainly a great

mercy, and this we have by a due improvement of the death of Christ.

5. It is not a distant evil, but in our bowels, always present with

us, hindering that which is good : Rom. vii. 21, ' When I would do

good, evil is present witli me ;' urging us to that which is evil ; there-

fore called, Heb. xii. 1, ' Sin that doth so easily beset us.' This inbred

corruption is ever with us, lying down and rising up, at home and

abroad ; it is ready to open the door to all temptations : James i. 14,

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' Every man is tempted when he is drawn away of his own hists and

enticed.' It poisons all our comforts and mercies, and strengthens

itself against God by his own benefits, while it useth them ' as an

occasion to the flesh,' Gal. v. 13. It corrupts all our duties, distract-

ing us with vain thoughts in prayer : Mat. xv. 8, ' This people draw-

etii nigh to me with their mouth, and honoureth me with their lips;

but their heart is far from me.' It choketh the good seed : Luke viii.

14, ' That which fell among thorns are they which, when they have

heard the Avord, go forth, and are choked with cares and riches and

pleasures of this life, and bring forth no fruit to perfection.' It makes

our abode in the world dangerous : 2 Peter i. 4, ' Having escaped the

corruption that is in the world through lust.' It maketh us lazy and

negligent in our callings. It turneth our table into a snare, while we

glut ourselves with carnal delights, and oppress our bodies, when we

should refresh them ; and maketh us inordinate in all that we enjoy

and do. Therefore, to get rid of such an enemy surely is a great

mercy.

G. Till you get rid of sin, there is a thorn in your foot, so that you

will have no ease nor comfort till you set yourselves to destroy every

sin of heart and life, and make it your principal care and daily busi-

ness. For if you live in wilful sin and negligence, you are unwilling

to be delivered, and so lose all comfort of justification and hope by

Christ. "While you cherish sensual lusts, which you should mortify,

all the promises in God's book will not yield you one dram of com-

fort, nor help you to assurance : you may complain long enough be-

fore you have ease, for this still lieth against you, ' You regard ini-

quity in your hearts,' Ps. Ixvi. 18. Conscience must be better used

before it will speak peace to you. They only that have cast off the

yoke of sin are freed from the guilt of it ; they that give way to sin

are not justified. Justification is opposed both to the condemnation

of a sinner, and to the condemnation of a hypocrite. A sinner is

justified from his sin by faith in Christ only, if his faith be sincere ; if

he still indulge sin in his heart, and be a servant of sin, he is still

liable to be condemned, both as a sinner and a hypocrite ; for he re-

mains a sinner still, and is a hypocrite, inasmuch as he pretends to

that faith by which he should be justified from all his other sins,

while he hath it not.

Fourthly, How is it a consequent of our dying with Christ ? There

are two sorts of men that profess communion with Christ's death —

(1.) Those that are visibly baptized into his name ; (2.) Those that

are really converted to God ; the professed or penitent believer, or the

nominal and real christian.

1. The visible professor. It is his duty to look after freedom from

sin. All christians do visibly profess by virtue of Christ's death to

die unto sin ; they are dead by profession, they are dead by their bap-

tismal vow and undertaking ; but this is but in word, not in deed, in

show, not in power, if they do not mind these things. The careless

christian forgets the obligation of baptism, though he doth not re-

nounce it : 2 Peter i. 9, ' He is blind and cannot see afar off, and hath

forgotten that he was purged from his old sins.' Christianity calleth

him out of those pollutions that he walloweth in, and affordeth him

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great helps to avoid tbem ; but he undervalueth all, and is little

affected with that pardon and life which is offered in the new cove-

nant, and which by his baptism he seemed and was esteemed to have

a right unto ; and. as a purblind man cannot see things at a distance,

they are so intent upon things worldly and sensual, that they forget

the purification of their souls, or due preparation for the world to

come. Now we cannot say de facto that such a man is actually freed

from sin, for he is not truly dead with Christ; but de jure, of right,

he should mind this dying to sin, that he may no longer serve sin : he

cannot comfortably conclude himself to be pardoned or sanctified, or

one who is made a partaker of this grace ; it is not his privilege to be

freed from sin, but because of his engagement to Christ it is his duty.

2. The next sort is the real convert, or penitent believer, who is

indeed dead with Christ ; it is both his duty and his privilege : he

hath not only undertaken to die unto sin, and to renounce his former

course of life, but hath seriously begun it, and by the power of the

Spirit of Christ carrieth on this work daily ; so that by virtue of

Christ's dying he is dead, and so really is, and is also reckoned to be

one that is freed from the dominion of sin. So the apostle's speech

in the text is exactly parallel with that, 1 Peter iv. 1, ' He that hath

suffered in the flesh hath ceased from sin ; ' he that is dead, that is,

spiritually dead here, is the same with him ' that hath suffered in the

flesh ; ' freed from sin, that is, is absolved from sin, not in regard of

guilt but power, is the same with ' hath ceased from sin ' there ; so

that one place doth explain another. But let me prove —

[1.] It is his duty to be cleansed from sin, or freed from the do-

minion of sin ; for it is brought to prove that he must no longer serve

sin.

(1.) All our communion with Christ is by the Spirit of Christ.

Now wherever the Spirit comes to dwell, he doth infuse a principle of

grace, which doth not only strive against sin, but conquer sin, at least

so far as to take away the dominion of it: Gal. v. 16, 17, ' Walk in

the spirit, and ye shall not fulfil the lusts of the flesh ; for the flesh

lusteth against the spirit, and the spirit against the flesh ; ' therefore

they cannot serve sin as they did before. There are two principles ia

us, and accordingly there are two desires, the one proceeding from the

flesh, the other from the spirit, which are so opposite one to another,

that what the one liketh, the other disliketh, and whatsover you do in

compliance with the one, you do it in opposition to the other ; but

that which is in predominancy is the spirit, which rebuketh the

carnal nature and principle in us.

(2.) In our conversion to Christ there is included an aversion from

sin ; and therefore it must not bear sway and command, and influence

our actions, as it did formerly. It is called ' repentance from dead

works,' Heb. vi. 1 ; not for them only, but from them. It breedeth

not only a sorrow, but a loathing and forsaking of the sin we repent

of. Many will say they are sorry, and do repent for sin which they

have committed ; but all kinds of sorrow do not evidence true re-

pentance : there is a sort of repenting and sorrow for sin in hell ; all

do repent and are sorry for sin at last. When a sinner hath sucked

out all the carnal sweet that is in sin, and the sting only is left be-

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hind, no wonder if he be troubled : this is attrition, not contrition, not

a sorrow that ariseth from love to God, a sorrow that doth not break

the force of sin ; they go on still, there is no change of heart or life.

(3.) There must be a difference between a man carnal and regene-

rate ; and what is the difference, since sin remaineth in both ? The

one serveth sin, and the other serveth God. Though we cannot do all

that we would and ought, yet something must be done to distinguish

you from the carnal world. Wherein do you differ ? Certainly if

there be no difference, the godly would be ungodly, and as bad as

others. But the difference is manifest ; and what is that difference ?

1 John iii. 10, ' In this the children of God are manifest, and the

children of the devil ; whosoever doth not righteousness is not of

God.' He that doth sin is of the devil, and he that is born of God

sinneth not, that is, not customarily, frequently, easily, as the carnal

and ungodly do, who are carried away with every return of the temp-

tation. In short, they conquer gross sin, and are always striving

against infirmities, and that with some effect and success. A holy

life is the proper and genuine product of this discriminating grace.

2. It is his privilege; being crucified with Christ, he hath a right, and

not a right only, but his justification is executed and applied to him

by the gift of the sanctifying Spirit, which is the surest token of God's

love, and the true effect of his approbation, adopting us into his

family : Gal. iv. 6, ' Because ye are sons, God hath sent forth the

Spirit of his Son into your hearts, crying, Abba, Father.' The mission

or sending down of the Holy Ghost was the visible pledge of Christ's

making the atonement, and the sending him into our hearts, of our

receiving the atonement.

The work being begun by converting grace, there is the less for

confirming grace to do, and ' God, that hath begun a good work, will

perform it to the day of Christ,' Phil. i. 6. He will not fail the serious

and sincere christian, that doth still continue to make use of his grace.

In short, they are dead, as they entered into a solemn covenant with

God to die unto sin, which they make conscience of ; they are dead, as

they have a contrary principle of life within them, which they neglect

not, but improve ; they are dead, as they often and solemnly meditate

on Christ's death, as the price of their blessings and pattern of their

obedience ; they are dead, as they seriously attend upon the ordinances

of God, and all holy means which he hath appointed to communi-

cate to tliem the fruits of Christ's death ; and therefore the Lord

vouchsaf'eth further grace, whereby they may be more and more freed

from sin. Let a man be but serious in his Christianity, especially in

this matter, that is, daily renew his repentance for his old sins, thank-

fulness for the pardon of them, watchfulness against the like for the

future, and it will be no nice case to determine his condition ; he will

soon appear to be one freed from the reign of sin.

Use 1. To inform us of the intimate connection between all the

parts and branches of the grace of the gospel. We are absolved and

discharged from the power of sin as well as from the guilt of it. All

will grant that justification respects the guilt of sin ; but the apostle

telleth us here, that justification respects the power of sin also. The

penalty was the loss of God's image as well as of his favour ; so that

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pardon is executed and applied when our natures are sanctified and

healed. The privation of the Spirit being the great punishment, the

gift of the Spirit is a great branch of our absolution, and so Christ's

reconciling and renewing grace fairly accord and agree.

Use 2. Direction. What we should do to be freed from sin.

Meditate upon and improve the death of Christ, that we may be

planted into the likeness of it : ' For he that is dead is freed from sin.'

When we commemorate his death, we do it not only to increase our

confidence of deliverance from the flames of hell, but to encourage and

engage ourselves to the mortifying of sin, and to make it more hateful

to us. What can stand before the all-conquering Spirit of Christ?

Certainly Christ came to renew the world, as well as to redeem it from

the curse : Titus iii. 5, 6, ' He saved us by the washing of regeneration

and renewing of the Holy Spirit, which he shed on us abundantly

through Jesus Christ our Saviour.'

Use 3. Exhortation.

1. To be dead with Christ. All that are baptized into Christ have

undertaken to accompany him in his death, so far as to die unto sin

and the world. To die unto sin is under our consideration. Once let

it receive its death-wound, the privilege is great, freedom from the

guilt and dominion of sin, from the curse of the law, the wrath of God

and eternal death. Let the remembrance of Christ's death breed con-

fidence in us ; thence I expect all my strength. Oh ! let us be dead to

sin, let us never more have a favourable thought of sin, or slight

thoughts of God's justice, or be fond and tender of the flesh (as if it

were so great a matter to gratify it), or despair of mortifying sin more.

2. Let us demonstrate ourselves really to be freed from the power

of sin, and never more permit ourselves to live in it, or be acted by it.

Who are they that demonstrate themselves to be freed from sin ?

[1.] Those whose settled purpose is not to sin : 1 John. ii. 1, ' These

things I write unto you that ye sin not.' A carnal man non proponit

peccare, a renewed man proponit non peccare; a carnal man doth not

purpose to sin, but he doth not purpose against sin ; but the godly

purpose not to sin in good earnest. Do you loathe yourselves for past

sins ? Are you truly desirous to get rid of sin ? Is it a benefit or

burden Christ offereth to you ?

[2.] They are watchful that they may not sin: Ps. xxxix. 1, \*I

said, I will take heed to my ways, that I offend not with my tongue;'

Prov. iv. 23, ' Keep thy heart with all diligence ; for out of it are the

issues of life,' especially to watch over those corruptions and inclina-

tions which are the strongest in the'm.

[3.] They are striving and endeavouring to get more victory every

day. You must not only strive against sin, but conquer the predom-

inant love of every sin. Every man that hath a conscience may strive

against evil before he yield to it, while he liveth in it : but if it be

your daily endeavour to mortify the flesh, and master its opposition to

the Spirit, and you so far prevail as to live, walk, and be led by the

Spirit, so that the course and drift of your life is spiritual, then do you

demonstrate yourselves to be freed from sin.

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Now ifiue he dead loiih Christ, lue believe that ive shall also live

ivith him. — Eom. VI. 8.

The apostle now proveth the second part, that we are planted into

the likeness of his resurrection. He proveth it as a necessary con-

sequent of the antecedent privilege, ' Now if we be dead with

Christ,' &c.

In the words — (1.) A supposition ; (2.) The truth thence inferred ;

(3.) The certainty of the inference.

1. The supposition, there —

[1.] The thing supposed, ' Being dead with Christ.' What that is

we have explained already. All that I shall now add is, that in scrip-

ture it implieth two things —

(1.) Conformity with Christ in his sufferings. So we have a saying

like that in the text : 2 Tim. ii. 11, ' It is a faithful saying ; for if we

be dead with him, we shall also live with him ;' which presently is

explained, ver. 12, \* If we suffer, we shall also reign with him.'

(2.) It implieth mortification of sin. So it is understood here, if

we have communion and fellowship with his death, for the mortifi-

cation of sin.

[2.] The term of proposal, conditionally, ' If we.' The particle if

hath sometimes the notion of a caution : See that ye be dead with

Christ ; sometimes it is a note of relation, when one privilege is

deduced from another ; as here, if we partake of the effect and likeness

of his death in dying to sin, we shall partake of the effect and likeness

of his resurrection in being quickened to live in holiness and righteous-

ness all our days. Dying to sin, and newness of life, are inseparable ; if

we have the first, we shall have the other also ; they are branches of "

the same work of regeneration, and both proceed from the same cause,

union with Christ.

2. The truth hence inferred, ' We shall also live with him.' This

is meant both of the life of grace and of the life of glory, regeneration

and resurrection ; the one is to newness of life, the other is to ever-

lasting bliss and happiness. Eegeneration is the Spirit's begetting us

to the image and nature of God our heavenly Father ; and resurrection

is for the perfecting of that likeness ; which is, it is true, perfect in part

liere, in the soul : 2 Cor. iii. 18, ' We all with open face beholding as in

a glass the glory of the Lord, are changed into the same image from

glory to glory, as even by the Spirit of the Lord.' Hereafter both in

body and soul : Phil. iii. 21, ' Who shall change our vile body, that it

may be fashioned like unto his own glorious body, according to the

wonderful working whereby he is able to subdue all things to himself.'

As to degrees : 1 John iii. 2, ' When he shall appear we shall be like

liim, for we shall see him as he is.' As to kinds, both in holiness and

happiness : 1 Cor. xv. 49, ' As we have borne the image of the earthy,

we shall also bear the image of the heavenly.' Now we are conformed

to his image in afflictions : Rom. viii. 29, ' He hath predestinated us to

be conformed to image of bis Son.' We look like him in the form of a

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servant, then we shall be like him as the Lord from heaven heavenly.

Therefore the life of glory in heaven must not be excluded.

3. The certainty of the inference, Triarevo/jiev. It is not a matter

of opinion and conjecture, but of faith ; we are certainly persuaded of

the truth of it. We must distinguish of this truth ; for it may be con-

sidered two ways —

[1.] As a general maxim or proposition ; so it is absolutely true,

' Those that are dead with Christ shall live with him.' This is an

article of faith to be believed^cZe divina.

[2.] As it is applied to us, or as it is ground of our particular

confidence ; so it is true hypothetically or upon supposition, and our

confidence can be no greater than the evidence of our qualification :

' If we be indeed dead with Christ, we in particular shall also live

with him.' It is but a rational conclusion from two premises ; one of

which is of divine revelation, the other of inward experience, namely,

that ' I am dead with Christ,' therefore ' I believe that I shall live

with him.' It is an act both of faith and reason, an act of faith by par-

ticipation, as it buildeth on a principle of faith.

Doct. Those that are dead with Christ have no reason to doubt but

that they shall also live with him.

1. I shall speak of the condition, ' If we be dead with Christ.'

2. Of the benefit, ' They shall live,' spiritually and everlastingly.

3. Of our certain apprehension, ' We believe.'

First, of the presupposed condition, ' If we be dead with Christ.'

1, Who are dead with Christ.

2. How necessary this order is. The one will show us that it is

not an over-strict, but a comfortable condition ; the other, that it is a

condition absolutely necessary to subsequent grace.

1. Who are dead with Christ ?

[1.] Such as own the obligation which their baptism and profession

puts upon them; that ' reckon themselves dead indeed unto sin,' Rom.

vi. 11 ; that make account they are under a vow and bond, wherewith

they have bound their souls. The careless mind it not ; but sincere

christians acknowledge that the debt lieth upon them, they being

solemnly engaged to Christ to do it. The apostle saith, Eom. viii.

12, ' We are debtors, not to the flesh, to live after the flesh.' As the

Jew by circumcision is bound to observe all the ritual of Moses, Gal.

vi. 3, so christians by baptism are bound to crucify the flesh and obey

the Spirit. What say you ? Are you at liberty to do what you list,

or under a strict bond and obligation to die unto sin ? Let your lives

answer for you.

[2.] They make conscience of it, and seriously address themselves

to perform it : Gal. v. 24, ' They that are Christ's have crucified the

flesh with the aff'ections and lusts ; ' they have begun to do it, and still

go on to do it more and more ; for this is a continued action, not the

work of a day, but of our whole lives. They have not only retrenched

the desires of the flesh, but seek to mortify and subdue them, and per-

form their promise so solemnly made to God.

[3.] They obtain the effect in such a degree that the reign of sin is

broken, though sin itself be not utterly extinct in us. They do no

longer live in their old slavery and bondage, as those do who obey

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every foolish and hurtful lust that bubbleth up in their hearts. A

man's condition is determined by what is in the throne habitually, and

governeth our lives and actions. There are two warring principles in

us, full of enmity and repugnancy to each other — the flesh and the

spirit ; but one reigneth, which constituteth the difference between

the carnal and the renewed. In the carnal, flesh reigneth ; but in the

regenerate the Spirit hath the mastery, and is superior and most

powerful ; so that a christian showeth himself to be spirit rather than

flesh ; otherwise it could not be said, ' That which is born of the

Spirit is spirit,' John iii. 6. The acts of sin are disowned acts, and

he may say with Paul, ' It is not I, but sin that dwelleth in me.' Sin

is against the bent and habit of our wills.

[4.] They subtract the fuel of their lusts, as they wean themselves

from earthly things, and show such contempt of the world that the

good things which they enjoy by God's allowance are not a snare to

them. For the apostle saith of those that set their affections on

things above, and not on things on earth, ' Ye are dead, and your life

is hid with Christ,' Col. iii, 2, 3. It is the divine and heavenly life

which they seek to live. Well, then, here is a brief and plain descrijv

tion of those who are dead with Christ in four things — (1.) They

make conscience of their solemn vow in baptism, wherein they pro-

mised to put off the former lusts of their ignorance, and the corrupt

conversation that flowed from them. (2.) They are busily at work in

it, and it is their daily endeavour. (3.) They prevail so far that sin

is a-dying, and grace groweth in strength and power. (4.) They con-

tinue faithful in that purpose ; and their savour of earthly things is

deadened, and their hearts are still working towards God and heaven.

2. It is a condition absolutely necessary to obtain subsequent grace.

For—

[1.] The graces of the Spirit cannot thrive in an unmortified soul ;

therefore then we set about our duty in the right order when we begin

with mortification in the first place, and thence proceed to the positive

duties of the new life. Faith will not thrive in a proud, unhumbled,

impenitent heart : John v. 44, ' How can ye believe, which receive

honour one of another, and seek not the honour that cometh from

God only ? ' Nor will the love of God ever bear sway where sensual

and worldly love is in such strength and prevalency : 1 John ii. 15,

' If any man love the world, the love of the Father is not in him.'

Vain pleasures divert us from our great hopes, or the pleasures that

are at God's right hand for evermore: 1 Peter i. 13, 'Be sober, and

hope to the end.' Sobriety is a holy moderation or sparing use ot

worldly delights ; they behave themselves as in their journey. Well,

then, we must die before we can live in purity and holiness, and seek

that glory which Christ now enjoyeth with God in heaven. We must

put off our old rags before we can put on the garments of righteous-

ness.

[2.] The longer corruption is spared it groweth the worse ; for the

more it venteth itself by inordinate and sinful desires, the more it ac-

quireth strength, and secures its interest more firmly in the soul.

Every act strengtheneth the habit, and then it groweth into an invete-

rate custom : Jer. ix. 3, ' They bend their tongues for lies, but they are

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not valiant for the truth upon the earth ; for they proceed from evil to

evil, and they know not me, saith the Lord.' Therefore the apostle : 1

Peter iv. 2, 3, ' 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. For the time past

of our life may suffice us to have wrought the will of the Gentiles,

when we walked in licentiousness, lusts, excess of wine, revellings,

banquetings and abominable idolatries.' Alas ! sin is too deeply

rooted and ingrained in our natures already, and that hindereth the

coming on of the divine life ; either we never receive the grace of re-

generation, being so stiffened and hardened in our sins, or else it hath

more corruption to grapple with, so that all our days there is more to do

to keep it alive in our souls.

[3.] Till sin be mortified, the good we pretend to is but a covering

and hiding of our loathsome lusts: James iv. 8, ' Cleanse your hands,

ye sinners, and purify your hearts, ye double-minded.' Many being

taxed for their evil and inordinate life will say, they hope their hearts

are good. If the heart were good, the life would be better ; the sinner

must cleanse his hands. Others are plausible in their carriage, but

their fleshly and worldly lusts were never soundly mortified, therefore

hypocrites must cleanse their hearts. Here the operation of the

Spirit beginneth. Our Lord saith. Mat. xxiii. 25, 26, ' Cleanse first

that which is within the cup and the platter, that the outside may be

clean also.' Many external acts may be counterfeited, or overruled

and influenced by by-ends ; the purity of the outside is loathsome to

God without the purity of the heart. Pharisees are compared to

' whited sepulchres, which indeed appear beautiful outward, but are

within full of dead men's bones and all uncleanness ; so ye outwardly

appear righteous unto men, but within are full of hypocrisy and iniquity,'

Mat. xxiii. 27, 28. So Luke xi. 44, ' Ye are as graves which appear

not, and the men that walk over them are not aware of them ; ' not as

a grave when new, but a grave when overgrown with grass. The Jews

buried out of the city in the fields ; they thought themselves defiled

by coming too near the dead. Men may be fair in outward guise and

show, but in heart the most noisome and polluted that can be. So that

mortification is necessarily requisite to vivification ; we must die be-

fore we can live.

Secondl}^ Let me open the benefit, ' We shall also live with him.'

Here —

1. Observe how grace is followed with grace, one part with another.

God lovetli to crown his own gifts, and we are endeared to him by his

own mercies. So it is in the generah Zech. iii. 2, ' Is not this a brand

plucked out of the fire ? ' But some mercies draw on other mercies,

and are given in order to them, as mortification in order to vivification,

grace in order to glory. God giveth the one that he may give the

other ; he maketh one degree of grace a step to the other.

2. Observe how grace is followed with glory, 'We shall also live

with him.' One and the same word expresseth both ; life spiritual

and eternal is but one life. It is good to observe how many ways the

scripture sets forth the connection between the life of grace and the

life of glory. Sometimes by that of the seed and crop : Gal. vi. 8,

' He that soweth to the Spirit shall of the Spirit reap life everlasting.\*

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No seed no crop; now is our seed-time. Sometimes the first-fruits

and the harvest, for the offering of the first-fruits dedicated the

whole harvest : Kom. viii. 23, ' We ourselves, who have the first-fruits

of the Spirit/ &c. Sometimes to the fountain and the stream, or the

river losing itself in the ocean : John iv. 14, ' He that shall drink of

the water that I shall give him, shall never thirst ; but the water that

I shall give him, shall be in him a well of water springing up into

everlasting life.' Sometimes of the pledge and earnest with respect to

full and actual possession : 2 Cor. i. 22, ' Who hath also sealed us,

and given the earnest of the Spirit in our hearts.' Sometimes to the

beginning and accomplishment, or the degree with the top and height.

Life is begun by the Spirit, and perfected in heaven. There is a

mighty suitableness between life spiritual and eternal : John xvii. 3,

' This is life eternal, to know thee the only true God, and Jesus Christ

whom thou hast sent.' The life of grace consisteth in knowing and

loving God, and the life of glory is the everlasting vision and perfect

love of God. Now we are changed by the sight of faith : -2 Cor. iii. 18,

' We all with open face beholding as in a glass the glory of the Lord,

are changed into the same image from glory to glory, even as by the

Spirit of the Lord ; ' then we shall be changed by the beatifical vision :

1 John iii. 2, ' When he shall appear we shall be like him, for we shall

see him as he is.' Our life here and life there is but one life, begun

here, and perfected there ; here are manifold imperfections, but there

is complete blessedness. Sometimes as the morning to high noon, or

light of the perfect day : Prov, iv. 18, \* The path of the just is as the

shining light, that shineth more and more to the perfect day ; ' here

the day breaks, but it is but a little. Sometimes to a man and a child :

1 Cor. xiii. 10-12, ' But when that which is perfect is come, that which

is in part shall be done away. When I was a child I spake as a child,

I understood as a child, I thought as a child ; but when I became a

man, I put away childish things. For now we see through a glass

darkly, but then face to face ; now I know in part, but then shall I

know even as also I am known.' As it is in the change of ages, so is

it between this and the other life. Now all these things show both

the sameness of the life, and also the necessity of one degree of grace

to another.

3. Observe how fitly this is mentioned as a help to mortification ;

we should sweeten the tediousness and trouble of the work by thinking

of the life that will ensue.

[1.] The life of grace. Conscience calleth upon you for your duty

to your creator ; and lust hindereth it. Now is it not a great advan-

tage to have a vital principle to incline us to God ? By the life of

grace we are enabled in some measure to do what is pleasing in his

sight : Heb. xii. 28, ' Let us have grace whereby we may serve God

acceptably, with reverence and godly fear.' Set about mortification,

and you shall have this grace. This should be a great consolation to

us, who are so often vexed with guilty fears because of the neglect of

our duty.

[2.] The life of glory. Pleasures, honours, and profits seem great

matters to a carnal heart, and can do much till you put heaven in the

balance against them ; as Moses did, Heb. xi. 26, ' Esteeming the

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reproach of Christ greater riches than the treasures of Egypt, for he

had respect unto tbe recompense of reward;' he looked off from

one object to another. Alas ! when we think of this life, all that we

enjoy here is nothing, and should do nothing upon us to gain us from

God and our duty to him. We should have such thoughts within

ourselves. Shall I take these pleasures instead of my birthright?

For this preferment shall I sell my part in heaven ? Shall I cast

away my soul for this sensual delight ? The devil usually prevaileth

over men when heaven is forgotten and out of sight. Sure the baptismal

vow and engagement hath little hold upon us : 2 Peter i. 9, ' He is

blind and cannot see afar off, and hath forgotten that he was purged

from his old sins.' These things are fitly coupled.

[4.] Observe how we have all with Christ; we die with him, and

we live with him. As we mortify sin by virtue of that grace which he

purchased for us by his death, so we hold heaven by his gift, or the

grant of that covenant which he hath confirmed by his blood. His

dying is the 'pattern of our mortification, and his life of our happiness

and glory. If by his example we first learn to die unto sin, according

to his pattern and example we shall have a joyful resurrection to eternal

life, for still we fare as Christ fared. He would not be a pattern to us

only in his worst estate, but in his best also ; we shall be partakers of

the same glory which Christ hath at the right hand of the Father, and

as we shall live eternally so we shall eternally praise our Kedeemer, who

deriveth influence to us all along, both in dying and rising.

Thirdly, The certain apprehension we have of this, ' We believe.'

Here I shall handle — (1.) The necessity of this faith ; (2.) The grounds

of it ; (3.) The profit of believing this.

1. The necessity of believing.

[1.] This life is not matter of sense, but of faith, whether you take

it for the life of grace, or the life of glory.

(1.) The life of grace. If you consider the nature of it, which is of

the order of things spiritual, and men that judge according to things

of sense see no glory in it : 1 Cor. ii. 14, ' The natural man receiveth

not the things of the Spirit, for they are foolishness to him, neither can

he know them, because they are spiritually discerned.' Alas ! the rich

preparations of grace, which God hath made for us in the gospel, a

carnal heart hath no savour for them nor value and esteem of them,

is nothing moved with the tender and offer ; we must have a higher

light to see these things. Besides, the new nature is hidden under

manifold infirmities and afflictions : Col. iii. 3, ' Your life is hid with

Christ in God;' and 1 John iii. 2, ''It doth not yet appear what we

shall be.' Once more, it is God's gift, and a matter full of difficulty

for them to apprehend that are sensible of their own vileness, and are

daily conflicting with so many lusts ; that they should be quickened

and enabled to live to God is a matter which they cannot easily believe :

' Shall these dead bones live ? Lord ! thou knowest/ Ezek. xxxvii. 3.

It is a hard matter to persuade them that have a great sense of the

power of their bewitching lusts that they shall ever overcome.

(2.) For the life of glory, that is also a matter of faith, because it is

a thing future, unseen, and to be enjoyed in another world : ' Now

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faith is the substance of things not seen, and the evidence of things

hoped for,' Heb. xi, 1.

[2.] The person, office, and power of our Eedeemer are all mystical

truths : John xi. 25, 26, ' I am the resurrection and the life ; he that

believeth in me, though he were dead, yet shall he live ; and whosoever

liveth and believeth in me shall never die: believest thou this ?' that

Christ is able to raise the dead to life again now or hereafter.

[3.] The matter is difficult to be believed, that after worms have

consumed this flesh it shall be raised again in glory, and at length

reign with Christ for ever. Therefore Abraham's faith is so often

propounded to the faithful, ' who considered not his own body now

dead, nor yet the deadness of Sarah's womb,' Rom. iv. 19 ; and the

apostle showeth us that such a kind of faith shall be ' imputed to us

for righteousness,' ver. 24, who believe Christ's resurrection, and then

ours. All this showeth the necessity of faith in this case.

2. The grounds of believing this blessed estate, which is reserved for

the mortified.

[1.] The infinite love of God, which prepared these mercies for us :

Luke xii. 32, ' Fear not, little flock ; it is your Father's good pleasure

to give you a kingdom ;' and 1 Cor. ii. 9, ' Eye hath not seen, nor ear

heard, neither have entered into the heart of man the things which

God hath prepared for them that love him ;' Mat. xxv. 34, ' Come,

ye blessed of my Father, inherit a kingdom prepared for you from

the foundation of the world.' God prepared this glory for us, and by

degrees traineth us up for it.

[2.] The everlasting merit of Christ : Heb. ix. 15, ' For this cause he

is the mediator of the new testament, that by means of death for the

redemption of transgressions that were under the first testament, they

which are called might receive the promise of the eternal inheritance.'

It is by his means that we are redeemed from the guilt and power of

sin, and have an eternal inheritance stated upon us. It behoved Christ,

for the honour of the divine government, by the intervention of his

merit and intercession, to satisfy God's justice, and acquire unto us

those things which love and mercy had prepared for us, and among

other things that blessed and glorious estate which is to be enjoyed

upon the resurrection. This is made sure to the heirs of promise by

the death of Christ, which is of everlasting merit, called therefore, ver.

12, ' everlasting redemption.'

[3.] The almighty power of the sanctifying Spirit both to change

the soul and raise the body. To change the soul, which is made an

act of omnipotency : 2 Peter i 3, 'According as his divine power hath

given unto us all things that pertain unto life and godliness, through

the knowledge of him that hath called us to glory and virtue.' There-

fore it is often compared to creation, which is a making things out of

nothing. To raise the body, as he did Christ's : Rom. i. 4, ' And

declared to be the Son of God with power, according to the Si)irit of

holiness, by the resurrection from tlie dead ; ' and will raise the bodies

of the faithful, in whom he once dwelled : Rom. viii. 11, ' He that

raised up Christ from the dead shall also quicken your mortal bodies

by his Spirit that dwelleth in you ;' Phil. iii. 21, ' Who shall also

change our vile body, that it may be fashioned like unto his glorious

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body, according to the wonderful working whereby he is able even to

subdue all things to himself.'

[4.] The immutable covenant or promises of the gospel, which always

stand firm and stable : 2 Cor. i. 20, ' For all the promises of God in

him are Yea, and in him Amen ; ' Heb. vi. 18, ' That by two immut-

able things, in which it was impossible for God to lie, we might have

strong consolation, who have fled for refuge to lay hold on the hope

that is set before us.' Hope is put for the thing hoped for, that is, the

glorious estate which is reserved in heaven to be enjoyed there ; this

hope ' is set before us ' in the promises, as the prize which we must

seek after and the blessedness we must aim at. We ' lay hold upon

it ' when we consent to God's offer, and we ' fly for refuge ' to take

hold of this hope ; for it is our sanctuary and safety, as the city of

refuge was to him that was pursued by the avenger of blood. This is

ground of strong consolation in all fears, troubles, and sorrows, in the

midst of the infelicities of this life. This consolation is secured by

' two immutable things,' God's promise and oath, which are as un-

changeable as his nature ; these cannot fail or frustrate our hopes ;

these give us security of enjoying what we hope, or receiving the reward

promised to us.

[5.] The unquestionable right of the mortified, or those that are dead

with Christ. There is nothing wanting but the clearing up of our

right and title. Now the christian faith proposeth and showeth much

good to them as real members of Christ's mystical body : Eom. viii. 13,

' If ye through the Spirit mortify the deeds of the body, ye shall live ; '

and till this be done the whole design of grace is at a stand ; we can-

not upon other terms expect everlasting blessedness from Christ.

3. The profit of believing.

[1.] It strengthens our reason, and helps it to maintain its authority

and government against sense and appetite. Keason is a middle

faculty, that standeth between things above and things below, and it

may be either debased by sense or elevated by faith. The one is easy,

because corrupt nature carrieth us to things pleasing to sense, which

are near at hand, and carry a great suitableness to our fancies and

appetites. The other is difficult, because it dependeth on supernatural

grace, for the Spirit's illumination is necessary to faith : 1 Cor. ii. 12,

' Now we have received, not the spirit which is of the world, but the

Spirit which is of God, that we may know the things that are freely

given to us of God.' Therefore here lieth the benefit we have by faith,

to take us off from the life of sense, and to mortify the desires of the

flesh, which the nearness of things 'sensible is apt to irritate and stir

up in us.

[2.] The more we believe the stronger and greater is our consola-

tion ; as, for instance, our comfort under crosses is more abounding :

2 Cor. iv. 14, ' Knowing that he which raised up the Lord Jesus, shall

raise us up also by Jesus; ' 2 Cor. iv. 18, ' While we look not to the

things which are seen, but to the things which are not seen ; for the

things which are seen are temporal, but the things which are not seen

are eternal.' Our courage against death is more strong : 1 Thes. iv.

18, ' We shall ever be with the Lord.' Our diligence in duties is more

unwearied : 1 Cor. xv. 58, ' Wherefore, my beloved brethren, be ye

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stedfast, unmoveable, always abounding in the work of the Lord, for-

asmuch as you know that your labour shall not be in vain in the

Lord.'

Use. Let us now improve these things that we have been delivering

to you.

1. Let us make great conscience of the first part of our duty, \* If we

be dead unto sin/ See that the work of regeneration be once begun.

The first virtue we receive from Christ is ' the likeness of his death ; '

that will make way for other things. Christ is dead ; let us be dead

with him, that to us he may not die in vain. And wlien it is once

begun, let it be carried on to a further increase; adhere still to Christ's

dying, and persevere both in your diligence and your dependence.

Diligence ; do not give over your endeavours of mortifying sin till it

be quite gone. Dependence ; that you wait for the power of his Spirit,

which his death merited for us.

2. As to life, let us encourage ourselves with the hope of it ; the

same grace that hath begun will also finish the work, when we are

prepared by living the life spiritual in the midst of conflicts and temp-

tations. Therefore, while you are studying to please God, wait for it —

[1.] With patience. Christ after his resurrection was not presently

glorified ; there must be a time to wean us from worldly happiness :

' To make us meet to be partakers of the inheritance of the saints in

light,' Col. i. 12 ; ' Vessels of mercy which he had afore prepared unto

glory,' Eom. ix. 23. In time you shall be delivered ; see that you have

the beginning and first-fruits, and that you daily grow in grace.

[2.] With earnest longing : Eom. vii. 23, ' wretched man that I

am ! who shall deliver me from this body of death ? ' 2 Cor. v. 2, ' In

this we groan, earnestly desiring to be clothed upon with our house

which is from heaven.'

3. As to faith.

[1.] Fix it, and be at a greater certainty against all doubts and

fears, not only as to your interest, but the truth of the promise of

eternal life. These doubts may stand with a sincere faith, but not a

confirmed faith ; we have much of the unbeliever in our bosoms.

Venture all your happiness temporal and spiritual upon this security.

[2.] Improve it ; it is the work of faith to overcome the world and

the flesh : 1 John v, 4, 5, ' This is the victory that overcometh the

world, even our faith. Who is he that overcometh the world, but he

that believeth that Jesus is the Son of God ? ' to overrule our sense

and appetite, and to teach us to make nothing of all that would dis-

suade us against our heavenly interest : Acts xx. 24, \* But none of these

things move me, neither count I my life dear unto myself, so that I

might finish my course with joy, and the ministry which I have received

of the Lord Jesus, to testify the gospel of the grace of God.' This is

the true mortification.

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SERMON VIII.

Knoiving that Christ, being raised from the dead, dieth no more;

death hath no more dominion over him. For in that he died, he

died unto sin once ; but in that he liveth, he liveth unto God. —

EoM. VI. 9, 10.

That I may the better explain the drift of these words, let us take the

apostle's method along with us. His intent is to prevent an abuse of

the doctrine of the gospel, which publisheth the free grace of God to

sinners : ' Where sin abounded, grace did much more abound.' From

hence some did infer that therefore under the gospel they might take

liberty to sin ; the more their sins were, and the greater they were, the

more they should occasion God to manifest the abundance of his grace

upon them. The apostle answereth this —

1. By way of detestation : ' Shall we continue in sin that grace may

abound ? God forbid ! '

2. By way of confutation. The argument by which he confuteth it

is our baptismal vow and engagement : ' How shall they that are dead

to sin live any longer therein ? ' To clear this, he explaineth our

baptismal vow in the two branches of it, dying to sin, and living to

righteousness; the one direct, and the other consequential. Directly,

' We are baptized into the death of Christ,' ver. 2, but so as that ' we

also rise again to newness of life,' ver. 4, 5, for we are united to Christ

as dying and rising, and we are by virtue of the union to express a

conformity to both : ver. 5, ' For if we have been planted together in

the likeness of his death, we shall be also in the likeness of his resur-

rection.' He proveth the former part, ver, 6, 7, ' Knowing this, that

our old man is crucified with him, that the body of sin might be

destroyed, that henceforth we should not serve sin, for he that is dead is

freed from sin.' The latter he begins to prove, ver, 8, ' If we be dead

with Christ, we believe that we shall also live with him.' How live

with him? As our spiritual death was answerable to the death of

Christ, so our spiritual life must be answerable to his resurrection from

the dead ; as Ave have a copy and pattern for the mortifying sin in his

death, so we have also a copy and pattern for newness of life in his

resurrection ; and therefore we do not in vain believe that we shall live

spiritually and eternally with him : ' Knowing that Christ, being raised

from the dead, dieth no more ; death hath no more dominion over him.

For in that he died, he died unto siti once, but in that he liveth, he

liveth unto God.'

The better to state the analogy and proportion between Christ's

resurrection and our rising to the life of grace first and then of glory

afterward, the life of Christ after his resurrection is set forth by two

things — (1.) The perpetuity or immortality of it ; (2.) The perfection

and blessedness of it.

First, The perpetuity and immortality of it is delivered in three

expressions —

1. Actual dying again is denied: 'Christ, being raised from the

dead, dieth no more.' Christ's resurrection was not a return to a single

Vers. 9, 10.] sermons upon Romans vi. 221

act of life, or life for a while, to show himself to the world, and no

more ; but to an immortal endless estate.

2. His fm'ther liableness or subjection to death is denied : ' Death

hath no more dominion over him.' That is thus expressed for two

reasons —

[1.] Death had once dominion over Christ; when he gave up him-

self to die for us, he for a while permitted, yea, subjected himself to

the power of it; but Christ overcame death, and put an end to its

power by his resurrection : Acts ii. 24, \* Whom God raised up, having

loosed the pains of death, because it was impossible that he should be

holden of it.'

[2.] To show that Christ died not only to expiate sin, but to take

away the dominion and power of it in believers ; therefore it is said,

' Death hath no more dominion over him,' he took away sin, by which

death reigneth ; he did enough both as to the satisfying God's justice

and our deliverance.

3. Any further need of his dying again is denied : ' In that he died,

he died unto sin once;' that is, he hath done his work; his death

needeth not to be repeated ; he died to sin once, not in regard of him-

self, for in him was no sin, but as charged with the sins of his people ;

he sufficiently took away sin, both as to guilt and power.

Secondly, The perfection and blessedness of his life is intimated:

' In that he liveth, he liveth unto God.' This expression may imply

either the holiness of his life in heaven, or the blessedness of it.

1. The holiness. When Christ was raised from death to life again,

he liveth to God wholly, seeketh to promote his glory in the world ; he

liveth with God and to God ; with God, as he is set down at the right

hand of majesty, and administereth the mediatorial kingdom for his

glory, as indeed God hath a great deal of honour from Christ as

mediator: Phil. ii. 11, 'That every tongue should confess that Jesus

Christ is Lord, to the glory of God the Father.'

2. The blessedness of it. Christ always lived to God, even before

his death : John viii. 29, ' And he that sent me is with me. The

Father hath not left me alone, but I do always those things that please

him.' Why, then, is he said after his resurrection to live to God?

Ans. — As freed from our infirmities; he liveth a glorious life : Luke

XX. 28, ' He is not the God of the dead, but of the living ; for all live

to him ;' though they do not live to the world, they live to God.

Those that are departed out of this world have another life ; the souls

of the just are already in the hands of God, and their bodies are sure

to be raised up at the last day. So Christ liveth to God.

Doct. That the due consideration of Christ's being raised from the

dead doth mightily promote the spiritual life in us.

This will be evident if we consider what advantage we have by

Christ's resurrection.

1. It evidenceth the verity of christian religion, and that Christ was

no deceiver, for his resurrection is a sufficient attestation to the dignity

of his person and offices : Kom. i. 4, ' Declared to be the Son of God

with power, according to the Spirit of holiness, by his resurrection

from the dead ;' Acts xvii. 31, 'He hath appointed a day in which he

will judge the world in righteousness by that man whom he hath

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ordained, whereof he hath given assurance unto all men, in that he

hath raised him from the dead/ This is a strong and undeniable

argument that Christ is the Son of God, the saviour and judge of the

world. Where lieth the force of the argument ? Christ died in the

judgment and repute of the world as a malefactor ; but God justified

him. when he would not leave him under the power of death, but raised

him up, and assumed him unto glory, thereby visibly declaring unto

the world that the world was mistaken in him, that he was indeed

what he gave out himself to be, the Son of God, and the judge of the

world, to whom is given power over all flesh, either to save or destroy

them, according to his covenant. This argument supposeth —

[1.] That there is a God, sufficiently represented to us by other

means.

[2.] That whatsoever exceedeth the power of nature, or course of

second causes, is done by this God.

[3.] Among all the miracles, this of raising a dead man to life is the

greatest ; the cure of a disease is not so much.

[4.] That if this be done to a person unjustly accused and condemned

in the world, it is a justification of his cause before all the world, and

a sure mark of divine testimony.

[5.] The cause between Jesus Christ and those that condemned him

was, that he made himself to be the Son of God, and saviour and

judge of the world ; this he evidenceth himself, and this was preached

by his disciples. Surely the supreme and just governor of the world

would not justify a cheat and imposture, and so far permit the devil to

deceive in his name as to change the course and order of nature, and

so far directly to work against it as to raise a man from the dead. Now

it is a mighty advantage to the advancement of the spiritual life to be

sure of the religion that requireth it at our hands, much of it being

against the inclination of corrupt nature ; for then there is no tergiver-

sation or excuse, as if our rule were uncertain, or that we did trouble

ourselves more than needeth us of absolute necessity.

2. It showeth us the perfection of his satisfaction ; there needeth no

other sacrifice to abolish sin ; for it is said in the text, ' In that he

died, he died unto sin once,' and elsewhere the unity of the mediator

and the sacrifice is pleaded to show the perfection of it. The unity of

the mediator : 1 Tim. ii. 5, ' There is one mediator between God and

man, the man Christ Jesus ;' and Heb. x. 14, ' By one offering he

hath perfected for ever them that are sanctified ; ' and Heb. ix. 28,

' Christ was once offered to bear the sins of many.' The ground of

this argument standeth thus : That Christ came to take away sin, the

benefit which the world needeth. Either he hath done it sufficiently,

or not done it ; if sufficiently, we have what we desire ; if not, it must

be either because other mediators were necessary to supply his defects.

But where are they ? Who can challenge this honour as authorised

by God, and recommended to the world as Christ was ? Or what can

they do beyond what he hath done ? No ; there is but one mediator.

Or else because another sacrifice or offering was necessary, because

this could not attain its end, then Christ needed again to undergo

death ; for the single sacrifice did not the work, which was the taking

away of sin. But this was enough to ransom all souls ; no other

Vers. 9, 10.] sermons upon Romans vi. 223

propitiatory sacrifice was necessary. Why, how doth it appear ? By

the resurrection ; for when Christ was raised from the dead, our surety

and mediator (which were the qualities he took upon himself) was let

out of prison, and dismissed, as having done what he undertook :

Isa. liii. 8, ' He shall be taken from prison and from judgment.' The

debtor may have confidence the debt is cancelled when the surety is

let out of prison and walketh freely abroad. When Christ is risen

from the dead, and advanced to a glorious condition, surely his merit

is full enough, and he hath a perfect release and discharge, as having

done his work, and needeth no more to come under the power of death,

which is a great encouragement to us to set about the destruction of

sin. Christ hath paid a full ransom to purchase grace to make our

endeavours effectual.

3. It is a visible demonstration of the truth of the resurrection and

life to come. For Christ, who would be an example to us of all pain-

ful and self-denying obedience, would also be a pattern of the glory

and felicity that should ensue. Therefore, after a life of holiness and

sufferings, he died and rose again, and entered into the glory that he

spake of, which is a great encouragement to us to follow his steps ;

for all this is a pledge of what shall be done in us. It is said, 1 Peter

i. 21, ' That God raised him from the dead and gave him glory, that

our faith and hope might be in God.' The resurrection of Christ,

and the consequent honour and glory put upon him, is the great prop

and foundation of our faith and hope. Certainly it much concerueth

us to believe the truth of the resurrection and the reality of the unseen

glory, else all holiness, patience, self-denial, and practical godliness

would fall to the ground. Now, when our teacher, who hath told us

of these things, hath given sufficient evidence of the truth of them in

his own person, by his own rising from the dead, and his own ascend-

ing into glory, it helpeth mightily to silence the objections of unbelief.

The thing is not incredible nor impossible. Christ in our nature did

arise from the dead, and ascend up into heaven ; nay, it is not only

possible, but certain ; fur Christ is risen and entered into glory as our

forerunner, Heb. vi. 20, to make the way accessible to us, and to

seize upon it in the name and right of all true believers, and secure a

landing-place for them after the storm of this world is over. When-

ever they die, their place is ready for them, there is a friend on shore

ready to receive them. So elsewhere : 1 Cor. xv. 20, ' Christ is risen

as the first-fruits.' His resurrection is a certain proof that other men

shall have a resurrection also, as by a handful of the first-fruits the

whole harvest was blessed and consecrated to God. The first-fruits

did not bless the tares, the cockle or the darnel, or the filthy weeds

that grew among the corn, these are not carried home into God's barn ;

but penitent believers may be confident of a joyful resurrection. If

we be reconciled by his death, we may much more expect to be saved

by his life.

4. Christ by his resurrection is the cause of our life ; for Christ

liveth in heaven as a quickening head, who will give the spirit of

grace to all his members, to change their hearts, and to bring them

into the life of God : John xiv. 19, ' Because I live, ye shall live also.'

Christ is the fountain of all life. The life of believers is derived from

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the life of Christ, without which it could not subsist. If he had

remained under a state of death, he were not in a capacity to convey

life to others, and so had neither been a fountain of grace or glory to

us ; therefore his resurrection is the fountain -cause of our living to

God ; having first purchased grace for us, he is risen to apply it, and

bring us into possession of it. Therefore he sendeth his Spirit into the

hearts of his people, even that same Spirit by which he was raised up

to a new life : Rev. i. 18, ' I am he that liveth and was dead, and

behold I am alive for evermore.' He liveth for ever to make and keep

us alive. Now this is a mighty encouragement to us, that we live by

virtue of Clirist's endless life. When the fountain faileth, the stream

may be dried up, but that cannot be, and therefore we are encouraged

to expect our supplies from him.

5. Christ's life after his resurrection is a pattern of ours, both as to

the immortality and perfection of it.

[1.] The immortality. Christ, when he rose again, rose to an

eternal immortal life. He shall die no more ; he is no more obnoxious

to death. The phrases that express the immortality of Christ's life

are suited to our case, that he may the better be propounded as a

pattern to us, both of what we ought to endeavour ourselves, and of

what his Spirit doth work in us.

(1.) Being raised, he dieth no more. We should once so fix and

settle our hearts to live to God that we should no more return to our

old course and our old bondage. There are some who are always

dying, and rising, and dying again, that return to their old sins, and

lick up their vomit, and after they are washed wallow in the mire.

These never died in good earnest, for then they would so die unto sin

once as not to revert to it any more ; but to be repenting of sin, and

committing of sin, and then repenting and committing again, showeth

our mortification is not sincere. A bone often broken in the same

place is very hard to be set again. Eelapses make our case to be

more dangerous ; if it be into open sinful courses, it showeth our

repentance is not sincere. Men are sick of sin ; but when that trouble

is over, they presently are as bad as they were before : Prov. xxiv. 11,

' As a dog returneth to his vomit, so a fool returneth to his folly.'

Their hearts were never changed, their renounced sins and fleshly

practices are as dear to them as ever. True repentance will produce

a constant perseverance in well-doing ; but if the unclean spirit

returneth, after it seemed to be cast out, Luke xi. 24, we never parted

in good earnest. Was your repentance sincere, and will you taste of

the bitter waters again ? Indeed we must distinguish of relapses.

(1st.) As to the degrees of sin, there are infirmities which we can-

not avoid while we are in the body ; and there are iniquities which we

can and ought to avoid. A man that is troubled with vain and

distracting thoughts in prayer may be troubled again, but of gross and

wilful sins we never soundly repented if we cease not from them, ixtaa-

fiara koct/jlov, ' the pollutions of the world,' spoken of 2 Peter ii. 20.

Doth a man repent of his uncleanness that often faileth into it, as

often as the occasion returneth ? So again —

(2d.) As to the seasons of sinning, we must distinguish between the

acts repeated before any repentance professed or after. An issue

I

Vers. 9, 10.} sermons upon romaks vr. 225

wlien it is new made, before the orifice of the wound be well closed,

may bleed afresh after it is bound up. So before we are thoroughly

recovered, sin will be breaking out ; as in Lot's double incest ; Samson's

returning often to Delilah, when God had rebuked him for his sin ;

Peter's treble denials ; his heart was not thoroughly touched and

moulded as yet; this was as one continued sin.

(3d.) As to the manner of the return, if it be frequently, readily,

easily, this will infer a habit ; for a habit serveth ut quis facile,

mcunde, constanfer agaf. Now though some sins solicit us more

than others, yet uprightness requireth that we should keep ourselves

from our iniquity : Ps. xviii. 23, M was also upright before him, and

I kept myself from my iniquity.' So that repentance which consists

only in sorrow for sin, and such trouble for it as doth not mortify it,

is but like thawing a little in the sunshine, or giving weather, soft at

top and hard at bottom. True repentance is a thorough change of

heart and life ; therefore to repent and go on still in our trespasses is

no sound repentance.

(2.) Death hath no dominion over him ; so should not sin have over

us. After all our care sin will be troublesome, but it must be kept

out of the throne. If men forsake not known wilful sins, they are

wicked men ; sin reigneth, and the power of it is no way broken ;

therefore let it not have dominion, so as to draw you to a sensual life,

or command your thoughts and affections, or ingross your time and

strength : Ps. xix. 13, ' Ke^p back thy servant also from presump-

tuous sins ; let them not have dominion over me, so shall 1 be upright

and free from the great transgression.' As to the merit, there needeth

not another sacrifice ; and to the conveyance and making over the

blessings of the gospel, there needeth not another covenant. So as to

the ap2)lication , there needeth not another regeneration or total con-

version unto God ; as also our baptism, which is the sign of it, needeth

not to be repeated or reiterated, though the acts of our faith and

repentance need often to be repeated. For all known sins it is expressly

required ; for sins of ignorance and lesser escapes, they are pardoned

of course, and as they are retracted in a general repentance. Well,

then, let us so rise to newness of life as never to return to our old sins

again, at least let them not have dominion over us. Baptism is the

sacrament of our regeneration and implanting into Christ, and recep-

tion into God's family ; and as we are born but once, so we are but

once new-born. Being once received into God's family, we are never

cast out thence : being once adopted into the number of his children,

we are never disinherited. No ; ' The gifts and calling of God are

without repentance,' Rom. xi, 29.

[2.] As to the perfection and blessedness of it, ' In that he liveth,

he liveth unto God.' This is —

(1.) A pattern and copy of the spiritual life here upon earth.

(2.) A pledge and assurance of our glorious life in heaven. The

one is our duty, the other is our reward.

(1.) The spiritual life is a living to God, as Christ liveth with God

and to God. As mediator he liveth with God, is set down at his

right hand ; so should we live in communion with God, be much and

ollen in company with him ; in our whole course we should always

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set him before us, walking as in his eye and presence : Ps. xvi. 8, ' I

have set the Lord always before me.' It is his law we live by, in his

presence we stand, his work we do, his glory we seek ; for our great

end is the pleasing and glorifying of God: Gal. ii. 19, ' For I through

the law am dead to the law, that I might live unto God ; ' Rom. xiv.

7, 8, ' For none of us liveth to himself, and no man dieth to himself ;

for whether we live, we live unto the Lord, and whether we die, we

die unto the Lord ; whether we live therefore or die, we are the

Lord's.' Christ gave us a pattern of a holy, obedient, and heavenly

life in his conversation here on earth ; and in heaven we must still

write after his copy ; we must be Christ's, as Christ is God's, and then

all things are ours : 1 Cor. iii, 23, ' All are yours, for you are Christ's,

and Christ is God's.' Wholly devote your time and strength and service

to him. God must be your solace and your strength, and your begin-

ning, end, way and all. When you awake, you should be still with

him, Ps. cxxxix. 18 ; all the day long you should keep in his eye :

Prov. xxiii. 17, ' Be thou in the fear of the Lord all the day long.'

In all your actions, your intention must be to please and glorify him :

1 Cor. X. 31, ' Whether therefore ye eat or drink, or whatsoever ye

do, do all to the glory of God.'

(2.) Our glorious life in heaven ; that is a living unto God indeed,

for there we have nothing else to mind but God. We are admitted

before the throne of his glory, to be with him for evermore. Now, if

Christ be there, we shall be there also ; for if we follow him, we shall

fare as he fared : John xii. 26, ' Where I am, there shall my servant be ; '

John xvii. 24, ' Father, I will that those also whom thou hast given

me may be with me where I am.' So John xiv. 3, \* If I go and pre-

pare a place for you, I will come again, and receive you unto myself,

that where I am there ye may be also.' Our Saviour desireth to have

the faithful in heaven with himself ; it is a thing which his heart is

set upon ; and he presents the efficacy of his merits and obedience to

this end and purpose, that the great work of the restitution of lost

man may obtain its end and effect, and his mystical body may be

brought together to one place, that they may ever laud and praise

and glorify God. Many in the world cannot endure the presence and

company of the saints; Christ cannot be in heaven without them.

Now the spiritual life issuing itself into the heavenly is a great

encouragement to us to go on in our duty and obedience.

Use. Let us often and seriously think of him ' who died for our

offences, and rose again for our justification,' Eom. iv. 25, and im-

j)rove it —

1. For the destruction of sin. Christ died that he might destroy sin,

and take away sin. If he had not fully done his work, he could not

rise again, or, if risen, he needed to return once more to die. But

Christ dieth no more ; death hath no more dominion over him. By

raising up Christ, God showeth that he received the death of his Son

as a sufficient ransom for our sins, and all that believe in him shall

have the comfort of it. If he had remained in death, or were still

obnoxious to it, his satisfaction should not have been perfect, neither

should he have been able to apply the virtue and comfort of it to us ;

but now, who shall condemn when God justifieth ? wlien Christ is

Vers. 9, 10.] sermons upon eomans vi, 227

dead, 'yea, rather risen from the dead/ &c., Kom. viii. 33, 34. I{

Christ hath paid our debt and borne our sorrows so far that no more

is required of him, surely God will never reverse that pardon which

was sealed with Christ's blood. The curse and condemnation are ter-

rible indeed, but he hath taken them away, and given us a free dis-

charge.

2. For the new life ; Christ is both the cause and the pattern of it

His Spirit is the cause of it, and his life in heaven is the copy aftei

which we must write.

[1.] His Spirit is the cause of it, who quickeneth our dead souls,

therefore if you be entered into God's peace, have sued out your atone

ment, you may expect to be saved by his life : Rom. v. 10, ' If wha;;

we were enemies, we were reconciled to God by the death of his Son

much more, being reconciled, shall we be saved by his life ; ' that is, b;,

him who now liveth, and sitteth at the right hand of God, and then

intercedeth for grace necessary, that we may live unto God. He tha

intercedeth wanteth no will ; and he that saith that all things are pu.

into his hands, wanteth no power.

[2.] Christ is the pattern of this new life which we are to live iv

the world. Christ is the great agent to promote God's kingdom an^

glory ; but his Spirit engageth us in the same design. As long as Wf

live, we should live unto God ; we aie raised up from the grave of sin

that we should be to the praise of his glorious grace. The christian'^

life is a life whereby we glorify God. See this life be begun in you, ani!

see it perfected more and more. Be Christ's, as Christ is God's : Heb.

vii. 25, ' He is able to save unto the uttermost all those that come unt(

God through him, seeing he ever liveth to make intercession for us.

Christ liveth ; we need not doubt of a supply. He gives life as creatoi

to the smallest worms : ' In him was life,' John i. 4. He can quicken

us when dead and dull ; he came into the world for this purpose :

John X. 10, ' I am come that they might have life, and that they

might have it more abundantly ;' and he is gone out of the world to

heaven for tliis purpose : Eph. iv. 10, ' He ascended far above the

heavens, that he might fill all things.' He is filled with the Spirit to

communicate it to his members ; he is not weak when we are weak,

but able to do above what we can ask or think.

3. As concerning the life of glory, we have it by Christ also : 1 John.

V. 11, ' This is the record, that God hath given to us eternal life, and

this life is in his Son.' The door which is shut against us by our sins is

opened by Christ. Let us follow his precepts and example, and depend

upon his grace, and you cannot miscariy. Christ hath brought life

and immortality to light, assured us of an endless happiness after

death. Heathens had but a doubtful conjecture of another life ; we

have an undoubted assurance, and that is some great stay to us.

4. Concerning the troubles and afflictions that we meet withal. As

to the troubles of the church of God, he is alive and upon the throne ;

he can never cease to live and reign : Ps. ex. 1, ' The Lord said unto

my Lord, Sit thou on my right liand until I make thy foes thy foot-

stool.' The enemies of his kingdom must bend or break, first or last.

5. Against death. Christ hatii broken the power of it ; as it hath

no dominion over him, so it cannot totally seize upon his members ; in

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their better part tliey still live to God as soon as they die ; and\* as to

their bodies, ' The body is dead because of sin, but the spirit is life

because of righteousness,' Kom. viii. 10, 15 ; 1 Cor. xv. 55-57, '

death, where is thy sting ? grave, where is thy victory ? The

sting of death is sin, and the strength of sin is the law ; but thanks be

to God, who hath given us the victory through our Lord Jesus Christ ; '

Job xix. 25, ' I know that my Kedeemer liveth, and that he shall stand

the last day upon the earth,' &c. But what is this to us ? As it hath

no dominion over him, so not over us ; the power is broken, the sting

is gone. If our flesh must rot in the grave, our nature is in heaven.

Christ once died, and then rose again from the dead. Now this doth

mightily secure and support us against the power and fears of death,

that we have a saviour in possession of glory, to whom we may com-

mend our departing souls at the time of death, and who will receive

them to himself ; one that hath himself been upon earth in flesh, then

died and rose again, and is now in possession of endless blessedness.

He is lord of that world we are going into. All creatures there do him

homage, and we ere long are to be adjoined to that dutiful happy

assembly, and partake in the same work and felicity.

SEKMON IX.

Likeivise recJcon ye also yoicrselves to he dead indeed unto sin, hut alive

unto God through Jesus Christ our Lord. — Kom. VI. 11.

The protasis or foundation of the similitude was laid down ver. 9,

10 ; the apodosis or application of it to the case in hand in this verse.

The foundation is Christ's example and pattern, dying and rising ; now,

after this double example of Christ's death and resurrection, we must

account ourselves obliged both to die unto sin and rise again to new-

ness of life : ' Likewise reckon ye also yourselves,' &c. In which words —

1. Our duty, which is conformity or likeness to Christ dying and

living.

2. Grace to perform this duty, iv rCo XpiarS) ""Irjaov tm Kvpiw

ijfMMv, through or in Jesus Christ ; by virtue of our union with him we

are both to resemble his death and resurrection.

3. The means of enforcing this duty, Xo'yl^€Te, reckon ; Vulgar,

exisiimate ; Erasmus out of Tertullian, reputate, consider with your-

selves ; others, colligite et statuite. ,

Doct. That all who are baptized and profess faith in Christ dying

and rising from the dead are under a strong obligation of dying to sin

and living to God through the grace of the Kedeemer. Here —

1. I shall consider the nature of the duties of being dead to sin and

alive to God.

2. The correspondency ; how they do answer the two states of Christ ;

as Christ dieth to sin for the expiation of it, and after death reviveth

and liveth to God, so we.

3. The order ; first death, then the resurrection from the dead ; so

first dying to sin, then being alive to God.

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4. The certain connection of these things ; if we die we shall live,

and we cannot live to God unless we be dead to sin ; neither can we

die to sin unless we live to God.

5. In the two branches the apostle opposeth God to sin.

First, The nature of the work. It consists of two branches, ' dying

to sin,' and ' living to God,' mortification and vivification.

1. Mortification is the purifying and cleansing of the soul, or the

freeing it from the slavery of the flesh, which detaineth it from God,

and disableth it for all the duties of the holy and heavenly life. The

reign of sin was the punishment of the first transgression, and is taken

away by the gift of the Spirit upon account of the merit of Christ,

However, it is our work to see that sin die. It dieth as our love to it

dieth ; and our love to sin is not for its own sake, but because of some

pleasure, contentment, and satisfaction that we hope to find in it ; for

no man would commit sin or transgress merely for his mind's ^ sake ;

mere evil apprehended as evil, cannot be the object of our choice.

Now, then, our love to sin dieth when our esteem of the advantages of

the carnal life is abated, when we have no other value of the pleasures,

honours, and profits of the world than is fully consistent with our duty

to God, and may further us in it. Therefore we are dead to sin when

we endeavour more to please God than to please the flesh, and mind

more our eternal than our temporal interests : Eom. viii. 5, ' They that

are after the flesh do mind the things of the flesh ; but they that are

after the Spirit, the things of the Spirit.' What we mind and value

most showeth the reign of either principle, the flesh or the Spirit.

2. Vivification, or living to God, is the changing of the heart by

grace, and the acting of those graces we have received by the Spirit of

regeneration. All that have received the gift of the spiritual life are

l)0und to exercise it, and put it in act by loving, serving, and obeying

God : 2 Peter i. 3-5, ' According as his divine power hath given unto

us all things that pertain unto life and godliness, through the know-

ledge of him that hath called us to glory and virtue, whereby are given

unto us exceeding 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 ; and besides this, giving all diligence, add

to your faith virtue, and to virtue knowledge,' &c. They that have

received grace are not to sit down idle and satisfied, but to be more

active and diligent in the exercise of grace ; and whatever remaineth

of their lives must be devoted to God. To live to God implieth two

things —

[1.] To fulfil his commands with a ready mind, and so they are said

to live to God who show themselves ready to obey him in all things :

Ps. cxii. 1, 'Blessed is the man that feareth God, that delighteth greatly

in his commandments ; ' not who is greedy to catch all opportunities

of pleasure and profit and worldly preferment in the world, and careth

not how he cometh by them ; but is most observant of God's will, and

careful to follow it ; he that delighteth to know, believe, and obey

God's word.

[2.] To glorify his name ; for as we receive power from the Spirit

of Christ to live as in the sight of God, so also to the glory of God.

Sin, till it be killed and mortified in us, as it disposeth us to a wron^

^ Qu. 'sinning'd?' — Ed.

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wav, so to a. perverse end, to seek happiness in the satisfaction of our

lusts; but grace wrought by God inclineth us to God: Phil. i. 11,

\* Filled with the fruits of righteousness, which are by Christ Jesus, to

the praise and glory of God.' As they do good, so to a good end, not

for any by-respect, but to please and honour God.

Secondly, The con-espondency ; it is such a dying and living as doth

answer Christ's dying and living. We must .^o die and forsake sin as

that we need not to die any more. We may never return to our sins

again, so as that they may have any dominion over us; and that is done

when sin hath its death-wound given it by a sincere conversion to God,

then ' we put off the body of the sins of the flesh,' Col. ii. 11. Though

tlie final death be not by and by, yet, as a man is said to be killed

when he hath received his death- wound, so he that never reverts to his

old slavery is said indeed to be dead unto sin. On the other side, for

our new christian life, we are to take care that it may be eternal,

carried on in such an uninterrupted course of holiness as may at length

end in everlasting life. When we are first converted, we see that man

was made for other things than he hath hitherto minded ; therefore

we resolve to seek after them, and so must persevere in living to God,

till we come to live with him. God or none, heaven or nothing, must

serve our turn : Ps. Ixxiii. 25, 'Whom have I in heaven but thee,

and there is none on earth I desire besides thee.' Nothing else will

satisfy and content the soul. When we live from an everlasting prin-

ciple to an everlasting end, then we live to God as Christ did.

Thirdly, The order is to be regarded also. We first die to sin, and

then live to God ; for till we die to sin we are disabled from the duties,

and incapable of the comforts of the new life.

1. We are disabled from the duties of it; for without mortification

the duties will be unpleasant and unacceptable to you, as being against

your carnal inclination and design: Kom. viii. 7, ' Because the carnal

mind is enmity against God ; for it is not subject to the law of God,

neither indeed can be.' We may affect the repute of religion, but can-

not endure the work of religion. And besides, sin allowed and indulged

begets a trouble in the conscience, and then no wonder if we be loath

seriously to exercise ourselves unto godliness ; for when the bone is

out of joint, and the wound unhealed, a man certainly hath no mind

to his work. The apostle telleth us : Heb. xii. 13, ' That which is

lame is soon turned out of the way, but let it rather be healed.' A

worldly carnal bias upon the heart will make us warp and decline from

our duty. There can be no spiritual strength and vigour of heavenly

motion whilst sin remaineth unmortified ; for the love of ease and

worldly enjoyments will soon pervert us. Well, then, sin must be

mortified before we can live unto God. On the other side, grace cureth

sin, as fire refresheth us against the cold, and health taketh away sick-

ness : so far as God is admitted, Satan is shut out : Eph. iv. 25,

'Wherefore, putting away lying, speak every man truth with his neigh-

bour ; ' and as Christ is valued, worldly things are neglected and be-

C'«me less in our eyes: Phil. iii. 8, 'Yea, doubtless, and I count all

things but loss for the excellency of the knowledge of Christ Jesus

my Lord, for whom I have suffered the loss of all things, and I do

>jount them but dung, that I may win Christ ; ' as heavenly things are

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prized, the world is undervalued. When grace hath- recovered the

heart to God, the world, that first stole it from God, is despised ; but

the first work of grace is to cast out the usurper, and then set up God.

Darkness goeth out of the room when light comes in, so doth the love

of the world depart as the love of God prevaileth in the soul.^

2. While sin prevaileth and reigneth in the soul, we are incapable

of the comforts of the Spirit, and are full of bondage and guilty fears ;

afraid of God, that should be our joy and delight, deprived of any

sweet sense of his love ; for the Spirit of adoption is given to those

that obey him: Kora. viii. 13-16, ' If ye through the Spirit do mortify

the deeds of the body, ye shall live. For as many as are led by the

Spirit of God, they are the sons of God. For ye have not received the

spirit of bondage again to fear ; but ye have received the Spirit of

adoption, whereby ye cry Abba, Father. Tlie Spirit itself also beareth

witness with our spirits, that we are children of God.' Others are

tormented between their corruptions and convictions, and can have no

boldness in their access to God, nor freedom in their commerce with

him.

Fourthly, The certain connection of these things ; this ' dying to

sin,' and this ' living to God/ must be both evident in us, for they are

intimately conjoined. A man cannot remain in his sins, and be a christian

or a believer, or accounted one that is in Christ, and hath right to the

privileges of the new covenant ; these, ' have but a name to live, and

are dead,' Kev. iii. 1. Again, on the other side, some never break out

into shameful disorders, but yet love not God, nor do they make it

their business to obey him ; they never felt the power of the heavenly

mind, or make conscience of living godly in Christ Jesus; as the

pharisees' religion ran upon negatives: Luke xviii. 11, ' God, I thank

thee that I am not as other men are, extortioners, unjust, adulterers,

or even as this publican.' These seem to be dead to sin, but are alive,

whilst worldly things sit nearest their hearts.

Fifthly, The apostle opposeth God to sin, that by the consideration

of both masters we may return to our rightful Lord. It is otherwise

expressed elsewhere : 1 Peter i. 24, ' That we might die unto sin, and

live unto righteousness ;' but here it is, die to sin and live to God ;

and this for two reasons —

1. That Christ came to restore us to our rightful Lord and master.

Sin and the devil and the world are usurpers, and therefore are exauc-

torated ; we are no longer bound to serve them ; but God hath a right

to require love and service at our hands : Acts xxvii. 23, \* The God

whose I am, and whom I serve.' He hath a title by creation, as our

proper owner : Ps. c. 3, \* Know ye that the Lord he is God, it is he

that hath made us, and not we ourselves ;' by redemption: 1 Cor. vi.

19, 20, ' Ye are not your own, for ye are bought with a price ; there-

fore glorify God in your body and in your spirit, which are God's.'

Christ came to recover us from our slavery.

2. To show the disadvantage between having sin and God for our

master. What is more filthy than sin, and more mischievous than

sin, and more holy and beneficial than God ? To serve sin is a

})rutish captivity, and will prove our bane in the issue ; but to serve

God is true liberty, and it will be our present and eternal happiness :

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Eom. vi. 22, \* But now being made free from sin, ye have your fruit

unto holiness, and the end everlasting life.'

Secondly, The grace to perform this duty : ' Through our Lord

Jesus Christ.' We are to die to sin and live to Grod, not only ex

prcescripto Christi, according to the precepts of Christ, which every-

where run strongly against sin, and pleading God's right with us ; nor

only ex imitatione Christi, to imitate our pattern and example, that

we may be like Christ in these things, and express his dying and rising

in our conversations ; but virtute Christi, by the power of Christ's

grace, as by the force of his example. This power of Christ may be

considered as purchased, or as applied, or as our interest in it is

jjrofessed in baptism.

1. As it is purchased. He died and rose again to represent the

merit of his death to God, that he might obtain grace for us to kill sin

and live unto God, and that in such a continued course of obedience,

till we live with God : 1 Thes. v. 10, ' He died for us, that whether we

wake or sleep, we should live together with him ;' i.e., to redeem us

from all iniquity, and to preserve us in our obedience to eternal life.

While we wake, or are alive, we live with him, and when we sleep, after

we are dead, we still live with him ; we live a spiritual life here, and

afterward an eternal life in glory. So that place, which otherwise hath

some difficulty in it, may be expounded by Rom. xiv. 8, 9, ' Whether

we live, Ave live unto the Lord ; or wdiether we die, we die unto the

Lord ; whether therefore we live or die, we are the Lord's.' For this

Christ died.

2. As it is applied. It is applied by the Spirit of Christ, by virtue

of our union with him. Jesus Christ is the root and foundation of

this life, in whom we do subsist ; for it is in the text, ev Xptaru) 'Iijaov,

and in the context it is said, ver. 5, ' We are planted into his likeness ;'

so that this conformity is the fruit of our union, and wrought in us by

his Spirit, which is the sap we derive from our root,

3. As our interest in him is professed in baptism ; for then we are

visibly graffed into Christ : Gal. iii. 27, ' As many as are baptized into

Christ have put on Christ.' Thence an obligation resulteth ; we ought

to be like him. So that in short, the sum of the whole is this : the

precepts and example of Christ do show us our duty ; the grace whereby

we perform it is wrought in us by the Spirit, by virtue of our union

with Christ ; and our baptismal engagement bindeth it on our hearts.

Or thus ; it is purchased by Christ, effected by the Spirit, sealed and

professed in baptism, which partly bindeth us to our duty, and assureth

us we shall not want grace, but have help and strength from Jesus

Christ.

Thirdly, The means of improvement, Xoyi^ere, ' reckon yourselves.'

It may be inquired why the apostle saitli not simply, ' we are dead,'

or ' be ye dead indeed,' but ' reckon yourselves to be dead indeed unto

sin,' &c. Shall our reckoning ourselves dead or alive make it so ?

Ans. (1.) Let us consider the import of the word; (2.) Why it is used.

1. For the import of the word. It is equivalent with 'yivcoaKovre';,

ver. 6, TTcaTevofxev, ver. 8, etSoTe9, ver. 9 ; what they signify this

signifieth. It is an act of judgment; the power of the mind is put

forth in it.

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2. The use of it here.

[1.] It is actus mentis cogitantis ; it is an act of the mind considering

or meditating upon this matter, and the effect here mentioned doth

much depend upon meditation as the means. The weightiest things

work not if they be not thought of ; therefore we must not slightly

pass over this mystery of Christ's dying and rising, but consider how

they concern us, and what we were before regeneration, and what we

are now to be, who profess to follow our Kedeemer unto glory.

[2.] It is actus rationis concludentis, an act of reason concluding

from due premises, and inferring that this is our duty. Because the

heart is averse from God, we need positively to determine upon rational

deductions that it is our unquestionable duty ; for we must certainly

know a thing to be our duty before we will address ourselves to perform

it ; and herein reason is a good handmaid to faith, for sanctified reason

ever concludeth for God ; whilst it improveth principles discovered by

faith, it is our light to discover many things evident by natural light ;

it is our instrument to improve other things which it cannot discover,

but depend on God's revelation. We ponder and weigh things in our

minds, then determine what is our duty. So that reckon is hy reason

collect ; as often in scripture : 1 Cor. x. 15, ' I speak as to wise men ;'

ye have reason, ' Judge ye what I say.'

[3.] It is actus fidei assentientis ; it is the syllogism of faith. It is

not the bare knowledge, nor the bare discourse of these things doth

make them operative and effectual ; but as faith is mingled with them :

Heb. iv. 2, ' The word preached did not profit them, not being mixed

with faith in them that heard it.' This is not matter of conjecture or

opinion only, but of faith, to own the obligation which dependeth on

the authority of Christ, which is a supernatural truth ; to believe the

power which doth assist us, which is also a matter of pure faith, and

seemingly contradicted by sense. For though mortification and vivifi-

cation be begun in us, yet because of the troublesome relics of corruption,

to reckon ourselves with any degree of confidence and trust to be dead

unto sin and alive unto God is an act of faith ; the thing is not liable

to external sense, and internal sense contradicts it, we being oppressed

with so many remaining corruptions.

[4.] It is actus fidei appUcantis. We must not only know and dis-

course of these things, but apply them to ourselves. The best and

the most profitable knowledge is in applying general truths to a man's

own case : ' Likewise reckon ye yourselves also to be dead unto sin,'

&c. This is a truth which concerneth us in mortification : I profess

faith in Clnist, am baptized with Christ, I must die unto sin. Omnis

operatio est per contactum — the closer the truth, the more effectual

the (operation : Kom viii. 31, ' What shall we say to these things V

[5.] It is actus judicis decernentis ; we do determine. This we must

do or be undone : 2 Cor. v. 14, 15, ' We thus judge, tliat if one died

for all, then were all dead ; and that he died for all, that they which

live should not hencefortli live unto themselves, but unto him which

died for them, and rose again.'

[6.] It is actus voluntatis consentientis ; this death and life is much

promoted by the firm purpose and resolution of our minds : 1 Peter

iv. 1, ' Forasmuch then as Christ hath suffered for us in the flesh, arm

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yourselves likewise with tlie same mind ; for he that hath suffered in

the flesh hath ceased from sin.' The sum of the whole is —

(1.) That we should think of it seriously ; and here many are defec-

tive, who little think of dying to sin or living to God ; all their

thoughts are how they may please the flesh : Rora. xiii. 14, ' To make

provision for the flesh, to fulfil the lusts thereof ; ' or thrive in the

Avorkl : Luke xii. 17, 18, koX SceXoyL^ero, ' And he thought within

himself, saying, Wliat shall I do, because I have no room where to

bestow my fruits ? And he said. This will I do : I will pull down my

barns, and build greater, and there will I bestow all my fruits and my

goods.' Or as those, James iv. 13, 'To-day or to-morrow we will go

into such a city, and continue there a year, and buy and sell and get

gain ;' and so their great work lieth neglected.

(2.) That by reason we should so evidence it to ourselves to be our

duty that we should make conscience of it. A sluggish heart needs

to be awakened by plain and evident conclusions ; for wherefore was

reason given us ? to lie asleep ? No ; we must argue and conclude for

God, that we may bring it to this issue, that either we are flat rebels,

or must do those things he hath given us in charge.

(3.) We must assent to those principles of faith from whence this

conclusion is deduced by necessary consequence, as namely —

(1st.) That Christ is set up as a pattern, to whom all the heirs of

promise must be conformed.

(2d.) That our conformity is mainly seen in resembling his two

estates, his dying to sin and living to God.

(3d.) That our baptism obligeth us both by way of dependence and

obedience. By way of dependence, waiting for his grace, whereby this

conformity and likeness may be accomplished. By way of obedience,

using all those holy means and endeavours that conduce to this end

and purpose ; faith assenteth, reason concludeth.

(4.) We must resolve upon it as an unquestionable duty, that we

may not play fast and loose with God. For the judgment determining

and the will consenting make up the strength of resolution, which in

this case is very necessary, because we are likely to be assaulted with

many enemies ; and seeing we are too often secure, and forgetful of

our work and welfare, therefore we must stand fast in the purpose of

our own hearts still to pursue this work till it be finished. Those who

are regenerated by the Spirit surely will have such reasonings in them-

selves, and are not only in profession, but indeed (as the word is in the

text) dying to sin and living to God. And it is ordinary in scripture

to exhort by affirming, that is, to 'speak of the duty of believers as

already done by them, thereby to assure them it shall be done, and to

oblige them the more strongly to the endeavour of it.

Use. To press us to two things — (1.) To regard your duty ; (2.)

To own the grace of Christ.

1. To regard your duty of dying to sin and living to God. The

arguments to press it are these —

[l.j From the work itself, which is so noble and excellent, that if

there were no benefit to ensue, it were enough to engage us. It con-

sists in these four branches and parts —

(1.) To have the sensitive appetite subject to reason, which is

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nothing else but to have the order of nature preserved, or that raan

should carry himself rather like a man than a beast, not serve divers

lusts and pleasures, but be governed by his reason and conscience.

Now, it should not be a hard precept to us to persuade us to walk upon

our feet rather than our heads ; let the head guide the body, and the

feet obey its direction ; put reason in the throne.

(2.) To have reason illuminated and rectified by faith, which dis-

covereth things to us out of the ken and view of reason : Heb. xi. 1,

' Now faith is the substance of things hoped for, and the evidence of

things not seen.' The heathens had the highest opinion of those who

were admitted into secrecy with their gods, and had things revealed to

them which other mortals could never have known. This honour have

all his saints : ' They shall be all taught of God,' John vi. 45 ; higher

mysteries than nature could discover.

(3.) That this faith should make us alive to God, or enable and

incline us to persevere in our duty to him. Faith is our life as begun :

Gal. ii. 20, ' The life that I live in the flesh, I live by the faith of the

Son of God, who loved me, and gave himself for me.' As consum-

mated: Heb. X. 38, 'Now the just shall live by faith;' the Spirit

working in us a practical fiducial assent to the saving truths of the

gospel, or affiance on God according to the promises, doth beget life in

us,, or a resolution to obey God, whatever it cost us.

(4.) That this faith working by love doth incline and enable us to

live accordingly. The property of faith is ' to work by love,' Gal. v. 6.

Now see what these two graces do. The property of love is to incline

us to God, it is the bent and bias of the soul ; and the property of faith

is to enable us by presenting greater encouragements to the holy and

heavenly life than the world and the flesh can produce to the contrary.

Now, is this a toilsome and tedious life, to have appetite governed by

reason, reason elevated by faith to the sight of God and the other

world, and faith acting by love and hope, which incline us to God and

heaven, and fortify and strengthen us against all the delights and

terrors of sense ? This is nothing but dying to sin and living to God.

[2.] From the consequent benefits, which are —

(1.) Pardon of all their sins ; these have an interest in Christ, a

pardon sealed by his blood. They that die to sin and live to righteous-

ness liave passed from death to life, not only as death to sin implieth

corruption, but condemnation, or the righteous sentence of the law

dooming it to death: Kom. viii. 1. 'There is therefore now no con-

demnation to them that are in Christ Jesus, who walk not after the

flesh ; ' there is dying to sin : ' but after the Spirit ; ' there is living

to God.

(2.) These are adopted into God's family, and have the privileges

and right of children ; for adoption followeth regeneration : John i,

12, 13, 'But as many as received him, to them gave he power to

become the sons of God, even to them that believe on his name.

Which were born, not of blood, nor of the will of the flesh, nor of the

will of man, but of God.'

(3.) These have communion with the Father, by the Son, through

the Spirit: 1 John i. 7, ' But if we walk in the light, as he is in the

light, we have fellowship one with another.' For God's children have

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the Spirit of atloptiou : Gal. iv. 6, ' Because j'e are sons, God bath sent

forth the Spirit of his Son into your liearts, crying, Abba, Father.'

(4.) That Spirit dwelling in us Avorketh us to further holiness and

joy ; for he is both a sanctifier and a comforter. As a sanctifier, he

doth further enable us to die to sin, and ' mortify the deeds of the

body,' Rom. viii. 13 ; and to live to God : Gal. v. 25, ' If we live in the

Spirit, let us also walk in the Spirit ; ' and so the duty is a reward in

itself. As a comforter, he doth assure us of our interest in God's love :

Rom. viii. 16, ' The Spirit itself beareth witness with our spirit, that

we are the children of God ; ' and it causeth us to live in the foresight

of everlasting happiness : 2 Cor. v. 5, ' Now he that hath wrought us

for the self-same thing is God, who also hath given unto us the earnest

of the Spirit.'

(5.) Entrance and actual admission into glory : John iii. 3, ' Except

a man be born again, he cannot see the kingdom of God,' compared

with ver. 5, ' Except a man be born of water and of the Spirit, he can-

not enter into the kingdom of God ; ' Mat. v. 8, ' Blessed are the pure

in heart, for they shall see God ; ' Heb. xii. 12, ' Without holiness no

man shall see God.'

2. Own the grace of Christ, without whom we can do nothing

acceptable to God. Lapsed man is unable not only to redeem himself,

but unable to live unto God without the grace of the Redeemer ; he

doth sanctify us by his Spirit, and change our hearts, and is a Saviour

to us, not only by merit, but efficacy. To be a sanctifier is his office,

which he hath undertaken ; and it is his glory to perform it ; we only

work under him. Which teacheth us —

[1.] Humility. Whatever good things believers have which con-

cern spiritual and heavenly life, they are beholden only to Christ for

it. We can never die to sin, nor live to God, but only through Christ,

and Christ not only enlightening, but sanctifying. A speculative error

vanisheth as soon as truth appeareth ; but lust is a brutish inclination,

bare reason cannot master it.

[2.] Thankfulness and love to Christ, by whom we have all our

grace and look for all our glory.

[3.] Dependence ; he is ready to give us grace : Phil. iv. 19, ' But

my God shall supply all your need, according to his riches in glory, by

Christ Jesus.'

SERMOI^ X.

Let not sin tlierefore reign in your mortal hoch/, that ye sliould obey it

in the lusts thereof, — Rom. VI. 12.

The apostle having undeniably proved that the justified are dead to

sin, he now beginneth h's exhortation that we should not obey sin by

indulging bodily lusts. The exhortation is short, but of great weight,

\* Let not sin therefore reign,' &c.

In the words take notice —

1. Of the illative particle, there/ore, which leadeth us to the prin-

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ciples from whence the duty is inferred, namely, the tenor of Chris-

tianity, which is considered — (1.) As professed by them, for they have

submitted to baptism, and so are obliged to die unto sin and live unto

God ; (2.) As having obtained its effect in them, as in charity he pre-

sumeth them to be regenerated or real believers, and therefore chargeth

them with this duty ; for Christ's grace must not lie idle in the soul.

2. The duty to which they are exhorted is to take care to prevent

the reign of sin, which is described and represented —

1. By the seat of it, ' In your mortal body.'

2. The nature of it, ' That you should obey it in the lusts thereof.'

To obey bodily lusts is the reign of sin.

Doct. That christians are strictly obliged to take care that sin

get not dominion over them by the desires and interests of the mortal

body.

1, Let me explain this point.

2. Give you the reasons of it.

First, In explaining this doctrine, I shall handle three questions —

1. Why is sin said to reign in our bodies rather than our souls ?

2. Why doth the apostle call it our mortal body ? the use of this

term; and —

3. When is sin said to reign ?

First, Why is sin said to reign in our bodies rather than in our

souls ? And again ' lusts thereof,' avrov, as agreeing to aco/xan, not

avTT]'^, as relating to ajxapria.

1. Negatively, it is not to be understood that sinful lusts are only in

the body, or have their original only from the body, and not from the

soul ; for that is repugnant to what Christ saith : Mat. xv. 18, 19,

' Those things which proceed out of the mouth come forth from the

heart, and they defile the man ; for out of the heart proceed evil

thoughts, murders, adulteries, fornications, thefts, false witness, blas-

phemies.'

2. But positively, he saith ' In your body.'

[1.] Because these lusts mostly manifest themselves in the body, and

belong to the body and the flesh. Therefore the apostle saith, \* Mortify

your members which are upon the earth,' Col. iii. 5 ; and Kom. vii.

23, ' I see a law in my members warring against the law of my mind ;'

James iv. 1 , ' Lusts that war in your body.' When the devil would set

up a kingdom in the hearts of men, he doth it by the body ; for what

is nearer and dearer to us than our bodies ? And things present and

grateful to the bodily senses promote his designs ; these blind our

minds and corrupt our hearts, and entice our affections, so that we

follow after them earnestly, with the neglect of God and our precious

immortal souls. There are various desires, according to the variety of

objects which tend to please and gratify the flesh, by occasion of which

sin doth insinuate itself into us.

[2.] Because they are acted and executed by the body or outward

man, and therefore are called ' the deeds of the body,' Kom. viii. 13.

Now, though some sins are seated in the mind, as heresies, yet they

are works of the flesh : Gal. v, 19, 20, ' Now the works of the flesh are

manifest, which are these, adultery, fornication, uncleanness, lascivious-

ncss, idolatry, witchcrafl, haticd, variance, emulations, wrath, strife,

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sedilions, heresies ; ' because usually they begin at falseness of the

heart, and are bred in us by some corrupt affections, such as pride, vain-

glory, self-seeking, &c. : Gal. ii. 18, ' Puflfed up with his fleshly mind/

And for sins of omission, they arise in us from some inordinate sensual

aflfectiun to the creature, which causeth us to omit our duty to God.

But generally most sins are acted by the body. Therefore, as in grace,

or in the dedication of ourselves to God, the soul is included when the

body only is mentioned : Kom. xii. 1, ' Present your body as a living

sacrifice, holy and acceptable to God, which is your reasonable service.'

All the service we perform to God is acted by the body ; so in the

destruction of sin : ' Let it not reign in your body.'

[3.] Because the disorder of the sensual appetite, which inclineth us

to the interests and conveniences of the bodily life, is the great cause

of all sin ; and therefore man corrupted and fallen is represented as

wholly governed by his sensual inclinations : Gen. vi. 3, ' For that man

also is flesh ; ' and John iii. 6, ' That which is born of the flesh is

flesh ; ' as if he had nothing in him but what is earthly and carnal.

Our soills do so cleave to the earth, and are addicted to the body, that

they have lost their primitive excellency ; our understandings, will, and

affections are distempered by our senses, and enslaved to serve the

flesh, which is a matter well to be regarded, that we may understand

why the scripture so often calleth sin by the name of Jlesli, and some-

times a hody ; or it is said ' to dwell in the body,' not as if the under-

standing and will were not corrupted and tainted, but to show how

they are tainted and corrupted, that this corruption which hath

invaded human nature cometh chiefly, though not only, from the

inordinancy of our sensual appetite. I will prove it by two con-

siderations —

(1.) One is a supposition. Suppose that original sin, so far as it

concerneth the understanding and will, consisted in a bare privation of

that rectitude that should be in these faculties (I do not say it is so,

but suppose it were so), yet as long as our senses and appetites are dis-

ordered, which wholly incline us to terrene and earthly things, this were

enough to cause us lo sin ; as a chariot must needs miscarry where

the driver is weak, sleepy, negligent, and the horses unruly and dis-

orderly. So here, we have not so much light and love to higher

things as will resti"ain the sensual appetite. The understanding hath

no light : 2 Peter i. 9, ' But he that lacketh these things is blind, and

cannot see afar ofi" ; ' Eph. i. 18, ' The eyes of your understandings

being enlightened, that ye may know what is the hope of his calling,'

&c. The will hath no love : 1 Cor. ii. 14, ' 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

therefore, man, that obeyeth his bodily lusts and desires, must needs be

corrupt and sinful.

(2.) The other is an assertion ; that there are habitual, positive,

inordinate inclinations to sensual things both in the understanding

and will ; for (f)p6vrj/jLa adpKo<i, ' The carnal mind is enmity against

God,' Kom. viii. 7. The mind doth not only befriend the lusts of the

flesh, and seek to palliate and excuse them, but opposeth whatever

would reduce us from the love of them. And the will is biassed by

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such sensual inclinations : 1 Tim. vi. 10, ' For the love of money is the

root of all evil.' Our reason doth often contrive and approve sin, and

the will embraceth it. So that you see the reason why sin is said to

reign in our bodies, because of the strong inclination of our souls to

present things, or things conducing to the contenting of the flesh, or

gratifying the bodily life.

Secondly, Why doth the apostle say, ' In your mortal bodies ' ? I

answer — For sundry reasons.

1. To put us in mind of the first rise of sin ; for sin brought in

death : Rom. v. 12, ' As by one man sin entered into the world, and

death by sin, and so death passed upon all men, for that all have

sinned.' And so while we live this mortal bodily life, we are subject

to these desires, swarms of sinful motions and inclinations to evil remain

within us, we are prone to them, and give way to them, and are too

slack in the resistance of them, and through the ignorance and inat-

tentiveness of our minds cannot discern or distinguish between what

regular nature desireth and lust craveth. There are lawful desires of

ihe body, and prohibited desires of the body ; through the crafty convey-

ance between the understanding and the false heart, we easily give way to

what is inordinate, under the pretence of what is lawful and convenient,

and so insensibly slide into compliance with the plain prohibited desires

of the body. Lust is headstrong, and the empire and government of

the will feeble, and so we are led on to obey them ; that is, we become

servants and slaves to sin. And though the regenerate be delivered

from the power of sin, yet much of this corruption remaineth in them

for their exercise and humiliation ; and if they be not watchful, and

obey not the motions of the Spirit, it will soon recover its power, and men

will be brought into their old slavery and captivity : Gal. v. 16, 17,

' Walk in the Spirit, and ye shall not fulfil the lusts of the flesh; for

the flesh lusteth against the Spirit, and the Spirit lusteth against the

flesh.' So that this mortal body giveth sin many advantages.

2. This term, mortal body, puts us in mind of its punishment ; it

tendeth to death and destruction. We considered it before as it pointed

at the rise, now at the fruit itself. The apostle telleth us, Rom. viii.

10, ' The body is dead because of sin, but the Spirit is life because of

righteousness.' He speaketh there of believers, or those who have the

Spirit of Christ dwelling in them, who, being once sinners, tbe punish-

ment of sin, death, befalleth them, and so their bodies must die and

return to dust, yet they shall live a happy and blessed life both in

body and soul. If they labour to mortify and suppress sin, and return

sincerely to newness of life, though they are still mortal and subject

to corporal death because of sin, yet it shall not be eternal death. The

renewed soul is a partaker of eternal life, and shall always live with

God in glory, and though the body be put off for a time, yet in time

it shall be partaker of this life also.

3. To show us the transitoriness of these delights. You gratify a

mortal body with the neglect of a precious and immortal soul ; now

the mortal body should not be pampered with so great a loss and

inconvenience to our souLs. All the good things which the flesh aimeth

at, they perish with the mortal body, but the guilt and punishment of

this diaorderly life remaineth for ever. All fleshly pleasure ceaseth at

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the grave's mouth, and wealth, pleasure, carnal rest, worldly honour,

are no longer of use to us when we are to be laid in the dust. One

would think this should cure the mad desires of all mortal creatures :

1 John ii. 17, \* The world passeth away, and the lusts thereof; but he

that doeth the will of God shall endure for ever.' When we come to

die, neither can the thing do us good, and the very lust and desire

is gone, and is bitter in the remembrance of it. Pray, how little can

all the world then do for you ? When you have most need of comfort,

the taste of these things is gone, and the sting remaineth ; the pampered

flesh must then be cast into the dust, and all its pleasure will then be

at an end ; which will be a doleful day to those that had their good

things here, and all their portion in this life. When that is gone

which is so much valued and sought after, and the true felicity forfeited

because it was undervalued and contemned, how will they be ashamed

of the folly of their perverse choice ! Therefore, if we would joyfully

bear, or contentedly yield to the dissolution of our bodies, we should

now master and mortify the desires of the flesh.

4. To show that in this state of mortality and frailty we may prevent

the reign of sin. Many will say. We are frail creatures, we are not

glorified saints ; the desires of nature are impetuous. Ay ! but you

may resist them, and that with success. The mortality of the body

doth not excuse sin, but aggravate it, that for a little brutish pleasure,

that is, but for a while, we will forfeit eternal joys, and run the hazard

of eternal pains. But can we avoid the pleasing of desires so natural ?

Yes ; many that live in the flesh do not live after the flesh ; their

reason is not enslaved by sense, but illuminated and directed by faith

to higher things. The apostle produceth himself as an instance :

Gal. ii. 20, ' I am crucified with Christ, nevertheless I live, yet not I,

but Christ liveth in me, and the life which I now live in the flesh I

live by the faith of the Son of God, who loved me, and gave himself

for me.' And he speaketh no more of himself than what is common

to all believers. Surely they may or can, if they be not wanting to

themselves, ' crucify the flesh with the affections and passions thereof ;\*

yea, they have, if they are true believers : Gal. v. 24, ' They that are

Christ's have crucified the flesh with the affections and lusts.' Indeed,

nothing seemeth harder and harsher than for men to get such a victory

over their own flesh, and to contradict motions that are so pleasing.

They are not stocks and stones, they say ; how is it possible to be so

dead to the interests of the animal life as not to be moved, and some-

times greatly moved, with these things, which either gratify or dis-

please the flesh ? I answer, in Clirist's words, Mat. xix. 26, ' With

men this is impossible, but with God all things are possible.' There is

the Spirit of Christ to change our natures, and the Spirit of Christ to

direct and influence our motions, and ordinances and means appointed

to convey this Spirit to us, as the word, which revealeth better things,

sacraments which assure to us our great hopes, and oblige us to live

answerably ; there are many providences to deaden the taste of the

flesh, and train us up for better things in another world, and we are to

be watchful, serious, heavenly.

5. To show that the tediousness of our conflict and this troublesome

resistance shall endure but for a little while. All our business is that

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sia may not reign in our mortal body ; there will a time come when

\* this mortal shall put on immortality,' 1 Cor. xv. 53 ; and long before

that ' our spirits must return to God that gave them/ Eccles. xii. 7.

I^ow, the more we think of another life, the stronger we are against

sin ; the troublesome part of our duty is but while we are in the flesh

or in the world ; and if we can but escape the corruption that is in the

world through lust, we shall be happy for ever.

Thirdly, When is sin said to reign ? I answer — In general, that is

said to reign wliich attaineth the chief power in tlie soul, and parti-

cularly sin is said to reign —

1. Negatively, when it is not opposed, or but slightly opposed. We

must take in this part of the description, because there are contrary

principles in us. There is no question but fleshly lusts will solicit you ;

but your business is to inquire whether you oppose them. It may be

you do ; for it cannot be imagined that whilst a spark of conscience

remaineth alive in us, a man can apparently be tempted from his duty,

but his heart will give back a little ; but an ineffectual striving will

not acquit us ; even the unregeuerate have a remnant of natural know-

ledge and conscience, which in its measure resisteth sin as light resisteth

darkness, as is seen in the Gentiles : ilom. ii. 14, 15, ' For when the

Gentiles, which have not the law, do by nature the things contained in

the law, these, having not the law, are a law unto themselves ; which

show the work of the law written in their hearts, their conscience also

bearing witness, and their thoughts the meanwhile accusing, or else

excusing one another.' And where supernatural revelation is added,

it may do more ; for christians know what is evil more than heathens

do, and so ' may escape through the knowledge of Christ the common

pollutions of the world,' 2 Peter ii. 20, or be much troubled if they fall

into them ; and God may give unto many some common internal grace

of the Spirit, Heb. vi, 4, 5, which may occasion many convictions of

the evil way they walk in. But the business is, whether there be such

n principle of resistance set up in the soul, that 'you walk not after the

flesh, but after the Spirit' ? Kom. viii. 1, so that your hearts are habitually

bent to God, and your course of life is altered, you dare not wittingly

nor willingly give way to any known sin, or live in the neglect of any

known duty (as they do that live in any customary practice of sin,

■or constant neglect of God), or ordinarily break out into enormous

offences. It may be, after all your care, caution, watchfulness, resistance,

you may be overtaken or overcome by some violent temptation, and

may feel in yourselves some infirmities ; you find you are guilty of

many idle thoughts, passionate words, unwary practices ; but what

is this to iniquities? So those that say they relent, and strive, and

have many wishes to be better, but still continue in a carnal and

ungodly life, these do but sin against conscience, and never conquer

the sin which they strive to resist ; till the opposite principle be the

ruling principle for the main bent of your hearts and course of your

lives, the opposition and striving is but ineffectual. If there be no sin

but what you are truly desirous to know, and no sin but what you

are truly desirous to get I'id of, so that the chiefest care of your hearts

.and endeavour of your lives be to serve and please God, and it is

your daily desire and endeavour to please God, and master its rebellious

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opposition to the Spirit, and you so far prevail that for your drift and

course you are not led by the flesh, but the Spirit, then you are sincere

and upright with Grod ; otherwise you must not thinlc every striving

will excuse you, if it be such a striving as may consist with the

dominion and customary practice of sin. There are few wretches so

bad but they may have some wishes that they could leave sin, especially

when tliey think of the inconveniences that attend it, and conscience

may strive a little before they yield, but they live in it still. A chris-

tian striveth, but cannot be perfect ; there are infirmities : but the con-

vinced sinner striveth, but cannot 1 ive holily ; there are iniquities. This

striving hindereth not the dominion of sin, because he doth not con-

quer and master it so far but that it breaketh out in a gross manner ;

his striving cometh not from the renovation of the Spirit, but the con-

viction of his conscience, which is ever condemning his practices.

2. Positively, when we obey it and follow it, and do that to which sin

enticeth us. For the end of sin's reign and empire is our obedience ; the

commands and urgings of it are in vain if you obey them not, but rather

rebuke and suppress them. Now we may obey bodily lusts two ways —

[1.] By the inward consent of the mind ; for what sins you would

do you have done in God's acco'unt, though the outward act follow not :

Mat. V. 28, ' He that looketh on a woman to lust after her, hath already

committed adultery with her in his heart,' though you be impeded

and hindered in the action. The life and reign of sin is in the heart,

in the love of the heart, though it may be it may not appear in out-

ward deeds. Eestraint is not sanctification. Practices may be

restrained by by-ends ; but if you like the sin in your hearts, you let

it reign, and do not oppose it by gracious motives. Your hearts are

false with God if his empire be not set up there. Therefore obey not

the lusts of the body, that is, consent not to them; if they arise and

bubble up in your hearts, let them be disowned and disliked. We are

to ' abstain from fleshly lusts,' 1 Peter ii. 11, before they break out

into our conversation. For the governing of the heart, and the regu-

lating of the life are two distinct acts of our obedience to God ; they

are required indeed, the one in order to the other, but you must be

careful of both. Your love to God and his law must be showed by

abominating the motions that would draw you to the contrary : Ps.

cxix. 113, ' I hate vain thoughts, but thy law do I love.' The first

motions are sins, for they proceed from corrupt nature ; we had none

such in innocency ; and the consent is a further sin, because then you

begin to give way to its reign. The delightful stay of the mind

showeth our love to it ; these pauses' of the mind come from sin, are sin,

and tend to further sin : James i. 15, ' Then when lust hath conceived,

it bringeth forth sin, and sin when it is finished bringeth forth death.'

[2.] The execution of these motions by the body, when sin is

brought to her consummate effect : Micah ii. 1, ' Woe to them that

devise iniquity, and work evil upon their beds ; when the morning is

light they practise it, because it is in the power of their hands.' This

is a sign of the reign of sin ; loo much room being given to sin in the

heart, that it obtains a mastery there ; it violently and effectually

commands our practice, which, if it be a scandalous enormity, it

makes sin to reign for the present. Lesser evils steal into the throne

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by degrees, and leaven us with a proud, worldly, or carnal frame of

heart ; but gross sins invade the throne in an instant, at least for the

present, making fearful havoc and waste of the conscience, and the

lepeated acts show our state.

Secondly, That christians are strictly obliged to take heed that sin

get not dominion over them.

1. By the light of nature, which is in part sensible of this disorder

which hath invaded all mankind, namely, an inclination to seek the

liappiness and good of tlie body above that of the soul. The very

make and constitution of man showeth his duty. Man is composed of

a body and a soul, both which parts are to be regarded according to

the dignity of each. The body was subordinated to the soul, and both

soul and body unto God ; his flesh was a servant unto his spirit, and

both flesh and spirit unto the Lord ; but sin entering, defaced the

beauty, and disturbed the harmony and order of God's creation and

workmanship. Man withdrew from subordination to God his maker,

seeking his happiness without God, and apart from him, in earthly

and worldly things ; and also the body and flesh is preferred before

the soul, and reason and conscience enslaved to sense and appetite ;

understanding and will are made bond-slaves to the lusts of the flesh,

which govern and influence all his actions ; his wisdom, mind, and

spirit as it were sunk into the flesh, and transformed into a brutish

quality and nature. This many of the wiser heathens saw, and

sought to rectify. Maximus Tyrius calls our passions and appetites rov

^TjfjLov, the tumultuous populacy or common people of the soul, which

must not be left to their own boisterous violence, but be kept under

the law and empire of the mind. Philo the Jew calleth them to

drfky, the woman part in man, in opposition to reason, which he

maketh to be the masculine part; Simplicius, rov iralha, the child

in us, which needeth more staid heads to govern it ; and some, irepi-

ire^iov yjrvxn'i H'^po'i, the foot part of the soul ; as it is a monstrous

disorder if the feet be there where the head should be, so it is for us

to serve divers lusts and pleasures, when we should be governed by

reason. The stoics generally, to drjpiov, the bestial part in us, which

they counted the man, as if the beast should ride the man, as Socrates

expressly calls reason 'qvlo'xpv, the rider or chariot-driver, as the body

and bodily inclinations the horses. Now if the light of nature taught

the heathens, who knew little of the cause and malignity of this

vitiosity and disorder, to observe this, and labour under it, surely

christians are. more strictly bound to curb the flesh, and moderate the

lusts and passions of it. We know more clearly what an evil it is to

love the creature above God, the body more than the soul, the world

above heaven, riches, honours, and pleasures more than grace and

holiness ; as the light of Christianity befriendeth the light of nature in

this point, we may see clearly how great a disorder it is to obey or

fulfil these bodily lusts to the wrong of God and the soul, and that

the true honour and dignity of a man consists in the victory which he

hath over himself ; and that to pamper the flesh is not our honour,

but our disgrace ; and that these irregular desires should not be grati-

fied, but mortified.

2. Christian piety, or the tenor of our religion, requireth it of us.

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The drift of this religion is to recover men out of their apostasy, and

to promote true genuine holiness in the world ; to dispossess us of the

beast, and that man, being restored to man, might be also brought

back again to God ; or, in short, to draw us off from the animal life

to life spiritual and eternal. As appeareth —

[1.] By the precepts of it, which mainly tend to enfore self-denial,

mortification, recess from the world, that we may not miscarry in our

obedience to God by our bodily lusts: Mat. xvi. 24, 'If any will

come after me, let hira deny himself ; ' Col. iii. 5, ' Mortify therefore

your members which are upon the earth, fornication, uncleanness,

inordinate affection, evil concupiscence, and covetousness, which is

idolatry.' The whole drift and business of this religion is to drive out

the spirit of the world, and to introduce a divine and heavenly Spirit :

1 Cor. ii. 12, ' Now we have received, not the spirit of the world, but

the Spirit which is of God, that we might know the things which

are freely given to us of God.' That part of the world which is mad

and brutish is enslaved to lower things ; but the other part, which hath

submitted to the healing institution of Christ, should be wise and

heavenly. The cure which Christ intended was of the great disease of

mankind, which was that the immortal soul, being depressed and tainted

by the objects of sense, doth wholly crook and writhe itself to carnal

things, and instead of likeness to God, the image of a beast was im-

pressed upon man's nature, and the divine part enslaved and embon-

daged to the brutish.

[2.] By its promises : 2 Peter i. 4, ' Whereby are given unto us

exceeding 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,' 2 Cor. iv. 18. That man may seek his

happiness in some higher and more transcending good than the beasts

are capable of, something that suits with his immortal spirit. In

short, to draw us off from things we see and inordinately love to a

glory and blessedness wholly unseen and future.

[3.] By the grace provided for us, namely, the Spirit of Christ, whose

gi'eat design is to free man from a state of subjection to the flesh, and

by overcoming the lusts thereof to make him ready for all the graces

and duties of the spiritual life : Rom. viii. 5, ' They that are after the

flesh do mind the things of the flesh, and they that are after the Spirit,

the things of the Spirit.' He is first renewed by this Spirit : John

iii. 6, \* That whicli is born of the Spirit is spirit ; ' and then acted

and assisted by him : Eom. viii. 13, ' If ye through the Spirit mortify

the deeds of the body, ye shall live ; ' Gal. v. 25, ' If we live in the

Spirit, let us also walk in the Spirit.'

[4.] By being baptized into this religion we are bound to this strict

care ; for in our baptism we did solemnly renounce the devil, the

world, and the flesh, as the usurpers must be thrust out before the

rightful lord can take possession : Josh. xxiv. 23, ' Put away the

strange gods which are among you, and incline your heart unto the

Lord God of Israel ; ' and we are dedicated to Father, Son, and

Holy Ghost, as our creator, redeemer, and sanctifier; as before, ' We

are to count ourselves to be dead indeed unto sin, and alive unto God,'

ver. 11. Now, it is the greatest hypocrisy that can be to be under

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this solemn obligation to God, and let sin reign in us. Baptism is a

sign and seal of grace on God's part, and on ours a bond of duty ; on

God's part, that he will cleanse and wash away sin : Acts xxii. 16,

' Arise and be baptized, and wash away thy sins.' On our part, it

obligeth us to do what in us lieth to destroy sin, a bond never to be

forgotten by us : 2 Peter i. 9, ' He hath forgotten that he was purged

from his old sins.'

Use 1. To humble us, that we have so much forgotten our solemn

covenant, so much cared for the body, and so little cared for the soul ,;

that time and heart hath been so much taken up about those things

which belong to the present life. The mortal body is minded at

every turn, and how much may the immortal but neglected soul com-

plain of hard usage ! We profess subjection to the gospel, and therefore

should ' seek first the kingdom of God and the righteousness thereof,

and all these things shall be added to us,' Mat. vi. 33 ; but we walk

too much according to the course of the carnal careless world : Eph.

ii. 2, 3, ' Wherein in time past ye walked according to the course of

this world, according to the prince of the power of the air, the spirit

that i;uleth in the children of disobedience ; among whom also we all

had our conversation in times past, in the lusts of our flesh, fulfilling

the desires of the flesh and of the mind.'

2. Strengthen the bonds, and anew devote yourselves to obedience:

ver. 13, ' Neither yield you your members as instruments of unright-

eousness unto sin, but yield yourselves unto God as those that are alive

from the dead, and your members as instruments of righteousness unto

God.' Bind yourselves for time to come, to make it your work not to

indulge the flesh, but save your souls : Heb. x. 39, ' For we are not of

them that draw back to perdition, but of them that believe to the

saving of the soul.'

3. Take great heed that sin reign not by bodily lusts.

[1.] The necessity of this. These lusts are represented as deceitful :

Eph. iv. 22, ' That ye put off concerning the former conversation the

old man, which is corrupt according to the deceitful lusts.' And as

violent and imperious : Kom. vii. 20, ' Now if I do that I would not,

it is no more I that do it, but sin that dvvelleth in me ; ' both together :

James i. 14, ' Every man is tempted when he is drawn away of his

own lust and enticed.' We are by subtlety blinded by the delusions

of the flesh, and it is always endeavouring to get the throne, and hurry

us to destruction, and seeking to divert us from the love of God ; the

more we indulge them the more imperious they are, the more caution

and resolution therefore is necessary.

[2.] The danger of not doing it.

(1.) They do not only unfit us for God, but for human society :

James iv. 1, 'From whence come wars and fightings among you?

Come they not hence, even of your lusts that war in your members ? '

They make you disquiet all others near you, as dogs snarling at one

another for a bone or piece of carrion.

(2.) They destroy the welfare of our bodies ; the part gratified is

depressed by them : Prov. xiv. 30, ' A sound heart is the life of the flesh,

but envy is the rottenness of the bones ; ' Prov. v. 11, ' Thou shalt

mourn at the last, when thy flesh and thy body are consumed.'

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(3.) These lusts war agaiust the soul. The perfection of the soul

consists in the image of God, which is defaced b}^ these lusts ; yea,

against the graces and motions of the Spirit: Gal. v. 17, \* The flesh

lusteth against the Spirit ; ' against the comfort of the soul, which

dependeth on the holy sanctifying Spirit ; he is grieved when his work

is hindered in us.

(4.) These lusts oppose our everlasting felicity and happiness, when

to gratify the flesh we run the hazard of losing soul and body for ever.

(1st.) By efficiency : they steal away our hearts from God, take up

our time, turn our thoughts from the one thing necessary. The great

end of faith is the saving of the soul ; they make it the great end of

their living to pamper the body. They put heaven away from them,

sell it for a trifle ; in effect, bid God keep his heaven to himself : Heb.

xii. 16, ' Profane Esau for one morsel of bread sold his birthright'

(2d.) By desert : Gal. vi. 8, ' He that soweth to the flesh shall of

the flesh reap corruption ; ' Eom. vi. 13, ' Neither yield ye your bodies

as instruments of unrighteousness unto sin.' God is provoked, and so

our damnation is sure. They spend their strength, time, estates on the

service of fleshly lusts ; surely these can look for nothing but everlasting

perdition.

SERMON XL

Neither yield ye yo7ir members as instruments of wirighteousness unto

sin, but yield yourselves unto God, as those that are alive from

the dead, ayid your members as instruments of righteousness unto

6^orf— Rom. VL 13.

Here is the second branch of the exhortation, which concernetli

vivification ; for expressly the apostle speaketh to them as those that

are alive from the dead. This part of the exhortation is propounded

negatively, ' yield not,' &c. ; positively, ' but yield,' &c.

1. The negative is necessary. For further declaring the sense of

which, he had said before, ' Let not sin reign in your mortal body.'

The body is mentioned as the seat of sin for two reasons —

[1.] Because these lusts gratify the body and bodily life, and so per-

vert the soul ; that is spoken to there.

[2.] Because they are executed bv the body ; this is spoken to here

If they gain the consent of your minds, yet ' yield not your members

as instruments of unrighteousness unto sin ; ' let them not be acted by

your bodies.

2. Positively it is expressed, ' But yield yourselves unto God.' There

observe the order set down. First, ' Yield yourselves unto God ; ' then,

\* your members as instruments of righteousness unto God.' The general

dedication is the ground of the particular. First, I am God's, then I

bestow my time and strength for God ; first, we give ourselves to him.

not in part, but in whole, to serve him with all our heart and all our

might and strength ; then sometimes the outward or inward man, as

the nature of the business calleth for.

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3. In both take notice —

(1.) Of the two opposite masters, 'sin and God.'

(2.) The opposite employments are ' righteousness,' and ' unright-

eousness.'

(3.) The instrument used by both, and that is \* the body,' or ' the

members of the body.'

[I.] The two masters, sin and God ; the one is a usurper, the

other is our rightful and most gracious Lord. God is our proper Lord,

for he is our creator, and therefore our owner and governor ; and he is

our most gracious Lord jure heneficiario ; he hath obliged us to him

by many benefits ; so that a christian should say, as Paul did : Acts

xxvii. 23, ' His I am, and him I serve.'

[2.] The two employments, unrighteousness and righteousness.

Unrighteousness is put for all evil works and actions ; for all sin is

unrighteousness, whether committed against God or man. By sin we

deal unrighteously with God, w^hom we disobey and dishonour : Mai.

i. 6, ' If I be a father, where is mine honour ? If I be a master, where

is my fear ? ' We deny God his due. We deal unrighteously with

ourselves, whom we defile and destroy : 1 Cor. vi. 18, ' He that com-

mitteth fornication, sinneth against his own body ; ' and Pro v. viii. 36,

\* He that sinneth against me wrongeth his own soul.' And also in

many sins we hurt our neighbour, either in soul, body, goods, or good

name, as is evident. On the other side, holiness is righteousness, or

giving God his due. Righteousness is sometimes taken strictly for

that grace which inclineth us to perform our duty to man ; as 1 Tim.

vi. 11, 'Follow after righteousness, godliness,' &c. ; Rom. i. 18, 'The

■wrath of God is revealed from heaven against all ungodliness and un-

righteousness of men.' Sometimes largely, for newness of life, for all

those holy actions which are required of a christian : 1 John ii. 29, ' If

ye know that he is righteous, ye know that every one that doeth right-

eousness is born of him.'

[3.] The instrument used in both is the body, or the members of the

body ; for our body is of a middle nature, wliich may be used well or

ill ; and the members of the body are weapons with which the soul is

armed to do well or ill ; and it is notable that the word used by the

apostle is not opyava, instrumenta, as we render it in the text, but

oirXa, weapons or arms, as we translate it in the margin. The work

on both sides is a kind of warfare.

(1.) They that serve sin or indulge bodily lusts, fight for sin and the

■devil against God and their own salvation : 1 Peter ii. 11, 'Abstain

from fleshly lusts, which war against the soul ; ' Rom. vii. 23, ' I see

another law in my members warring against the law of my mind.'

While ye suffer the body to be thus employed, ye wage war against

God, whether ye know it, or own it, yea or no.

(2.) The other work is also a warfare ; our graces are called, ' Armour

of light,' Rom. xiii. 1'2. Tliough you fight for your duty, you must per-

form it.

Doct. That sincere christians should not suffer themselves to be

employed by sin, but offer up and present themselves to God to do his

will.

1. Let us explain the duty.

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2. (Show you the necessity of it.

First, In explaining the duty here enforced, let me observe to-

you—

1. That there are two masters wliich divide the world between them

— sin and God. Every man doth serve one of these, but no man can

serve both. Every man serveth one of these — sin or righteousness,^

God or Satan ; for there is no neutral or middle state ; either their

time and strength is spent in the service of the flesh, or in the service

of God : Eom. viii. 5, ' They that are after the flesh do mind the things

of the flesh ; and they that are after the Spirit, the things of the Spirit:

Gal. vi. 8, ' They that sow to the flesh shall of the flesh reap corrup-

tion ; but they that sow to the Spirit shall of the Spirit reap life ever-

lasting.' Now it concerneth us to consider what or who it is that em-

ployeth us. Our bodies are worn out, and the vigour of nature is daily

spent ; but in what ? In pleasing the flesh in that which it craveth,

or in serving, pleasing, and glorifying God? The prophet saith, Isa.

Iv. 2, \* Wherefore do ye spend your money for that which is not bread ?

and your labour for that which satisfieth not?' Every man is at the

cost and expense of his time and labour, and bestoweth it on something

or other ; but in what? Do not think of compounding the matter ; for

as every man serveth one of these masters, so no man serveth both :

Mat. vi. 24, ' No man can serve two masters, for either he will hate

the one and love the other ; or else he will hold to the one and despise

the other ; ye cannot serve God and mammon.' They both require

our full strength, and both command contrary things ; therefore, as a

man cannot go two contrary ways at once, so he cannot obey these two-

masters. If sin reign in our souls, it draweth all things into obedience;

the consent of your minds is not enough to satisfy it, but it will employ

the body to fulfil its cravings, and especially those two adjuncts of the

bodily life, time and strength. And grace doth the like ; the faculties

and powers of the soul and body must be employed one way or another ;

they cannot lie idle in such an active, restless creature as man is.

[2.] Both these services are entered into by consent, /zrjSe irapLardvere,

aXka Trapaarijaare. (1.) Some men pronely yield up themselves to

do what sin would have to be done ; therefore they are said ' to give

themselves to work wickedness ; ' and where sin is vehement and

obstinate, they are said ' to sell themselves to work wickedness ;' and

in other phrases : Eccles. viii. 11, ' The heart of the sons of men is

fully set in them to do evil ;' Eph. iv. 19, ' They have given them-

selves over to lasciviousness, to work all uncleanness with greediness.'

When they have cast off all remorse t)f conscience and fear of God's

judgments, with full consent they abandon themselves to their brutish:

lusts and filthy desires, there is no check nor restraint can hold them.

But this is .when sin is grown to a height, i^Gx^driaav. Jude 11,

'They have ran greedily,' &c., as water is poured out of a bucket.

But generally in all sin there is a voluntariness, if not a wilfulness in-

it, as a stone runneth down hill because it is its own proper motion.

(2.) To God we consecrate ourselves with a thorough consent of will :

Kom. xii. 1, ' I beseech you by the mercies of God, that ye present

your bodies a living sacrifice, holy, acceptable to God, which is your

reasonable service ;' and 2 Cor. viii. 5, ' And this they did, not as we-

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hoped, but first gave their ownselves to the Lord, and unto us by the

will of God.' Hapacrr-qaaTe, the word either alludeth to servants,

who stand before or in the presence of their lord and master, to show

their readiness to be commanded or employed by him ; so present

yourselves to show your readiness to obey all the commands of God ;

or in allusion to the sacrifice, which was presented before the altar, in

token that the party did design it, and with it himself, to God ; so do

we yield up ourselves to God ; bodies and souls, all that we are and

have, we resign it to him. There is this difference in both these resig-

nations — the devil's servants do not what they do in love to him, but to

their own flesh ; but Christ's servants do what they do in love to him

as well as to themselves ; they know him, and love him ; he is not a

master to be ashamed of. The giving up ourselves to sin is a concealed

act ; we would not be seen in it ; for there is somewhat in their own

liearts to check it and condemn it, some conscience of good and evil,

as also a fear of blame from God and the world ; and so men do it

covertly ; but do we give up ourselves solemnly and professedly.

[3.] The service of sin should not be allowed by us. (1.) Partly

])ecause sin is a usurper, whereas God hath a full and clear right both

to our bodies and our souls, for he made them both. Sinners, so far

as they own a God and their obligations to him, cannot but look upon

sin as a disorder, for it alienateth our subjection from him to whom it

is due. All sinners are not atheists, and therefore can never get off

this conviction that God is their owner, for he is their maker, and

framed them for such a use and end, namely, to keep his laws ; there-

fore, to lend or give their bodies to sin is disloyalty and rebellion

against the great and just sovereign of the world : 1 John iii. 4,

' Whosoever committeth sin transgresseth also the law, for sin is the

transgression of the law.' Men do not only say, but notionally know,

that God is their owner ; but if they did practically improve it, the

reformation of the world would not be so desperate a cure as it is ; but

alas ! ' professing to know God, in their works they deny him,' Titus i.

16. Their lives are quite contrary to their notional acknowledgment

of God. What could they do more or worse if there were no God ?

Reason will tell us that it is impossible for us to be our own, for we

neither made ourselves, nor can we subsist of ourselves for one moment.

All wicked men are God's, whether they will or no ; yea, the devils

themselves not excepted ; they are his against their wills, and therefore

do not live as his. (2.) Sin is God's enemy, and ours too ; it destroyeth

us while it seemeth to gratify us : ' The end of these things is death,'

liom. vi, 21. Now he is a traitor to his country that supplieth the

enemy with arms : you wrong God, and wrong your own bodies and

souls ; therefore, ' yield not your members as weapons of unright-

eousness unto sin.' It is a miserable thing to be traitors to God and

ourselves : ' Thy destruction is of thyself, Hosea xiii. 9 ; our miserv

18 of our own procuring. God is not to be blamed, but our own

perverse choice ; we cherish a serpent in our bosoms, that will sting us

to death.

[4.] Since sin cannot challenge any just title to us, it is unques-

tionably our duty to yield up ourselves to the Lord. Let us see in

what manner it is to be done.

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[1.] It must be done witli hearty and full consent of will. la the

covenant of grace God demandeth his right to be given him by your

consent ; it is indeed a due debt, but it is called a gift : ' My son, give

me thy heart,' Prov. xxiii. 20 ; because you become his people not by

constraint, but by consent : Ps. ex. 3, ' Thy people shall be vs^illing ia

the day of thy power ;' and therefore it is resembled to marriage, than

which nothing should be more free and voluntary : Cant. ii. 16, 'lam

my beloved's, and my beloved is mine.' Thus freely and willingly

should we resign ourselves to him.

[2.] It must be out of a deep sense of his love and mercy : Eom. xii.

1, ' I beseech you, brethren, by the mercies of God, that ye present

your bodies a living sacrifice,' &c. ; and especially his great love in

Christ : 2 Cor. v. 14, ' For the love of Christ constraineth us, because

we thus judge,' &c. There must be thankfulness in the resolution to

become the Lord's, for no bands will so strongly hold us to our duty

as the bands of love ; when the soul is filled with admirations of his

grace, and the ravishing sense of the wonders of his love in Christ, we

do most kindly, heartily, and thoroughly surrender ourselves to God.

[3.] It must be with grief and shame, that his right hath been so

long detained from him, and that we have wasted so much of our

time and strength in the service of sin : 1 Peter iv. 1-3, ' 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 no longer should live the rest of his time in the flesh

to the lusts of men, but to the will of God. For the time past of our

life may suffice us to have wrought the will of the Gentiles, when we

walked in lasciviousness, lusts, excess of wine, revellings, banquetings,

and abominable idolatries.' Therefore we should the more earnestly

make restitution. Oh ! how sad a thing is it to grow old and grey-

headed in the devil's service, and to spend the fresh and flower of our

time so vainly and unprofitably ! Alas ! how hath our time, strength,

and parts been wasted and nnprofitably employed ! Let us at length

seek to do as much for God as ever we have done for sin.

[4.] This resolution must be full and entire, of all that you are and

have. All your faculties : 1 Cor. vi. 19, 20, ' Ye are not your own, ye

are bought with a price ; therefore glorify God with your bodies and

souls, which are God's.' All that the soul can do and the body can

do, it is all due to God, and all to be devoted to him. In every state :

Kom. xiv. 7, 8, \* For none of us liveth to himself, and no man dieth to

himself ; for whether we live, we live unto the Lord, or whether we

die, we die unto the Lord ; whether "we live therefore or die, we are

the Lord's.' Whatever you are and have, you must have that and be

that to God ; living, dying, sickness, health, in prosperity, in adversity,

in every action : Zech. xiv. 20, 21, ' In that day shall there be upon

the bells of the horses Holiness to the Lord, and the pots in the

Lord's house shall be like the bowls before the altar, yea, every pot in

Jerusalem and Judah shall be holiness to the Lord of hosts.' There

must be God's impress on all we do, our civil and sacred actions. All

reserves are hypocritical. What one faculty you keep back from God.

you do what you can to cut it off from his blessing. Would you be

contented if God should take the soul to heaven and leave the body

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in hell, or the contrary ? What estate is not given to God is not

sanctified ; what action is not ordered towards him as our last end is

not rewarded, so that you give all, or none rightly.

[5.] The end why we give up ourselves to God is to be governed,

disposed, and ordered by him, to be what he would have us to be, and

to do what he will have us to do, to submit ourselves to his disposing

will, and subject ourselves to his commanding will.

(1.) To submit ourselves to his disposing will, or the dominion of

his providence. Let God carry you to heaven in what way soever he

pleaseth ; if by many afflictions, or sharp pains, and infirmities of body,

you dare not prescribe to God. You must say, as Christ, Heb. x. 5, 6,

' A body hast thou prepared for me ; lo, I come to do thy will.' God

is wise\* and knoweth that if we had a more healthy body, we might

be in danger of neglecting the soul ; or if we had more of the world,

we should neglect heaven. Therefore you must except nothing out of

your resignation ; better the body be pained than the soul lost ; the

thorn that sticlceth in the flesh may occasion rich experiences of grace.

It may be God will have you to glorify him by martyrdom : Phil. i.

20, ' Christ shall be magnified in my body, whether it be by life or by

death;' that is, either by living in the body to preach the gospel

longer, or signing the truth with his blood, if he died. So see David's

resignation : 2 Sam. xv. 26, ' Let the Lord do unto me what seemeth

good to him.' So we should humbly submit to the good-will of God :

Dan. iii. 18, ' But if not, be it known unto thee, king, that we will

not serve thy gods, nor worship the golden image that thou hast set

up.' They yielded their bodies to be burned, that they might not serve

any gods but the Lord.

(2.) To subject ourselves to his commanding will, or to do what he

will have us to do. This is principally considered here ; we give up

ourselves to God, that our bodies may be employed as instruments of

righteousness. All external duties, or fruits of our love to God in

Christ, are acted by tlie body ; therefore we resign up ourselves to him

to obey him in these things. Surely it is meet that God should rule

the creatures that he hath made ; therefore we should be able to say, as

the psalmist, Ps. cxix. 94, ' I am thine, save me, for I have sought

thy ])recepts.' One that maketh conscience of his resignation to God

will be careful both to know and do his will. Paul, as soon as he was

smitten with conviction, cries out. Acts ix. 6, \* Lord ! what wilt thou

have me to do?'

[6.] When you have thus dedicated yourselves to God, you must use

} ourselves for him ; for the sincerity of our dedication is known by

our use. Many give up themselves to God, but in the use of them-

selves thei-e appeareth no such matter. They use their tongues as

their own to talk what they please, their hearts as their own to think

and desire what they please, their bodies, their wealth, their time, their

strength, as if it were all their own, and the hand of consecration had

never been upon them : Ps. xii. 4, ' Our tongues are our own ; who is

bird over us?' This is the language not of their mouths, but of

their lives ; these reassume the possession of that which they had sur-

rendered to the Lord. No ; you have, as to disposal, lost all i)roperty

in yourselves, and must look upon yourselves ever after not as your

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<nvn, but God's ; they are ' vessels set apart for the master's use,' 2

Tim. ii. 21 ; and accordingly we must ' live not to ourselves, but to

God;' 2 Cor. v. 15, 'And that he died for all, that they that live

should not henceforth live unto themselves, but unto him that died

for them, and rose again.' Nothing must be alienated from him, but

used as he shall direct and appoint. All your powers and faculties are

his, and to be employed for him.

Secondly, Let me show you the reasons of it. They are taken from

the right God hath in you and to you. Justice requireth that we

should give every one his own, to CcBsar the things that are Cfesar's,

to God the things that are God's. We do but restore to God that

which is his before when we giv^e up ourselves to him. Now we are

God's —

1. By his creating us out of nothing : ' It is he that hath made us,

not we ourselves,' Ps. c. 3. Surely God hath a propriety in all that

we have; for we have all by his creating bounty, as the potter hath

power over his own clay. So hath God in all the vessels which he

hath formed, ' he formed them for himself.' If the husbandman may

call the vine his own which he hath planted in his own ground and

soil, God may much more call the creature his own, which he hath

made. The husbandman cannot make the vine, but only set it and

dress it : but we are wholly and solely of him and from him, and

from nothing else, and therefore vfe should be wholly and solely for

him, and nothing else.

2. By preservation. God is Lord of all, because he preserveth all :

Neh. ix. 6, ' Thou, even thou, art Lord alone ; thou hast made heaven,

the heaven of heavens, with all their host, the earth and all things

that are therein, and thou preservest them all, and the host of heaven

worshippeth thee.' Preservation is the continuance of our being by his

providential influence and supportation : Acts xvii. 28, ' For in him we

live, and move, and have our being;' Heb. xi. 3, ' Through faith we

understand that the worlds were framed by the word of God, so that

things which are seen were not made of things which do appear.' If

we could any moment exempt oui'selves from the dominion and influence

of his providence, we might be supposed to be exempted in that moment

from his jurisdiction and government ; but man wholly depending on

God for being and preservation, we cannot lay claim to our time and

strength, not for one minute or moment ; for we can hold neither body

nor soul, nor anything that we have, a minute longer than God

pleaseth. If you will serve yourselves and please yourselves, live of

yourselves if you can.

3. By redemption. That right is pleaded, 1 Cor. vi. 20, ' Ye are not

your own, ye are bought with a price ; therefore glorify God with your

bodies and souls, which are God's.' By creation and preservation we

are God's ; but redemption constituteth such a new right and title as

doth not only strengthen the former, but also is comfortable to us. If

a slave were not killed outright, but continued a day or two, though

he died by the stripes given him by his master, there was no plea or

accusation could be commenced against the master for the life of his

slave, Exod. xxi. 21 ; he was his money, that is, purchased by his

money. God hath bought us at a higher rate than money : 1 Peter i.

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18, 'For ye are redeemed not with corruptible things, as silver and

gold, from your vain convei'sations, received by tradition from your

fathers ; but with the precious blood of the Son of God, as of a lamb

without spot and blemish.' Therefore the redeemed are bound to serve

him that ransomed them. All our time and strength belongeth to the

Kedeemer, who hath ransomed us from the worst slavery, the bondage

of sin and Satan, and with the greatest price, his own blood. This was

Christ's end : Eom. xiv. 9, \* For to this end Christ both died, and rose

and revived, that he might be Lord both of the dead and living.'

4. Christians have owned this right by their covenant-consent. Our

bodies and souls were consecrated to Christ when we gave up our names

to him in baptism : ' Thou enteredst into covenant with me, and be-

camest mine,' Ezek. xvi. 8 ; then were we enrolled in God's cense-book :

Isa. xliv. 5, ' One shall say, I am the Lord's ; and another shall call

himself by tlie name of Jacob ; and another shall subscribe with the

hand to the Lord, and surname himself by the name of Israel.' By

voluntary contract and resignation we gave up ourselves and all that

is ours to God. Baptism is our sacramentum militare, our military

oath ; we were then Hsted in his warfare and service. When Christ

was baptized he was consecrated as the captain of our salvation,

and then presently after his baptism he entered into the lists with

Satan. We are entered as private soldiers ; now it is treachery and

breach of covenant if, after we have owned and acknowledged God's

right in us, we shall alienate ourselves from him, and use ourselves for

ourselves at our own list and pleasure.

5. By regeneration, whereby we are actually taken into Christ's pos-

session, and fitted for his use. This right is pleaded in the text, ' As

those that are alive from the dead, yield up yourselves to God.' There

is a double argument in it.

[1.] As it puts an obligation upon us. It is by the tender mercies

of the Lord that you are recovered out of the death of sin to the life of

grace : Eph. iv. 4, 5, \* God, who is rich in mercy, for his great love where-

with he hath loved us, even when we were dead in trespasses and sins,

hath quickened us together with Christ.' We that were once wretched

and miserable, liable to death, utterly disabled for the service of our

creator, that he of his grace hath called us and quickened us, and

made us alive, who were formerly dead, we have this spiritual life from

him and for him ; this should be an everlasting obligation upon us,

while we have a day to live, to remember God hath renewed you for

himself.

[2.] As it puts an inclination into us. Men that are raised to a new

life are fitted to do him service ; they are delivered from the power and

death of sin, have received grace to serve him acceptably ; the new

creature is fitted for the operations that belong to it : Eph. ii. 10, ' For

we are the workmanship of God, created in Christ Jesus to good works,

that we might walk therein. The withered branch is planted into the

good vine-stock, that it may live again, and bring forth fruit unto God ;

80 that if we have been made partakers of this mercy, we are bound,

and we are inclined ; this shows God's propriety in us, that he ex-

pecteth to be honoured by us.

Use 1. Information.

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1. It shows how vaiu the piea was of those libertines in Calvin's

time (against whom he is justly severe) and their adherents, who

thought they might serve sin with their bodies, as long as they did dis-

like and disallow it with their souls, they were safe enough. They

were wont to say, Non ego sed asinus mens — it was their drudge the

body that sinned, not they. No ; the apostle saith, ' Give not up yoiu\*

members as weapons of unrighteousness,' &c., and elsewhere, ' Glorify

God in your bodies and souls, which are God's.' And the apostle

pleadeth the dignity of the body, and how it is defiled by fornication

and other inordinances, 1 Cor. vi., per totum.

2. That it is not enough to abstain from evil, but we must do good ;

for the apostle saith, ' yield not,' and then ' yield.' So the apostle

saith, 2 Tim. ii. 21, ' If a man therefore purge himself from these, he

shall be a vessel of honour, sanctified and meet for the master's use,

and prepared unto every good work.' So 2 Cor. v, 15, ' And that he

died for all, that they that live should not henceforth live unto them-

selves, but unto him which died for them, and rose again.' They are

sinners that hide their talent in a napkin, though they live not in

apparent gross sins ; all that time and strength that is bestowed on sin

is used against God ; but what is idly and impertinently lost is not used

for him. Both deprive God of his right ; the one alienate their time

and strength, the other mis-spend it. Some do not run into gluttony,

drunkenness, oppression, adultery (these apparently use their bodies as

weapons of unrighteousness), but they do not live to God, and so are

defective in the other part.

3. It showeth what care we should take how we employ our bodies ;

for the members of the body are instruments of the soul, to execute

that which it willeth and desireth, and sin without the body is unfur-

nished with arms. But chiefly two things should we take care of in

the body, the senses by which we let in sin, and the tongue by which

■we let out sin, for it is the interpreter of the heart.

[1.] For the senses, a christian should not be guided by his senses.

but by his reason and conscience as sanctified by grace. Our Lord

would teach us that it were better to want senses than gratify them

with an offence and wrong to God, against them that cannot deny the

pleasures of senses : Mat. v. 29, 30, \* If thy right eye offend thee, pluck

it out, and cast it from thee ; for it is profitable for thee that one of

thy members should perish, and not that thy whole body should be

cast into hell. And if thy right hand offend thee, cut it off, and cast

it from thee ; for it is profitable for thee that one of thy members

should perish, and riot that thy whole 'body should be cast into hell.'

Better be blind than by wanton gazing run the hazard of damnation ;

not that we should maim ourselves, but, of the two, count it the less

evil. Therefore, to want the sinful pleasure should not be so grievous,

when we should be content to want the sense itself. The far greatest

part of the world are merely guided by their senses, because the far

greatest part of the world are unconverted and unsanctified, and the

world is full of allurements to the flesh, and the more we enjoy the

good things thereof, the more is corruption strengthened within us :

and as the heart stands affected, sensitive objects make a deeper or

slighter impression on us. Some temptations, which are nothing to

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another, may be great matters to some, who cannot deny themselves

without great difficulty. Therefore when such temptations as suit

\vith our fancies and appetites assault us with more than ordinary

potency, we must remember sense is not to be the ruling power in our

souls, but grace. Sometimes sin is brought to our hands, and the bait

is played to our mouths ; as Josh. vii. 21, Achan saw, coveted, and

purloined the wedge of gold ; Prov. vi. 25, ' Lust not after her beauty

in thy heart, neither let her take thee with her eyelids ;' 2 Sam. xi. 2.

David saw Bathsheba, and so his heart was fired. In short, sense is

an ill and dangerous guide ; it was never given for a judge or coun-

sellor to determine or direct, but an informer to represent the outward

forms of things ; partly natural, to inform us of things profitable or

hurtful to the outward man ; partly spiritual, to transmit the objects

of God^s wisdom, power, and goodness to our minds, or to be the

ordinary passage by which the daily effects of God's love and mercy

are conveyed to our hearts. God instituted them for helps, but we

make them snares. Well, then, better want senses than gratify them

with the displeasure of God : to lose an eye is a far less evil than to

lose a soul.

[2.] For the tongue. The apostle saith it produceth a world of evil.

It hath a great use in religion, to vent the conceptions of our minds

to the praise and glory of God : James iii. 9, ' Therewith bless we

God, even the Father; and therewith curse we men, which are made

after the similitude of God.^ In the general, think of this ; every

member must be an instrument of righteousness : is my tongue now

employed for God or for Satan ? when you are apt to run into censur-

ing, detraction, vain and frivolous talk.

tlse 2. To press you to this solemn dedication of yourselves to God,

entirely, unreservedly, irrevocably.

1. God giveth himself to you in covenant, Father, Son, and Holy

Ghost, all their infinite goodness, wisdom, power, &c. ; and will not

you give yourselves wholly to God ?

2. You are already absolutely, wholly his, and will not you consent

that he shall be your God, and you his people ? That is all that is

wanting : Jer. xxiv. 7, ' And I will give them an heart to know me,

that I am the Lord, and they shall be my people, and I will be their

God ; for they shall return unto me with their whole heart.' This

God worketh by his renewing grace.

3. You are never so much your own as when you are God's, not as

to disposal, but as to enjoyment : 1 Cor. iii. 23, ' All are yours, and

ye are Christ's, and Christ is God's.' There lieth your safety, glory,

and happiness ; it is the foundation of all obedience, and of all com-

fort. (1.) Of obedience, you will not easily yield to temptations ; a

christian hath this answer ready, I am dedicated to God : 1 Cor. vi.

15, ' Know ye not that your bodies arc the members of Christ ? Shall

I then take the members of Christ, and make them the members of

an harlot ? God forbid 1 ' Nor will you stick at interest : 2 Cor. viii. 5,

' They first gave their ownselves to the Lord, and unto us by the will

of God.' (2.) Then for comfort: John xiv. 1, 'Let not your hearts

be troubled, ye believe in God, believe also in me;' 1 Tim. vi. 8,

' Having food and raiment, let us be therewith content ;' 1 Peter v. 7,

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' Casting all your care upon him, for lie careth for you.' This easetli

you of all your cares and fears, you are God's ; nay, it secureth you

against eternal miseries : John xii. 20, ' Where I am, there shall my

servant be.'

Use 3. To put us upon self-reflection. Is your dedication to God

sincere ? If so —

1. In the whole course of your conversation you will prefer his

interest before your own, and when any interest of your own riseth up

against the interest of God, you will set light by it, as if it were nothing

worth, and then no self-respects will tempt you to disobey God, though

never so powerful ; no hire draw you to the smallest sin, nor danger

fright you from 5'our duty: Dan, iii. 17, 18, ' Our God whom we serve

is able to deliver us from the burning fiery furnace, and he will deliver

us out of thine hand, king. But if not, be it known unto thee,

king, that we will not serve thy gods, nor worship thy golden image

that thou hast set up ;' Acts xx. 24, ' But none of these things move

me, neither count I my life dear unto myself, so that I might finish

my course with joy.' If we can but forget ourselves and remember

God, he will remember us better than if we had remembered ourselves.

We secure whatever we put into God's hands, and venture in his

service.

2. You will make conscience how you spend your time and strength ;

God keepeth account : Luke xix. 23, ' Wherefore gavest not thou my

money into the bank, that at my coming I might have required mine

own with usury ? ' So you will keep a faithful reckoning, how you

lay out yourselves for God, what share he hath in all things we have

and do. God observeth, so must we, whether God have his own, and

we do not defraud him. Whose work are you a-doing ?

3. You will have a liberal heart ; you will think no service too

much, or loss too great for God : Phil. i. 21, ' For me to live is Christ ;'

all other things come from God. Certainly you must not put him oti'

with what the flesh will spare.

SERMON XII.

For sin shall not have dominion over you ; for ye are not under the

laio, hut under grace. — Rom. VI. 14.

The apostle had exhorted them to mortification, ver. 12 ; to vivification,

ver. 13 ; in both to caution that sin may not usurp the power and place

of God, who alone should command and govern both our souls and

bodies. To fight for sin is to fight against God, which should be a

horrid thing to christians, who should employ all their powers and

faculties to keep up God's interest in their souls, by maintaining that

new life that is given them by God. If we have any weapons or

instruments, they should be employed for God, and not for sin, because

sin was not their lord now as heretofore ; it neither had, nor shall have

dominion over you. If a man should speak to any city (suppose in

Hungary, or other frontier of Christendom), newly freed from Turkish

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slavery, Care not for the commands and threatenings of the Turks

any more, they do not lord it over you as they were wont to do; the

very same is the argument of the apostle ; sin hath not the same

strength against you which before it had, now you are regenerate and

alive from the dead. Nay, he speaketh with more advantage of

expression than any can in an outward case. Sin hath not, sin shall

not have, dominion, &c., if you keep striving and fighting against it ;

this tyrant shall not recover the kingdom in you which he hath lost,

but you shall become victorious by Christ. There are two things

which encourage us to fight — (1.) The goodness of the cause ; (2.)

The assurance and hope of victory. The cause is good ; for the busi-

ness in debate is, to whom we should yield up ourselves ? to sin, or to

God ? or in whose warfare we shall employ the faculties and powers

of body and soul ? If we take to God's side, the victory is clear, that

grace which hath freed us from the tyranny of sin is able to free us

still, that we shall no more come under that bondage. Strive we must,

for unless we fight and make good our resignation, sin will reign ; but

let not the sense of our weakness discourage us in our endeavours

against sin : though there be some relics of the flesh, yet the sanctifi-

cation of the Spirit shall prevail, and therefore it is laziness and

cowardice if we do not strive duly against sin : ' For sin shall not have

dominion over you, for ye are not under the law, hut under grace.'

In the words observe —

1. The privilege of the renewed and striving christian, 'Sin shall

not have dominion over you.'

2. The reason of the certainty of it, ' For ye are not under the law,

but under grace.' This reason is both negatively and affirmatively ex-

pressed.

[1,] Negatively, ' For ye are not under the law.'

[2.] Positively, 'But under grace.' Both expressions have their

proper emphasis, as you will see by and by.

1. The privilege of the renewed and striving christian.

[1.] That the renewed christian is here considered is plain from all

the foregoing context. He speaketh of those that were ' dead unto sin,'

ver. 2, not only in profession and baptismal vow, but really by virtue

of their union to Christ, ver. 5. But how is a christian dead unto

sin ? Not so as that it should be wholly extinguished in us, but so as

that it is a-dying, and the victory is sure to those that strive against it.

Again, he speaketh of those 'that are alive from the dead,' ver. 13,

liad a new life begun in them, and have renounced sin, and effectually

presented and resigned up themselves to God's use and service.

[2.] That the renewed christian is here considered as striving, be-

cause tliey are the same persons who were exhorted, ver. 12, ' not to

let sin reign ; ' what is here a promise is there an exhortation. Again,

they were such as had presented their members and faculties to the

Lord as oirXa 8LKatoavvr)<i, ' weapons or instruments of righteousness.'

Now, what are weapons but for warfare ? They had undertaken in their

covenant resignation not only to work, but fight for God. Rom. xiii.

12, the graces of the Spirit are called ' armour of light.' Christ doth

array us non ad fompam, sed ad fugnam — not for show, but use. A

christian can do no good, but he muet fight first. Again, carnal in-

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ferences are rejected with indignation : ver. 15, ' What then, shall we

sin, because we are not under the law, but under grace ? God forbid ! '

and therefore the christian here is not considered as loose and lazy, but

as warring and fighting against sin. Once more, the argument here

implieth it, ' Ye are under grace,' which impelleth and urgeth us to

resist sin and the lusts thereof. G-od giveth power to overcome it. So

then the apostle's purpose is to exhort the renewed christian strongly

to resist sin, because through grace he is sure to carry away the victory ;

whilst we work and concur with our wills and endeavours, ' God work-

eth in us both to will and to do,' Phil. ii. 12.

2. The reason of it —

[1.] Negatively expressed, ' Ye are not under the law.' By the law

is meant the covenant of works, which requireth exact obedience, but

giveth no strength to obey ; the law requireth what we must do, but

giveth no power to do what it commandeth ; it forbiddeth sin, and

denounceth judgment ; it terrifieth by its threatenings, and raiseth a

tempest in the conscience ; but it doth not afford us any help and

relief, and so rather irritateth and provoketh the power of sin than

suppresseth it : Kom. vii. 8, ' Sin taking occasion, wrought in me all

manner of concupiscence ; for without the law sin was dead.' As a

river swelleth the more it is restrained by any let or dam, so is corrup-

tion stirred, and then a man is discouraged, giveth over all endeavour

of repressing it. So 2 Cor. iii. 6, ' The letter killeth, but the Spirit

giveth life.' The first covenant did only denounce and aggravate our

condemnation, and put us in despair.

[2.] Affirmatively and positively expressed : \* But under grace,' under

the new covenant, or under the grace of Jesus Christ, who hath not

only redeemed us from the guilt of sin, but also from the power of sin.

The grace of remission is our encouragement, and the grace of sancti-

fication our help and relief.

(1.) The grace of remission is a great encouragement, freeth us

from the bondage of despairing thoughts, which weaken our endeavours ;

therefore the apostle opposeth the spirit of power to the spirit of fear.

Christ offering a pardon upon repentance, doth strengthen our hands

in our work.

(2.) The grace of sanctification is our help. God, by his Spirit,

giveth life and strength to do what he requires of us, and power to

resist sin, that we may overcome it : Eom. viii. 2, ' The law of the

Spirit of life in Christ Jesus hath made me free from the law of sin and

death ;' 1 John v. 4, ' Whosoever is born of God overcome th the world,

and this is the victory whereby we overcome the world, even our faith.'

Lux jiihet, gratia Juvat — the law commandeth, but grace helpeth.

Doct. That sin should not, and shall not, reign over those who are

under the sacred power and influence of Jesus Christ.

1. Dejure, it should not reign over them ; it hath no right to rule,

it is a usurper. They who are redeemed by Christ should bind this

duty upon their hearts, charge themselves with it, to take heed that

sin doth not reign. It was once our lord and master, but we have

changed masters, and profess ourselves now to be dead to sin and alive

unto God through Jesus Christ our Lord ; therefore we should strive

against it, lest it recover its old dominion over us.

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2. De facto, it is not fully obeyed ; it doth not absolutely get the

victory, and bear rule in our hearts, but is weakened more and more in

them who have given up themselves to the regimen and government

of grace. Here —

[1.] What is the dominion of sin ?

[2.] What need the children of God to take heed it be not set up in

their hearts ?

[3.] What hopes and encouragements they have by the gospel or

grace of Jesus Christ whilst they are striving against it ?

First, What is the dominion of sin ? That will be best known by

some distinctions and propositions.

1. We must distinguish between the being and reign of sin. The

apostle doth not say, ' Ye shall not sin any more, because ye are not

under the law, but under grace;' but ' sin shall not have dominion over

you,' it shall not get the better. Sin doth remain and dwell in the

saints, though not reign over them ; as the beasts in Dan. vii. 12, their

dominion was taken away, yet their lives were prolonged for a season

and time. It is cast down in regard of regency, but not cast out in

regard of inherency ; grace doth not wholly extinguish it, but only repel

the motions of it. Sin will rebel, but it shall not reign ; they do not

give way to it, nor actually obey and embrace the commands of it ; they

do not do all that sin would have them to do. If the apostle had said,

Let not sin he in your mortal bodies, as long as we carry flesh about us,

he would not have expected the exhortation to have been fully answered ;

but he saith, Let it not reign, which as well can as it ought to be com-

plied with.

2. Sin doth reign when either it is not opposed, or when it is opposed

weakly and with a faint resistance. Where it is not opposed, there it

remaineth in its full strength ; and where it is opposed weakly, and

without any victory and success, it argueth only a sense of duty, but

no eflFect of grace.

[1.] Sin reigneth when it is not opposed, when a man doth yield up

himself to execute all the commands thereof, and doth fulfil and obey

its lusts ; as the ambitious, the worldly, and the voluptuous do what-

soever their lusts command them, with a miserable bondage, yea, they

willingly walk after it : Prov. vii. 22, ' He goeth after her straightway

as an ox to the slaughter, or as a fool to the correction of the stocks.'

Sin is as a guest to evil men, but as a thief and robber to the godly,

welcome to the one, but the other would not have it come into their

hearts. It is one thing to wear a chain as an ornament, another as a

bond and fetter ; to give way to sin, or to have it break in upon us ; to

put it on willingly, or to have it put and forced upon us. It may be

they may be sensible of it, they may purpose not to do it, or may com-

plain of it ; but this is a constant truth, that we oftener complain of

sin than we do resist it, and oftener resist it than prevail against it.

It is not enough for men to see their sins, or blame them in themselves,

or to purpose to amend them and forsake them, but they must strive to

overcume them, and in striving, prevail. But we speak now of the

first complaining of sin. There is a double deceit of heart, whereby

men harden themselves in complaining of sin without resistance of it.

(1.) Either men complain of other sins, and not the main, as if a man

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should complain of an aching tooth when the disease hath seized upon

the vitals ; or of a cut finger when at the same time he is wounded at

the heart ; of wandering thoughts in prayer when at the same time the

heart is habitually averse or estranged from God, through some idols

which are set up there : Ezek. xiv. 3, 5, ' Son of man, these men have

set up their idols in their heart, and put the stumbling-block of their

iniquity before their face ; should I be inquired of at all by them ? '

and ver. 5, ' That I may take the house of Israel in their own heart,

because they are all estranged from me through their idols.' They

complain of want of quickening grace, when it may be they want con-

verting grace, as if we would have the Spirit of God to blow to a dead

coal. So when we pray for strengthening grace, when we should ask

renewing grace, and confess only the infirmities of the saints, when we

should bewail the misery of an unregenerate carnal estate ; and we

cry out of some incident weaknesses, when we should first see that our

habitual aversion from God is cured. As Moses pleaded many things

why he should not be sent to Egypt, he was not eloquent, and the like :

Exod. iv. 19, 'Go return into Egypt, for all the men are dead which

sought thy life ; ' he had never pleaded this, but God knew where the

pinch was, and that was the main ground of his tergiversation, and

therefore gently toucheth his privy sore. So some complain of other

things, this and that is amiss, but the main thing is neglected and

lightly passed over. (2.) We rather complain than give over sin-

ning ; resistance is certainly a greater evidence of a sincere heart than

complaining. We should not be so haunted with temptations if we

did resist more : James iv. 7, ' Resist the devil, and he shall flee from

you.' Satan only hath weapons offensive, as fiery darts ; he hath none

defensive, as a christian hath, namely, sword and shield ; and we should

not be so much troubled with the ill consequents of sin. Who will

pity that man that complains of soreness and pain, and doth not take

the gravel out of his shoe ? If you wound and gore yourselves, no

question but your smart and trouble is real, you do not complain in

hypocrisy ; but who is to be blamed ? your business is to remove

the cause. We read of the young man, Mat. x. 22, ' He was sad at

that saying, and went away grieved, for he had great possessions.'

His grief was a real grief, but the cause was in himself ; he would have

Christ, and yet keep his love to the world still ; so many complain of

their lusts, not as a burden, for they indulge them, but because of their

inconvenience ; they cannot reconcile their sense of duty with those

corrupt affections which it apparently disproveth.

[2.] When it is opposed weakly,'and with a faint resistance. It is

not enough for men to see their sins, and blame them in themselves,

or purpose to amend and forsake them, but they must strive to over-

come them, and in striving prevail, for otherwise sensuality carrieth it,

because our reason and will make too weak an opposition, Jesus

Christ our head and chief resisted Satan's motions with indignation,

' Get thee behind me, Satan ; ' so must we. When we speak faintly and

coldly, the devil reneweth the assault with the more violence ; there-

fore our resistance must be valid and strong. Many purposes there

are that come to nothing, because they are not deep and serious:

Pharaoh in his qualms proposed to let the children of Israel go ; and

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yet, when it came to it, he would not let them go : Saul purposed in

his heart not to kill David, yea, bound it by an oath ; yet afterwards

he attempted it, 1 Sam. xix. 6, compared with 10 and 11. So many

times they purpose to avoid the sin by which they have been foiled ;

but when the temptation returneth, they are overborne with it, as

marsh ground is drowned with the return of every tide. Many are

persuaded that sin is evil, as contrary to God and hurtful to them-

selves ; hereupon they have some mind to let it go, yea, some wishes

and weak desires, that Christ would save them from it ; yet still have

a love that is greater than their dislike, the bent of their hearts is more

for it than against it, and their habitual inclination is more to keep it

than leave it. Therefore we must look not only to our endeavour, but

to the success that we have against sin ; for if our will were more

strong, and our endeavour more serious, we should have more success ;

if there were a firm ratified resolution of mortifying and crucifying

every sin, and an endeavouring against sin with all speed and diligence,

the old man would more decay in us, and the life of grace be set up

with greater power and efficacy. I would not leave this point without

distinct information.

(1.) Then, there are certain unavoidable infirmities which the saints

cannot get rid of, though they fain would ; such as the apostle speaketli

of, Kom. vii. 19, ' When I would do good, evil is present with me.'

As those swarms of noisome and unsavoury thoughts, which are injected

on a sudden, and do hinder us and distract us in the best employment,

wandering thoughts in the time of prayer, never distinctly consented

to, rash words spoken of a sudden, sudden unpremeditated actions. In

these cases watching and striving is conquering, for you do prevail in

part, though not in whole ; it preventeth many of them. Of this

nature are want of degrees of love to God, and that liberty and purity

in his service which the holy soul aimeth at, and the first stirrings and

risings of corruption in the heart.

(2.) There are a smaller sort of sins, as the sins of daily incursion:

James iii. 2, ' In many things we offend all of us.' There is no man

so exact but his watch is intermitted, and then he will be sinning ;

other cannot be looked for in this state of frailty wherein we now are.

We bewray too much dulness, weariness, formality in our duties to

God, our domestic crosses put us into fits of anger and discontent ; in

our public actions some intermixture of hypocrisy and vainglory, some

high-mindedness in our prosperity, some distrust and uncomely dis-

quiet of spirit in oui" adversity. Our Lord telleth us, John xiii. 10,

' He that is washed, needeth not save to w^asli his feet.' They that are

in a holy state, by walking up and down in the world, in the several

businesses and employments thereof, contract some filth, which must

be washed ofi" every day by a renewed application of the blood of

Christ, which is the fountain God hath opened for uncleanness.

Though the saints do not (like swine) voluntarily wallow in the

puddle, yet in a polluted world they contract some filth. In this

case, every failing must make us more wary and watchful, and teach

us wisdom, that we do not lapse another time.

(3.) By the sway of great and headstrong passions, some that make

conscience of their ways in the general may fall into sins more heinous,

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but they do not make a trade of it, or settle in such an evil way. To

lapse ordinarily, frequently, easily into these sins, will not stand with

grace. The saints may fail in their duty strangely on occasions, as

David, Peter, Lot, &c. ; as a man sailing into France, a tempest may

drive him into Spain, or some other country. Their face is towards

heaven, but a sudden passion may drive them another way ; as the

wicked are good by fits, but evil by constitution. So the children of

God, the constitution and bent of their hearts is towards God ; for a

fit or so they may do things misbecoming the new nature, but as soon

as awakened, they retract their sins by a special repentance : Ps. li. 3, 4,

' For I acknowledge my transgressions, and my sin is ever before me.

Against thee, thee only have I sinned, and done this evil in thy

sight.'

[3.] As sin in general should not bear sway in our hearts, so no one

sin should have dominion over us : Ps. cxix. 133, ' Order my steps in

thy word, and let not any iniquity have dominion over me ; ' neither

this nor that. One sin allowed may keep God out of the throne, and

may keep afoot Satan's interest in the soul. Certainly he that is in

the state of grace lieth in no known sin. Every known sin sets up

another god and lord, and all his actions will have an evil tincture

from that sin ; every action will be levelled with the main thing

which he affects, be it what it will be ; therefore it is dangerous to

know anything to be sin, and yet to go on still to commit it, though it

be not m Tiiiateria gravi, in a heinous case ; as for instance, vain

speeches, wanton gestures, &c. ; he knoweth it is a sin to be idle ; it

cometh into his mind ; his conscience telleth him that he should not,

yet he will : so for immoderate gaming, as to the expense of time or

money, if one convinced that he should not yet will use it ; these lesser

failings persisted in, and kept up constantly against the light and

checks of conscience, may amount to a dangerous evil. Surely all that

fear and love God should be very tender of displeasing and dishonour-

ing him. The domination of acts of sin is dangerous ; though they

be not settled so as to damn him, yet they may cause God to affiict

you, hide his face from you, and humble you with a sense of his

displeasure. Small sins continued in against checks of conscience may

do us a great deal of harm, and get the upper hand of the sinner, and

bring him under in time ; after, if habituated by long custom, so as he

cannot easily shake off the yoke, or redeem himself from the tyranny

thereof, they steal into the soul insensibly, and get strength, as multi-

plied acts ; but gross presumptuous sins by one single act bring a

mighty advantage to the flesh, weaken the spirit, advance themselves

suddenly.

[4.] As particular sins get into the throne by turns, sometimes one

sometimes another, so there are evil frames of spirit that do more

directly oppose the esteem and sovereignty and power of God in the

lieart ; as those three mentioned : 1 John ii. 16, ' The lust of the flesh,

the lust of the eye, and the pride of life ; ' either voluptuousness or the

inordinate love of pleasures, when men make it their business to gratify

their senses, and glut and throng their hearts with all manner of de-

lights ; or else are surprised with an immeasurable desire of heaping

up riches, or affectation of credit and honour. Now these evil frames

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of heart should be the more watched and striven against, because these

sins rise up against God, as he is the last end and chief good ; they set

up idols instead of God, mammon instead of God. All that are carnal

and unsanctified are under the power of these : Luke viii. 14, ' That

which fell among thorns are they, which when they have heard, go

forth, and are choked with cares and riches and pleasures of this life,

and bring forth no fruit to perfection ; ' they never carry on religion

to any good effect and purpose. And there are none of God's children

but need constantly to be mortifying and subduing them. As in a gar-

den the weeds will grow, because the roots are not quite plucked up, so

there must be a constant mortification, because they are natural to us,

and the back bias of corruption is not wholly taken ofi", even in the

most mortified of God's children.

[5.] There is a dominion of sin, which is more gross and sensible,

or more secret and close. More open ; for though sin doth reign in

every one by nature, yet this dominion doth more sensibly appear in

some than others, who are judicially given up to be under the visible

dominion of sin, as the just fruit of their voluntary living under that

yoke, and are set forth as warnings to the rest of the world, as men

hung up in chains of darkness ; they are apparently and in conspectu

homimcm instances of this woful slavery; every man that seeth them,

and is acquainted with their course of life, may without breach of

charity say, There goeth one who declareth himself to be a servant to

sin. This may be either as to sin in general, or to some particular

sin.

(1.) To sin in general. Whosoever he be that, instead of trembling

at God's word, scoffeth at it, and maketh more account of the course

of this world than of the will of God, of the fashions of men than of

God's word, and thinketh the scorn of a base worm, that would deride

him for godliness, a greater terror than the wrath of the eternal God,

and the love of his carnal companions is prized as a greater happiness

than communion with Christ, and, instead of working out his salvation

with fear and trembling, runneth into all excess of riot, or carelessly

neglects his precious soul while he pampereth his vile body, and doth

voluntarily and ordinarily leave the boat to the stream, and give up

himself to serve his corruptions without resistance or seeking out for

help ; this man is without dispute, and in the eye of all the world, a

slave to sin : Rom, vi. 16, ' Know ye not, that to whom ye yield your-

selves servants to obey, his servants ye are, whether of sin unto death,

or of obedience unto righteousness ?' It is an apparent case ; a man

that giveth up himself to go on in the way of his own heart, restraineth

himself in nothing which it affects, is one of sin's slaves. So our Lord

Jesus : John viii. 34, ' Verily, verily, I say unto you, Whosoever com-

mitteth sin is the servant of sin ; ' there needeth no further doubt nor

debate about the matter. He that goeth on in a trade of sin, and

maketh that his work and business in the world, never seriously looking

after the saving of his soul, this soul is one in whom sin reigneth.

(2.) To some particular sin. As we have instances of carnal wretches

in the general, so of some poor captive souls that remain under the full

power and tyranny of this or that lust, and are so remarkable for their

slavery and bondage under it that the world will point at them, and

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say, There goeth a, glutton, a drunkard, an adulterer, a oovetous world-

ling and muckworm, a proud envious person ; their sin is broken out

in some filthy sore and scab, that is visible to every common eye and

view, either their covetousness or gluttony, or ambitious affectation of

greatness, &c. Observers may truly say, There is one whose god is his

belly, a slave to appetite : 2 Peter ii. 19, ' While they promise them-

selves liberty, they themselves are the servants of corruption ; for of

whom a man is overcome, of the same is he brought in bondage.'

They grow proverbial for giving up themselves wholly to such a

conquering and prevailing lust. As in natural things, several men

have their distinct excellences, some are famous for a strong sight,

some for an exquisite ear, some for a nimble tongue, some for agility

of body ; so these have some notable excess in this or that sort of sin.

Or as the saints of God are eminent for some special graces, Abraham

for faith, Moses for meekness, Job for patience, Joseph for chastity,

Timothy for temperance ; so these have their notorious and contrary

blemishes.

2. There is a more secret and close dominion of sin, that is varnished

over with a fair appearance. Men have many good qualities, no

notorious blemishes, but yet some sensitive good or other lieth nearest

the heart, and occupieth the room and place of God; that is, it is

loved, respected, and served instead of God, or more than God. That

which is our chief est good or last end is our god, or occupieth the

room of God : Mat. vi. 24, ' No man can serve two masters ; for either

he will hate the one, and love the other, or else he will hold to the one,

and despise the other : ye cannot serve God and mammon ;' John v.

44, ' How can ye believe, which receive honour one of another, and

seek not the honour that cometh from God only ? ' Luke xiv. 26, ' If

any come to me, and hate not his father, and mother, and wife, and

children, and brethren, and sisters, yea, and his own life also, he cannot

be my disciple.' We must be dead not only to carnal pleasures, but

to relations, estate, yea, life and all ; nothing on this side God must sit

nearest the heart, nor bring us under its command and power : 1 Oor.

vi. 12, ' I will not be brought under the power of anything.' We are

besotted and bewitched with some temporal thing, cannot part with it,

or leave it for God's sake, or notwithstanding all the mischief it doth

to his interest in the soul : though a man serve it cunningly, closely,

and by a cleanly conveyance, yet all his religion is to hide and feed

this lust.

[6.] There is a predominancy of one sin over another, and the

predominancy of sin over grace. In 'the first sense renewed men may

be said to have some reigning corruption or predominant sin, namely,

in comparison of other sins. That such predominant sins they have

appeareth by the great sway and power they bear in commanding other

evils to be committed or foreborne accordingly as they contribute to

the advancement or hindrance of this sin ; as in the body, a wen or

strain draweth all the noxious humours to itself, and thereby groweth

more great and monstrous. It appeareth also by the frequent relapses

of the saints into them, and their unwillingness to admit admonition

and reproof for them, and sometimes their falling into them out of an

inward propensity, when outward temptations are none, or weak, or

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very few. Well, then, there are some sins which are less mortified

than others, or unto which they are naturally carried by constitution,

or education, natural inclination, or course of life. Thus David had

his iniquity : Ps, xviii. 23, ' I was also upright before him, and I kept

myself from mine iniquity ; ' whether it were hastiness or distrust of

the promise, or also an inclination to revenge himself, some sins that

men savour, or withstand less, or which are more urgent and impor-

tunate upon them, and steal away their hearts most from God, the

great pond into which other rivulets or streams of sin do empty

themselves, or that bough or limb which taketh away the nourishment

from all the under-shrubs, that which is loved and delighted in above

other sins, and when other sins will not prevail, the devil sets this

a-work, as the disciples looked on the disciple whom Jesus loved:

John xiii. 23, 24, 'Now there was leaning on Jesus' bosom one of the

disciples whom Jesus loved. Simon Peter therefore beckoned unto

him that he should ask who it should be of whom he spake.' Well,

then, in regard of other sins, one may reign and sit in the throne of

the heart, or be loved more than another ; but not in regard of predo-

minancy over grace, for that is contrary to the new nature, that sin

should have the upper hand constantly and universally in the soul.

For any one thing, though never so lawful in itself, habitually loved

more than God, will not stand with sincerity : Luke xiv. 33, ' Whoso-

ever he be that forsaketh not all that he hath, he cannot be my disciple.'

If we must not keep our natural comforts, certainly not our carnal lusts.

To love anything apart from Christ, or against Christ, or above Christ,

is a dispossessing of Christ, or a casting him out of the throne.

[7.] There is a twofold prevalency and dominion — actual or habitual.

Actual is only for a time, habitual for a constancy ; though a regenerate

man be not one that lets sin reign over him habitually, yet too often

doth sin reign over him actually, as to some particular acts of sin.

(1.) The habitual reign of sin may be known by the general frame

and state of the heart and life, where it is constantly yielded unto, and

not controlled and opposed, but beareth sway with the contentment

and delight of the party sinning. Men give the bridle to sin, and let

it lead them whither it will, and generally walk after the flesh, and

not after the Spirit. No doubt that is peccatum regnans, cui liomo

nee vult^ nee potest resistere; the sinner hath neither will nor power,

because usually after many lapses into heinous sin, God giveth up men

to penal or judicial hardness of heart ; they first voluntarily take on

these bonds and chains upon themselves ; these are said ' to walk after

their own lusts,' 2 Peter iii. 3 ; ' to continue or live in sin,' Kom. vi. 2 ;

\* to be dead in trespasses and sins,' Eph. ii. 1 ; ' to serve divers lusts and

pleasures,' Titus iii. 3; 'to draw on iniquity with cart-ropes,' Isa. v. 18 ;

to addict and give up themselves to a trade of sin with delight and

consent. But, more closely, the reign of sin is never broken till the

flesh be made subject to the Spirit ; that will be found by examining

every day what advantage the Spirit hath gotten against the flesh, or

the flesh against the Spirit, how providences and ordinances are blessed

for that end, or for the weakening of sin ; for every day the one or the

other gets ground. Dough once soured with leaven, will never lose

the taste and smatch, but the sweetness of the corn may prevail above

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it. Sin dwelleth in the heart, but doth it decay ? Gal. v. 16, ' This

I say. Walk in the Spirit, and ye shall not fulfil the lusts of the flesh.'

(2.) Actual sin may now and then get a victory over the faithful,

but not a full quiet reign. Sin actually prevaileth when we do that

which is evil against our consciences, or yield pro hie et nunc to obey

sin in the lusts thereof. It gaineth our consent for the time, but the

general frame and bent of the heart is against it. In short, when sin

is perfected into some evil action, or ' lust hath conceived and brought

forth sin,' James i. 15, that is, some heinous offence, for that time no

question it hath the upper hand, and carrieth it from grace, and the

flesh doth show itself in them more than the Spirit. A man may

please a lesser friend before a greater in an act or two, but every

presumptuous act of sin puts the sceptre into his hands. Note, that

the predominancy spoken of in the former distinction and this do

much prejudice a christian, waste his conscience, hinder his joy of

faith ; and if not broken in time, or we sin often, we cannot be excused

from the habitual reign of sin. Note again, every dislike doth not

hinder the reign of sin ; it doth constantly govern our lives, though

there may be some resistance.

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For sin shall not have dominion over you ; for ye are not under the

laiv, hut under grace. — Rom. VI. 14.

Secondly, I now come to handle the- second general. There is a

necessity incumbent upon them —

1. From their own proneness and proclivity to fall into sin.

2. From the mischiefs arising from reigning sin.

3. From the unsuitableness of it to their renewed state.

4. They cannot otherwise maintain their hopes of glory.

First, Because of their own proneness and proclivity to this evil.

That appeareth —

1. Because there is sin still in us, a bosom enemy which is born and

bred with us, and therefore will soon get the advantage of grace, if it

be not well watched and resisted, as nettles and weeds, which are kindly

to the soil, and grow of their own accord, will soon choke flowers and

better herbs, which are planted by care and industry, when they are

neglected and not continually rooted out. We cannot get rid of this

cursed inmate till this outward tabernacle be dissolved, and this house

of clay be crumbled into dust, like ivy gotten into a wall, that will not

be destroyed till the wall be pulled down ; the Israelites could not

wholly expel the Canaanites ; and therefore we are the more obliged

to keep them under. Onr nature is so inclinable to this slavery, that

if God subtract his grace, and we be altogether negligent, we shall

soon rue the sad effects of it.

2. It is not only in us, but it is always working in us, and striving

for the mastery. Sin is not as other things, which, as they grow in

age, they grow more quiet and tame. No ; it is every day more active

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and stirring : James iv. 5, \* The spirit that dwelleth in us lusteth to

envy.' It is not a sleepy, but a working stirring principle : Eom. vii.

8, \* Sin wrought in me all manner of concupiscence.' If it were a dull

and an inactive habit, the danger were not so great ; but it is always

working, and putting forth itself, and seeking to gain an interest in

our affections, and a command over all our motions and actions.

Therefore, unless we do our part to keep it under, we shall soon revert

to our old slavery. It is like a living fountain, that poureth out waters,

though nobody cometh to drink of it; though there be nothing to

irritate it but God's law and the motions of his Spirit, there is a

continual fermentation of the corrupt humours in our souls.

3. It is always warring, as well as working : Eom. vii. 23, ' I see

another law in my members, warring against the law of my mind, and

bringing me into captivity to the law of sin which is in my members.'

Sin seeketh to deface all these impressions of God which are upon the

heart, which bind the conscience to holiness, and to stifle all these

motions that tend to it. That it may alone reign in the heart without

control, it sets itself in direct opposition against all those dictates of

conscience, and holy motions and inspirations, that the sinner may be

fully captivated to do what the flesh requireth to be done by him ;

therefore it must be kept under as a slave, or it will get up as a

tyrant and domineer. One sin that we least suspect may bring us

under this slavery. It doth not only make us flexible and yielding to

temptations, but it doth urge and impel us thereunto. We think and

speak too gently of corruption when we think and speak of it as a tame

thing, that worketh not till it be irritated by the suggestions of Satan.

No ; it riseth up in arms against everything of God in the heart,

4. The more it acteth, the more it getteth strength, as all habits

are increased by multiplied acts ; and when we have once yielded, we

are ready to yield again, as a brand that hath been once burned is

more apt to take fire a second time: Deut. xxix. 19, 'And it come

to pass, when he heareth to words of this curse, that he bless himself

in his heart, saying, I shall have peace, though I walk in the imagina-

tion of my heart, to add drunkenness to thirst.' After men have once

committed a sin, they are more vehement to venture on it again ; at

first we cannot get down sin so easily, till a habit and custom hath

smoothed it to our throats. Well, then, this bondage is daily increas-

ing, and more hard to be prevented. By multiplied acts a custom

creepeth on us, which is as another nature, and that which might be

easily remedied at first groweth more difficult to be subdued. As

diseases looked to at first are easy to be cured, but when once they

become inveterate the cure is more desperate, so are sins before we are

hardened into a custom : Jer, xiii. 23, ' Can an Ethiopian change his

skin, or the leopard his spots ? then may ye also do good who are

accustomed to do evil.' No means will then prevail to work it out of

them, or bring them to any good ; the more we sin, the more are we

enthralled to sin, as a nail, the more it is knocked, the more it is

fastened into the wood. A sinner is often comj)ared to a slave or

servant ; now there were two sorts of servants or slaves — such as were

BO by covenant and by their own consent, or such as were so by conquest

or burprisal in war. The first similitude is used, Eom. vi. 10, ' Know

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ye not that to whom ye yield yourselves servants to obey, his servants

ye are whom ye obey, whether of sin unto death, or of obedience unto

righteousness.' The other servant by conquest is spoken of, 2 Peter ii.

19, ' For of whom a man is overcome, of the same also is he brought

into bondage.' Now these notions I would rank thus : every carnal

man at his first entrance into a course of vanity and sin is a servant

by consent, hire, or contract, for he doth consecrate his life and his

love, his time and his care, his actions and his employments to please

his lusts ; we first willingly and by our own default give up ourselves

to this course. But the customaiy sinner by conquest, that hath so

crippled and maimed his faculties that he cannot be at liberty if he

would, then they grow complete slaves to their lusts, as captives in war

are servants to their conquerors ; for whilst they do voluntarily and

ordinarily give up themselves to serve the devil and their own corrup-

tions without resistance, or crying to Christ for help, they are very

bond-slaves and held in chains of darkness, till the supreme judge

execute deserved wrath upon them. Augustine complaineth, Ligatus

eram, non ferro alieno, sed mea ferrea voluntate, velle meum tenehat

inimicus, et me mihi catenam fecerat et constrinxerat me — Lord, I am

bound, not with iron, but with an obstinate will ; I gave my will to

mine enemy, and he made a chain of it to bind me, and keep me from

thee ; quippe ex voluntate perversa facta est libido ; et dum servitur

lihidini, facta est consuetudo ; et dum consuetudini non resistitur, facta

est necessitas — a perverse will gave way to lustings, and lusting made

way for a custom, and custom let alone brought a necessity upon me,

that I can do nothing but sin against thee. Thus are we by little and

little enslaved, and brought under the power of every carnal vanity.

Well, now, put all together ; are these things spoken of ourselves or of

another ? Is it so indeed, that there is such a warring ? and are we

not obliged to be watchful and careful ?

Secondly, From the mischievous influence and heinous nature of

reigning sin.

1. When sin reigneth, it plucketh the sceptre out of Grod's hands,

and giveth it to some vile and base thing which is set up in God's

stead ; as the setting up of a usurper is the rejection of the lawful king.

The throne belonging to God must be kept for him alone ; therefore

every degree of service done to sin includeth a like degree of treason

and infidelity to Christ. Our Lord telleth us. Mat. vi. 24, ' No man

can serve two masters ; for either he will hate the one, and love the

other, or else he will hold to the one, and despise the other : ye cannot

serve God and mammon.' As no man can serve two masters, God and

mammon, so every one serveth one of these, God or mammon, for the

throne is never empty ; but between both of them you cannot divide

your heart. Neither dominion nor wedlock can endure partners ; so

that by cleaving to the one, you refuse and renounce the other. To

serve God is to give up a man's mind, and heart, and whole man, to

know and do what God requireth, whatever be the consequences. Now

this doth necessarily imply a renunciation of all those things which

cross and contradict the will of God, be it devil, world, or flesh. So to

serve mammon is to give up a man's mind, heart, endeavour to find

out and follow after the riches, honours, and pleasures of the world,

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whatever may come of it. He that would serve God must do nothing but

what God alloweth him in the matter of pleasure, profit, or preferment,

or any other thing ; for God is not well served unless he be served as

a master commanding and governing all our actions. On the other

side, he that serveth the world giveth God only what the world and flesh

can spare, so much religion, strictness, and good conscience as will stand

with his carnal ends and affections ; for then the world is served as a

master when men dispose of themselves and all their concernments,

and rule themselves and please themselves, according to that fleshly and

worldly appetite and fancy that governeth them ; and God is no further

loved, obeyed, pleased, than that love of honour, profit, or pleasure will

give leave. Well, then, by this you may plainly see that the setting

up of any lust to reign is a laying aside and a deposing of God ; for if

a man be bound absolutely to resign up himself to the will and disposal

of God, and to obey him, and love and serve him with all his powers,

and this man on the contrary giveth up himself into the hands of some

carnal affection of his, be it pride, sensuality, or love of worldly things,

and this ruleth him, and this governeth him, and this he studieth to

please and gratify, certainly these pleasures, or profits, or honours are

set up in God's stead ; it is a plain refusing one, and a cleaving to the

other, a despising God and Christ, and a preferring the world and

Satan. And it will not help the matter, though we profess Christ to

be the Lord : all formal titles are a mockage : Mat. vii. 21, ' Not every

one that saith unto me, Lord, Lord, shall enter into the kingdom of

heaven, but he that doeth the will of my Father which is in heaven ; '

Luke vi. 46, ' And why call ye me, Lord, Lord, and do not the things

which I say?' Many who profess Christ to be their Lord, are as

true bondmen to Satan as the heathen who offered sacrifice to him ;

and a drunken and unclean christian is as true a servant to the devil

as the votaries and worshippers of Priapus, or Bacchus, or Venus ; for

he doth as absolutely command your affections as he did theirs ; and

though you are Christ's by profession, yet you are Satan's by possession

and occupation, and the bond of your servitude is altogether as firm

and as strong, though it be more inward and secret, than their rites of

worship. Neither will it help the matter, that as you do not profess,

so you do not intend so ; though we do not formally intend this, yet

virtually we do, and so God will account it ; it is finis operis, though

not operantis. If a wife be false to her husband's bed, will it be excuse

enough to say she did not intend to wrong him ? or will such a saying

excuse a subject that is disloyal to his prince, and sets up a usurper ?

Well, then, what horror should this beget in our minds! and what

care should we take that sin may not reign !

2. The reign of sin is mischievous to us. Sin, when it once gets the

throne, it groweth outrageous, and involveth us in so many incon-

veniences, that we cannot easily disentangle ourselves, and get out

again.

[1,] This is one, that it turneth the man upside down, and degradeth

and depresseth him to the rank of beasts, A brutish worlding, that

once gratifieth his carnal afiections, is but a nobler kind of beast ; he

employethhis reason to gratify his appetite, and puts conscience under

the dominion of sense, and so inverteth the whole nature of a man :

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Titus iii. 3, ' Serving divers lusts and pleasures.' The worldly bait

taketh advantage of the brutish part, when reason is asleep, and then

the beast rideth and ruleth the man, and reason becometh a slave to

sensuality.

[2] This servitude is so burdensome as well as base, and attended

with so much pain and shame, that those that know the service of sin

(as we all do by sad experience) should use all caution that it never

bring them into bondage. Again the apostle dissuadeth from the reign

of sin by this argument : Kom. vi. 21, ' When ye were the servants of

sin, ye were free from righteousness ; what fruit had ye then in those

things whereof ye are now ashamed ? ' As if he had said. You have

full experience of the service of sin, and the fruits of it ; what fruit

then ? Before you had a contrary principle set up in your hearts,

you are ashamed now ; that is, now ye know better things, but what

fruit then ? Nothing but toils, and gripes, and fears, and sad twinges

of conscience ; for what other thing can be expected of him that every

day liveth within a step of hell ? The devil hath one bad property,

which no other master hath, how cruel soever, and that is, to plague

and torment them most who have done him most continual and faith-

ful service. Those that have sinned most have most horror, and every

degree of carnal indulgence hath a proportionable degree of fear and

shame and punishment, I speak nothing all this while of the wasting

of estate and health, of the loss of credit and interest, of the cost and

pains which the drudgery of sin puts men upon ; many suffer more hard-

ship in Satan's service than any man in God's ; their sin costs them

dearer than any martyr ever endured to go to heaven. Lastly, the

reward of all is everlasting destruction : Kom. vi. 21, ' For the end of

these things is death ; but being made free from sin, and become the

servants of righteousness, ye have your fruit unto holiness, and the end

everlasting life.' After all your time and strength hath been spent in

the pursuit of vanity, what is the issue but everlasting horror and

punishment ? Oh ! then, when you see the bait, remember the hook ;

when you hear the serpent hiss, see its sting ; and reckon that ever-

lasting death is attending the eating of forbidden fruit. When it

seemeth most pleasant to the eye, let not the pomps and vanities of the

world entice you into a forgetfulness of God, before whom you must

appear as your judge ; nor of your immortal souls, which must one day

be rent from the embraces of the body, and will survive them, and be

commanded into the everlasting regions of light or darkness, ease or

sorrow. Hell and heaven are not matters to be trifled with, nor should

we easily hazard the feeling of the one, or the loss of the other.

3. The mischievous influence and heinous nature of reigning sin

appeareth in this, that it rendereth your sincerity questionable ; yea,

rather it is a sure note of a carnal state, where it is habitual. There

will be })ride, earthliness, and sensuality dwelling, stirring and work-

ing in the best of God's children ; but it hath not its wonted power

over them. Christ will not reckon men slaves by their having sin, nor

yet by their daily failings and infirmities, nor by their falling now and

then into foul faults by the violence of a temptation, unless they settle

in a constant trade of sin, and set up no course of mortification against

it. Though there be not a good man upon earth that sinneth not, yet

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surely there is a difference between the regenerate and unregenerate.

There are some ' whose spot is not as the spot of God's children,'

Deut. xxxii. 5. There is a difference between sins. God gave the

priest under the law direction how to put a difference between leprous

persons, some of which were unclean, others clean, Lev. xiii. 38, 39 ;

there was some leprosy that spoiled the skin, but did not fret the flesh,

which the priest was to pronounce clean. God showeth himself hereby

merciful to the infirmities of his people, not esteeming every spot and

deformity in them as malignant sin ; so ver, 23, 'If the bright spot

stay in his place, and spread not, it is a burning boil, and the priest

shall pronounce him clean ; ' to wit, from the contagion of leprosy ;

which signified, that though the signs and marks of sin which God

hath healed by forgiveness remain still, yet, if they spread not, that is,

reign not in our mortal bodies, they shall not be imputed to us, but

forgiven : ' Because we are not under the law, but under grace.' On

the other side, if the spot were turned bright, and deeper than the

skin, the priest was to pronounce him unclean ; ver. 25, ' And if it

did spread much abroad, the priest was to pronounce him unclean ; it

was the plague of leprosy,' ver. 27. And again we read in ver. 44,

' When the priest was to pronounce him utterly unclean, his plague

was in his head.' If to infirmity there be added malignity and pre-

sumption, it maketh the sinner a spiritual leper in the sight of God ;

and ' he did rend his clothes, and make bare his head, and cry out.

Unclean, unclean,' ver. 45, importing thereby humble and penitent

acknowledgment, or broken-hearted representing of our sin and misery,

or sense of our own plague and grief : and he was to dwell alone till

he was healed, ver. 46 ; that is, he was deprived of communion with

God till a thorough cure was wrought in him. As it was in the

ordinances of the law, so it is true also in the gospel. There is a dif-

ference between sins and sins, and sinners and sinners ; there is a

difference between dimness of sight and blindness, between numbness

and death, between want of sense and want of life, between slumbering

and sleeping, between slipping into a ditch and tumbling ourselves

headlong into the mire ; so there is a difference between infirmities

and iniquities, a failing out of ignorance and weakness and some

powerful temptation, and a running headlong unto all ungodliness.

God's children have their failings, but a burning and earnest desire to

be freed from them ; in others there is a wallowing in sin without any

care of remedy ; in the one it is a failing in point of particular duty,

in the other a rebellion. Judas and Peter both sinned against their

master ; the one denied him, the other betrayed him ; the one was

overcome by fear, the other inclined by covetousness of a little money ;

the one plotted, the other was surprised. A purpose and a surprise are

two difterent things ; the one went out and wept bitterly, the other was

given up to raging despair. David did not make a trade of adultery,

nor bathe liimself in filthy lusts. Noah was drunk by not knowing the

force of the juice of the grape. They do not lie in this state, but seek

to get out of it by repentance. Closer discoveries I reserve to the use.

Thirdly, My next argument is the unsuitableness and uncomeliness

that sin sliould reign in christians, who are Christ's, and should live to

him, and for him. It misbecometh them as they profess themselves

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to be Christ's. "We have no power to dispose of ourselves, being wholly

his by purchase and covenant.

1. By purchase: 1 Cor. vi. 19, 20, 'Ye are not your own, ye are

bought with a price.' Quod vendiiur transit in potestatem ementis —

the buyer hath a power over what he hath bought. We were lost,

sold away, had sold ourselves against all right and justice ; but Christ

was pleased to redeem us, and that with no slight thing, but his own

blood. Now how can you look your Kedeemer in the face at the last

day ? If you have any sense and belief of christian mysteries, you

should be afraid to rob Christ of his purchase : 1 Cor. vi. 15, ' Shall I

take the members of Christ, and make them the members of a harlot ?

God forbid ! ' He hath bought us to this very end, that you may be

no longer under the slavery of sin, but under his blessed government,

and the sceptre of his Spirit : Titus ii. 14, ' He hath redeemed us from

all iniquity ; ' that was his end, to set us at liberty, and free us from

our sins ; and therefore, for us to despise the benefit, and to count our

bondage to be a delight and privilege, this is to build up again that

which he came to destroy, to put our Kedeemer to shame, to tie those

cords the faster which he came to unloose ; and so it is as great an

affront and disparagement of his undertaking as possibly can be.

Therefore let not sin live and reign.

2. We are his not only by purchase, but by covenant : Ezek. xvi. 8,

' I entered into covenant with thee, and thou becamest mine.' We

wholly gave over ourselves to his use and service. This covenant was

ratified in baptism, wherein ' we were planted into the likeness of his

death,' Eom. vi. 3-5. How into the likeness of his death? To die

unto sin, as he died for sin ; that is explained by the apostle, ver. 9,

\* Christ being raised from the dead, dieth no more, death hath no more

dominion over him.' His resurrection instated him in an eternal life,

never to come under the power of death again ; so are we to rise to a new

life, never to return to our sins again. Now shall we rescind our bap-

tismal vows, and after we have resigned ourselves to Christ, give the sove-

reignty to another ? The hands of consecration have been upon us, and

therefore to allow ourselves in any course and way of sinning is to

alienate ourselves, and to employ ourselves not only to a common, but

a vile and base use. When Ananias had dedicated that that was in

his power, and kept back part for private use, God struck him dead in

the place. Acts v. ; and if we alienate ourselves, who were not in our

own power, and were Christ's before the consecration, of how much

severer vengeance shall we be worthy ! God complaineth of the wrong

of parents, Ezek. xvi. 20, that they took sons and daughters born to

him, and sacrificed them to be devoured by Moloch. Children born

during the marriage covenant were his ; they were circumcised, and so

dedicated to him ; yet they gave them to Moloch ; as many parents

dedicate their children to God by baptism, and bring them up for the

world and the flesh. This is verily a great sin in parents ; but we are

more answerable for our own souls, when we have owned the dedi-

cation, and ratified it by our own professed consent; and if we shall

willingly yield to the world and the flesh, and suffer them to have a

full power and dominion over us, how do we defy Christ, whom yet

iu words we profess to be our Lord 1 It is said, Gal. v. 24, ' They

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that are Christ's have crucified the flesh, with the affections and lusts

thereof.' How shall we interpret this scripture, and reconcile it with

the carriage of most christians ? Dejure all will grant that they should

crucify the flesh, with the affections and lusts thereof ; but the apostle

seemeth to speak de facto, 'they have,' and that maketh the difficulty.

All true christians indeed have done so. Christians in the letter are

bound to do so ; and let them look to it how they will answer it to

Christ another day. All in their baptism have renounced the desires

of the flesh, and the passions of it also ; they are engaged to do it ;

and all that are serious and real have begun to do this act of mortifying

sin, and must go on yet more and more to smother the endeavours and

effects of it. Because this is a momentous business, and it is charged

on us ' as we are Christ's,' as we profess ourselves to be so, and take

ourselves to be so, let us see what it importeth. They must ; all are

bound ; they really have crucified the flesh, mortified and deadened

the root of corruption, that it shall not easily sprout and put forth its

lustings. Carnal nature in them is weakened, it is not so vigorous

and stirring as it was wont to be ; there is some preventing of the first

risings, though sin dwell in them, and work in them. So far all that

are Christ's have put to death their fleshly corruption. But now, as

to the several ways of venting of it, expressed by irddi] and eTnOvfxiai,

either by sinful passions, as malice, envy, hatred, variance, emulation,

wrath, strife, they do in a great measure and considerable degree get

above these ; or by lust is meant all fleshly and worldly desires, which

carry us out of the pleasures, and profits, and honours of the world,

the pleasing baits and enticements of sense ; they are dead to these

also ; all motions to uncleanness, intemperance, ambition, love of riches

and vain pleasures : all the children of God have actually begun this

work, and are still suppressing these things ; for they have resigned

their hearts for Christ to dwell in, and they are advancing his sceptre

and rule continually, for they have given up themselves to be guided

by him. Whether they be pleasant sins or vexatious evils, the heart

of a christian is set against them ; and therefore you see how unsuitable

it is for those that are Christ's, his redeemed ones, and his covenanted

ones, to give way to the reign of sin.

Fourthly, My last argument to evince this necessity that is incum-

])ent on the people of God, that this dominion of sin be not set up in

their hearts, is because otherwise they cannot maintain and keep up

any lively hope of glory. That I shall evidence by some scriptures :

Eom. vi. 8, ' If we be dead with Christ, we believe that we shall also

live with him.' If we die to sin so as never to allow it, or to return

to llie love and practice of it any more, then the christian faith

promiseth some good to us, we have hopes of living with Christ, or a

joyful resurrection to eternal life ; for the christian life is an entrance

and introduction into the life of glory. So Eom. viii. 13, 'If ye

through the Spirit mortify the deeds of the body, ye shall live.' The

scripture is plain in setting down the characters of those that shall go

to heaven or to hell, and very decisive and peremptory : ' If we live

alter the flesh, we shall die.' It doth not say, if we have lived after

the flesh ; for that would cut off the hope of all the living. One man

was first good, and after bad, as Adafu ; another never bad, always

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good, as Christ ; of all the rest, none ever proved good who was not

sometimes bad ; we all live after the flesh before we come to live after

the Spirit. But if we do still accommodate ourselves to obey and fulfil

the motions of the flesh, Christ speaketh no good to such. But now,

see the promise of God to those that keep mortifying of sin, striving

against sin; ' they shall live,' not only the life of grace, for surely by

their progress in mortification vivification is furthered and increased ;

as we grow dead to sin, we are more alive to righteousness ; but the

life of glory is a greater boon than we can deserve, as much as we can

desire, more than we can make any part of requital for. There is

scarce any one scripture by which a man may sooner come to a decision

of his spiritual estate than this, for it puts it to a short issue ; prevent

the reign of sin, and your title to everlasting glory will not be so dark

and litigious ; make conscience of subduing and suppressing the secret

inclinations and desires of the flesh by the Spirit, and you have by

warrant of scripture a full and sufficient evidence. All the deeds of the

flesh must be mortified before we can see our interest ; though not

universally and totally, yet still we must go on with it. Sin is mortal

if it be not mortified ; so that a necessity is laid upon us of killing our

lusts, or being killed by them. The apostle doth not say, ' If the deeds

of the flesh be mortified in you through the Spirit ;' but ' if ye through

the Spirit do mortify the deeds of the body.' We must not dream of

a mortification to be wrought in us without our consent or endeavours,

as well whilst we are asleep as whilst we are waking, as if it were

wrought in our cradles, whilst we are passing our time in childish

play and pastime, or should be done in our riper age, without any

careful watch over our works and thoughts ; or it may be by a sluggish

wish or slight prayer, as if this would master sin. No ; all renewed ones

must seriously address themselves to the work ; the flesh must be

mortified, and mortified it must be by us through the Spirit, if we

would cherish the hopes of eternal life. The Spirit alone giveth

victory, but we must be active in it ; for his grace and powerful

victorious work doth not license us to be idle, but rather calleth for

an assiduous, diligent, and faithful use of means. The less earnest

the conflict is between the flesh and the Spirit, the longer will the old

man live in us, and our peace and hope will be the more doubtful ; but

the more serious our endeavours are, the sooner shall we come to a

determination in the great affairs and interests of our precious and

immortal souls.

SERMON XIV.

Fm\* sin shall not have dominion over you ; for ye are not under the

law, hut under grace. — Rom. VI. 14.

Thirdly, The hopes of victory and success through the grace of Jesue

Christ. Now many things there are which give us hopeful encourage-

ment in our conflicts with sin.

1. The undertaking of our blessed Redeemer. Freedom from sin

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was a part of that salvation which he purchased for us : Mat. i. 21,

' He shall save his people from their sins ; ' Titus ii. 14, ' Who gave

liimself for us, that he might redeem us from all iniquity.' It is not

only an evidence, but apart, yea, a principal part, as those means which

have a more immediate connection with the end are more noble than

others which are more remote. The last end is the glory of God. Now

our conformity to God, and the holiness and subjection of the creature,

is a nearer means to it than our comfort and pardon. Christ's end was

to fit us for God's use, and therefore his business was to sanctify and

free us from sin : 1 John iii. 8, ' For this purpose was the Son of God

manifested, that he might destroy the works of the devil,' iW Xvari,

which signifies to dissolve, untie, unloose a knot. This was the end of

liis coming ; and will he come in vain, and miss of his end ? The

work of the devil is to bring us into sin and misery, and the Lord

knoweth we are miserably entangled in the corruptions of our own

hearts ; we know not how to loose these knots. Christ came for this

purpose to untie them for us, and surely he cannot miss of his purpose

if we consider the merit of his humiliation, what a price hath he paid

for sanctifying grace ! 1 Peter i. 18, 19, 'Ye were not redeemed with

corruptible things, as silver and gold, from your vain conversation,

received by tradition from your fathers, but with the precious blood of

Christ, as of a lamb without blemish and without spot.' So great a

price was given, not only to heighten our esteem of the privilege, but

also to increase our confidence while we are endeavouring and striving

against sin. Christ wanted not any merit to make the purchase suffi-

cient and effectual. Or if we consider the power of his exaltation ;

having paid our ransom, he is let out of the prison of the grave, gone

into heaven, and is fully commissioned and empowered to instiite us in

this blessing of freedom from sin : Eph. iii. 20, ' Unto him that is able

to do exceeding abundantly above all that we ask or think, according

to the power that worketh in us.' Now what an encouragement is this

to keep under that enemy which Christ hath done so much to slay and

destroy ! What is his business now in heaven, but to sit at the right

hand of God, and see the fruits of his mediation accomplished ? Those

indeed that cherish that which Christ came to dissolve, as much as in

th^m lies they seek to frustrate the undertaking of Christ. But now,

whilst we are striving and warring upon sin, and seek the destruction

of it, we are engaged in the same design Christ is, and therefore may

liave the more confidence of his help, and receiving the fruits of his

jmrchase ; his great intent was to bring us back unto God, and saving

us from sin, not in sin ; and your heart is upon the same thing.

2. The new nature put into us ; you have an opposite principle to

check it : 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.' Since Christ hath intrusted us with such a talent as the

new nature, and hath put grace into our hearts to resist sin, it is our

duty not to suffer it to be idle and unfruitful. Though there be in the

regenerate a seed of corruption, yet that is or should be mortified ;

there is also in them a seed of grace, and tliat is to be cherished. Now

surely where this is, sin cannot carry a full sway, and break out without

stop and interruption ; for the new nature will appear by way of check

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and dislike ; one that hath a new nature cannot make sin his trade,

custom, and delight. Why ? Because his seed abideth in him, which

is the principle of grace wrought in him by the Spirit of God. There

is a settled, fixed frame and bent of heart towards God, and so by

consequence against sin, for it is irreconcilable with the motions and

tendencies of the new nature to live in sin ; and therefore it is as

natural to the new nature to hate sin as to love God : Ps. xcvii. 18, ' Ye

that love the Lord, hate evil.' There is an irreconcilable hatred and

enmity against sin. There is a twofold hatred — odium ahominationis

and odium inimicitia'. The hatred of abomination or offence is a turn-

ing away of the soul from what is apprehended as repugnant and pre-

judicial to us : so to sin is repugnant and contrary to the renewed will ;

it is agreeable and suitable to the unregenerate, as drafi'to the appetite

of a swine, or grass and hay to a bullock or horse. Now, there being

in all those that are born of God this kind of hatred, it must needs

weaken sin ; for the mortification of sin standeth principally in the

hatred of it. Sin dieth when it dieth in the affections, when it is an

offence to us, and we have an antipathy against it, as some creatures

have one against another. The new nature is a divine nature, 2 Peter

i. 4 ; in some measure it hath the same aversations and afi'ections which

God hath; we hate what he hateth, love what he loveth : Prov. viii. 13,

' The fear of the Lord is to hate evil : pride, and arrogancy, and the evil

way, and the fro ward mouth, do I hate.' There is another kind of

hatred, odium inimiciiice. Now this hatred is nothing else but a

willing evil or mischief to the thing or person hated, out of that dislike,

offence, and distaste we take against them : Ps. xviii. 37, ' I have pur-

sued mine enemies, and overtaken them ; neither did I turn again till

they were consumed.' This is different from the former, for there may

be an aversation or an offence from some things, which yet I do not

malign or pursue to the death. But by this hatred also do the

regenerate hate their sins ; they hate sin so as to mortify and subdue it,

and get it destroyed in themselves : Eom. vi. 6, ' Knowing this, that

our old man is crucified with him, that the body of sin might be

destroyed, that henceforth we should not serve sin ; ' Gal. v. 24, ' They

that are Christ's have crucified the flesh, with the afi'ections and lusts

thereof.' Grace within will not let a man alone in his sins, but rouseth

up the soul against it, 7ion cessat in Icesione peccati, sed exterminio ;

it is still taking away somewhat from sin, its damning power, its

reigning power, its being : Eom. vii. 24, ' wretched man that I am !

who shall deliver me from the body of this death ? ' They would be

free from all sin, groan under the relics of it as a sore burden ; there-

fore certainly the new nature, which hath such a lively hatred against

sin, must needs give us a great advantage against it. I would not

flatter you with the show of an argument, nor put you off with a half

truth ; therefore I must needs tell you, that though the former things

alleged be true, yet —

[1.] You must not forget the back-bias of corruption and the flesh,

which still remaineth with us, and is importunate to be pleased ; and

though it be not superior in the soul, yet it hath a great deal of strength,

that still we need even to the very last to keep watching and striving :

the best of God's children must resolve to be deaf to its entreaties and

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solicitations, and not accommodate themselves to please the flesh:

'Not fashioning yourselves according to the former lusts in your ignor-

ance,' 1 Peter i. 14 ; that is, they must take heed they do not cast their

conversations into a carnal mould, and suffer their choices and actions

to be directed and governed by their lusts. ' In your ignorance,' when

you knew not the terror of the Lord, nor sweetness of the Lord,

you could not be deterred from delighting in this slavery ; your lusts

influenced all your actions, and you wholly gave yourselves to the satis-

faction of your sinful desires, shaping and moulding all your actions

and undertakings by this scope and aim, The apostle's word is very

emphatical, ixi^ ava-^Tjfian^o/Lievoi, ral^ irporepov eVt^u/itai?, though

now you have more knowledge, more grace to incline your hearts to

God, and so by consequence against sin, yet former lusts are but in part

subdued, and therefore our old love to them is soon kindled, and the

gates of the senses are always open to let iu such objects as take part

with the flesh ; and there is a hazard in the best of complying with the

sinful motions of corrupt nature, and therefore you must not so take it

as if there were no need of diligence, and watching, and striving, and

constant progress in mortification. Even holy Paul, mortified Paul,

saw a continual need of beating down the body, lest after he had

preached to others he himself should be a castaway, 1 Cor. ix. 27.

This great champion, after so many years' service in the cause of

Christ, was not secure of the adversary which he carried about with

him ; and therefore, though we speak of the advantage of the new

nature, it is only for our encouragement in the conflict ; there is still

need of caution, that we do not revert into our old slavery. And though

it be troublesome to resist the pleasing motions of the flesh, yet there

is great hopes of success ; we do not fight as those that are uncertain ;

the grace given us is a fixed rooted principle, and the lusts we contend

with are but the relics of an enemy routed and foiled, though not

utterly and totally subdued. Though there be a contrary principle in

us, that retaineth some life and vigour, yet surely in the regenerate it

is much abated ; there is not sucli a connaturality and agreement be-

tween the heart and sin as there was before ; grace is a real, active,

working thing, and where the new nature doth prevail, certainly ' old

things are passed away,' 2 Cor. v. 17. Every creature acteth according

to its kind, the lamb according to the nature of a lamb, and a toad

according to the nature of a toad , as a thorn cannot send forth grapes,

nor a thistle produce figs, so, on the contrary, vines do not yield haws,

nor the fig-tree thistles. Men, now they have renewed principles, can-

not be at the power Satan, nor at the command of every lust, as they

were before. How ai'e all things become new, how are old things

passed away, if it should be so, if they had the old thoughts and designs

still, the old aff"ections still, the old passions they used to have, the old

discourses, the old conversation ? Surely grace will not let a man

alone, nor give him any rest and quiet, if he should act and walk

according to the old tenor and manner. Certainly the grace given

serveth for some u.se, and giveth some strength.

[2.] I must interpose one consideration more for the full understand-

ing of this truth. That grace is opei-ative indeed, a real, active, work-

ing thing ; but yet it doth not work necessarily, as fire burneth, or

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light bodies move upward, but voluntarily ; therefore it must be excited

and stirred up, both by the Spirit of God, ' who worketli in us both to

will and to do/ Phil. ii. 13, and by ourselves ; we must ava^wirvpelv,

' stir up the grace of God that is in us,' 2 Tim. i. 6 ; we must still be

blowing up this holy fire, as the priests do the fire of the altar, still

keep it burning ; and its motions must be hearkened to and complied

withal : Gal. vi. 16, ' Walk in the Spirit, and ye shall not fulfil the

lusts of the flesh.' Cherish and obey the directions of the renewed

part, and this will keep the carnal part under ; so that though the

motions of it be not totally suppressed, yet they shall not be completed

and fulfilled, not so easily consented unto, nor so often break out into

shameful acts ; but as these are slighted, sin reigneth.

3. The Spirit of sanctification still dwelling and working in us.

Herein the law was a dead letter ; it only afforded us bare instruction,

without the help and power of grace ; but the gospel is ' the ministra-

tion of the Spirit,' 2 Cor. iii. 8. There is a life and power which goetli

along with every gospel truth, to enable us to do what it requireth of

us. The renewed certainly feel this benefit by it ; and the truths of

the gospel, which to others' taste are like ordinary running water, cold

and spiritless, are to them like strong water, comfortable and full of

virtue : strong water and running water are alike for colour and show,

but not for virtue and taste. All that repent and believe in Christ

have the gift of the Holy Ghost : Acts ii. 38, ' Kepent and be baptized

every one of you, in the name of Jesus Christ, for the remission of sins,

and ye shall receive the gift of the Holy Ghost.' He dvvelleth and

resideth in their hearts, and is the great cause of the mortifying of sin :

Kom. viii. 13, ' If ye through the Spirit mortify the deeds of the body,

ye shall live.' The Spirit will not without us, and we cannot without

the Spirit, subdue our sinful inclinations. At first indeed he worketli

upon us as objects, as a Spirit only moving upon us, but afterwards

he worketli by us as instruments, as a Spirit indwelling. At first

he regenerateth us and converteth us, when wo were dead and wholly

senseless. Man at first was a passive subject, when the Holy Ghost

infused life, and made him partaker of a divine nature. We were by

nature all dead in trespasses and sins, did not only deserve death by

original sin, but did also deserve to be denied the grace of Jesus

Christ by some following actual sins ; but when we were all equally

involved in misery, the secret working of divine grace did begin the

difference : Eph. ii. 4, 5, \* God, who is rich in mercy, for his great

love wherewith he loved us, even when were dead in trespasses and

sins, hath quickened us together withsChrist : by grace ye are saved.'

This saving grace is not given to all, though all have many both ex-

ternal and internal helps sufficient to make them better ; that any

have his special efficacy and converting grace is the mere favour and

bounty of God ; if any want it, it is long of themselves, because by

their neglect and abuse of common grace they deserve that want.

Well, then, at first God giveth the Spirit, and all his purifying and

sanctifying works upon the soul are by his mere grace, which the

gospel ofiereth to all, till they exclude themselves ; but then, after we

are converted, we shall have more sins to remove by further sanctifi-

cation, now the Spirit dwelleth in us to give us his special assistance.

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But more closely consider — (1.) The necessity of the Spirit's concur-

rence ; (2.) The encouragement we have thereby.

[1.] The necessity of the Spirit's concurrence; we cannot begin,

carry on, and accomplish the work of mortification, without the oper-

ation, help, and power of the Spirit.

(1.) That we cannot begin it is evident, because before conversion

we were 'dead in trespasses and sins,' Eph. ii. 1, had only a life of

resistance and enmity against God and the work of his grace left in us :

Eom. viii, 7, ' The carnal mind is enmity against God ; for it is not

subject to the law of God, neither indeed can be ; ' and we were under

the power of the devil, who holdeth the fallen creature in bondage till

he be dispossessed : Luke xi. 21, 22, ' When a strong man armed

keepeth the house, his goods are in peace ; but when a stronger than

he shall come upon him, and overcome him, he taketh from him all

his armour wherein he trusted, and divideth his spoils.' There is no

faculty in man that can work the cure. The understanding is dark, and

blind, and weak ; if it warn us of our duty, it cannot break the force

of sin, Rom. i. 18. The will is enslaved to corruption. Now nothing

will seek to destroy itself, but rather to preserve that life that it hath ;

therefore the heart of man, which is by nature corrupt, wedded to the

interests and concernments of the flesh, will never seek to mortify and

subdue the flesh ; for a thing will never be opposite to itself. The

scripture saith, John iii. 6, ' That which is born of the flesh is flesh.'

A man wholly addicts himself to sin while under the power of corrupt

nature, and a sensual carnal heart cannot make itself holy and heavenly.

But—

(2.) After conversion, when grace and the principles of a new life

are put into us to weaken sin, yet still we need the help of the Spirit,

partly because habitual grace is a creature, and therefore in itself

mutable ; for all creatures depend, in esse, conservari, et operari, upon

him that made them : Acts xvii. 26, ' In him we live, and move, and

have our beings.' If God suspend the influence, the fire, which is a

natural agent, burneth not, as in the instance of the three children

who were cast into the fiery furnace ; if necessary agents, much more

voluntary agents ; and if there be this dependence in natural things,

much more in supernatural. Therefore grace still dependeth on God's

influence, and there must be a concurrence of the Spirit to maintain

what he hath wrought : Phil. i. 6, ' Being confident of this very thing,

that he which hath begun a good work in you will perform it until

the day of Jesus Christ.' Partly because it doth not totally prevail

in the heart, but there is opposition against it, there is flesh still : Gal.

T. 12, ' The flesh lusteth against the Spirit, and the Spirit against the

flesh, and these are contrary the one to the other, so that you cannot

do the things that you would.' Habitual grace non totalile)' sanat, it

worketh not a j)erfect but a partial cure upon the soul. Therefore

there needeth new grace to act, and guide, and quicken us still, and to

stir up the principles of grace in us. Partly because this grace, as it

meeteth with opposition from within, so it is exposed to temptations

from without, from Satan, who watcheth all advantages against us.

Now when temptation cometh with new strength, we must have new

grace to oppose it : Heb. iv. IG, ' Let us come boldly to the throne ot

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grace, that we may obtain mercy, and find grace to help in time of

need/ %«/5H' et? evKaipov ^orjOeiav. Adam had habitual grace, but he

gave out at the first assault. When a city is besieged, the prince who

would defend it doth not leave it to its ordinary strength, and the

standing provisions which it had before, but sendeth in fresh supplies

of soldiers, victuals, and ammunition, and such things as their present

exigence calleth for. So doth God deal with his people ; his Spirit

cometh in with a new supply, that they may the better avoid sin, and

stand out in an hour of trial. So from the world, which is continually

obtruding itself upon our embraces, and it is hard to ' escape the cor-

ruption that is in the world through lust,' 2 Peter i. 4. The new

nature was given us for that end, and also the Spirit of God is neces-

sary : 1 John iv. 4, \* Ye are of God, and have overcome the world ;

for greater is he that is in you than he that is in the world.' The

Spirit is necessary, as against the terrors, so the delights of it : 1 Cor.

ii. 12, ' We have received not the spirit of the world, but the Spirit

which is of God, that we might know the things which are freely

given to us of God,' that so the world may not corrupt us, nor entice

us to affect its riches, honours, and pleasures above God and the con-

science of our duty to him.

[2.] There is great encouragement to us to set upon the work of

mortification, because it is carried on by the help and power of the

Spirit. If we were to grapple with sin in our own strength, then we

might sit down and despair and die ; but the Spirit is appointed for

this end, and purchased for us by Jesus Christ, for all that come to

him with broken hearts, and do not by their carelessness, negligence,

or other sin, provoke the Lord to withdraw his exciting grace. If you

do humbly implore his assistance, wait for his approaches, attend and

obey his motions, you shall find what the Spirit is able and willing to

do for you. He is able surely, though you are ready to say, I shall

never get rid of this naughty heart, renounce these bewitching lusts.

There are none so carnal but he can change them, and bend and

incline their hearts to God and heavenly things : 1 Cor. vi. 11, ' Such

were some of you, but ye are washed, but ye are sanctified, but ye are

justified, in the name of the Lord Jesus, and by the Spirit of our God.'

He can turn swine into saints, a dunghill into a bed of spices. None

should give way to sottish despair ; God never made a creature too

hard for himself. And when he hath begun an interest for God in

our souls, he can maintain it, notwithstanding oppositions and tem])-

tations : Phil. i. 6, ' He that hath begun a good work in you will

perform it until the day of Jesus Christ.' God is willing to give the

Spirit to them that ask it, as a father is to give a child what is neces-

sary for him : Luke xi. 13, 'If ye then, being evil, know how to give

good gifts unto your children, how much more shall your heavenly

Father give the Holy Spirit to them that ask him ? ' Be careful you

do not grieve the Spirit, and make yourselves incapable of his help :

Eph. iv. 30, ' Grieve not the Holy Spirit of God, whereby ye are sealed

to the day of redemption.' The Spirit of God will not forsake us unless

we forsake him first. The Spirit is grieved when lust is obeyed before

him, when his counsels and holy inspirations are smothered, and we yield

easily to the requests of sin, but are wholly deaf to his motions. If

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SO indeed, he ceaseth to give us warning, and to renew and continue

the excitations of his grace. Water once heated congealeth the

sooner ; so they are most hardened who have been notably touched

with his sacred inspirations, but go a quite contrary way. But the

renewed need not doubt of his help ; for God hath promised the Spirit

to them, to cause them to walk in his ways : John xiv. 16, 17, ' I will

pray the Father, and he shall give you another comforter, that he may

abide with you for ever, even the Spirit of truth, whom the world

cannot receive, because it seeth him not. neither knoweth him ; but ye

know him, for he dwelleth with you, and shall be in you.' Well, then,

do not complain, but up and be doing against sin. Laziness pretendeth

want of power ; but is anything too hard for the Spirit of the Lord ?

It is a lamentable thing to see what a cowardly spirit there is in most

christians, how soon they are captivated, and discouraged with every

slender assault or petty temptation, and their resolutions are shaken

with the appearance of every difficulty. This is affected weakness,

not so much want of strength, as sluggishness and cowardice and want

of care. Men spare their pains, and then cry they are impotent, like

lazy beggars, who personate and act a disease, because they would not

work. Surely ' where the Spirit of the Lord is, there is liberty,' 2

Cor. iii, 17. Many are not able to stand before the slightest motion of

sin, because they do not stir up themselves, and awaken that strength

which they have, or improve that which God continually vouchsafeth

to them by the motions of his Spirit. It would be more for your com-

fort to try what you can do in resistance of sin, than idly to complain

for want of strength. The two extremes are pride and sloth. Pride

is seen in self-confidence, or depending upon our endeavours and

resolutions ; and sloth in a neglect of the grace given, or help afforded

to you. Christians should improve present strength against sin, and

still labour to get more. Every conquest will increase your strength

against the next assault, and one limb of the body of death mortified

is a means to cause the rest to languish by consent.

4. The next encouragement is the promises of the gospel, which

secure this benefit to us ; and surely the watching and the striving

person may take comfort in them. There are two sorts of promises,

"some that do assure of necessary assistance, some that speak of

arbitrary assistance ; as Ezek. xxxvi. 26, 27, ' A new heart also will I

give you, and a new spirit will I put within you ; and I will take away

the stony heart out of your flesh, and I will give you an heart of flesh.

And I will put my Spirit within you, and cause you to walk in my

statutes, and ye shall keep my judgments, and do them.' Now such

promises must be improved, for the covenant of God is the ground of

our stability. Adam had a seed of grace, but it was not secured by

promise, and therefore he sinned it away. The victory is assured to

us by promise: Kom. xvi. 20, 'The God of peace shall bruise Satan

under your feet shortly.' In ordinary conflicts it is a g6od rule, Non

ceque glorietur accinctus ac discinctus ; but a christian may triumph

before the victory, for all those who are really and earnestly striving

against sin are sure to conquer. These promises may be pleaded to

God, as his own words by which he hath invited our hope ; and to

ourselves in case of fainting and discouragement, that we may not

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coldly set iipoa the practice of Christianity. Let us depend upon

God's promise, as Paul: 2 Tim. iv. 18, 'And the Lord shall deliver

me from every evil work, and will preserve me unto his heavenly

kingdom, to whom he glory for ever and ever, amen.'

5. There are certain ordinances whereby this grace is conveyed to

us. The Spirit joineth his power and efficacy with the proper insti-

tuted means for the subduing of sin. The word is a powerful instru-

ment, which the Holy Ghost useth for the cleansing of the soul from

sin : John xv. 3, ' Now ye are clean through the word which I have

spoken unto you ; ' yea, for the killing of sin, therefore it is called

' The sword of the Spirit.' When we come to hear, some new con-

sideration is still given out for the further sanctifying of the heart :

John xvii. 17, ' Sanctify them through thy truth ; thy word is truth.'

In prayer we come to act faith and repentance, looking up to God for

help ; and with brokenness of heart mourning over our corruptions :

Zech. xii. 10, ' I will pour upon the house of David and upon the

inhabitants of Jerusalem the Spirit of grace and supplications, and

they shall look upon him whom they have pierced, and they shall

mourn for him as one mourneth for his only son, and shall be in

bitterness for him, as one that is in bitterness for his first-born.' By

every prayer offered in the brokenness of our hearts sin receiveth a

new wound. So the sacraments ; as in the Old Testament, circum-

cision signified a sanctifying of the heart : Deut. xxx. 6, ' And the

Lord thy God will circumcise thy heart, and the heart of thy seed, to

love the Lord thy God with all thy heart and with all thy soul, that

thou mayest live ; ' and the paschal lamb was a type of Christ, ' Who

taketh away the sins of the world,' John i. 29. So baptism and the

Lord's supper. Baptism signifieth the washing away of sin : Acts

xxii. 16, ' Arise and be baptized, and wash away thy sins ; ' and he

that liveth in sin forgetteth, that is, neglecteth his baptism : 2 Peter

i. 9, ' He hath forgotten that he was purged from his old sins ; ' as for-

getting the law is neglecting the duty of it : Ps. cxix. 153, ' I do not

forget thy law ; ' he carrieth himself as if he were never baptized, for

baptism is a vowed death to sin. So for the Lord's supper. Every

serious remembrance or meditation of Christ's death should quicken

us anew to crucify sin, and to make it hateful to our souls. (1.)

As it representeth the great act of Christ's condescending love, which

is a moving forcible argument to persuade us to deny our inordinate

self-love : 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.' (2.) It is a viewing the heinousness and

odiousness of sin there represented to us in the agonies and sufferings

of Christ ; the more we consider of them, the greater apprehensions

should we have of the evil of sin, the exactness of God's justice, the

terror of his wrath: Kom. viii. 3, Tor 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.'

Christ was made sin for us, and then endured these things : 2 Cor. v.

21, 'He hath made him to be sin for us who knew no sin, that we

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might be made the righteousness of God in him.' When we look

upon sin through Satan's spectacles, or the cloud of our own passions

or carnal affections, we make nothing of it ; but it is a terrible spec-

tacle to see the fruit of sin in the agonies and sufferings of Jesus

Christ, which are there represented to us, 'as if he were crucified

before our eyes,' Gal. iii. 1. Oh! never have slight thoughts of sin

more. (3.) As it imi)lietli a solemn mutual surrendry between Christ

and us : Cant. ii. 16, ' I am my beloved's, and my beloved is mine.'

Christ giveth himself and his grace to us, as our redeemer and saviour.

We accept Christ and his benefits upon his own terms, and surrender

ourselves to him, as his redeemed ones, with thankfulness for so great

a favour and benefit : Eom. xii. 1, ' I beseech you, brethren, by the

mercies of God, that ye present your bodies a living sacrifice, holy,

acceptable unto God, which is your reasonable service.' Now all this

must needs be a great weakening of sin, both the remembrance of

Christ's love, the representation of his great sufferings necessary for

the expiation of it, and our solemn renewed dedication of ourselves to

God and his service, and doing this in a holy duty instituted by God

for this end and purpose ; for the Spirit of God works by the appointed

means, and the use of instituted duties is no fruitless labour, for God

would not set us a-work in a duty that should yield no profit and

benefit to us.

6. Providences are sanctified to this use, as helps and occasions of

subduing sin ; as afflictions, which do remove the occasions and sub-

tract the fuel of sin, and awaken seriousness for the future : Isa. xxvii.

9, ' By this therefore shall the iniquity of Jacob be purged, and this is

all the fruit to take away his sin ; ' 2 Cor. xii, 7, ' Lest I should be

exalted above measure through the abundance of the revelations, there

was given to me a thorn in the flesh, the messenger of Satan to bufi'et

me, lest I should be exalted above measure.' The thorn in the flesh

was given to mortify his pride. By these kind of dispensations the

Spirit worketh serious humiliation, and brokenness of heart maketh

sin odious to us. These are ordered with exact wisdom and faithful-

ness: Ps, cxix. 75, '0 Lord, I know that thy judgments are right,

and that thou in faithfulness hast afflicted me ; ' and they are accom-

panied by the Spirit ; therefore God is said to teach us out of his law

when he chastiseth us : Ps. xciv. 12, ' Blessed is the man whom thou

chastenest, Lord, and teachest him out of thy law ; ' Job xxxvi. 10,

\* He openeth also their ear to discipline, and commandeth that they

return from iniquity ; ' the rod is made effectual by the Spirit's motion.

Object. Some have frequently resolved to forsake their sins, but their

resolutions have come to nothing ; they have striven against it, but as

a great stone that is rolled up hill, it hath returned upon them with

the more violence, or as a man rowing against the stream, the tide

hath been strong against them, and they have been forced the more

back ; yea, they\_ have prayed against sin, yet found no success, and

therefore think it is in vain to try any more.

Ans. 1. If all the premises are true, yet the inference and conclu-

sion is wrong and false ; for we are not to measure our duty by the

success, but God's injunction, God may do what he pleaseth, but we

nmst do what he commandeth. Abraham obeyed God, \* not knowing

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whither he went,' Heb. xi. 8. Peter obeyed Christ's word : Luke v, 5,

' We have toiled all the night, and caught nothing ; howbeit at thy

command we will let down the net.'

2. Though the first attempt succeed not, yet afterwards sin may be

subdued and broken. In natural things we do not sit down with one

trial or one endeavour: 'A man that will be rich pierceth himself

through with many sorrows,' 1 Tim. vi. 10 ; and after many miscar-

riages and disappointments, men pursue their designs till they com-

plete them. And shall we give over our conflict with fleshly and

worldly lusts, because we cannot presently subdue them ? That

showeth our will is not fixedly bent against them. Therefore let

no man excuse himself, and sit down in despair, and say, ' I am not

able to master these temptations or corruptions. This is like those,

Jer. xviii. 12, ' They said. There is no hope, but we will walk after our

own devices, and we will every one do the imagination of his evil

heart.''' Do not throw up all ; thy condition is not hopeless.

3. Grod's grace is free, and his holy leisure must be waited ; for it

was long ere God got us at this pass, to be sensible and anxiously

solicitous about our soul-distempers. Grace is not at our beck : \* The

Spirit bloweth when and where he listeth,' John iii. 7. We must still

lie at the pool for cure, nor pettishly fret against the Lord, or cast o^i"

our duty, because he blesseth not our first essay.

4. Grace is ready, as it is free. He that begun this work, to make

us serious and sensible, will carry it on to a farther degree, if we be

not impatient. Surely ' the bruised reed will he not break, and smok-

ing flax will he not quench,' Mat. xii. 20. Bemoan thyself to God ;

as Ephraim : Jer. xxxi. 18, ' I have surely heard Ephraim bemoaning

himself thus, Thou hast chastised me, and I was chastised, as a bul-

lock unaccustomed to the yoke. Turn thou me, and I shall be turned,

for thou art the Lord my God.' He is not wont to forsake the soul

that waiteth on him, and referreth all to the power and good pleasure uf

his grace : Isa. xl. 30, 31 , ' Even the youths shall faint and be weary,

and the young men shall utterly fall : but they that wait upon the Lord

shall renew their strength, they shall mount up with wings as eagles,

they shall run and not be weary, and they shall walk and not faint.'

5. Examine whether you seek the Lord with your whole heart,

and you have done your endeavour. You say, you purpose, you strive,

you pray, but yet sin increases ; there is a defect usually in these pur-

poses, in these strivings, in these prayers.

[1.] Let us examine these purposes.

(1.) These purposes are not hearty and real, and then no wonder

they do not prevail. There is a slight wavering purpose, and there is

' a full purpose of heart,' Acts xi. 23. If thy purposes were more full

and strong, and thoroughly bent against sin, they would sooner suc-

ceed. Is it the fixed decree and determination of thy will ? Wheu

you are firmly resolved, your affections will be sincere and steadfast,

you will pursue this work close, not be off and on, hot and cold, and

unstable in all your ways. If the habitual bent of your hearts doth

appear by the constant drift of your lives, then is it a full purpose.

(2.) This purpose may be extorted, not the effect of thy judgment

and will, as inclined to God, but only of thy present fear, awakened in

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thee ou some special occasion. Many are frightened into a little reli-

giousness, but the humour lasts not long : Ps. Ixxviii. 36, ' Neverthe-

less they did flatter him with their mouth, and they lied unto him

with their tongues ; for their heart was not right with him, neither

were they steadfast in his covenant.' Aliah in his fears had some re-

lentings, so had Pharaoh ; the Israelites turned to the Lord in their

ilistress, but they turned as fast from him afterwards ; they were re-

solved not from love, but fear ; so these resolutions are wrested from

you by some present terrors, which when they cease, no wonder that

you are where you were before. Violent things will never hold long ;

they will hold as long as the principle of their violence lasteth.

(3.) It may be thou restest in the strength of thine own resolutions.

Now God will be owned as the author of all grace : 1 Peter v. 10, 11,

' But the God of all grace, who hath called us into his eternal glory

l)y Jesus Christ, stablish, strengthen, settle you. To him be glory for

ever and ever, amen.' Still we must have a sense of our own insuffi-

ciency, and resolve more in the strength and power of God ; the grace

of Jesus Christ you must rely upon, both for confirming and perform-

ing your resolutions, as knowing that without him you can do nothing.

Men fall again as often as they think to rise and stand by their own

power : there is such guile and falsehood in our hearts, that we cannot

trust them. The saints still resolve, God assisting : Ps. cxix. 8, ' I

will keep thy statutes ; forsake me not utterly ; ' and ver. 32, ' I will

run the way of thy commandments, when thou shalt enlarge my heart.'

[2.] As to striving, let us examine that a little, if it hfi so serious, so

diligent, so circumspect as it should be.

(1.) That is no efi'ectual striving when you are disheartened with

every difficulty, for difficulties do but inflame a resolved spirit, as stir-

ring doth the fire. No question but it will be hard to enter in at the

strait gate, or to walk in the narrow way. God hath made the way to

heaven so narrow and strait that we may the more ' strive to enter in

thereat,' Luke xiii. 24. Now, shall we sit down and complain when

we succeed not upon every faint attempt ? Who then can be saved ?

This is to cry out with the sluggard, ' There is a lion in the way.'

Should a mariner, as soon as the waves arise, and strong gusts of wind

blow, give over all guiding of the ship ? No ; this is against all the

experience and the wont of mankind.

(2.) This striving and opposing is but slight, if not accompanied

with that watchfulness and resolution which is necessary. Many pre-

tend to strive against sin, yet abstain not from all occasions of sin. If

we play about the cockatrice's hole, no wonder we are bitten. Never

think to turn from thy sins if thou dost not turn from the occasion of

them. If thou hast not strength to avoid the occasion, which is less,

how canst thou avoid the sin, which is greater ? He that resolveth not

to be burnt in the fire must not come near the flames. Job made a

covenant with his eyes that he would not look upon a maid. Job xxxi.

1. ' Enter not into the path of the wicked, and go not in the way of

evil men. Avoid it, pass not by it, turn from it, and pass away,' Prov.

iv. 14, 15. Evil company is a snare. Our Saviour taught us to pray,

\* Lead us not into temptation ; ' he doth not say, into sin ; the tempta-

tion openeth the gate.

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[3.] For praying, we oftener pray from our memories than from our

consciences, or from our consciences as enlightened rather than hearts

renewed by grace. Prayer, as it is the fruit of memory and invention,

is but slight and formal, words said of course, a body without a soul ;

as dictated by conscience, it may be retracted by the will ; timeham ne

me exaudiret Deus. Or at best they are but half desires, faint wishes,

like Balaam's wishing, which will never do good : ' The soul of the

sluggard desireth, but hath nothing.' God never made promise that

such wishes should be satisfied.

SERMON XV.

Fo7' sin shall not have dominion over you; for ye are not under the

law, hut binder grace. — Rom. VI. 14.

Use 1. Of reproof, to reprove —

1. The security and carelessness of many, that never look to the

state of their hearts, nor regard whether Christ reigneth or sin reigneth,

or at least do not take good heed which way things tend to the

greatening or increasing of God's interest or Satan's in their souls.

Many count a holy jealousy or heedful watchfulness to be but precise-

ness, and that we make more ado than needeth, and make the lives of

christians burdensome, when we press them to a constant watchfulness

and holy jealousy of themselves. No ; this is no burden, but a bless-

ing : Prov. xxviii. 14, ' Blessed is the man that feareth always.' Sin

gaineth upon us for want of taking heed at first. They that see no

need of this caution are little acquainted with the practice of godliness,

or the state of their own hearts, have not a due sense and apprehension

of the danger of displeasing God, or of their own proclivity and prone-

ness to sin ; therefore live by chance and peradventure, and leave them-

selves to be transported by their own affections, to do anything which

occasions and temptations invite them unto. W^ere we as sensible of

the dangers of the inward as outward man, we should surely stand

more upon our guard, and resist the first motions and tendencies

towards a sin ; certainly we would not give such harbour and indul-

gence to our corruptions as usually we do, lest we nourish and foster a

viper in our own bosoms, which will at length sting us to death.

Surely it is no wisdom to tarry till the death-blow cometh ; an inclina-

tion to evil is best mortified at first, and the longer we dally and play

with a temptation, the harder will our conflict be.

But when may we be said to omit our watchfulness ?

[1.] When we grow bolder with sin, and the temptations and

occasions of it, and think we have so good a command of ourselves, and

can keep within compass well enough, though we cast ourselves upon

tempting objects and occasions unnecessarily, and without a call.

Surely these men forget themselves and the danger of sin, as if they

had some special amulet against it, which the people of God had not

in former times. They know exactly how far they may go in every

thing, even to the cleaving of a hair, and will not lose one jot of their

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liberty, and seem to make a sport of it, to show how far they can go,

and how near the pit, and not fall in. They can allow themselves in

all kind of liberty for lascivious songs, wanton plays, and yet look to

the main chance well enough ; please themselves with all kinds of froth

and folly, yea, sometimes execrable filth, yet never any kind of infec-

tion cometh near their hearts. Alas ! poor deluded creatures ! they

that do all that they may will soon do more than they should ; and

those that come as near a sin as possibly they can without falling into

it, cannot be long safe ; yea, and they are infected already, that have

so little sense of the strength of sin and their own weakness. I con-

fess some are more liable to temptations than others, but yet all need

watchfulness for their preservation ; for sin is not extirpated and rooted

out of any. And again, when I am in my calling, I am under God's

protection, as a subject is under the protection of his prince, travelling

in due hours on the highway ; but none can presume their knowledge

is so sound, their faith so strong, their hearts so good to God, as to

think no hurt will come when they cast themselves voluntarily upon

occasions of sin.

[2.] When you make a small matter of those corruptions which

were once so grievous, even intolerable to you : Rom. vii. 24, \* O

wretched man that I am ! who shall deliver me from the body of this

death ? ' You lose tenderness of conscience, remit of your care.

[3.] When you content yourselves with the customary use of holy

duties, though you find no profit nor increase of grace by them, rather

perform them as a task, than use them as a means to get and increase

grace. Nunquam abs ie absque te recedam. Lord, I will never go

from thee Avithout thee : Gen. xxxii. 26, ' I will not let thee go, except

thou bless me.'

[4.] When you neglect your hearts, grow strangers to them, find

little work to do about them. Every christian findeth work enough

from day to day to get his heart quickened when it is dead, enlarged

when it is straitened, prepared when it is indisposed, to be made seri-

ous when it is vain and frothy, cured when it is distempered, settled

when it is troubled and discomposed ; but sin becometh easy, and con-

science becometh patient and quiet under it. Surely you are not

watchful, and mind not your covenant vow.

2. It reproveth those that hope to have sin subdued and kept from

reigning, though they never strive against it. It is the striving chris-

tian which is here encouraged, those that have given up themselves to

Christ's conduct, and to fight in his warfare. Many run of their own

accord into sin, others make no opposition against it. Now Christ

undertaketh not to keep these. The captain of our salvation only

taketh charge of his own soldiers, to lead them safe to eternal glory

and happiness ; others are excepted. Grace received from him is of

little use to us if we fight not. Therefore, besides watching, there

must be resisting. This resistance must be —

[1.] Earnest and vehement, such as cometh from a hatred of sin as

sia The light of nature will rise up against many sins, especially at

first, as sin is a disorder and inconvenience ; but this is but partial and

soon tireth ; but the resistance required of christians is such as ariseth

from a constant hatred : Rom. vii. 15, \* That which I do I allow not ;

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for what I would, that do I not ; but what I hate that do I.' Wheu

Eve speaketh faintly, the devil reneweth the assault : Gen. iii. 3, 'Of

the fruit of the tree, which is in the midst of the garden, God hath

said, iTe shall not eat of it, neither shall ye touch it, lest ye die.' She

speaketh too warmly, and with an impatient resentment of the re-

straint, and too coldly of the commination. God had said, ' In dying

ve shall die.' A faint denial is a kind of a grant. Our Lord rebuketh

the devil with indignation : Mat. iv. 10, ' Get thee behind me, Satan.'

[2.] It must be a thorough universal resistance. Take the little

foxes, dash out the brains of Babylon's brats. The devil would frighten

you by propounding great sins at first, but he approacheth by degrees ;

therefore, Epli. iv. 27, we must not ' give place to the devil.' You set

open the door to Satan by yielding a little. A temptation is better

kept out than gotten out ; when he hath but the narrowest passage or

least opportunity, he seeketh to re-enter, and seat hiniself in the heart,

and exercise his former tyranny, and doth excite the person to commit

more sin. When the stone at the top of the hill beginneth to roll

downward, it is a hard thing to stay it. I '11 yield but once, saith the

deceived heart ; but the devil chargeth us further and further, till he

hath left no tenderness in our conscience ; as some that thought to

venture but a shilling or two, by the secret witchery of gaming have

played away all their estates.

[3.] It is not for a time, but perpetual. It concerneth us not only

to stand out against the first assault, but a long siege. What Satan

cannot gain by argument, he seeketh to gain by importunity ; but ' re-

sist him, steadfast in the faith,' 1 Peter v. 9 ; as Joseph's mistress

spake to him day by day, Gen. xxxix. 10. Deformed objects, when

we are accustomed to them, seem less odious. As you rate away an

importunate beggar, that will not be answered. To yield at last, is to

lose the glory of the conflict.

Now many resist not. You may know it —

(1.) When you cannot bring your hearts to let sin go, though con-

science worry you, and condemn you for it, as many men sin while

their hearts condemn them : Eom. i. 18, Kar€')(ovTOiv, 'they hold the

truth in unrighteousness.'

(2.) When you slightly purpose hereafter to amend, but do not pre-

sently resolve: Acts xxiv. 25, 'And as he reasoned of righteousness, tem-

perance, and judgment to come, Felix trembled, and said, Go thy w-ay

for this time, when I have a convenient season I will call for thee.'

The contrary you may see in David : Ps. cxix. 60, ' I made haste and

delayed not to keep thy commandments.'

(3.) When you do not consent to the necessary effectual means of

your recover}^ which, if you were truly desirous to get rid of sin, you

would do. They that will not use the means, do not desire the thing :

Prov. xxi. 25, ' The desire of the slothful killeth him, for his hands

refuse to labour.'

(4.) When in actual temptations you interpose not a strong dissent

or negative, either by serious dislikes, or rebukes, deep groans, hearty

defiance, or strong arguments, which are the several ways of resist-

ance.

Use 2. Exhortation, when God affordeth to poor captivated sinners

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such help, if they will but take it, and make use of it in time ; surely,

then, we should watch and strive. And that I may deal the more

effectually in this use, I shall distinctly unfold the duty of watching

and striving, the means to curb and check sin.

First, Watching.

1. The spring and rise of it in the soul are these three fundamental

graces of faith, fear, and love ; otherwise it is but moral prudence and

caution, which will be too feeble a restraint to sin, unless it be animated

and inspired with these graces.

[1.] Faith puts upon watchfulness; that faith which looketh to

things to come, and raaketh them in a manner present to the soul ; it is

a realising sight : Heb. xi. 1, ' Now faith is the substance of things

hoped for, and the evidence of things not seen.' The more lively sense

we have of the concernments of another world, and the more mindful

we are of our eternal enjoyments, the more watchful. In every sin it

is our eternal enjoyments are in danger, and heaven and hell are not

things to be sported with, or ventured and put to hazard for a little carnal

satisfaction. Many expound that, Eph. vi. 12, ' We wrestle with spiritual

wickedness in high places,' iv eTrovpavLoa, ' about heavenly things,' for

the word places is supplied ; it is in the original only in or for the

heavenlies. The main quarrel between us and Satan is about high

and heavenly things, which tend to the honour of God and the eternal

good of our souls ; it is not our temporal and worldly, so much as our

spiritual and heavenly concernments which are struck at. The devil

would fain cheat us of our souls, our God, and our happiness, and by

propounding some base and unworthy trifle deprive us of everlasting

glory. Now, a man that hath a sense of eternity deeply impressed

upon his heart, and hath \* made eternal things his scope,' 2 Cor. iv. 18,

he hath his eyes in his head, is careful not to lose his interest in and

hope of these things, who knows that the whole world will not coun-

tervail the loss of his soul, and that one glimpse of heaven's glory and

happiness doth so much outshine all the pomp and gaudy vanities of

the present life, that he dareth not -let his heart linger after these

things, lest he should forget or neglect those better things. He is

cautious of ' coming short of the heavenly rest,' which his eye and his

heart is upon, Heb. iv. 1. But they whose faith about these things is

either weak or none at all are bold and venturous, as if there were no

such danger in sins and temptations ; they forget God and their souls,

and the great account they must give of all their actions to their im-

partial judge, and the eternal recompenses of heaven and hell, into

which all the world shall at last issue themselves.

[2.] Fear, or a reverent and aweful regard of God's eye and presence ;

they are afraid to do anything unseemly in his sight : Gen. xxxix. 9,

' How can I do this Avickedness, and sin against God ? ' How will

God take it to be affronted to his face ? As Esther vii. 8, ' Will he

force the queen before me in the house ? ' So, shall we give vent to

our sin when God seeth and heareth ? void our excrements in his

presence ? The Israelites were commanded to march with a paddle :

Deut. xxiii. 12-14, ' Thou shalt have a place also without -the camp,

whither thou shalt go forth abroad. And thou shalt have a paddle

upon thy weapon, and it shall be when thou wilt ease thyself abroad,

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thou shalt dig therewith, and shalt turn back, and cover that which

Cometh from thee. For the Lord thy God walketh in the midst of

thy camp to deliver thee, and to give up thine enemies before thee ;

therefore shall thy camp be holy, that he see no unclean thing in thee,

and turn away from thee/ The master's eye makes the servant

diligent ; the presence of a reverend man will hold us in some order.

If Gehazi had known that the spirit of Elisha went with him, would

he have run after Naaman for a reward ? 2 Kings v. 26 ; his pro-

phetic spirit went with him. We can no more be removed from

the presence of God than from our own being ; he is the continual

witness and judge of our conversations ; he seeth us in secret as well

as in public. Now, when the soul is habituated to this thought, how

aweful and watchful shall we be ? Ps. cxix. 168, \* I kept thy precepts

and thy testimonies ; for all my ways are before thee.' The sense of

his presence is the great ground of watchfulness. God is not so shut

up within the curtain of the heavens, but that he doth see and hear

all that we do or say ; yea, he knoweth our thoughts afar off.

[3.] Love to God maketh us tender of offending him, for it is a

grace that studieth to please ; the soul is jealous of anything which

looks like an offence to those whom we love. Others are not troubled

though they sin freely in thought, foully in word, frequently in their

daily practice, because an offence to God seemeth as nothing ; they

have no love to God : Ps. xcvii. 10, ' Ye that love the Lord, hate evil.'

It is a loathsome thing to them ; to a gracious heart it is argument

enough against sin that it ' is the transgression of the law,' 1 John iii.

4 ; and he inferreth it out of love to God, ver. 1, ' Behold what

manner of love the Father hath bestowed on us,' &c. They have sucli

a deep apprehension of God's love to them in Christ, that it breedeth

an awe upon them, or a fear to offend: Ezra ix. 13, 14, 'After all

that is come upon us for our evil deeds, and for our great trespass, seeing

that thou our God hast punished us less than our iniquities deserve,

and hast given us such deliverance as this ; shall we again break thy

commandments ? ' Josh. xxiv. 31, ' Israel served the Lord all the

days of Joshua, and all the days of the elders that outlived Joshua,

and which had known all the works of the Lord, which he had done

for Israel.' What ! offend God, who is so blessed a being, who created

us out of nothing, of whose mercy we have tasted every moment, who

preserveth and delivereth us continually, from whose goodness wo

expect all our blessedness ! Is our deliverance by Christ of less value

than all our temporal deliverances ? Will not love draw the same

inferences and conclusions from it ?. Caution doth not arise out of a

fear of anger, but a loathness to offend.

2. The time when this duty is to be practised ; always ; it isnever

out of season. Conscience must still sit porter at the door, and ex-

amine what goes in and out. If men neglect their watch but for a

little while, how soon doth sin get an advantage against them. Lot,

that was chaste in Sodom, miscarried in the mountains, where there

was none but his own family. David, whose heart was so tender that

it smote him for cutting off the lap of Saul's garment, falleth into so

deep a sleep afterwards that his conscience was silent when he had

defiled it with blood and lust. The tears and sorrows of many years

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may perhaps not repair the mischief which one hour may bring unto you.

You have need to watch after the sense of your duty hath been revived

upon you. Satan loveth to snatch the prey from under Christ's own arm :

' He entered into Judas, after the sop,' John xiii. 27. After solemn

duties, how soon do people miscarry ! As soon as the law was given

with terrible thunderings, the people do presently miscarry by worship-

ping the golden calf, Exod. xxxii. ; and the priests in the very day of

their consecration, in the beginning and first day of their ministration,

offered strange fire to the Lord, Lev. x. After some escape from sin

we need to watch that we be not entangled therein again: 2 Pet. ii.

20, ' If after they have escaped the pollution of the world through

the knowledge of the Lord and Saviour Jesus Christ, they are again

entangled therein and overcome, the latter end is worse with them

than the beginning.' As under the law, a sore rising as a boil, when

it was healed, might afterward break out again, and turn to a leprosy,

Lev. xiii. 18-20 ; so sins, after we seem to be healed of them, may re-

turn, and make us worse than before. As Christ saith to the man

cured : John v. 14, ' Behold, thou art made whole ; sin no more, lest

a worse thing come unto thee.' In prosperity we need to watch ; it is

hard to carry a full cup without spilling, and to live at ease and yet

to keep up a due and lively sense of our duty. And in our adversity,

when the course of temptation is altered, we are strangely surprised ;

every condition bringeth its own snares with it : ' Ephraim is a cake

not turned,' Hosea vii. 8. Those who are most advanced in a state of

grace, they need still to watch : Mark xiii. 37, ' What I say unto you

I say unto all, Watch.' We are never past this care ; this is the great

difference between christian and christian ; one is m©re watchful than

another.

3. Against what we must watch.

[L] Grenerally against the three grand enemies of our salvation, the

devil, the world, and the flesh.

(1.) Against Satan ; for he hath laid his ambushes and enterprises

against us continually, and by his spiritual nature hath advantages of

being near us, when we are little aware of him : 1 Peter v. 8, ' Be sober,

be vigilant ; for your adversary the devil, as a roaring lion, walketh

about, seeking whom he may devour.' Satan is ever watching, there-

fore you should watch. You give him the greatest advantage by your

folly and negligence ; now the apostle saith he would not give him

any advantage : 2 Cor. ii. 11, ' Lest Satan should get an advantage

of us, for we are not ignorant of his devices.' He is unwearied in

his motions, lays his designs deep, takes all advantages and occasions

to destroy us. If the devil were either dead or asleep, or had lost

his malice and power, then we need not stand so much upon our

guard.

(2.) Against the world ; for we are bidden to ' deny worldly lusts,'

Titus ii. 12. Not only ungodliness must be watched and prevented,

but our inclination to worldly things. See how these two are matched ;

for when we fall off from God we take to the creature: Jer. ii. 13,

\* My people have committed two evils, they have forsaken me the foun-

tain of living waters, and hewed them out cisterns, broken cisterns,

that will hold no water ; ' and ' Christ died to deliver us from this

present evil world,' Gal. i. 4. Here lie all the baits, and snares, and

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dangers ; pass but safe througli these flats and quicksands, and we

shall soon arrive to the haven of eternal glory. The great virtue and

proper effect of the cross of Christ is seen in crucifying us to the

world : Gal. vi. 14, ' God forbid that I should glory, save in the cross

of our Lord Jesus Christ, by whom the world is crucified unto me, and

I unto the world.' When the fashion of worldly glory is spoiled, and

it seemeth less lovely in our eyes, then the cross of Christ hath pro-

duced its effect upon us, and the spiritual life advanceth apace. It is

the world that is an enemy to God, and quencheth and abateth our

love to him : 1 John ii. 15, ' Love not the world, neither the things of

the world : if any man love the world, the love of the Father is not in

him ; ' James iv. 4, ' Know ye not that the friendship of the world is

enmity with God ? whosoever therefore will be a friend of the world

is an enemy of God.' Some temporal good lieth nearest our hearts,

and God is not our chiefest good and last end, wherein lieth the life

of all religion. It is the world that diverts us from our duty, that

hinders the vigour and perfection of the life of grace : Luke viii. 14,

\* They which fell among thorns are they which, when they have heard,

go forth and are choked with cares, and riches, and pleasures of this

life, and bring no fruit to perfection.' It is the world that makes us

grudge at the strictness of Christ's precepts : Mat. xix, 22, ' When

the young man heard that saying, he went away sorrowful, for

he had great possessions.' It is the world that tempts us to

live in a slight way, as other careless creatures do about us. It is

the world that maketh us slightly mind heavenly things, and affect a

life of pomp and ease here : Luke xvi. 25, ' Son, remember that thou

in thy lifetime Teceivedst thy good things.' It is the world that

enticeth us to stay by the way and neglect our home, that maketh the

impressions which arise from the belief of another and better world to

be weak and ineflficacious : 2 Cor. iv. 4, 'In whom the God of this

world hath blinded the minds of them which believe not, lest the

light of the glorious gospel of Christ, which is the image of God,

should shine on them.' Well, then, we cannot be watchful enough

against the sly insinuations of the world. When it seemeth too

sweet and amiable to you, the devil is at your elbows, enticing your

souls from God ; when the things of this world begin to be represented

as more sweet and delectable than God, and holiness, and heaven, and

you are ready to value your happiness rather by worldly prosperity

than by the favour and friendship of God, and you are more indif-

ferent, and can contentedly live without a sense of his love, but your

desires are more urgent and strong after an increase of temporal en-

joyments, when you affect to grow rich in this world, and neglect to

grow rich in grace, — oh ! then christians have need to stand upon their

guard, mischief is near, and unless it be prevented, will prove the bane

and everlasting ruin of your souls.

(3.) The flesh must be watched against. The flesh is importunate

to be pleased, and will urge us to retrench and cut off a great part of

that necessary duty which belongeth to our heavenly calling ; yea, it

will crave very unlawful and unreasonable things at our hands. It

may be not at first ; but if you continue to gratify sense and brutish

appetite with an uncontrolled license, it is impossible that you should

keep within the bounds of your duty. Therefore, unless you keep a

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constant government over your senses and appetites, how shamefully

will you miscarry ! Therefore, as you love your souls, you must

'abstain from fleshly lusts which war against the soul,' 1 Peter ii. 11.

For whilst you keep gratifying and pleasing the flesh by the excess of

lawful delights, you do but strengthen your enemy, increase corruption

in heart and life, provide fuel for Satan's temptations, and jostle God

out of the throne, and finally hasten your own eternal ruin. If you

would keep sin under, you must cut off the provisions of the flesh, not

cater for them : Rom. xiii. 14, ' Make no provision for the flesh, to fulfil

the lusts thereof.' If you would resist Satan, you must be ' sober and

watchful/ 1 Peter v. 8 ; that is, sparing in the use of worldly delights.

If you would preserve God's interest, and reserve the throne of your

hearts for him, you must take heed that the pleasures of the animal

life be not too much indulged, for these will soon secure their interest

in our affections : 2 Tim. iii. 4, ' Lovers of pleasures more than lovers

of God.' If you would not have your consciences benumbed, and grow

forgetful of spiritual danger, you must set a guard upon these outward

delights : Luke xxi. 34, ' Take heed to yourselves, lest at any time your

hearts be overcharged with surfeiting, and drunkenness, and cares of

this life, and so that day come upon you unawares ; ' 1 Thes. v. 6,

' Let us watch and be sober.' There is a strange infatuation and

senselessness groweth upon you, and though we keep up a show of

religion, yet we feel little of the life and power of it. They indispose

us for our christian warfare, quench all our sense of heavenly things :

1 Peter i. 13, ' Be sober, and hope to the end for the grace that is to be

brought unto you at the revelation of Jesus Christ.' These delights

that offer themselves in our pilgrimage make us forget our journey, as

lewd servants sent to a market or fair spend all their time and money

at the next inn. We are strangers and pilgrims, that is the apostle's

argument : 1 Peter ii. 11, 'Dearly beloved, I beseech you, as strangers

and pilgrims, abstain from fleshly lusts which war against the soul.'

We may bait here, as in a house of entertainment, but so as to set

onward still on our journey, that it may be a refreshment, not an

hindrance. Certainly they that would make progress in their journey

to their heavenly home should meddle sparingly with sensible delights,

though lawful in themselves. Certainly they who make their corrupt

inclinations their ordinary guide and rule, and the satisfying thereof

their ordinary trade, miscarry shamefully, and shipwreck all their

hopes of glory.

[2.] More particularly, the object of our watching are these things —

(1.) Our thoughts, which are sin's spokesmen, and make the match

between the soul and the object : Prov. iv, 23, ' Keep thy heart with

all diligence, for out of it are the issues of life.' If we do not take care

what thoughts we have, and whereunto they tend, the heart is entangled

before we are aware ; our lusts stir up thoughts, and these thoughts

entice the heart ; and whilst we muse and sit abrood upon them, these

cockatrice eggs are hatched. It is musing maketh the fii'e to burn ;

and when the fire is kindled, then the sparks begin to fly abroad ; men

execute what the heart contriveth, and finish it without stopping :

James i. 14, 15, ' Every man is tempted wlien he is drawn away of

his own lust, and enticed. Then when lust hath conceived, it bringetli

forth sin, and sin, when it is finished, bringeth forth death.' There we

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read of the manner of the birth, or bringing forth of sin. Some

])leasurable lure, represented by sense, awakeneth the lust; that

draweth off the heart from God and heavenly things : then lust con-

ceiveth by thoughts, as the eggs are hatched by incubation ; then it is

a full-grown sin, and so they go on to the very last, till they drop into

hell. Oh ! then, suppress the musings, the vain and sinful thoughts ;

for whilst you dandle sin in your minds with a secret consent, liking,

or a pleasing musing, the mischief increaseth, the stranger becometh

your master.

(2.) You must watch against occasions. It is ill sporting with

occasions, or playing about the cockatrice's hole, or standing in harm's

way. Many say their infirmities make them run into such or such

sins ; but if they were minded to leave their sin, they would leave off

evil company, and all occasions that lead to it. We are often warned

of this : Prov. iv. 14, 15, ' Enter not into the path of the wicked, and

go not in the way of evil men. Avoid it, pass not by it, turn from it,

and pass away ;' Prov. v. 8, ' Kemove thy way far from her, and come

not nigh the door of her house.' The wisdom of God thought fit to

give us these directions ; they that think they have so good a command

of themselves that they shall keep within compass well enough,

though they venture upon the occasions of sin, converse with vain

company, frequent the haunts of the wicked, go to plays, and entertain

themselves with dalliances, refuse none of the blandishments of sense,

surely they are not acquainted with the slipperiness and infirmity of

human nature, know not what the new creature meaneth, nor what a

tender thing it is to preserve it in strength and vigour. Is sin grown

less dangerous ? or have men gotten a greater command of themselves

than they were wont to have when the Scriptures were first written ?

Surely man is as weak as ever, and sin as dangerous. Why then

should we venture upon evil company, and the places where they

resort, and go too near the pit's brink, and freely please ourselves with

the allectives of sin, and apostasy from God, such as are wanton plays,

idle sports ? Is there no infection that secretly tainteth our hearts ?

(3.) Against all appearance of evil : 1 Thes. v. 22, ' Abstain from

all appearance of evil.' Some things, though not apparently evil, yet

they have an ill aspect, as being unsuitable to the gravity of our holy

calling, or the strictness of our baptismal vow and covenant made

with Christ, or as being things not practised by good men who most

seriously mind heavenly things, or have been usually abused to sin,

and so are not of good report, to be sure do rather blemish religion

than adorn it. Christ's worshippefs should be far from scurrility,

lightness, vanity in apparel, words, deeds; and they should avoid all

things that look towards a sin. It is notable under the law, that the

Nazarite who was not to drink wine was not to eat grapes, moist noi-

dry, nor to taste anything that was made of the vine-tree, from the

kernels even unto the husk : Numb. vi. 3, 4. A christian that hath

consecrated himself to God, and hath made such a full and whole

renunciation of all sin, should exactly take care to avoid every occa-

sion and provocation to evil, every appearance of evil, not only the

pollution of the flesh, but ' the garment spotted with the flesh,' Jude 23.

(4.) Watch to prevent the sin itself. The actual reign of sin maketh

way for the habitual. The progress is this ; temptations lead to sin, for

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there are few of us but discover more evil upon a trial than ever we

thought we should before, as the piercing and broaching of a vessel show-

eth what liquor is in it ; and small sins lead to greater, as the small sticks

set the greater on fire ; and greater sins lead to hell, except God be the

more merciful, and we stop betimes. Well, then, watch against the

sin itself, for every foil maketh you suffer loss. Sin cometh to reign

by degrees, and a man settleth his neck to the yoke by little and little.

It is not easy to fix bounds to sin, when it is once admitted, and given

way to. Water, when once it breaketh out, will have its course ; and

the gap once made in the conscience will grow wider and wider every

day. A little rent in the cloth maketh way for a greater ; so, if we do

not take heed of small sins, worse grow upon us. The fear of God

and sense of sin is lessened by every sinful act, and conscience loseth.

its tenderness, and our feeling decayeth. The best stopping of the

stone is at the top of the hill ; when it beginneth to fall downward it

is hard to stay it. The deceived heart thinketh, I will yield a little ;

and the devil carrieth them further and further, till there is no tender-

ness left in the conscience. As in gaming there is a secret witchery, a

man will play a little, venture a small sum, but he is wound in more

and more and entangled ; so men think it is no great matter to sin a

little. A little sin is a sin against God, an offence to him ; and there-

fore why do not you make conscience of it ? And it will bring other

mischiefs along with it, as it disposeth the heart to sin again.

(5.) Watch against the mischief of heinous or presumptuous sins.

When you venture to do any foul thing against apparent checks of

conscience, any small sin may get the upper hand of the sinner, and

bring him under in time, after it is habituated by long custom, so that

he cannot easily shake off the yoke, and redeem himself from the

tyranny thereof; but these steal into the soul insensibly, and enslave

us, as they get strength by multiplied acts. But presumptuous or

heinous sins, by one single act, bring a mighty advantage to the flesh,

and weaken the spirit or better part, and advance themselves suddenly

into the throne : Ps. xix. 13, ' Keep back thy servant also from pre-

sumptuous sins, let them not have dominion over me : then shall I be

upright, and I .shall be innocent from the great transgression.' The

regenerate, if the Lord do not keep them from temptations, or do leave

them in temptations, may fall into most scandalous sins against the

light of their consciences, and for the present are under woful slavery

and inconvenience. David representeth the utmost mischief of these

kinds of sins, as afraid (with the fear of caution) it might tend

thereto. Now if a man, nay, a child of God, may possibly fall into

scandalous sins, being enticed by the pleasure or profit of them, and

for the present be blinded, then, after any heinous fall there should be

a special mortification or weakening of sin ; because when we are

gotten to that height, sin will break out again in the same or other

kind, as a venomous humour in the body, heal one sore, and it breaketh

out in another place. After some notable fall or actual rebellion

against God, it is good to come in speedily, to prevent hardness of

lieart by all holy means, that we.may not settle in an evil course ; it

is not enough to ask pardon, to forbear the act, but you nmst mortify

the root of the distemper. There are three things in sin — culpa^

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reatus, macula. The fault is continued as long as the act is repeated ;

you are in danger of this till the breach be made up between God

and you ; as Lot doubled his incest, the orifice of the wound was not

yet closed ; and Peter doubled and trebled his denials, whilst the

temptation was yet upon him, and he had not recovered himself by

repentance ; Samson's folly and inordinate love to women twice be-

trayed him, Judges xvi. 1-4. The guilt continueth till repentance, and

suing out pardon in the name of Jesus Christ : 1 John i. 9, \* If we

confess our sins, he is faithful and just to forgive us our sins, and to

cleanse us from all unrighteousness.' Though a man should forbear

the act, yet unless he humbleth himself before God, and in a broken-

hearted way applieth himself to his mediator and advocate, the guilt

is not done away. But besides, there is the blot, or the inclination to sin

again ; the evil influence of the sin continues till we mortify the root, and

the core of the distemper be gotten out. Take for an instance Jonah,

the prophet ; the original reason of his tergiversation from his call was

a fear of being ashamed, and found false in those threatenings which

he was to denounce in the name of God ; this maketh him run away

from his duty, and it cost him dear ; for a tempest pursued him, and

he was thrown into the sea, and swallowed up of a whale or great fish.

Well, he being disciplined, confesseth his fault, repenteth his forsaking

his call, begs pardon, is delivered, addresseth himself to his work.

God interposeth by the prerogative of his grace upon the humiliation

of the Ninevites, and then Jonah is all in a fury, his old reasons return :

Jonah iv. 1, 2, ' Was not this my saying when I was yet in my

country ? ' &c. Therefore, it is not enough to bewail or discontinue the

sin, but we must lance the sore, mortify the root of the distemper, till

all be well. This was the reason of Christ's speech to Peter : John

xxi. 15, ' Sinion Peter, lovest thou me more than these ? ' that is, more

than the rest of the disciples present. Peter had boasted, Mat. xxvi.

33, ' Though all men be offended because of thee, yet will I never be

offended.' Now saitli Christ, ' Lovest thou me more than these ? '

He reflecteth upon his former conceit of himself and singular under-

taking. Peter liad wept bitterly for the fact of denying his master ;

Christ would try if the cause were removed. The evil of the saints'

apostasy and defection will never be cured thoroughly unless the

fountain-cause and root of it be cured and continually watched over.

His making comparisons and lofty conceit of himself was that which

occasioned his former fall ; therefore Christ, to see what he did think

of it, and whether it did continue with him, puts him this question.

Peter was grown more modest than- to make any comparisons now ;

his sad fall taught him sobriety, not to boast of himself beyond others.

(6.) You are to watch against evil customs, that you do not lose

your tenderness of conscience. Conscience, as the eye, is soon offended.

The least dust, if it get into the eye, will pain it ; so will conscience

smite for lesser failings and exorbitancies ; but afterwards when you

make bold with it, it is like the stomach of the ostricli, which digesteth

iron, or like a part or member of the body which is seared with a hot

iron, it hath no feeling, 1 Tim. iv. 2 ; or like freezing water, which at

first will not bear a pin, but afterwards it freezeth and freezeth, till it

bear a cart-load. So men lose their tender sense by frequency of sin-

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Ding. Therefore it is some degree of mortification to prevent the

custom, and the hardness of heart that comes thereby. When a mem-

ber is sprained or out of joint, if you let it alone and delay to set it, it

never groweth strong or straight ; so the longer corruption is spared,

the worse it groweth, and requirethi more strength. Therefore, at

least let not your hearts settle in a course of vanity or disobedience unto

God.

(7.) Take heed of your darling sin. We are more tender of one sin

than another : ' It is sweet in our mouths, and we hide it under our

tongues,' Job xx. 12 ; there is most pleasure and profit in it. This is

the sin which is most apt to prevail, and settle into a tyranny in the

soul ; and your uprightness is tried by your watching and striving

against it : as Ps. xviii. 23, ' I was also upright before him, and I kept

myself from mine iniquity : ' Unless we humble ourselves more for this,

watch against this, strive against this, it will be our ruin, and prove

the ground of our apostasy in a time of temptation. There is some

secret vent which all men have for their corruptions, or some postern

or back-door by which Satan usually enters. Now this sin should be

always in your eye, for the strength of other sins dependeth upon love

to this : ' Fight not against small or great, but against the king of

Israel,' 1 Kings xxii. 21. You should be most jealous of your hearts,

lest they miscarry by this sin, and labour to increase in the contrary

grace. He that will not spare his darling, 2 he hateth no sin indeed.

Secondly, For striving, this is required of us also ; for we are bidden

' to stand against the wiles of the devil,' Eph. vi. 11, ' To withstand,

that after all we may stand,' ver. 13. A stout and peremptory

resistance of Satan's temptations is required of us in order to victory.

The more we yield to sin, the more it tyranniseth over us : Mat. xii.

45, ' Then goeth he and taketh with himself seven other\* spirits more

wicked than himself, and they enter in and dwell there, and the last

state of that man is worse than the first.' The more Satan is resisted

the more he loseth ground : James iv. 7, ' Kesist the devil and he will

flee from you.' Christ promiseth the crowns to those that will fight

manfully : Kev. ii. 10, ' Be thou faithful unto the death, and I will

give thee a crown of life.' Therefore do not basely yield, nor lazily sit

down, as if the work were already done.

But what is this striving ? It implieth two things — (I.) An avowed

defiance ; (2.) A courageous resistance.

1. An avowed defiance. The first preparation of it is the resolution

of the mind, or the dedication of ourselves to God. When we are re-

generate, we renounce the devil, the world, and the flesh, and bid de-

fiance or proclaim an eternal feud and hostility against them, declare

ourselves enemies to these three.

2. A courageous resistance ; for after that time we are fearfully

assaulted, and in continual warfare with Satan : 1 Peter v. 8, ' Be

sober, be vigilant, because your adversary the devil, like a roaring lion,

continually walketh about, seeking whom he may devour ; ' with the

world : James iv. 4, ' Know ye not that the friendsliip of the world is

enmity with God ? whosoever therefore will be a friend to the world

is the enemy of God ; ' with the flesh : Rom. vii. 15, \* For that which

' Qu., " acquireth ? "— Ed. ^ Qu., "will spare his darling sin?"— Ed.

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I do I allow not ; for what I would, that I do not ; but what I hate,

that do I ; ' there is the strife described. Now we resist —

[1.] By strength of resolution : Dan. iii. 18, ' We will not serve thy

gods, nor worship the golden image which thou hast set up ; ' Ps. xxxix.

1, ' I said I will take heed unto my ways, that I offend not with my

tongue.'

[2.] Partly by hazarding our temporal interests : Heb. xii. 4, ' Ye

have not yet resisted unto blood, striving against sin;' Kev. xii. 11,

' They overcame by the blood of the Lamb, and by the word of their

testimony, and they loved not their lives unto the death.'

[3.] By opposing gracious considerations : Gen. xxxix. 9, ' How

shall I do this wickedness, and sin against God ? ' 1 John ii. 14, ' Ye

are strong, and the word of God abideth in you, and ye have over-

come the wicked one,' by opposing reasons out of scripture, or arguing

strongly against sin.

[4.] By praying, or crying strongly for help, when we are sensible

of the burden of sin : Eom. vii. 24, ' wretched man that I am ! who

shall deliver me from this body of death ? '

[5.] But chiefly by being acquainted with all the christian armour,

and the use of it. We must not go one day unarmed, but be armed

cap-d'pie with the helmet of salvation, which is hope, the breastplate

of righteousness, the girdle of truth, the shoes of the preparation of

the gospel of peace, the shield of faith, the sword of the Spirit. The

apostle beginneth with —

(1.) ' The girdle of truth,' whereby is meant a sincere and honest

intention to be what we seem to be. Satan useth wiles ; but we must

not imitate our adversary in deceit, but labour for truth of heart, which

as a girdle is strength of the loins.

(2.) ' The breastplate of righteousness,' which is a principle of grace

inclining us to obey God in all things, or a fixed purpose and endea-

vour to give God and man their due. This secureth the breast or

vital parts.

(3.) ' The feet must be shod.' We meet with rough ways as we are

advancing to heaven ; and soldiers had their greaves or brazen shoes,

to defend from sharp-pointed stakes, fixed by the enemy in the ground

over which they were to march. This preparation is a readiness of

mind to suffer anything for Christ ; this is built on the gospel of peace :

Acts xxi. 13, ' Then Paul answered. What mean ye to weep and break

ray heart ? for I am ready not to he bound only, but also to die at

Jerusalem for the name of the Lord Jesus; ' 1 Peter iii. 15, ' Sanctify

the Lord God in your hearts, and be ready always to give an answer

to every man that asketh you a reason of the hope that is in you, with

meekness and fear.' We must be ready to confess Christ in persecu-

tions and dangers. When we have a sense of our peace and friend-

ship made up between God and us by Jesus Christ, and our great and

eternal interests are once settled, what need a believer fear ?

(4.) ' The shield of faith,' which covereth the whole body, a sound

belief of the mysteries of the gospel, and the promises thereof, especi-

ally a clear sight of the world to come. They that have such a faith

see a sure foundation to build upon. On the one side the righteous-

ness of Christ, or the promises of the gospel to a penitent believer of

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pardon, of strength to maintain grace received, and finally of eternal

life ; on the other side, threats to impenitent and sensual persons.

(5.) ' The helmet of salvation,' which is a well-grounded hope of

eternal life : 1 Thes. v. 8, ' But let us who are of the day be sober,

putting on the breastplate of faith and love, and for an helmet the

hope of salvation.' This maketh a christian hold up his head in the

midst of all encounters and sore assaults. He that often looketh above

the clouds, and expecteth within a little while to be with God in the

midst of the glory of the world to come, why should he be daunted ?

(6.) ' The sword of the Spirit.' This is a weapon both offensive

and defensive ; it wardeth off Satan's blows, and maketh him fly away

wounded and ashamed. If Satan saith, Oh ! it is too soon to mind

religion ! he hath the word ready, Eccles. xii. 1, ' Remember thy crea-

tor in the days of thy youth.' If that it is too late, then, John iii. 16,

'God so loved the world, that he gave his only-begotten Son, that

whosoever believeth in him should not perish, but have everlasting

life.' If that his sins are too great, or too many to be pardoned, then,

Isa. Iv. 7, ' Let the wicked forsake his way, and the unrighteous man

his thoughts, and let him return unto the Lord, and he will have mercy

upon him, and to our God, for he will abundantly pardon.' If Satan

tempt him to live sensually, Rom. viii. 13, ' If ye live after the flesh, ye

shall die.' If to defile himself with base lusts, 1 Thes. iv. 3, 4, \* This

is the will of God, even your sanctification, that ye should abstain from

fornication; that every one of you should know how to possess his

vessel in sanctification and honour.' If to a negligent careless pro-

fession, then, Phil. ii. 12, ' Work out your own salvation with fear and

trembling ; ' 1 Thes. ii. 12, ' That ye would walk worthy of God, who

hath called you unto his kingdom and glory.' If to despondency and

fainting, 2 Cor. xii. 9, ' My grace is sufficient for thee, for my strength

is made perfect in weakness.'

SERMON XVL

What then f shall ive sin, because tve are not under the Jaw, hut

under grace ? God forbid. — Eom. VI. 1.5.

Here the apostle preventeth an absurd conclusion, which might be

inferred by people of a libertine spirit from what he had said in the

former verse, either from the first or the last clause, the privilege or

the reason. From either, carnal men might collect what might be

matter of security to them in sin ; eitlier because of the privilege, ' Sin

shall not have dominion over you ; ' therefore they might let loose the

reins ; sin should not reign, and consequently not damn ; or else from

the reason, ' Ye are not under the law, but under grace ; ' the negative

part might seem to infer an exemption from the duty of the law ; the

positive, ' but under grace,' which provideth pardon for the lapsed,

tiiey might infer hence that therefore they might sin impune, without

any fear of punishment. So that, in short, three doctrines of grace are

apt to be abused.

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1. The free pardon or exemption from condemnation which the new

covenant hath provided for sinners ; therefore they might sin securely,

no harm would come of it.

2. The liberty and exemption from the rigour of the law, which re-

quireth things impossible at our hands under the penalty of the curse ;

as if this had freed us from all manner of bonds and ties to obey God,

' They were not under the law.'

3. The doctrine of perseverance, as if they might do what they list ;

the covenant of grace would secure their interest, and whether they

watched or strived, yea or nay, sin should not have dominion over

them. All these are rejected as unreasonable conclusions. ' What

then ? shall we sin, because we are not under the law, but under

grace ? God forbid.'

In the words we have —

First, An interrogation, to excite us to regard what conclusions we

draw from christian privileges, ' What then ? ' that is, what do we

conclude thence ?

Secondly, A faulty inference or conclusion is mentioned, ' Shall we

sin, because we are not under the law, but under grace ? ' Where —

1. The inference itself, ' Shall we sin ? ' that is, let us continue in

sin, or serve sin, or not strive against sin.

2. The ground whence it is inferred —

[1.] From the evangelical state negatively proposed, ' Because we

are not under the law,' as if we were exempted from the rule of the

law because we are exempted from the rigour of it.

[2.] From the evangelical state positively proposed, ' But under

grace.'

(1.) The grace of justification ; we may indulge sin, since the

gospel offereth a pardon or freedom from condemnation.

(2.) The grace of sanctification by the Spirit ; God will maintain

our right, though we mind it not, and so we turn the grace of God

into looseness or laziness.

(3.) The brand upon this conclusion, or his abhorrence specified ;

it is not only unreasonable, but impious, [x-q yevouTo ; far be it from

believers thus to conclude —

(1st.) Because the conclusion is unreasonable, being a distortion of

true doctrine, or of the grace of the gospel.

(2d.) It is ungrateful. What ! be more licentious for God's grace ?

It is the most abhorred use of God's mercy that is imaginable.

Doct. That it is a manifest abuse of the new covenant so much

as to imagine that it countenanceth any licentiousness or liberty

in sin.

I shall first prove it by two arguments —

1. From the design or end of God in setting up this new transac-

tion with mankind.

2. From the tenor and constitution of it.

Secondly, Shall vindicate those doctrines of free grace, which may

most seem to occasion such thoughts in the hearts of men.

1. From the design of God in setting up this new covenant, which

was to recover lapsed man from the devil and the world unto himself,

that he might not wholly lose the glory of his creation ; which ap-

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pearetli by manifold expressions in scripture : Luke xix. 10, ' The

Son of man is come to seek and save that which was lost.' Now we

were lost first to God ; as Luke xv., the lost groat was lost to the

possessor, the lost sheep was lost to the owner, the lost son lost to the

father : these two last parables show that they were also lost to them-

selves ; but that is but a consequent ; the primary sense is, they were

lost to God, and therefore Christ came to recover them to liis obed-

ience. But to leave parables, it is said expressly, Kev, v. 9, ' Thou

hast redeemed us to God by thy blood,' that we might not only be

admitted into his friendship and favour, but fitted for his service, and

that he might ' bring us to God,' 1 Peter iii. 18 ; by which is meant

not only to reconcile us unto God, but bring us into a state of subjec-

tion and obedience to him. Christ is set up as a mediator and lord

of the new creation, to the glory of God the Father: Phil. ii. 11,

' That every tongue might confess that Jesus Christ is Lord, to the

glory of God the Father ; ' that his interest in his creatures might be

secured. And the kingdom of the mediator is subordinate to the

kingdom of God ; all the authority and power which Christ hath as

mediator, to enact laws and make a new covenant, is to bring men back

again to the obedience of God upon more comfortable terms. Our

subjection to him is not vacated or made void, or only reserved, but

established on" more comfortable terms, as we have grace given us for

the pardon of failings, and the effectual help of his Spirit to incline us

to obedience.

2. From the tenor and constitution of it. As to the precepts, it

begins with faith and repentance, and is carried on in the way of new

obedience or holiness. None are admitted to the first privileges but

those that repent. Upon Mary's repentance Christ said, ' Her sins,

which are many, are forgiven her,' Luke vii. 47 ; ' Him hath God

exalted to be a prince and a saviour, to give repentance to Israel, and

forgiveness of sins,' Acts v. 31. Now repentance is a serious fixed

purpose of returning to the obedience we owe to God. And the last

privilege, eternal glory, we have it not without holiness : Mat. v. 8,

\* Blessed are the pure in heart, for they shall see God ; ' Heb. xii. 14,

' Follow peace and holiness, without which no man shall see the Lord.'

All the intermediate privileges do expressly require or imply holiness :

Ps. Ixxxiv. 11, ' For the Lord God is a sun and a shield ; the Lord

will give grace and glory, and no good thing will he withhold i'rom

them that walk uprightly.' So that from first to last it is a holy

covenant, as it is called Luke i. 72. Yea, it is holy, not only witli

respect to what it requireth, but with respect to what it promiseth.

It promiseth the Holy Spirit to sanctify us : Acts ii. 38, ' Repent and

be baptized every one of you, in tlie name of Jesus Christ, for the re-

mission of sins, and ye shall receive the gift of the Holy Ghost;'

Ezek. xxxvi. 25, ' Then will I sprinkle clean water upon you, and you

shall be clean, and from all your idols will I cleanse you ; ' 1 Cor. vi.

11, ' Such were some of you, but ye are washed, but ye are justified,

but ye are sanctified, in the name of the Lord Jesus, and by the Spirit

of our God.' And the heaven of heavens is perfection of holiness : 1

John iii. 2, 3, ' Beloved, now are we the sons of God, but it doth not

yet appear what we shall be ; but this we know, that when he shall

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appear, we shall be like him, for we shall see him as he is ; and he

that hath this hope purifieth himself as he is pure ; ' Eph. v. 27,

\* That he might present it (the church) to himself a glorious church,

not having spot or wrinkle, or any such thing, but that it should be

holy and without blemish.' Once more, the aim of it is to promote

holiness : 2 Peter i. 4, ' Whereby are given unto us exceeding great

and precious promises, that by these ye might be partakers of the

divine nature ; ' 2 Cor. vii. 1, ' Having these promises, dearly beloved,

let us cleanse ourselves from all filthiness of flesh and spirit, perfecting

holiness in the fear of God ; ' Luke i. 75, ' That we might serve him

a0o/3(y9, without fear ' (that is the great privilege of the new covenant),

' in holiness and righteousness before him all the days of our lives.'

In short, the covenant dealeth only with a holy people, and excludeth

the profane and unclean : the holy covenant must have a holy people

suitable to it, or else it speaketh no good to them. If you be not

holy, you have no part in Christ, nor interest in his covenant : Acts

XX. 32, ' And now, brethren, I commend you to God, and to the word

of his grace, which is able to build you up, and to give you an in-

heritance among them that are sanctified ;' Acts xxvi. 18, ' To open

their eyes, and to turn them from darkness to light, and from the

power of Satan unto God, that we may receive forgiveness of sins, and

an inheritance among them which are sanctified by faith that is in

me.' Well, you see the whole scope and great drift of the covenant

is to promote holiness.

It remains, secondly, to vindicate those doctrines of grace that may

seem to occasion these imaginations.

1. God's freeness and readiness to pardon. The law threateneth

punishment, but grace offereth pardon and impunity ; therefore men

let loose the reins ; they think mercy will pardon all and discharge all.

But this is a wretched abuse.

[1.] Though pardon be offered to penitent sinners, yet it is on pur-

pose that they may forsake their sins, and timely return to the obed-

ience of God : Ps. cxxx. 4, ' There is forgiveness with thee, that thou

mayest be feared ; ' that they may not stand aloof from God as a con-

demning God, but return to his fear and service. It is offered to

prevent despair, not to encourage us in sin ; so that you quite pervert

the end of the offer.

[2.] This pardon belongeth only to the penitent. The ofiter is made

to all, but none have an actual right to it till they repent : Isa. Iv. 7,

' Let the wicked forsake his way, and the unrighteous man his

thoughts, and let him return unto the Lord, and he will have mercy

upon him, and to our God, for he will abundantly pardon ; ' and Prov.

xxviii. 13, ' He that covereth his sins shall not prosper ; but whoso

confesseth and forsaketh them shall find mercy.' All sinners are to

be told that God is ready to pardon ; but all sinners are not to believe

that their sins are pardoned, for this is an act that belongeth to God as

a governor and judge. Some things God doth as a free Lord, and

there ' it is not of him that willeth, nor of him that runneth, but of

God that showeth mercy,' Kom. ix. 16. Other things God doth as a

righteous judge and governor, according to the law of commerce

between him and his creatures : there it is, ' So run that ye may

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obtain,' 1 Cor. ix. 24. To apply this to the case in hand. Pardon

of sins is an act of judicature, dispensed upon certain terms ; gracious

and free they are indeed, but terms and conditions they are still,

without which we have no right to pardon, or are not qualified to

receive it. All the privileges of the gospel are a benefit, but a benefit

dispensed on certain terms, such as our sovereign Lord was pleased to

prescribe.

[3.] They are expressly excluded that securely go on in sin : P.s.

Ixviii. 21, ' But he will wound the head of his enemies, and the hairy

scalp of such an one as goeth on still in his trespasses.^ That excep-

tive participle hut relateth to what was said of God before. Now,

twice before God is called a God of salvation : ver. 19, ' Blessed be

the Lord, who daily loadeth us with benefits, even the God of our salva-

tion, Selah ; ' and ver. 20, 'He that is our God is the God of salvation ;

but he will wound,' &c. A man that goeth on still in his sins is

reckoned an enemy to Christ, whatever he be by outward profession,

and as an enemy he shall be dealt with. The God of salvation, or the

merciful Saviour, will not save him, notwithstanding all that lenity

and goodness which he showeth to them that are sincere. The God

of salvation will strike home upon their hairy scalp, that is, utterly

destroy them. Therefore, when men go on in a state of impenitency,

either igaorantly, or against conviction of conscience, upon a presump-

tion that God's mercy shall bear them out, they make the God of all

grace their enemy ; his justice is against you, and his mercy will not

help you. By the law is the knowledge of sin, and by the gospel you

are excluded from pardon, till you break off" your sins by repentance :

and the more sin you commit, the further off you are from salvation,

every sin is a step further : Ps. cxix. 155, ' Salvation is far from the

wicked, for they seek not thy statutes ; ' d pari, salvation is near to the

righteous : Rom. xiii. 11, ' Now is your salvation nearer than when ye

first believed.' Every man, every day, is a step nearer to heaven or hell.

2. The second doctrine abused is exemption from the rigour and

curse of the law, ' Ye are not under the law, but under grace.' There-

fore men take a liberty to sin ; they are not under the law. But we

must distinguish how we are, and how we are not, under the law.

[1.] We are still under the law as a rule of obedience ; so the apostle

saith, 1 Cor. ix. 21, ' Not being without law to God, but under the

law to Christ.' The apostle still ruled his actions by law, both the

law of God and the law of christian charity. To be in this sense

without law, is either to make us gods or devils. If you plead it de

jure, of right, it is to make the creature a god ; for it is impossible any

created thing can be without law ; that were to make it supreme and

independent, as if its own will were its rule, without liableness to be

called to an account by another. Saul proclaimed, 1 Sam. xvii. 25,

' That whosoever would encounter the Philistine, his house should be

free in Israel ;' but it is as impossible to free the creature from sul)jection

to God, as it is from dependence upon him. If you plead it dc facto,

this were to make us devils, to live in direct opposition to Gcxl, and

rebellion against him, or exempt us from his authority: Ps, xii. 4, ' Who

have said. With our tongues will we prevail : our lips are our own ;

who is lord over us ? ' Thus every creature must be under a law.

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[2.] There is a good sense in which we are said not to be under the

law ; as here in the text, and Gal. v. 18, ' If ye be led by the Spirit,

ye are not under the law ; ' that is, not under the condemning power

of it, spoken of Rom. viii, 1, ' There is therefore no condemnation to

them that are in Christ ; ' or the irritating power of it, spoken of Rom.

vii. 5, ' While we were in the flesh, the motions of sin, which were by

the law, did work in our members, to bring forth fruit unto death ; '

namely, as it did rigidly exact duty from us, and gave no strength to

perform it. Well, then, we may from hence see what liberty we have

by grace. There is a twofold liberty — a holy and blessed liberty, and

a wicked and carnal liberty.

(1.) The holy liberty is to be freed from the power of sin and the

curse of the law, that our enthralled spirits may be set free to love,

serve, please, and delight in God ; and so, ' Where the Spirit of the

Lord is, there is liberty,' 2 Cor. iii. 17. And for this end we are freed

from the law as a covenant of works, which required what to us becomes

impossible : Rom. viii. 2, ' The law of the Spirit of life in Christ Jesus

hath made us free from the law of sin and death ; ' and freed us also

from the burdensome task of ceremonies, which God thought fit to impose

in the church's nonage : Gal. v. 1, ' Stand fast therefore in the liberty

wherewith Christ hath made us free, and be not entangled again with

a yoke of bondage.' These ceremonies did revive the sense of trans-

gressions, and the curse due to them.

(2.) The sinful liberty is a freedom from righteousness, as the

apostle calleth it, Rom. vi. 20, 'When ye were the servants of sin, ye

were free from righteousness ; ' from a voluntary subjection to God and

his holy laws, a desire to be free from that strict and holy manner of

living which God commandeth, or to be at liberty to sin against God,

or please the flesh and follow our own wills, to be merry, wanton,

lustful, worldly, to eat and drink what we have a mind to, to game,

and roar, and riot, and revel, and in the general to live as we list,

without being curbed by so precise a law as God hath given us. Now

I will show — (1.) That this is not liberty; (2.) That Christ never

came to establish it ; (3.) That the contrary is the true liberty.

(1st.) That this is not liberty. For lihertas non est potestas volendi et

faciendi quod velis, sed volendi etfaciendi ea quce lex divinajuhei — it is

not a liberty to live as we list, but to live as we ought : Ps. cxix. 45,

'And I will walk at liberty, for I keep thy precepts.' Man affects the false

liberty, and is impatient of any restraints : Ps. ii. 3, ' Let us cast away

his bands and cords from us ; ' they would do what they please without

check and control. But all this is but delusion and mistake. In reality

they live the freest life that lie under the bonds of duty, that make

conscience of praying to and praising God, and walking with him in

the stricter course of holiness. Carnal liberty is but a thraldom of

slavery ; for these we are disabled from pursuing our great end, which

is to be everlastingly happy in the enjoyment of God. They that

indulge this liberty dare not call themselves to an account for the

expense of their time and employments, which every wise man should

do, nor think seriously of death, or judgment, or heaven, or hell, but

presently they feel a horror and torment in their minds.

(2d.) Christ never came to establish this liberty ; for he came to

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bring us back again in heart and life to God, from wliom we had

fallen, to fit us to obey the law of God, by healing our natures : Heb.

viii. 10, ' This is the covenant that I will make with the house of Israel,

after those days, saith the Lord ; I will put my laws into their minds,

and write them in their hearts, and I will be to them a God, and they

shall be to me a people.' The great blessing of the gospel is grace to

keep the law, not liberty to break it ; and all new creatures are enabled

to keep it, not in absolute perfection, yet with a sincere obedience :

Eph. iv. 24, ' And that ye put on the new man, which after God is

■created in righteousness and true holiness ;' Luke i. 75, ' That we

should serve him without fear, in holiness and righteousness before

him all the days of our lives.'

(3d.) The more we set ourselves to keep the law, the more we enjoy

Ood and ourselves.

First, The more we enjoy God ; for the more obedient we are,

the more pleasing we are to him and amiable in his sight : Prov. xi.

20, ' They that are of a froward heart are an abomination to the Lord ;

but such as are upright in their way, are his delight ; ' Ps. xi. 7, ' The

righteous God loveth righteousness, his countenance doth behold the

ui)right.' God delighteth in us not so much as pardoned, but as sanc-

tified. They have most communion with him : 1 John i. 7, ' If we

walk in the light, as he is in the light, we have fellowship one

with another ; ' they have most of the favour of God, and fellowship

with him.

Secondly, The more also we enjoy ourselves. Sin is a wounding

thing; nature looketh upon it as a disorder, therefore where it is

allowed it breedeth fear, which is a bondage the wicked are never

freed from, though they do not always feel it : Heb. ii. 15, \* And

deliver them who through fear of death were all their lifetime subject

to bondage.' But now the more we set ourselves to keep the law of

Ood, the more happiness and serenity in our own souls : Ps. cxix.

165, ' Great peace have they that love thy law, and nothing shall

Joffend them ; ' partly from the consciousness of having done their

■duty, partly as their interest is more clear, and so their comfort more

full and strong.

3. The doctrine of perseverance, ' Sin shall not have dominion over

them,' whether they strive against it, yea or no ; and so, instead of a

resolute resistance, they cherish presumptuous security. There is a

holy confidence which the sincere cherish, not to slacken duty, but

increase it ; such as that of Paul, 2 Tim. i. 12, ' For the which cause

I also suffer these things, nevertheless I know whom I have believed,

and I am persuaded that he is able to keep that which I have com-

mitted to him against that day.' This is trusting ourselves in God's

liands, and keeping his way. But there is a presumptuous security

also, when men think they are past all danger, and so look upon

cautious watchfulness as a needless thing, whereas the scripture press-

eth it everywhere. Now, to prevent this, consider —

[1.] The union of ends and means. The sincere convert shall be

kept blameless to God's heavenly kingdom, but he is kept in God's

way. All God's purposes are executed by fit means. God had assured

Paul, ' That there should be no loss of any man's life among them, but

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only of the ship,' Acts xxvii, 22 ; yet afterwards he telleth them,

' Except these abide in the ship, ye cannot be saved,' ver. 31. How-

could that assurance given to Paul from God, and Paul's caution stand

together ? God, that decrees the end, hath appointed means whereby

he will execute his decree. Well, then, God having showed us in his

word what means are necessary to such an end, there is a necessity of

duty lying upon man to use those means, and not to expect the end

without them. God intended to save all in the ship, yet the mariners

must abide in the ship ; we must not pervert God's order. You shall

not fall away and revert into your old slavery ; but you must remem-

ber you have given up your bodies as instruments of righteousness-

unto God.

[2.] Among other the means required by God, there are these

two things to be considered — fear of falling, and the danger of back-

sliding.

(1.) Fear of falling: Heb. iv. 1, ' Let us therefore fear, lest a pro-

mise being left us of entering into his rest, any of us should seem to

come short of it;' 1 Peter i. 17, 'Pass the time of your sojourning

here with fear;' Phil. ii. 12, ' Work out your own salvation with fear

and trembling.' Fear is careful and solicitous. What fear is this ?

A fear of caution : 1 Cor. x. 12, ' Let him that thinketh he standeth,

take heed lest he fall.' Of reverence : Jer. xxxii. 40, ' I will put my

fear in their hearts, that they shall not depart from me.'

(2.) The danger of backsliding is often represented to believers to

increase their caution ; as Christ said to his own disciples, John xv. 6,

' If a man abide not in me, he is cast forth as a branch, and is withered^

and men gather them, and cast them into the fire, and they are burned.'

The danger of apostasy is represented to them to confirm their standing,

or laid before them to make them afraid of defection. So Heb. x. 26,

27, \* If we sin wilfully after we have received the knowledge of the

truth, there remaineth no more sacrifice for sins. But a certain fearful

looking for of judgment, and fiery indignation which shall devour the

adversaries.'

(3.) The promise and exhortation go together, that we may carry

an even hand between despair and presumption. Compare ver. 12,

' Let not sin therefore reign in your mortal bodies, that ye should obey

it in the lusts thereof,' with the text, \* Sin shall not have dominion

over you.' We must not presume because of the filthiness of our

hearts, and the number of the snares that are still before us ; we must

not despond because of the unchangeableness of God's covenant love.

Let us improve the grace we have deceived, that we may continue in

it. The act is ours, but the help is God's. To sin upon a confidence

that we are sure to persevere is to cease persevering, and to fall away

because we are sure not to fall away, which is a contradiction.

Use of information. It informeth us —

1. No doctrine is so sound but a corrupt heart will abuse it ; there-

fore as much as in us lies we must prevent these misinterpretations,

2. How prone sinful men are to take all occasions to indulge liberty

to sin ; being naturally bent to licentiousness, they pervert Christ's

holy doctrine to this end.

3. With what abhorrence we should entertain anything that lessens

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the necessity of the creatures' subjection to God, or doth befriend sin,

or enticeth you to make light of obedience ; yea, though this should

be done with the most glorious pretences of grace, it is but poison

ministered by a perfume.

4, "What caution and watchfulness we should use over our own

thoughts and inferences. Every one draweth one conclusion or other

from the gospel ; what use do you make of it ? Many that will not

say so, that we should sin because we are not under the law, but under

grace, are apt to think and do so. And since it is natural to us, we

should be provided of a remedy.

[1.] Let every sacred truth be digested into holy love and practice.

Love : 2 Cor. viii. 1,2,' Knowledge puflfeth up, but charity edifieth.

And if any man think that he knoweth anything, he knoweth nothing

yet as he ought to know.' Practice : 1 John ii. 4, ' He that saith, I

know him, and keepeth not his commandments, is a liar, and the truth

is not in him.' When truth is turned into love, it is turned into a

new nature, and deeds discover the reality of our opinions more than

words.

[2.] Let no mystical truth be set up to avoid God's unquestionable

natural right to govern his creature, or to infringe the rights of the

godhead, as to set up Christ against the moral law, as if that were

abrogated; and if no law, no transgression, no sin, no duty, no judg-

ment, no punishment, no reward.

[3.] Do not set up Christ against Christ : Heb. v. 9, ' And being

made perfect, he became the author of eternal salvation to all them

that obey him.' Do not set up his merits against his law, he is Saviour

but to those that obey him.

SERMON XVII.

Knoio ye not, that to whom ye yield yourselves servants to obey, his

servants ye are to luhom ye obey ; luhether of sin unto death, oi-

of obedience unto righteousness? — Rom. VI. 16.

In this verse the apostle proveth that it is unreasonable and absurd to

conclude that we may sin because we are not under the law, but under

grace. Why ? Because it destroyeth the state to which we pretend,

for men cannot be under grace that serve sin. He proveth it by a

general maxim, evident by the common reason of mankind, ' Know ye

not, that to whom ye yield yourselves servants to obey, his servants ye

are,' &c. So that in the words we may observe two things —

1. A general maxim evident by the light of nature.

2. The application of it to the matter in hand.

1. The general maxim, that whatsoever or whomsoever a man

voluntarily obeyeth, he maketh it or him his proper lord and master.

There take notice of —

[l.J The evidence of it, ' Know ye not,' q.d., you may easily know

this by the common course of affairs of the world. Here four things

are evident —

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(1.) That omnis servus est alicujus domini servus — that every

servant hath some particular lord and master.

(2.) That the interest of this particular lord and master is grounded

upon some special title.

(3.) This title, as matters are carried in the world, is either volun-

tary contract, or consent, or plain conquest, getting another into his

power. By voluntary contract one is a servant that bargaineth with

another to serve him ; either wholly, that selleth himself as a slave, or

in part for such services and ministries : the one is servtis, a bondman

or a slave ; the other is famulus, an attendant or a:pprentice, not

absolutely, but for such a time, and for such ends. By conquest : 2

Peter ii. 19, ' While they promise themselves liberty, they themselves

are the servants of corruption ; for of whom a man is overcome, of the

same is he brought into bondage.'

(4.) Where a master hath such a legal title, every servant is bound

to obey his master. Aristotle maketh it the property of a servant, to

^rjv fM7} CO? jSovXerai, to live not as himself listeth, but as his master

pleaseth. All these things are plain and obvious to every man's

understanding.

[2.] The matter of it ; there are two things observable — (1.) Yielding

ourselves to obey; (2.) Actual obedience.

(1.) Consent, ' To whom ye yield yourselves servants to obey, his

servants ye are ; as a man contracts with another to serve him.

(2.) The act, ' His servants ye are to whom ye obey,' whether there

hath been a formal contract, yea or no. He that actually obeyeth

another is to be accounted his servant, and becometh his servant.

The first notion teacheth us that none can be a servant to another but

by the election and consent of his own proper will, and whatsoever

service men enter, they enter it of their own accord ; the devil cannot

force us to evil, and Christ will not force us to good. The second

notion teacheth us that we must not judge of our service to any, either

to sin or God, by our professed consent barely, but by our practice

and obedience. If we obey sin, we are servants to sin, whatever we

profess or say to the contrary ; and if we do not live in obedience to

God, whatever professions, vows, and covenants we make to him, or

with him, we are not servants of God.

2. In the application of it to the matter in hand, take notice — (1.)

Of two contrary masters, sin and obedience ; (2.) Of two contrary re-

wards and wages, death and righteousness; (3.) The suiting the one

to the other, sin and death, obedience and righteousness.

[1.] By sin he meaneth sinning wittingly and willingly, constantly,

easily. By death, as the wages, is understood the second or eternal death.

[2.] The other master. By obedience is meant obedience to God,

if you obey God's commands ; and as our duty is expressed by obed-

ience, so our reward by righteousness. He doth not say, eh ^wrjv.

which the law of contraries would seem to require, but ek Sikulo-

auvrjv, by righteousness ; you may expound it either of our title to hap-

piness, or our reward itself.

(1.) Our title ; you shall be pronounced and accepted as righteous,

and so heirs of eternal life. There are many acceptations of the word

righteousness in scripture. In short, take them thus —

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(1st.) It may be taken, in a moral sense, for a good disposition of

mind and heart: Eph. iv, 24, 'That ye put on the new man, which

after God is created in righteousness and true hoHness.'

(2d.) In a legal or judicial sense, for a state of acceptation, or the

ground of a plea before the tribunal of God. So Kom. v. 19, ' By the

obedience of one many shall be made righteous.' In this judicial

sense either with respect to the precept or the sanction —

(1st.) With respect to the precept or the law, as it is sincerely and

evangelically obeyed : 1 John iii. 7, ' He that doeth righteousness is

righteous ; ' and Luke i. 6, ' They were both righteous before God,

walking in all the commandments and ordinances of the Lord blame-

less,' this is opposite to reatus culpce.

(2d.) With respect to the sanction, which is double — the threateiiing

or the promise. With respect to the threatening, so righteousness

implieth freedom from the obligation to punishment. So Kom. i. 17,

18, ' For therein is the righteousness of God revealed from faith to

faith, as it is written. The just shall live by faith ; for the wrath of

God is revealed from heaven against all ungodliness and unrighteous-

ness of men, who hold the truth in unrighteousness ; ' this is opposite

to reatus pcence. AVith respect to the promise, so righteousness im-

ports our right and title to eternal life, not from any merit in our

obedience itself, but God's gracious condescension in the covenant :

' There is laid up for me a crown of righteousness,' 1 Tim. iv. 8. Our

title is first by faith, then continued by new obedience.

(2.) It may imply the reward itself ; for it is said elsewhere, Isa.

xlviii. 18, ' Oh ! that thou hadst hearkened to my commandments ;

then had thy peace been as the river, and thy righteousness as the

waves of the sea ; ' where by righteousness is not meant any moral

virtue or gracious disposition, but prosperity and happiness. So Prov.

viii. 18, 'Riches and honour are with me, yea, durable riches and

righteousness ; ' thereby is meant felicity. As iniquity is put for

punishment : ' He shall bear his iniquity ; ' so righteousness is put for

reward. So here righteousness is opposed to death, and signifieth

eternal life.

JDoct. That it greatly concerneth Christians to consider upon what

they bestow or employ their time, service, and obedience.

This will be evident by these considerations —

1. That the great business which belongeth to our duty is the choice

of a master, or to consider to what we must addict ourselves, and upon

what we bestow our minds and hearts, our life and love, our time and

strength : 1 Kings xviii. 21, ' How long halt ye between two opinions ?

If the Lord be God, follow him ; but if Baal, then follow him.' He

brings the business to a trial, not to give them liberty to be of what

religion they pleased, but on deliberation to choose the best. So

Josh. xxiv. 15, ' If it seem evil to you to serve the Lord, choose you

this day whom you will serve.' He doth not leave it to their liberty

to choose God or idols, but would have them to compare the best with

the worst, the service of God or the service of devils ; which will be

life and which will be death, which will be good and which will be

bad for them ; not as if it were doubtful which to choose, for that is

evident to any man in his right wits ; nor to blunt their zeal by any

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demurrer in tlie case, Lut rather quicken and hasten their choice ; but

chiefly that they might choose freely, and be more firm and constant

in their covenant, and to shame them, that they might be more inex-

cusable, if, pretending to God, they divert their obedience from him

to other things. Well, then, whom will you serve and love ? To

whom will ye give up your minds and hearts, and whole man? To

do what God requireth, or to serve and please your lusts ? Make a

right choice, and then be firm and true to it. Will you pretend to be

servants to God, and do nothing for him ?

2. The considerations which must guide us in this choice are two —

(1.) Right and interest ; (2.) The good or hurt that we all get by it ;

for there are wages proportionable and suitable to every work.

[1.] Where lieth the right to command, and who hath the best title

to us; justice is to give every one his own: 'Give unto Caesar the

things that are Ceesar's, and to God the things that are God's.' Surely

sin is a usurper, but God is our rightful Lord, for he made us, and to

liim we must give an account of our time, strength, and employments :

Acts xxvii. 23, ' There stood by me this night an angel of God, whose

I am, and whom I serve.' And —

[2.] His service turneth to the best account. Our apostle telleth

us, Eom. vi. 23, ' The wages of sin is death, but the gift of God is eter-

nal life, through Jesus Christ our Lord.'

3. That in a moral consideration there are two masters — sinful self,

and the holy God. This distribution comprehendeth all men ; either

they are servants of sin, or servants to God : whosoever yieldetli his

consent or obedience to sin doth thereby make himself the true and

proper servant of sin ; and whosoever yieldeth his obedience to God is

the servant of God. If you deliver up yourselves to serve God, to obey

his commands, you will be reputed as his servants, and so accepted of

the Lord ; therefore one of them you are, a servant of sin or a servant

of the Lord. I shall prove it by these considerations —

[1.] That all men are either good or bad, carnal or regenerate;

there is no middle state. All that can make us demur upon this must

be either this objection, that all sinners are not alike vicious, but they

are all sinners : Isa. liii. 6, ' All we like sheep have gone astray, we have

turned every one into his own way.' As the channel is cut, so doth

corrupt nature vent and issue forth. Some serve one sin, some another ;

but if you give up yourselves to any sin to serve that, you are slaves to

sin: Ps. cxix. 133, ' Order my steps in thy word, and let not any ini-

quity have dominion over me.' It may be you are no adulterer, no

drunkard, yet you have your way of sinning, or some great drain into

which all your corruption emptieth itself. Or this objection, that

some are inter regenerandum, upon regeneration, as being under some

common work of the Spirit, which, if God bless, may be the beginning

of a new estate ; as, for instance, take that scripture. Mat. xiii. 45, 46,

\* The kingdom of heaven is like to a merchantman seeking goodly

pearls, and when he had found one of great price, he went and sold

all that he had and bought it.' The seeking of goodly pearls is the

inclination of nature to happiness ; the finding one of great price is

common grace, which implieth knowledge, some kind of faith and

esteem of Christ ; but his going and selling all to buy it is special and

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saving grace. All men would be liappy ; none can be happy but by

■Christ. When we count all things dung and dross that we may gain

Christ, then we are really converted. Now before this, here is some

knowledge, some assent, some value for Christ. Do not these things

make a middle estate? Ans. — No ; though they have some thoughts

bubbling up in their minds concerning the goodness of God, the neces-

sity of a saviour, the love of Christ, and the joys of heaven, yet they

Are not so rooted in the heart, as to become a new nature in them, or

the habit and principle of their daily course of life ; they do not gain

the heart to Christ, and engage us resolvedly to do his will, and there-

fore they are to be reckoned among the carnal and unsanctified, though

not among the profane. So the young man had a great deal of good

in him, for which Christ ' loved him ; ' ' but he went away grieved, for

he had great possessions,' Mark x. 21, 22. And we read of another to

■whom Christ said, ' Thou art not far from the kingdom of God,' Mark

xii. 34, that is, from being a christian, but really was not so ; for he

put the question to Christ temptingly. Many that come near never

•enter, and though they be almost christians, yet, if not altogether, they

are not converted, and so to be reckoned among the obedient servants

of God. So that this needeth not stop our way ; though they have

some convictions of the good of holiness and evil of sin, and some mind

to part with it, yet there is no saving change till their hearts be sub-

•dued to a resolute obedience.

[2.] That no man can serve both. This is asserted by our Lord in

80 many words : Mat. vi. 24, ' No man can serve two masters ; for

•either he will hate the one, and love the other ; or else he will hold to

the one, and despise the other : ye cannot serve God and mammon.'

Where the masters are opposite, and differ in their employments and

•designs, it is impossible that a man can comply with both. Indeed, if

two men or more do consent to employ one and the same man in the

self-same business and service, then, as we say, many stones make but

one load, and many things of several weights but one burden. Thus

two or three men or more concurring in the same designs make but

one master ; but to execute the will of men that differ in their designs

is as impossible as to go hither and thither at once. If their com-

mands were subordinate one to another, they might both have their

answerable obedience, God in the first place, sin in the next ; but their

•commands are contrary, and both require our full strength of mind,

heart, and life ; therefore it is impossible that he that serveth sin

should be a servant of God, for God will have the heart and mind and

whole man to do what he requireth, whatever the consequence be, and

sin will have the whole mind, heart and endeavour, whatever come of

it. So that a man must needs be divided between his obedience to

God and his obedience to sin, and forsake the one and cleave to the

other, if he will in good earnest serve either master. So much as he

giveth to sin, so much his mind and heart must be drawn away from

God and obedience to him, and he must offend God when his lust

craveth it of him. Or else, on the other side, he must always be alien-

ating his heart from sin, and devoting it to God, if he be a true ser-

vant of the Lord. Many would compound these things, that are so

irreconcilable ; they liope to please the flesh and God too ; it may be

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they have something that is good in them, but much more that is bad ;

the bent of their hearts is more for sin than against it ; the good i»

controlled by the evil, which hath the chief power in the soul ; for

certainly it hath so when we wittingly or willingly continue in any sin,

and take on a little religiousness either to hide it or feed it, as in many

their religion maintaineth their lusts, and they take the more liberty

to live in sin because they have some kind of love to God, and do

some good thing that he hath required of them, to excuse the bad.

[3.] All of us by nature were servants of sin ; it is grace that

maketh us servants of 'God. So it followeth, ver. 17, ' But God be

thanked, that ye were the servants of sin, but ye have obeyed from the

heart that form of doctrine which was delivered you.' God created

us, and therefore was our rightful Lord ; but sin hath invaded man-

kind and reigned over them, and by a right of recovery God seeketh

to recover the creature to himself, and to possess his own again.

Therefore, in the consultation about the choice of a master, we must

not take it as if the heart of man were a mere waste, occupied by

none, but left to the next comer to seize upon. No; there is a

usurper there already, sin commandeth and employeth our time and

strength, and we must be made free from sin before we can become

servants to God. The business is whether we have changed masters,

and are willing that God should be restored to his right, out of which

he hath been so long kept. They have a notion in the civil law

which they call jus postUminn, a right of entering upon their own

again after it had for a long time been possessed by another : this-

favour was granted to captives when carried into a foreign country,

but denied to fugitives that ran away out of treachery or for some

crime : afterwards it was enlarged to those who were driven away by

famine, or removed themselves whilst an inundation of enemies whom

they could not resist possessed their country ; they had a right of

entering again upon their houses and lands, though by reason of their

long absence they were possessed by another. This was the case of

the Shunamite, who having left her country for seven years to avoid

the famine, her house and land was seized on, 2 Kings viii., ix. 5,

which upon intercession was restored. This is not directly the case ia

hand, only so far, that other lords have had dominion over us, which

is not only by our departure from the Lord, but by our rebellion ;,

only in reason his right should be owned by repentance and resigna-

tion of ourselves to his use and service : 1 Thes. i. 9, \* Ye turned ta

God from idols, to serve the living and true God.' So much for the

third consideration, that, morally spealcing, there are but two masters

— sin and obedience.

[4.] That by yielding ourselves to obey either of these, we become

servants to the one or the other. If we yield ourselves to obey sin,

we are servants of sin ; and by yielding ourselves to obey God, we be-

come servants of God.

(1.) I shall speak of sin's servants, and two things I shall say of

them —

(1st.) That they enter upon this service voluntarily indeed, and

draw this woful slavery upon themselves, but not by solemn contract

and covenant. The servants are ashamed of their master, and will

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not owQ themselves to be what they are ; for they are cheated into

their slavery, they are enticed and drawn away : James i. 14, ' Every

man is tempted when he is drawn away of his own lust and enticed/

They yield themselves to obey sin by voluntary inclination, but not

by express covenant ; they are not forced but enticed, and willingly

put themselves into this bondage. They do not openly profess it, but

their course of life showeth it, their hearts are upon evil, and so they

are rebels and enemies to God, and refuse his blessed government :

Col. i. 21, ' You that were sometimes alienated, and enemies in your

mind by wicked works, yet now hath he reconciled.'

(2d.) The second thing which I observe is, that they are not only

servants in legal reputation, or so accounted before God, as John viii.

34, ' Whosoever committeth sin, is the servant of sin ; ' but they are so

by woful captivity, or a sad necessity they have brought upon them-

selves ; for they are deprived of all liberty to help themselves : 2 Peter

ii. 19, ' While they promise them liberty, they themselves are the ser-

vants of corruption ; for of whom a man is overcome, of the same is

he brought into bondage.' Our service to God is a debt of duty, their

serving sin is a debt of fatal necessity. He is a freeman that hath

right and power to dispose of himself or his own actions or employ-

ments ; but he is a servant that is at another man's beck and disposal,

and cannot do what he would, be it de jure or de facto. Now, then,

the servants of sin, though it is true de jure, of right, they should do

it, yet de facto they are very slaves to their brutish affections, and

have no power to resist temptations, or come out of their wretched

condition, when they have some mind to it, and are convinced of better.

(2.) Of God's servants I observe two things —

(1st.) That they become so, not only by voluntary inclination, but

open profession and express covenant. God will have no servants but

who deliberately adhere to him, and by choice bind themselves to walk

in his ways : 2 Cor. viii. 5, ' They first gave up themselves to the Lord,

and unto us by the will of God;' a voluntary surrender is necessary.

So Isa. Ixvi. 4, ' They choose the things that please me, and take hold

of my covenant ; ' and ver. 6, ' They join themselves to the Lord to

serve him.' This deliberate voluntary choice is expressed in a solemn

covenant resignation. God is not a master to be ashamed of, but may

and must be publicly owned.

(2d.) Our consent, or yielding ourselves to obey, is not enough, but

it must be verified and made good by a continual course of actual

obedience on our part ; for besides the yielding up of ourselves to obey,

'his servants ye are whom ye obey.' Many make covenant with God,

but do not keep covenant with God ; they will and purpose, but do not

perform. It is known whose servants we are, not only by our consent,

but our continual practice ; if we live in a constant careful obedience

to God, we are his servants, though conscious of many failings. The

trial of our case mainly runneth upon two things — the bent of our

hearts and the drift of our lives, our choice and our course. We read

of some that said, ' All that the Lord hath commanded us we will do ;'

and God answered, Deut. v. 29, ' Oh ! that there were such a heart

within them, that they would fear me, and keep all my command-

ments always.' They are now in a good mood, promise fair. There-

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fore it is not enough to yield up ourselves to God, unless we employ

ourselves for God ; for besides the purpose and inclination, there must

be a constant practice and study to please him.

[5.] Both sorts of servants receive wages suitable and proportion-

able to the work they have done.

(1.) Of sin unto death. The servants of sin bring upon themselves

eternal death. Sin and death go hand in hand ; in all the methods of

his justice God hath put them together : James i. 15, ' Then when

lust hath conceived, it bringeth forth sin ; and sin when it is finished,

bringeth forth death.' Now this should be thought of by us ; when

Satan and your own corrupt hearts show you the bait, faith should see

the hook. This will be death, or I am going about that which in its

nature doth expose me to eternal death. The fear of temporal death

inflicted by the magistrate restraineth much of the evil of the world,

and keepeth men from things forbidden by him ; and is not God more

to be dreaded ? ' There is but one lawgiver that is able to save or to

destroy,' that hath potestatem vitce et necis mternce, James iv. 12 ; and

shall not we fear and reverence him ? Sinners that go on wilfully in

their sins, seem to make nothing of dying eternally.

(2.) Of obedience unto righteousness ; that is, if we be the faithful

servants of God, we shall have the reward of eternal life ; not only

non-condemnation, or freedom from eternal death, but the everlasting

possession of glory and blessedness. There is none of us can say that

God bids us serve him for nought or to his loss ; he propoundeth

endless rewards and punishments to procure obedience to his laws; as

he will punish the wicked with endless miseries, so he will reward

the obedient with everlasting blessedness. Though we merit nothing

of him, you cannot say you work for nothing; he is very ready to

manifest his approbation of the obedient : Mat. xxv. 23, ' Well done,

good and faithful servant ! ' It is a delightful thing to him to speak

good of his servants, and that before all the world.

Use 1. We learn hence whom we should choose for our master, or to

whom we should stand in the relation of servants.

1. Consider God's unquestionable title ; that will awe the soul. You

are servants of God by obligation before you are servants of God by

consent ; you are his by creation before you are by contract. Our self-

obligation is necessary, the more to enliven the sense of our duty, and

make it more explicit and active upon our hearts, and more acceptable

to God. God will make the wicked see he hath a right to punish

them, without asking their consent ; but he will not reward you with-

out your consent, unless you willingly give up yourselves to serve him

and obey him. Christ forceth not men to good against their wills, but the

effect of his victorious grace is to make you willing, to bring you to

yield up yourselves to obey him : Ps. ex. 3, ' Thy people shall be will-

ing in the day of thy power.'

2. Consider the necessity of obedience. Our service is not abro-

gated by grace, but changed : ' His servants ye are whom ye obey.'

We are redeemed that we may obey : Luke i. 74, 75, ' That we, being

delivered out of the hands of our enemies, might serve him without

fear, in holiness and righteousness before him all the days of our lives.'

We are pardoned that we may obey : Ps. cxxx. 4, ' There is forgive-

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ness with thee, that thou mayest be feared.' We are renewed and

sanctified that we may obey : 1 Peter i, 2, ' Elect according to the

foreknowledge of God the Father, through sanctification of the Spirit

unto obedience.' And when once we are brought into this blessed

estate, and are in covenant with Christ, to depend upon him and obey

him, then all the subsequent privileges are dispensed according to our

obedience. As the further supply of the Spirit : Acts v. 32, ' Whom

God hath given to them that obey him ;' and eternal life, Heb. v. 9,

'And being made perfect, he became the author of eternal life to all them

that obey him ;' all the effects of God's internal and external govern-

ment, all the intervening communion with God that we have in the

world : John xiv. 21, ' He that hath my commandments, and keep-

eth them, he it is that loveth me, and he that loveth me shall be loved

of my Father, and I will love him, and will manifest myself unto him ; '

that is, he will enlighten him with the knowledge of his salvation,

quicken him by the saving operations of his grace, and lift up the

light of his countenance upon him, give him jjeace of conscience :

Mat. xi. 29, ' Take my yoke on you, and learn of me ; for I am meek

and lowly in heart, and ye shall find rest for your souls ;' a sanctified

use of such good things as he seeth meet for them : Isa. i. 19, ' If ye

be willing and obedient, ye shall eat the good of the land.' It is his

obedient servants that Christ is so tender of, and willing so to cherish,

and to give to them the effects of his illuminating, quickening, comfort-

ing grace, and of his fatherly providence.

3. Consider much what it is wherein you should obey him, or study

to know his will : Eph. v. 17, \* Be not unwise, but understanding what

the will of the Lord is ; ' Rom. xii. 2, \* Be not conformed to this

world, but be ye transformed in the renewing of your minds, that you

may prove what is that good, and acceptable, and perfect will of God.'

Doubtfulness of our duty doth exceedingly weaken ourcare of obedience;

so it doth also our detestation and resistance of sin. When you are sure

a thing is sin, you will be more shy of meddling with it ; and when you

are sure it is a duty, temptations will less draw you from it; for it will

strike you with horror in the hour of temptation : What ! shall I dis-

obey God by venturing to do that which he hath forbidden, or omit-

ting to do that which he bath expressly commanded ? When our duty

is once made matter of controversy, you shall always find people less

serious in it ; therefore it is the Lord's mercy that most of the neces-

fiary things are unquestionable and out of debate, otherwise sin would

be more commonly committed, and with less regret of conscience.

Therefore it concerneth you to understand what is duty or what is sin,

that want of light may not disable nor enfeeble your practice, and

abate your zeal for such things as God hath commanded, or against

8uch things as God hath forbidden.

4. To continue your resolution of obeying God, you should oftea

consider of two things — what is past and what is to come.

[1.] What is past, the fruit of serving sin and obeying God. The

fruit of serving sin. Alas ! we cannot look back without shame and

blushing : Rom. vi. 21, ' What fruit have you of these things whereof

you are now ashamed ? ' The object of shame is either folly or filthi-

ness. Kow your eyes are opened by grace, you see both in that former

course of disobedience wherein you wandered from God, But what

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fruit had ye then ? It filled you with the bondage of anguish and

fear, that you could not have one comfortable thought of God ; and

alas ! what was all the vanishing pleasures of sin to this trouble and

anxiousness of mind ? And you who have tasted of these bitter waters,

will you try once again ?' ' What an evil and a bitter thing it is to forsake

God,' and walk in the way of your own hearts ! Jer. ii. 19. They

that have smarted before are wont to be more cautious afterwards ; a

child that hath been bitten by a snappish cur will not easily venture

his fingers again. They reasoned, Josh. xxii. 17, ' Is the iniquity of

Peor too little for us, from which we are not cleansed until this day ?'

Will you again fly from the face of God, and grow shy of him ? Sin

is another thing in the review than it was in the committing ; do

not lay open your old wounds, and make conscience bleed afresh. But

do not only remember the fruits of your disobedience, but your experi-

ences of obedience also in the tastes of God's love, the deliverances and

blessings vouchsafed to you ; as David, Ps. cxix. 56, ' This I had, be-

cause I kept thy precepts ; ' this comfort, this peace, or serenity of

conscience, this protection, this deliverance ; and why should we grow

weary of God ? What iniquity have we found in him ? Micah vi. 3,

\* Wherein have I wearied you ? '

. [2.] For what is to come ; what will be the fruit of sin or obed-

ience ? ' Of sin unto death, of obedience unto righteousness.' Sin in

itself deserveth damnation, and hell is not a matter to be jested with ;

for this many are now in flames, and will you take that path which

leadeth down to the chambers of death ? But the other, obedience,

hath righteousness. Your title to glory is more unquestionable. God

would not have you to obey him to your hurt and ruin. No ; he is

leading you to endless joy and bliss.- Holiness directly leadeth to

eternal life, and for the present your right is clear. Heaven is the

portion of serious believers that love God and live to him.

5. Because the heart is fickle, and the force of an old consent may

be spent, you must often renew your dedication, and afresh yield up

yourselves to God to obey him ; for our obedience is founded in con-

sent ; and the more fixed and firm it is, the more even will your obed-

ience be. Therefore we should often solemnly renew the covenant made

in baptism, and deliver ourselves up to God as his professed servants

and subjects, firmly resolving upon a stricter course of future obed-

ience : 2 Chron. xxx, 5, ' So they established a decree to make procla-

mation throughout rli Israel from Beersheba even unto Dan, that

they should come to k :ep the passover unto the Lord God of Israel

at Jerusalem ; for they had not done it for a long time in such a sort as

it was written.'

6. When you have again yielded yourselves to God, make more

conscience of obeying him ; partly because the devil loves to tempt

those who are newly consecrated to God, as Christ after his baptism,

the Israelites at the giving of the law, the disciples quarrelling for

greatness after Christ's transfiguration, those that were drunk at the

love-feasts ; partly because obeying showeth the truth of your con-

sent : 2 Cor. V. 15, ' And that he died for all, that they that live should

not henceforth live unto themselves, but unto him which died for

them, and rose again.'

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SERMON XYIII.

But God he thaiiked, that you were the servants of sin, hut ye have

obeyed from the heart that form of doctrine ivhicli luas delivered

you.—Ro^. VI. 17.

In the sixteenth verse the apostle had laid down a general maxim,

•which he applieth, first to the matter in hand, in the same verse ; now

to the persons to whom he w^rote, the believing Eomans, in the text,

\* But God be thanked/ &c.

In the words there are three things —

1. Their past estate by natm^e, or what they were before conversion,

\* Ye were the servants of sin.'

2. Their present estate by grace, ' But ye have obeyed from the heart

that form of sound doctrine which was delivered to you.'

3. The praise of all is given to God's grace, ' But God be thanked.'

To open these, I shall begin with —

1. Their past estate, They had been servants of sin, that is, lived

long in a course of sin : John viii. 34, ' Whoso committeth sin, is the

servant of sin ; ' that is, whosoever doth voluntarily and ordinarily

indulge sin, and goetli on in an open course of sinning, he is a servant

or slave to sin ; for he doth not, yea, cannot, do that which reason and

conscience judgeth to be good, or the word of God requireth from him ;

but doeth the contrary, that which the word of God and conscience

disalloweth. This was sometimes their estate, and ours also ; for we

are all hewn out of the same quarry and rock. Only let me tell you,

that the servitude of sin is either natural or acquired.

[1.] Natural or hereditary from our first parents ; so we are all prone

to evil, and averse from and unable to that which is good : Gen. viii,

21, ' The imagination of man's heart is evil from his youth.' The

word which we translate youth, signifieth also childhood; and the

scripture elsewhere runneth up to the womb : Ps. li. 5, ' Behold, I was

shapen in iniquity, and in sin did my mother conceive me.' We see

how early children manifest sin. Now the earliness and commonness

and universality of these evil inclinations showeth what contagion hath

invaded all mankind.

[2.] Acquired, when time and custom doth confirm these evil habits

in us : Jer. xiii. 23, \* Can the Ethiopian change his skin, or the leopard

his spots ? then may ye also do good, who are accustomed to do evil.'

We use to say, Custom is as a second nature. It is so here ; it is

corrupt nature confirmed, or inbred and native corruption improved.

Thus were they servants of sin, and though all do not improve corrupt

nature to such a height and degree as others do, yet all serve sin till

grace maketh a cliange.

2. Their present or converted estate ; where take notice —

(1.) Of their rule, 'That form of doctrine;' (2.) The manner of

applying it, 'Which was delivered unto you;' (3.) The effect, 'Ye

have obeyed from the heart.\*

[1.] The rule, the ' form of doctrine,' that is, the whole gospel, or at

least some summary of the christian doctrine concerning things to be

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believed and done, called ' the pattern of wholesome words,' 2 Tim. i.

13, or 'the principles of the doctrine of Christ,' Heb. vi. 1.

[2.] The manner of application, ' Which was delivered unto you,'

or ' whereinto ye were delivered,' et? ov irapeSodrjre tvttov StSa;^^?.

The doctrine of the gospel is the pattern and mould according to which

the new creature is framed ; as metal taketh its form from the mould

into which it was cast, there is a due impression left upon the soul ;

or as the stamp and seal leaveth a suitable impression on the wax ; but

rather the former.

[3.] The effect, \* Ye have obeyed from the heart.' There is — (1.)

Obedience ; and (2.) Obedience from the heart.

The most precious truths will do us no good unless they be digested

into love and practice. When truth is turned into love, or received

into the heart, it becometh a new nature to us ; and when it is obeyed

and practised, it attaineth its proper use and effect. For the truths of

the gospel were not delivered to us to try the acuteness of men's wits,

who can most subtly dispute of these things; nor the strength of

memory, who can most firmly retain them ; or plausibleness of discourse,

who can most elegantly speak of them ; but the readiness of obedience,

who can best practise them. Therefore here is obedience spoken of,

' Ye have obeyed,' that is, begun to obey, ' the doctrine of the gospel ;'

therefore you must go on still, and not return to your old slavery and

bondage. And this ' from the heart,' which implieth both the volun-

tariness and sincerity of their obedience.

(1.) It was free and voluntary, not compelled ; for that is said to be

from the heart which is not done grudgingly and of necessity, but

readily and cheerfully : 2 Cor. ix. 7, ' Every one according as he pur-

poseth in his heart, so let him give, not grudgingly, nor of necessity ;

for God loveth a cheerful giver.'

(2.) It was sincere, and not dissembled : Col. iii. 23, ' Whatsoever

ye do, do it heartily, as unto the Lord, not unto men.' God seeth all

things ; what is done to him must be sincerely done.

3. There is one thing yet to be explained ; and that is his giving

thanks for this, %apt9 tw ©ew, ' God be thanked.' Here it may be

inquired — (1.) Concerning the object, for what he giveth thanks ; (2.)

The subject, from whom he expects this performance.

[1.] Concerning the object ; it respects not the former, but the latter

clause : their being once sinners is not the matter of his thanksgiving,

but that they had received and obeyed the christian faith. However,

this must be said, that it doth heighten the mercy, or illustrate the

benefit : it is a great mercy, that, having been once slaves of sin, yet

now at length they were recovered by grace. To be brought into a

state of light and life by the gospel were a great benefit, if a man had

always been good and holy, at least not considerably bad ; but when

God will take us with all our faults, and those of so great and heinous

a nature, surely we have the more cause to give thanks. Well, then,

he doth not, could not give thanks, that once they had been the

servants of sin. God was not the author of their servitude to sin, but

he was of their obedience to the doctrine of life ; his mercy turned the

former evil to good. Or, if you will take that into any part of the

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thanksgiving, it must be thus : Since the condition of the servants of

sin is so miserable, God be thanked that you have escaped it.

[2.] From whom he expects this thankfulness. I answer —

(1.) It doth excite their thanksgiving ; he exciteth them to give

thanks for this blessed change wrought in them : he moveth them not

to give thanks for riches and secular honours, nor so much as consider

whether they had or wanted these things ; but for the good estate of

their souls, that they were partakers of so great a benefit, as from

servants of sin to become servants of Christ.

(2.) It expresseth his own thanksgiving on their behalf, as congra-

tulating and rejoicing with them in this mercy. The angels rejoice at

the conversion of a sinner, Luke xv, 10. So should we rejoice in the

good of others, especially the pastors of the church : 3 John 4, ' I

have no greater joy than to hear that my children walk in the truth.'

Nothing that I more delight in in the world than to hear that those

that are converted by ine live after a christian manner.

Doct. That to be turned from the service of sin to the sincere

obedience of the gospel is a benefit that we cannot sulGficiently be

thankful for.

Let me represent it in the circumstances of the text —

First, Here is a reflection upon their past state, ' Ye were servants

of sin.' This is necessary and useful —

1. To heighten the sense of our privileges by grace. Alas ! what

were we when God first sought after us ? Slaves to sin and Satan,

and children of wrath even as others. Look, as Jacob, by remembering

his poor condition, doth raise his heart the more to admire God's bounty

to him : Gen. xxxii. 10, ' I am not worthy of the least of all thy

mercies, and of all the truth which thou hast showed unto thy servant ;

for with my staff I passed over this Jordan, and now I am become two

bands.' It would cure the pride of many if they would remember

their mean originals, and how, like the hop-stalk, they mount up and

grow out of the very dunghill. God solemnly enjoined his people,

when they enjoyed the plenty of the land, to remember the obscure

beginnings of their being a nation ; and therefore, when they offered

the first-fruits, they used this confession, Deut. xxvi. 5, ' A Syrian

ready to perish was my father when he went down to Egypt, and

sojourned there with a few men, and became a nation great and

mighty and populous.' Thus God taught them to acknowledge that

their first estate and original was most wretched and miserable ; and

80 must we. It holdeth more in moral things : Eph. ii. 1-5, \* And

you hath he quickened, who were dead in trespasses and sins ; wherein

in time past ye walked according to the course of this world, according

to the prince of the power of the air, the spirit that now worketh in

the children of disobedience : among whom also we all had our conver-

sation in times past, in the lusts of our flesh, fulfilling the desires of

the flesh and of the mind ; and were by nature the children of wrath,

even as others. But God, who is rich in mercy, for his great love

wherewith he loved us, even when we were dead in sins, hath quickened

us together with Christ ;' 1 Tim. i. 13, ' Who was before a blasphemer

and a persecutor and injurious; but I obtained mercy,' rjkeridriv, all to

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be mercied. That God should take us with all our faults, and bring

us into a better condition, how doth this heighten the mercy !

2. To quicken us to more diligence in our present estate. He that hath

been a diligent servant to a hard and cruel master, from whom he could

not expect any recompense worth his toil, surely should be diligent and

faithful in the service of a loving, gentle, and bountiful master. This

is urged, Eom. vi. 19, ' As you have yielded your members servants to

uncleanness, and to iniquity unto iniquity, even so now yield your mem-

bers servants to righteousness unto holiness.' And it is illustrated by

several scriptures : 1 Cor. xv. 9, 10, ' I am the least of the apostles,

and am not meet to be called an apostle, because I persecuted the

church of God. But by the grace of God I am what I am ; and his

grace that was bestowed upon me was not in vain ; but I laboured

more abundantly than they all ; ' and Acts xxvi. 11, ' I punished them

oft in every synagogue, and compelled them to blaspheme; and being ex-

ceedingly mad against them, I persecuted them even to strange cities,'

3. To make the reality of the change more evident. There is a

great change wrought in those who are brought home to God ; it doth

much hurt to believers, in judging of their own case, to forget what

they once were ; whereas, comparing these two, what they are and

what they were, would sooner bring it to an issue, and make the change

more sensible and evident. The scriptures often direct us to this

method: Col. i. 21, 'And you that were sometimes alienated, and

enemies in your mind by wicked works, yet now hath he reconciled ; '

Eph. ii. 13, ' But now, in Christ Jesus, ye who sometimes were far off

are made nigh by the blood of Christ ;' and Eph. v. 8, ' Ye were some-

times darkness, but now are ye light in the Lord.' Our gradual pro-

gress in holiness is more insensible, and therefore we may overlook the

mercy, because we see not such eminent effects as we found at first.

But all that belong to God may see a change, and say, as the blind

man, John ix. 25, ' This one thing I know, that whereas I was blind,

I now see ; ' they may see plainly they are not the same men they

were before. But when men forget the estate they were once in, and

the great change the Spirit wrought in them, and feel not such altera-

tions continually, they live in doubtfulness and darkness. As our

forgetting our poverty and affliction maketli us undervalue a more

plentiful condition, and those comforts which we would account a won-

derful mercy before ; or as when recovered and in health we forget

the tediousness of sickness, and are not thankful for the comfortable

days and nights we enjoy, when we go about our business and sleep

without pain. So we undervalue the present state of grace by f orget-

tiag the unfruitful works of darkness, or the evil dispositions and

practices of our unregeneracy, and have not such comfortable appre-

hensions of the mercy which the Spirit of God showed in our cure.

Cannot you remember when it was once much otherwise with you ?

that you are not now the persons you were then ?

Secondly, Here is a description of their present state by grace,

which deserveth to be weighed by us. In it I observe —

1. That the doctrine of the gospel is in conversion imprinted on

them ; for it is said, that they have obeyed from the heart the form of

doctrine into which they were delivered. Their very heart and soul

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was modelled according to the tenor of the gospel and the truths re-

vealed therein.

[1.] I will prove that it is so with all converts by that promise of

the new covenant : Heb. viii. 10, ' I will put my laws into their minds,

and write them in their hearts.' The thing written is the law of

Christ or the new covenant, or the substance of the doctrine of the

gospel ; not every lesser opinion or minute circumstance of their duty,

but those points which are essential to Christianity ; smaller matters

depend uponn particular gift. The book is the mind and heart of the

believer : by the mind is meant the understanding ; by the heart the '

will or rational appetite : in the one is the directive counsel ; in the

other, the imperial and commanding power of the soul ; the one is

compared to the ark in which the law was put, ' I will put my laws

into their minds ; ' the other to the tables of stone upon which the

the law was written. God will convince their understandings of their

duty, and incline their affections to receive and obey it. The writer,

I. God challengeth it as his proper work : 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.' By this Spirit the mind of man

is enlightened, the heart is inclined; but yet we must do our duty, both

to understand the will of God, and set our hearts upon it, and do the

things required of us. To understand, we must ' dig for knowledge,

and cry for understanding,' Prov. ii. 3, 4 ; and for inclining our

hearts, Ps. cxix. 112, ' I have inclined my heart to perform thy

statutes always, even unto the end ; ' and for actual obedience, we are

solemnly consecrated to God in baptism, that we may take up that

course of living that is prescribed of God in the gospel ; and there-

fore it is said, 1 Peter i. 14, ' Not fashioning yourselves according to

the former lusts of your ignorance.' We must not mould ourselves

to any form but that of this doctrine, cast all our actions into this

mould.

[2.] I will show the fruits of it. They are either internal, within

the man, or essential to this work, or resulting from it by immediate

consequence ; such as an abhorrence from sin, and a promptitude and

readiness to holy actions.

(1.) For the first, where the doctrine of the gospel is imprinted on

our hearts, it is an awing principle which restraineth us from sin : Ps,

xxxviii. 31, ' The law of God is in his heart, none of his steps shall

slide ; ' he that knoweth and loveth what is commanded, knoweth and

hateth what is forbidden ; therefore his heart giveth back when any-

thing contrary is offered to him : 1 John iii. 9, ' Whosoever is born of

God doth not commit sin, for his seed remaineth in him; neither can he

sin, because he is born of God.' Still something riseth up by way of dis-

like ; he looketh upon sin not only as contrary to his duty, but his nature:

Gen. xxxix. 9, ' How can I do this great wickedness, and sin against

God ? ' The heart as thus constituted is not easily brought to it. By this

temptations are defeated, whether from Satan or our own hearts. From

Satan : 1 John ii. 14, ' I have written unto you, young men, because

ye are strong, and the word of God abideth in you, and ye have over-

come the wicked one.' Or from our own hearts : Ps. cxix. 11 : 'Thy word

have I hid in my heart, that I might not sin against thee.' Our hid-

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ing the word in our hearts is subordinate to God's writing it in our

hearts ; we must use the means, the grace is from him.

(2.) A promptitude and readiness to holy actions ; for all holy and

heavenly actions are suited to them, and there is a cognation between

the law within and the law without, so that they are carried after

them with more love, delight, and pleasure : Ps. xl. 8, ' Thy law is

within my heart ; I delight to do thy will, God.' There is an in-

clination and propensity to do the will of God, and to please and

serve him, which maketh our obedience more easy and even.

[3.] The benefits of being stamped and moulded into the form of

this doctrine.

(1.) It is ready for our use ; they have principles laid up to be laid

out upon all occasions, either of trouble or temptation, or business, and

affairs: Prov. vi. 21, 22, 'Bind them continually upon thine heart,

tie them about thy neck. When thou goest, it shall lead thee ; when

thou sleepest, it shall keep thee ; and when thou awakest, it shall talk

with thee.' So that the christian is a bible to himself, as the heathens

were said to be a law unto themselves ; there was something urging

them to duty, restraining them from sin.

(2.) It preventeth vain thoughts. What is the reason evil is so ready

and present with us ? Because our hearts are not stocked with the

knowledge of heavenly truths. Vain thoughts cannot be prevented un-

less the word dwell richly in our hearts. If a man have many brass

farthings, and but a few pieces of silver, he will more readily draw out

farthings than pieces of silver. But a christian, when alone, and desti-

tute of outward helps, Ps. xvi. 7, ' His reins instruct him in the night

season,' when he hath no benefit of the Bible, or other literal instruction.

(3.) It furnisheth and supplieth our speech ; for the tap runneth

according to the liquor with which the vessel is filled. In prayer, the

new nature beareth a great part, for its desires and inclinations furnish

us with requests, its annoyances and grievances with complaints, its

solaces and satisfactions with thanksgivings ; and where it is not ob-

structed, there cannot be that leanness and baseness of soul wherewith

we are often surprised: Ps. xlv. 1, 'My heart is inditing a good

matter ; I will speak of the things that I have made touching the

king ; my tongue is the pen of a ready writer.' As to ordinary con-

verse : Mat. xii. 35, \* A good man out of the good treasure of his heart

bringeth forth good things, and an evil man out of the evil treasure

bringeth forth evil things.' When the spring is dried up, there can be

no water in the stream.

(4.) It giveth us greater certainty of the religion we profess, when

we feel the power of it in our hearts : 1 John v. 10, ' He that believeth

on the Son of God hath the witness in himself ; ' he hath a sense of

what he hath heard ; he hath felt the power of the Spirit inclining him

to God and heavenly things, and subduing his carnal affections ; he

hath tasted the sweetness of God's love in Christ, and you cannot per-

suade a man against his own sense ; therefore, when men have tasted

and tried, and found the admirable effects of the gospel upon their

hearts, they will know that which bare speculation could never discover

to them, in order to love, certainty, and close adherence ; they find all

made good and accomplished to them ; they find the truth doth make

them free, heal their souls, and sanctify their natures, appease their

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anguish, offer them help in temptations, relieve their distress, bind up

their broken hearts, &c.

(5.) Then the truth hath a power upon us ; when it is put into their

mind and heart, they have, an inward engrafted principle : James i.

21, ' Eeceive with meekness the engrafted word, which is able to save

your souls.' They find not only truth in tlie word, but life ; and obey

God, not only as bound to obey, but as inclined to obey ; there needeth

no great enforcing : 1 Thes. iv. 9, ' Ye yourselves are taught of God

to love one another ;' and Prov. ii. 10, ' Wisdom entereth into thy

heart ;' it becometh another nature to us ; if it enters upon the mind

only, it begets but a lazy and faint inclination.

(6.) It begets a holy conversation ; fur those who have the word of

God stamped upon their hearts and minds will show it in their actions.

So it is said, 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,

not in tables of stone, but in fleshly tables of the heart.' Believers are

Christ's epistle, by which he doth recommend himself and his doctrine

to all men, when they see what excellent spirits his religion breedeth.

So Phil. ii. 15, 16, ' That ye may be blameless and harmless, the sons of

God, without rebuke in the midstof a crooked and perverse nation,'among

whom ye shine as lights in the world, holding forth the word of life.^

2. I observe that the fruit of this imprinting of the doctrine of the

gospel upon their hearts was obedience ; for so saith the apostle, ' Ye

have obeyed.' All that knowledge we have must still be directed to

practice : Deut. iv. 6, ' Keep therefore, and do them ; for -this is your

wisdom and understanding ; ' otherwise we do little more than learn

these truths by rote, or at best to fashion our notions of religion, that

we may make them hang together.

[1.] We are bidden to inquire after the ways of God, not to satisfy

curiosity, but to walk therein : Jer. vi. 16, ' Thus saith the Lord, Stand

ye in the ways, and see, and ask for the old paths, where is the good

way, and walk therein, and ye shall find rest for your souls ; but they

said. We Avill not walk therein.' Their disobedience was not so much

against the knowledge of the truth, as against the practice thereof.

Men are not against truth so much in their minds as in their hearts ;

they will not do what they know.

[2.] The comfort and sweetness is in keeping and obeying: P.s.

xix. 11, 'In keeping thy commandments there is great reward ;' not

only hereafter, but now. There is a sweetness in knowing ; for all

truth, especially heavenly truth, is an oblectation of the mind ; but there

is more in keeping and obeying, because practice and obedience givetli

a more experimental knowledge of these things, as a taste is more than

a sight, and by a serious obedience the taste of these blessed truths is

kept upon our hearts. It is but a flush of joy that is stirred up by

contemplation ; the durable solid joy is by practice and obedience.

Besides that, God rewardeth acts of obedience more than acts of con-

templation with comfort and peace ; for contemplation is an imperfect

operation of man, unless the effect succeedeth ; yea, we are not cap-

able to receive thi.s comfort, for knowledge doth not prove the sincerity

of our hearts so much as obedience ; therefore it is i)ractice that hath

the blessing in the bosom of it.

[3.] Where men receive the doctrine of the gospel rather in the

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light than in the love of it, they do but increase their punishment :

Luke xii. 47, ' That servant that knew his master's will, and prepared

not himself, neither did according to his will, he shall be beaten with

many stripes.' All the privilege of their exact knowledge shall be but

a hotter hell.

3. I observe that it is obedience from the heart ; and so it must

needs be, if we consider the contexture of the words, or the imprinting

the doctrines of the gospel ; it is first upon our hearts, and then upon

our lives : Isa. ii. 7, ' The people in whose heart is my law. So Deut.

vi. 6. These words that I command thee this day, shall be in thy heart;

for by the love of it we are brought to the obedience of this holy law.

So Prov. .iv. 4, ' Let thy heart retain my words ; ' Prov. xxii. 22, ' Lay

up my words in thy heart ; ' there is the proper repository of the law of

God ; it cannot work any good effect upon us till we get it there ; there

is its proper seat, thence its influence. I shall urge but two arguments —

[1.] It is terminus aetionum ad intra ; it is the end of all those

actions that come inward. The heart is that which God looks after :

Prov. xxiii. 26, ' My son, give me thy heart.' He commandeth the

ear, but still his commands reach the heart. It is the heart wherein

Christ dwelleth, Eph iii. 17 ; not in the ear, tongue, or brain ; till

he take possession of the heart all as is nothing. The bodies of believers

are temples of the Holy Ghost, but still in relation to the heart or

soul ; nothing is prized by God but what cometh thence. Men care

not for obsequious compliances without the heart: 2 Kings x, 15,

' Is thine heart right as my heart is with thy heart ?' Some content

themselves with a bare profession of religion, or some superficial

practices ; but all is nothing to God. Though thou pray with the

pharisee,pay thy vows with the harlot, Prov. vii. kiss Christ with Judas,

offer sacrifice with Cain, fast with Jezebel, sell thine inheritance for a

public good, as Ananias and Sapphira, yet all is nothing without the

heart. Judas was a disciple, yet Satan entered into his heart, Luke

xxii. 2. Ananias joined himself to the people of God, but ' Satan filled

his heart to lie unto the Holy Ghost,' Acts v. 3. Simon Magus was

baptized, but ' his heart was not right with God/ Acts viii. 22. The

great defect is in the heart.

[2.] It is/ows aetionum ad extra, the well-spring of all those actions

which look outward ; as Prov. iv. 23, \* Keep thy heart with all dili-

gence, for out of it are the issues of life ; ' Mat. xv. 19, ' Out of the

heart proceed evil thoughts, murders, adulteries, fornications, thefts,

false witness, blasphemies.' If the heart be kept pure and loyal to

God, the life will not be so spotted and blemished ; for principiata re-

spondent suis principiis, the actions suit with the heart, and it is

impossible for men so to disguise their conversation but that their

principles and inclinations will appear ; they may disguise it in a par-

ticular action, but not in their course and way ; it will appear how

their hearts are constituted by the tenor of their actions.

Thirdly, Here is thanks given to God for this change, %a/?i9 &e&.

1. Thanksgiving to God is a great and necessary duty, the very life

and soul of our religion : 1 Thes. v. 18, ' In everything give thanks,

for this is the will of God in Christ Jesus concerning you ;' Heb. xiii.

15, ' By him therefore let us offer the sacrifice of praise to God con-

tinually, that is, the fruit of our lips, giving thanks to his name.

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Our great business is to give thanks to God for Jesus Christ both in

word and deed.

2. We are chiefly to give thanks for spiritual mercies. They much

excel those which are temporal and transitory ; therefore if there be a

just esteem of the mercies we pray God for, we will bless God for

them : Eph. i. 3, ' Blessed be the God and Father of our Lord Jesus

Christ, who hath blessed us with all spiritual blessings in heavenly

places in Christ.' Temporal favours we all understand, but a renewed

heart is most taken up with spiritual blessings. Ephraim said, Hosea

xii. 8, Blessed be God, ' I am become rich ; ' but it is better to say,

Blessed be God, I was once a servant of sin, but now I have obeyed

God from my heart.

[1.] These are discriminating mercies, and come from God's special

love : Eccles. ix. 1-3, ' No man knows either love or hatred by all that

is before them. All things come alike to all : there is one event to

the righteous and to the wicked, to the good, and to the clean, and to

the unclean,' &c. ; and Ps. xvii. 14, ' From men which are thy hand, O

Lord, from men of the world, which have their portion in this life, and

whose belly thou fillest with thy hid treasure ; Ps. cxix. 132, ' Look

upon me, and be merciful to me, as thou usest to do unto those that

love thy name;' and Ps. cvi. 4, ' Remember me, Lord, with the

favour that thou bearest unto thy people, visit me with thy salvation.'

[2.] These concern the better part: 2 Cor. iv. 16, 'Though our

outward man perish, yet the inward man is renewed day by day ; ' the

other concern the outward man : Ps. xvii. 14, ' Whose portion is in

this life, and whose belly thou fillest with thy hid treasure; they are

full of children, and leave the rest of their substance unto their babes.'

[3.] These are purchased at a dear rate : Eph. i. 3, ' Blessed be the

God and Father of our Lord Jesus Ciirist, who hath blessed us with

all spiritual blessings in heavenly places in Christ.' Others run in the

channel of common providence.

[4.] These have a nearer connection with heaven : 2 Cor. iii. 18,

' We all, with open face beholding as in a glass the glory of the

Lord, are changed into the same image, from glory to glory, even as

by the Spirit of our God.'

[.5.] These incline and fit the heart for praise and thankfulness to

God : Eph. i. 12, \* That we should be to the praise of his glory, who

first trusted in Christ.'

[6.] These are never given in anger, as outward mercies may be :

Jer. xvii. 14, \* They that depart from me shall be written in the earth.'

[7.] These render us acceptable to God : Ps. xi. 7, \* The righteous

Lord loveth righteousness ; his countenance doth behold the upriglit ; '

1 Peter iii. 4, ' The ornament of a meek and quiet spirit, which is in

the sight of God of great price.'

[8.] We need acknowledge these, that God may have the sole glory

of them. There are certain oj)inion8 which rob God of his glory, as

that of the Stoics, quod vivamus, &c. — that prosperity is to be asked

of God, but prudence belongeth to ourselves. Thus men are taught to

usurp the glory of God. This opinion is sacrilegious, as if we should

praise God for our felicities, and not for those things that belong to our

duty and obedience. The other opinion is among christians, that teach

you that Peter is no more beholden to God than Judas for his clilfereuc-

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ing grace ; but, 1 Cor. iv. 7, ' Who maketh thee to differ from another ?

and what hast thou that thou hast not received ? Now, if thou didst

receive it, why dost thou glory as if thou didst not receive it ? ' Mat.

xi. 25, 26, ' I thank thee, Father, Lord of lieaven and earth, that

thou hast hid these things from the wise and prudent, and hast

revealed them unto babes : even so, Father ; for so it seemed good in

thy sight'

3. Among all spiritual mercies, we are to give thanks to God for

our conversion. It is the fruit of election : Jer. xxxi. 3, ' The Lord

hath appeared of old unto me, saying, Yea, I have loved thee with an

everlasting love, therefore with loving-kindness have I drawn thee.'

It is not from our merit, but wholly ascribed to God's mercy : 2 Tim.

i. 9, ' Who hath saved us, and called us with an holy calling, not

according to our works, but according to his own purpose and grace,

which was given us in Christ Jesus, before the world began.' It

cometh not from any power in us, or ability in ourselves, but is the

mere effect of his grace. We cannot break off the yoke of sin : Eom.

viii. 2, ' The law of the spirit of life in Christ Jesus hath made us

free from the law of sin and death ; ' nor can we fit ourselves for future

obedience : Eph. ii. 10, ' We are his workmanship, created in Christ

Jesus to good works, which God hath before ordained, that we should

walk in them.' Therefore ascribe all to the proper author.

4. We must bless God not only for our own conversion, but the

conversion of others. The body of Christ is the more completed : 1

Cor. xii. 14, ' The body is not one member, but many.' The glory of

God is concerned in it : Rom. i. 8, ' First I thank my God through

Jesus Christ for you all, that your faith is spoken of throughout the

whole world ; ' Gal. i. 23, 24, ' They had heard only that he which

persecuted us in time past now preached the faith that once he

destroyed, and they glorified God in me.' They are monsters of men

that repine at the riches of grace poured down on men by their own or

others' ministry, as if they could not endure any should be godly and

serious : Acts xi. 23, ' Barnabas, when he came and had seen the grace

of God, was glad.'

Use. Is there a change ?

1. Be in a capacity to bless God for spiritual blessings. Should a

leper give thanks for perfect health ? a mad man that he is wiser than

his neighbour ? or a man ready to die thank God for his recovery ? a

slave of sin for his liberty by Christ ? This is to mock God. He

may thank God for redemption, for the new covenant, for the offers

and invitations of grace, for means and time to repent ; but for the

great change, and for an actual interest in Christ, we can never thank

him till first it be wrought in us and given to us.

2. Live in admiration and acknowledgment of grace. Let this

endear God to your hearts : Eph. i. 6, ' To the praise of the glory of

his grace, wherein he hath made us accepted in the beloved ; ' and

ver. 12, ' That we should be to the praise of his glory, who first trusted

in Christ.'

3. Make your qualification more explicit, by being printed and

marked with your religion in heart : 2 Cor. iii. 18, ' You are changed

into the same image from glory to glory ; ' in life, Phil. i. 27, ' Only

let your conversation be as becomes the gospel.'

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4. Never return unto your old bondage. The time of slavery is past :

2 Peter ii. 20, ' If after they have escaped the pollutions of the world,

through the knowledge of our Lord and Saviour Jesus Christ, they

are again entangled therein and overcome, the latter end is worse with

them than the beginning.' They that revert to their old bondage have

no due sense of the mercy of their deliverance out of it.

SERMON XIX.

Being then made free from sin, ye became the servants of righteous-

ness. I speak after the manner of men, because of the infirmity

of your flesh: for as ye have yielded your members serva^its to

uncleanness, and to iniquity unto iniquity ; even so now yield

your members servants to righteousness unto holiness. — Rom.

VI. 18, 19.

These words are an inference and conclusion from the foregoing

discourse, showing, that, as they had changed masters, they should

change their course of life. In them observe two things —

First, The state of the believing Romans both past and present.

1. Past ; that is implied ; they were once under the bondage and

slavery of sin.

2. Present ; they were freed from that bondage, and become the

servants of righteousness ; where observe two things —

[1.] The freedom from their former servitude, eXevOeptoOevre^.

This word is used of them that are emancipated, or brought out of

bondage into liberty. Sin was a cruel and hard master.

2. Their entrance into a new estate of obedience, in the word eSov-

\co6t)t€, ' ye became the servants,' or subjected yourselves ; you have

given up yourselves to a more ingenious service.

Secondly, The exhortation hence deduced. Where observe two

things — (1.) The preface to sweeten it ; (2.) The matter of it.

1. The preface to sweeten it, ' I speak after the manner of men,

because of the infirmity of your flesh.' Some think the apostle

excuseth the earthly similitude, whereby he had represented these

matters, as if he were forced to use these notions of master and

servants because of the weakness of their understandings, which could

not brook a more sublime and spiritual way of discoursing. Rather I

think it is meant of the equity of the proposal, which is set forth by

two expressions —

El.] The humanity of it.

2.] The due consideration taken of the weakness of their flesh,

'The spirit is willing, but the flesh is weak,' Mat. xxvi. 41 ; that is,

your will indeed is good, but you must remember it may be hindered

by your natural frailty. So here, the weakness of the flesh is men-

tioned to intimate their disability wholly and fully to do the will of

God, that is, allow for infirmities ; and avOpoiinvov Xi'yw, I speak

moderately, humanly, and by way of condescension ; I propound

that which is common, and judged reasonable among men ; that is said

to be common to men, that doth not exceed the strength of men : 1

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Cor. X. 13, ' There hath no temptation taken you but such as is avOpoi-

TTw^o?, human, or common to men ; ' 2 Sam. vii. 14, ' I will chasten

him with the rod of men, and with the stripes of the children of men ; '

that is, not in rigour, but with a gentle and fatherly hand.

2. The matter is delivered by comparison of what is now due with

what was formerly done by them when they were under the slavery

of sin.

[1.] What they had done ; they ' Yielded their members to unclean-

ness, and to iniquity unto iniquity.' Mark here, two sins are men-

tioned, uncleanness and iniquity. By uncleanness some understand

carnal sins ; by iniquity, spiritual wickedness. Others by uncleanness

understand those sins whereby the pleasure of the carnal inclination

is gratified ; by iniquity the violence of the passions. But the words

are taken in a larger sense ; all sin is uncleanness, as defiling the

soul ; all sin is iniquity, as disagreeing with the equity of God's law.

But divers words are heaped up to show — (1.) That they stuck at no

sin ; and whereas it is said, they ' Yielded up themselves to unclean-

ness, and to iniquity unto iniquity,' it teacheth us, that seldom doth

sin stand alone ; one doth as it were impel and bind us to another,

venture a little and you have a tie upon you to go further. (2.) That

they rested not in the inward consent or lust, but added iniquity unto

iniquity, that is, from the habitual inclination they proceeded to

actual sin.

[2.] What they should now do ; they should ' yield up their mem-

bers servants to righteousness unto holiness ; ' that is, employ their

time and strength to serve and please Grod, and continually to grow

in grace.

Doct. Those that are recovered from sin to God should show the

reality of their change by being as earnest in holiness as before they

were in sinning.

In all reason this may be required of you, and less we cannot re-

quire. Let me so open the point that you may take along with you

the sense of the words of the text.

1. That there is a great change wrought in all them that are

brought home to God is evident by the wliole scripture, which sets

them forth as those that have been ' Called out of darkness into light,'

1 Peter ii. 9 ; ' Who have passed from death to life,' John iii. 24 ;

' Translated from the power of Satan into the kingdom of Christ,'

Col. i. 13 ; and many other such expressions. And therefore every

one that would judge of his own estate must look after this change of

state, and wherein he differeth from' himself unconverted, when un-

converted, not only from others, but from himself, when and how

the case is altered with him, since he was acquainted with God in

Christ.

2. The difierence between the two estates is chiefly seen in the

change of masters, or the dominating principle in the soul ; what

governeth the man ? for that determines our estate. There are some

who are under the reign of sin, even ' Those who are contentious, and

do not obey the truth, but obey unrighteousness,' Rom. ii. 9. But

there are others who are under the empire and sovereignty of grace,

who are fitted and framed for what is right, good, and holy, and hate

the contrary : Eph. iv. 24, \* And that ye put on the new man,

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which after God is created in righteousness and true holiness/ The

constitution of their souls is for holiness and against sin. Therefoie

we must see what governeth us.

3. The two masters are sin and righteousness : as ver. 18, ' Being

then made free from sin, ye hecame the servants of righteousness.'

Kighteousness is the opposite master to sin ; before sin was their

master, now righteousness governs them. He doth not say, Being

now made free from sin, ye became the servants of God, but servants

of righteousness. All will pretend they are servants of God ; but if

you be so, you will be servants of righteousness, that is, do those

things which right and reason calleth for at your hands. Therefore,

if you be servants of God, you will not neglect his precepts. What

do you for him ?

4. The difference between the two services is very great: the

service of sin is a captivity and bondage, but the service of righteous-

ness is true liberty, In the general they agree that both are service ;

committing sin or living in sin is a servitude : John viii. 34, ' Who-

soever committeth sin is the servant of sin ; ' and living to righteous-

ness is a service also, not a slavery, but a voluntary service, as we

oblige ourselves to God to live righteously ever after the time we

enter into his peace and obedience. Therefore both are expressed

in the text by terms that imply serving. Our emancipation from sin

implieth a slavery before, and our giving up ourselves to God an

obedience for the time to come ; therefore we are said to be servants

of righteousness ; it is service in regard of the strictness of the bond,

but liberty in regard of the sweetness of the work ; it is service,

because we live according to the will of another ; but it is liberty,

because of our inclination and delight to do it. In short, though we

are said to be the servants to righteousness, yet there is no work more

pleasant, more honourable, more profitable.

[1.] More pleasant, because it implieth a rectitude and harmony in

the soul of man ; it is a feast to the mind to do those things that are

good and holy. The heathens saw it, ra heovra irpdrTeiv, &c. It

breeds serenity. Surely much of the happiness of a man is to enjoy

himself, which a wicked man cannot do whilst his soul is in a

mutiny, and his heart disalloweth himself in the things which he doth

love and practise, and his convictions check his affections and inclina-

tions : ' The fruit of righteousness is peace,' Isa. xxxii. 17 ; ' And all

the paths of wisdom are pleasantness,' Prov. iii. 17. In the body the

vigorous motion of the spirits breedeth cheerfulness, and health

ariseth when all the humours of the body keep their due temperament

and proportion. In the world, when all things keep their place, and

the confederacies of nature are not disturbed, the seasons go on com-

fortably. In a kingdom, ^3«x est iranquillitas ordinis — when all

persons keep their rank and place, there is peace. So when all things

are rightly governed and ordered in the soul.

[2.] No work more honourable : Prov. xii. 26, ' The righteous is

more excellent than his neighbour.' Many think it to be a low-

spirited thing to be godly, and, on the contrary, imagine it a sort of

excellency to be free from the restraints of religion, and to live a life

of pomp and ease, without any care of the world to oonie. Th^?

sen.sual world esteemeth little of a ;;ood man ; but alas ! that carnal

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life, which maiceth show of ease, delight, honour, and riches, is

nothing to the life of grace ; for if God be excellent, they are excel-

lent ; they are ' made ])artakers of his nature,' 2 Peter i. 4 ; admitted

into the communion of his life, which all others are deprived of, Eph.

iv. 18 ; when others live as beasts, they live as God ; when others live

as beasts, their life is employed about the noblest objects and ends,

and is assisted by the immediate influence of God's own Spirit.

Therefore, if honour be derived from the true fountain of honour,

those who are most God-like are the most noble and excellent.

[3.] No work is more profitable ; for it giveth us the favour and

fellowship of God for the present, and makes way for an everlasting

fruition of him in glory.

(1.) The favour and fellowship of God for the present. What an

unprofitable drudgery is the life of an unsanctified worldling, in com-

parison of the work of a holy man, who lives in communion with

God, and attendance upon God, and hath access to him when he

pleaseth, with assurance of welcome and audience 1 He hath a surer

interest in God than the greatest favourite in the love of princes.

God never faileth him : Ps. cxviii. 8, 9, ' It is better to trust in the

Lord than to put confidence in man : it is better to trust in the

Lord than to put confidence in princes.' A poor christian, that

liveth in obscurity in the world, is never upbraided with the frequency

of his suits, never denied audience, never hath cause to doubt of suc-

cess. The princes of the earth have uncertain minds, love to-day,

hate to-morrow, as in the instance of Haman ; their being is uncer-

tain : Ps. cxlvi. 4, ' His breath goeth forth, he returneth to his earth,

in that very day all his thoughts perish ;' 1 Kings i. 21, ' Otherwise

it shall come to pass, when my lord the king shall sleep with his

fathers, that I and my son Solomon shall be counted offenders.'

Therefore attendance upon God is surely a noble work, to be made

courtiers and family servants of the infinite sovereign ; their hearts are

employed in loving him, tongues in praising him, lives in serving him,

and are constantly maintaining converse with him through the Spirit ;

surely these have the most profitable service creatures can be em-

ployed in.

(2.) The everlasting fruition of God in glory hereafter : Ps. xvii.

15, 'I will behold thy face in righteousness, I shall be satisfied, when

I awake, with thy likeness ; ' 1 John iii. 2, ' Now we are the sons of

God, but it doth not yet appear what we shall be ; but this we know,

that when he shall appear, we shall be like him, for we shall see him

as he is.' Then we shall be admitted into his immediate presence, to

see his face, and shall be changed into, and satisfied with his likeness :

we shall then live with God for ever, and be in a larger capacity

to know God, and love him ; and then our work shall be our reward,

we shall be everlastingly loving and praising of God. Well, then,

though we are not altogether at liberty when freed from sin, but

enter into another service, yet this service is no bondage, but a

blessedness, and a beginning of our eternal happiness, and therefore

to be preferred before liberty itself.

No man can be a servant of righteousness but he that is first by

the goodness and mercy of God freed from the power and slaveiy of

sin ; for the apostle saith, ' Being made free from sin, ye became the

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servants of righteousness.' There is an order in our deliverance, and

one part conduceth to another ; for righteousness and the conscience

of our duty can have no hold on us till the power of our lusts be

broken. As soon as we are freed from the slavery of sin, we are in

part righteous ; but when we are freed from the being of sin, we are

altogether holy and righteous; but where sin reigneth, there is an

obstruction of the life of grace ; there the creature is valued above

God, earth before heaven, the body before the soul ; neither faith, love,

nor hope can produce any. thorough work in our souls Not faith:

John V. 44, ' How can ye believe, which receive honour one of another,

and seek not the honour that cometh from God only. Nor love : 1

John ii. 15, ' Love not the world, neither the things that are in the

world ; if any man love the world, the love of the Father is not in

him. Nor hope : 2 Cor. iv. 18, \* While we look not at the things that

are seen, that are but temporal, but at the things that are not seen,

that are eternal.' The person that hath not his heart and hopes in

heaven, and looketh not at that as his only happiness, and doth not

make it the business of his life to attain it, but setteth his heart more

upon the things of this life, is certainly unconverted : 1 Coi'. xv. 19,

' If in this life only we have hope in Christ, we are of all men most

miserable.' This should be regarded by us, that we may look more

after this, whether we have escaped the bondage of corruption, and

that we do not return to bondage again, but that we maintain our

liberty : Gal. v. 1, ' Standfast therefore in the liberty wherewith Christ

hath made you free, and be not entangled again in the yoke of bon-

dage.'

6. He that is a servant of righteousness shows it by doing as much

for righteousness as formerly he did for sin. This is the end of the

apostle's reasoning with them in this place ; therefore I shall a little

insist upon it.

[1.] That in reason and strict justice more might be required of us ;

for the reasons moving us to good are more than the reasons moving

us to evil, if we consider either master, work, or wages.

(1.) The master ; shall we not do as much for God as we did for

Satan? Whose are you? Christians, from whom did you receive

your beings ? and from whom do you expect your happiness ? From

God or the devil ? Whom will you call father or master ? Pre-

tences will do nothing in the case ; it will be tried by your work : ' Ye

are of your father the devil, and the lusts of your father ye will do,'

John viii. 34 ; ' He that committeth sin is of the devil,' 1 John iii. 8.

God be merciful to us ! we have done too much of the devil's work

already, it is time to give over ; the business is for the future ; whose

work do you mean to do, and how will you do it, haltingly, super-

ficially, perfunctorily, or in the greatest earnest ?

(2.) The work ; sin is a dcordination, a prostituting of the noble

faculties of our souls to our base lusts and vain pleasures : Titus iii. 3,

' Serving divers lusts and pleasures ; ' whereas by holiness we obey the

rational appetite, the will guided by the highest reason, which is the

law and will of God: 1 Peter iv. 2, 'That he no longer should live

the rest of his time in the flesh to the lusts of men, but to the will of

God.' The business is, whether for the future we will be beasts or

men, and employ our remaining time in the service of the flesh, oriu

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obedience to tlie will of God; whether the beast should ride the

man, or reason and conscience be i)ut in dominion again over sense

and appetite ?

(3.) The wages. Surely reason will teach you that there should be

greater care to secure your life and salvation than to ruin and damn

yourselves. Now you went on earnestly in a way of sin, as if you

could not soon enough or sure enough be damned : the sure ' wages of

sin is eternal death/ ver. 23, determined by the righteous appointment

of God's law ; and though through the patience of God it be not pre-

sently executed, yet conscience showeth the justness of it, and the word

showeth you how sin hath made it your due ; and therefore, should you

not do as much for salvation as you have done in order to damnation,

especially when your eyes are opened, and you begin to have eternal

blessedness in view and pursuit ? Well, then, reason will inform you

that you should do more for God, and more for heaven, and more for

holiness than ever you did for sin ; so that it is an equitable proposal,

or the rule of our duty expressed after a modest manner, there is less

than in strict reason may be required of you. Men are weak, and

cannot bear too much severity. What shall we say then? Do as

much for righteousness as you did for sin.

[2.] That in exact proportion even this equitable rule will not always

hold good. Why ? Because in corrupt nature our principles were

entire, but in our renewed estate they are mixed : Gal, v. 17, ' The

flesh lusteth against the spirit ; ' there is a counterpoise to the life of

grace, therefore our evil works were merely evil, but the good we do is

not merely good. Our Lord telleth us that ' the children of this world'

(and such we were all by nature) ' are wiser et? r^y <yeveav eavrcov, in

their generation, than the children of light,' Luke xvi. 8. We have

tne advantage of the world in matter of motive and reason ; but they

have the advantage of us in matter of principle. Grace is a powerful

thing, but it is like a keen sword in the hands of a child. The oppo-

sition of the flesh causeth weakness. Our motives are more noble, but

their principles are more entire.

[3.] Though the exact proportion will not strictly hold, yet there is

enough to distinguish the servants of righteousness from those that are

not made free from sin ; as —

(1.) The main bent of the heart and life is for righteousness, and

not for sin. Where the main bent of the heart and life is still for the

flesh and the world, they are far from grace ; for there the flesh and

the world, and by them Satan, is superior still, the influence of corrup-

tion is more seen in their lives and actions than the influence of grace ;

but he whose main bent both of heart and life is for God, he now

serveth God as before he served sin ; and therefore, ' being made free

from sin, is become the servant of righteousness,'

(2.) Because there is some proportion and resemblance between his

activity in the new and spiritual life, and the former activity in a way

of sin. To clear this — (1.) I will show wherein the resemblance

holdeth good ; (2.) The reasons why it must be so.

First, The resemblance holds good in these things —

1. We may take notice of a care and solicitude to do evil : Rom.

xiii. 14, /J.7] TToielade irpovoiav, 'Mnke no provision for the flesh;'

they are provident in sin, studied to please their lusts. Surely such a

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like care should we have of sanctity, ' Providing things honest,' Koni.

xii. 17 ; ' Pass the time of your sojourning here in fear,' 1 Peter i. 17.

When men are solicitous that the new nature be not annoyed, as they

wei-e formerly that the carnal nature might be gratified, it is a sign

that serious godliness possesseth their hearts. Now men were careful

heretofore that their lusts might want no satisfaction, and shall they

not be careful that the course of their obedience shall be carried ou

without interruption ?

2. Industry and diligence is notable in the servants of sin. We

read of some that ' do evil with both hands earnestly,' Micah vii. 3.

There is an eager disposition in many to sin. Wicked men take a

great deal of pains to go to hell ; we all served sin with all our might

and strength. Now, should there not be such an unwearied diligence

in holiness ? Eom. xii. 11, ' Not slothful in business, fervent in spirit,

serving the Lord.' As industrious as you were in obeying your base

lusts and vile afi'ections, so industrious should you be in obeying the

precepts of Christ. Our vigour is turned into another channel. See

Paul's instance. Acts xxvi. 11, ' I punished them oft in every syna-

gogue, and compelled them to blaspheme ; and being exceedingly mad

against them, I persecuted them even unto strange cities ; ' compared

with 2 Cor. v. 13, ' For whether we be beside ourselves, it is to God,

or whether we be sober, it is for your cause.'

3. With a like promptness and readiness of mind. There need no

great deal ado to draw men to evil, as a stone runneth down hill of its

own accord, because of its natural tendency thereto, and the smallest

temptations seem to have an irresistible force in them : Prov. vii. 21,

'With the flattery of her lips she forced him.' Now after grace received

we should be as ready to obey the motions of the Spirit. There is no

greater evidence of the new nature than that our obedience becometh

more easy and even. There needeth not much ado to persuade the

new creature to such things as belong unto and suit with the new

nature: 1 Thes. iv. 9, 'For as touching brotherly love, ye need not

that I write to you, for ye yourselves are taught of God to love one

another.' Inclination preventeth persuasion. Others with much ado

are brought to a sense of their duty, and after all they put off God

witii a little compulsory service, which they have no mind unto, and

had rather forbear than do it.

4. Ptesolution and self-denial. How firm are men to a purpose of

sinning, and go on still, though it cost them dear, much expense of

time, waste their estate, bring a blot on their name, yea, many a

wound in their consciences, and ' flesh and blood is consumed,' Prov.

V. 11. Oh! that we could thus deny ourselves for Christ! Every

lesser hindrance is i)leaded by way of hesitancy and bar to our duty ;

a little inconvenience in the service of God seemeth irksome and griev-

ous to us ; those that do not take notice of the inconveniences of sin,

but will easily take notice of the troubles of afflicted godliness : ' What

iniquity have you found in me ? ' Jer. ii. 5. Alas ! that we cannot

more deny ourselves for God, who gave us all that we have, and can

give us greater things than ever we lost for him.

5. Tliey stop])ed at no sin : ' Ye yielded your members to unclean-

ness, and to inicpiily unto iniquity.' From habitual sin they i)roceeded

to actual, from one kind to another, rested not in the lust or purpose,

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but were still accomplishing what their lusts craved at their hands.

So will you count yourselves servants of righteousness, because you

have some purpose to do good, or have some wishes to be better,

though they never come into act and effect ? Alas ! a christian is to

be determined not by knowing or wishing and woulding, but by

doing ; ' He that hath my commandments, and keepeth them, he it is

that loveth me/ John xiv. 21 : ' And whoso keepeth my words, in him

verily is the love of God perfected,' 1 John ii. 5. The carnal nature

ventetli itself not in lusts only, but practices ; so doth the new nature ;

it is a habit and principle that influenceth your daily course of life.

The same God that ruleth the heart doth also rule the life. The root

is for the fruit, and the life within to enable us for action without ; so

we have the root and life of grace and holiness, that we may bring

forth the fruit and do the works of grace and holiness. Therefore,

whatever wishes and desires men have, if they live as they did before,

neither God nor any wise man will judge that they are freed from sin

and become the servants of righteousness.

6. The progress ; they went forward from one sin to another, and

never stopped. Now, as they heaped up sin upon sin, so should we add

to grace grace : 2 Peter i. 5-7, ' Add to your faith, virtue ; to virtue,

knowledge ; and to knowledge, temperance ; and to temperance, pa-

tience ; and to patience, godliness ; and to godliness, brotherly kindness ;

and to brotherly kindness, charity.' You should always grow more pure

and holy, and aim at a higher degree of sanctiiication, till all be per-

fected in heaven : 2 Cor. vii. 1, ' Perfecting holiness in the fear of

God.' The more grace overcometh nature, the more comfortable every

day will your lives be, and religion will grow a more easy and de-

lightful thing to you. The complete subjection of our will to the will

of God is the health, ease, and quietness of our wills ; therefore study

to be perfect.

Secondly, The reasons why it must be so.

1. From the love and goodness of God showed in our change, which

should constrain us, and awaken in us principles of gratitude towards

him : 2 Cor. v. 14, 15, ' For the love of Christ constraineth us,' &c. ;

Luke vii. 47, ' Her sins, which are many, are forgiven her, for she

loved much.' It is a trouble to them that God hath been so long de-

tained out of his right, that the devil hath engrossed so much of their

choicest time and best strength, and therefore now they would make

some recompense : as travellers that set forth late, ride the faster.

Especially doth this hold good of them that have been great sinners.

It is possible that some have stuck at no villany, but have engulphed

themselves in all manner of dissoluteness. Oh ! how zealous should

they be for God for time to come, and bestir themselves that they may

show forth the sacred influence of grace, as they have done the cursed

rigour of nature 1

2. By grace we have received a new principle and power. Now

'princifiata respondent suis jprincipiis — a new heart showeth itself by

newness of life ; therefore the power and effect of grace must as much

discover itself as formerly we bewrayed the power of sin, otherwise why

is this new principle planted in our hearts? It is dangerous to receive

objective grace in vain: 2 Cor. vi. 1, 'We then, as workers together

with him, beseech you that you receive not the grace of God in vain.'

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We frustrate the method of God when we suffer the gospel to be cast

away upon us ; but to receive subjective grace in vain is worse, as this

is a closer appKcation, as a power put into our hearts, and we make the

choicest gifts of the Spirit idle and unuseful.

Use. Is to persuade us to make our new obedience more clear and

explicit.

1. By manifesting the change: 2 Cor. v. 17, 'If any man be in

Christ, he is a new creature ; old things are passed away, behold all

things are become new.'

2. By our growth and increase: 1 Thes. iv. 1, 'Furthermore then

we beseech you, brethren, and exhort you by the Lord Jesus Christ,

that as ye have received of us how ye ought to walk and to please God,

so ye would abound more and more.'

3. By exceeding in a course of holiness, as ye did before in sin :

1 Cor. XV. 10, ' I laboured more abundantly than they all.'

Reasons —

1. It is not an indifferent thing whether yc be eminent in obedience,

yea or no. God maketh a great matter of it, as appeareth by his strict

injunctions : Ps. cxix. 4, ' Thou hast commanded us to keep thy pre-

cepts diligently ; ' by his ample promises : Dent. xi. 26-29, ' Behold,

I set before you this day a blessing and a curse ; a blessing if you keep

the commandments of the Lord your God, which I command you this

day ; ' by his punishment of the disobedient : 2 Thes. i. 8, 9, ' To take

vengeance on them that know not God, and obey not the gospel of our

Lord Jesus Christ, who shall be punished with everlasting destruction

from tiie presence of the Lord, and from the glory of his power ; ' by

the example of Christ : Heb. v. 8, 9, ' Though he were a son, yet

learned he obedience by the things which he suffered ; and being made

perfect, he became the author of eternal salvation to all them that

obey him.' You have gained a great point when you are persuaded

of this.

2. That the government of God is not for the ruler's benefit, but the

subject's welfare. It is as the physician's prescriptions, the pilot's steer-

age to direct us to our happiness, the parent's education : Deut. v. 29,

' Oh ! that there were such an heart in them, that they would fear me,

and keep all my commandments always, that it might be well with

with them, and with their children for ever ! '

3. That after grace received there is still the weakness of our flesh.

The mind in part is blind and ignorant, in the corrupt will there is a

back-bias, passions are turbulent, temptations of sense and appetite are

incessant and powerful; therefore watchfulness and caution are not

unnecessary ; the heart is very treacherous.

4. The honour of grace is much concerned in our activity and zeal;

for the new creature is formed for somewhat : Eph. ii. 10, ' We are

the workmanshin of God, created in Christ Jesus unto good works,

which God hath before ordained, that we should walk in them.'

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SERMON XX.

For ivhen ye ivere the servants of sin, ye tvere free/i'om

righteousness. — Rom. YI. 20.

In this verse the apostle rendereth a reason why they should add to

righteousness holiness, as they had before added iniquity unto iniquity ;

because righteousness had no whit of their service then, therefore sin

should not have any jot of their service now they had devoted them-

selves to God, He layeth before them the wretchedness of their carnal

estate in two notions —

First, They were slaves to sin.

Secondly, Strangers to righteousness. This latter he expresseth by

this phrase, ' Free from righteousness.'

1. What it signifieth.

2. Why used here.

1. What it signifieth. A man may be said to be free from right-

eousness two ways —

[1.] Dejure; so no man is or can be free from righteousness ; for

every creature is under a law and an obligation of duty to God. Saul

proclaimed that whosoever would encounter Goliath, his house should

be free in Israel, 1 Sam. xv. 2.5 ; meaning not a total exemption from

obedience, but have certain regalities bestowed on his family. A sub-

ject, remaining a subject, cannot be altogether freed from duty to his

prince. Now man, being God's creature, is also his subject ; and

therefore of right he neither is, nor can be, free from righteousness.

[2.] De facto ; they carried themselves as if they were free, never

busied themselves with thoughts of God, nor regarded to walk holily

before him.

2. Why it is put here. To show we must not divide our service, but

abstain as strictly from sin as we did before from all good ; you must

serve righteousness as before you served sin. When you were under

sin's yoke, righteousness had no power over you ; and now you are

under Christ's yoke, the power of sin must at least be considerably

weakened.

Doct Those who become servants of God should be as free from sin

as before they were from righteousness.

1. I suppose that there is a liberty which is a perfection of human

nature, and a liberty which is a defection from God. That liberty

which is a perfection is to be willing and ready to perform our duty

to God : Ps. cxix. 45, ' I will walk at liberty, for I seek thy precepts.'

That liberty which is a defection or a revolt from God is properly

licentiousness rather than liberty, and that is a desire to Uveas we list,

to be free from the bonds of duty : Ps. ii. 3, ' Let us break their bands

asunder, and cast away their cords from us.'

2. They that most labour for this carnal liberty are the most

wretched servants of sin, because they are overcome and led captive

by it, and wholly give up themselves to obey sin. So 2 Peter ii. 19,

' Whilst they promise themselves liberty, they themselves are the

servants of corruption.' The flesh seeketh its peace and quietness,

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wliicli it cannot enjoy but by giving itself over to its lusts, and so

they are pleased with this servile condition, and remain in this

bcndage, though it be the worst of all.

3. That the servants of sin, or those who are under the yoke of sin,

carry it as if they were free from righteousness, that is to say, either

by way of neglect, or by way of resistance.

[1.] By way of neglect. They made no conscience, did not so much

as think what was holy and pleasing to God, as some go on carelessly,

not considering what they do, nor whereunto it will tend. These are

said to despise their ways : Prov. xix. 16, ' He that keepeth the com-

mandment keepeth his own soul, but he that despiseth his ways shall

die.' Some care not how they live, but are carried on by their own

blind lusts. Kighteousness, or a conscience of their duty, hath no

power over them; they do not consider of their actions, much less

take care to mend their course.

[2.] By way of opposition and resistance ; for they are said to be

free from righteousness that are opposite and averse from it ; as ' the

carnal mind is enmity to the law of God,' Eom. viii. 7. Some bewray

an obstinate wilfulness, as others do a negligent carelessness ; they beat

down whatsoever standeth in the way of their sins ; neither right, nor

reason, nor shame, nor fear can restrain them ; though a command-

ment standeth in their way, they break through. Nothing can stop

the course of a sinner's violently pursuing his lusts ; as Balaam went

madly on against all the rebukes of God, either in his conscience or

external providence.

4. Though all the unregenerate are void of righteousness, yet they

are not all alike sinful. There is a difference between unrenewed

men ; some are more, some less gross in the outbreaking of their sin ;

some are more filthy, but ' all are gone out of the way ; there is none

that doeth good, no not one,' Ps. xiv. 3, They all agree in this, that

none of them doth, or can do, anything at all commanded by God, as

commanded, from righteous principles and for right ends. Some may

be free from outward vice, as Paul was, ' touching the righteousness

of the law blameless,' Phil. iii. 6. Our Lord saith. Mat. v. 20, ' Except

your righteousness exceed the righteousness of the scribes and pharisees,

ye shall in no case enter into the kingdom of heaven ;' though there is

some external conformity to the law, outward austerity and strictness,

yet no inward purity and holiness.

5. That where men are changed by grace, certain it is they must

away with their former sinful life ; partly because the gospel rule

requireth it: Mat. ix. 13, 'I am not come to call the righteous, but

sinners to repentance ; ' and repentance is a turning of the soul from

sin to God. God may be reconciled to our persons, never to our sins.

Partly because this is the end of that grace that hath wrought the

change in us : Luke i. 74, 75, ' That we, being delivered out of the

hands of our enemies, sliould serve him without fear, in holiness and

righteousness before him all the days of our lives.' Partly because the

nature of the thing showeth it. If there be any sound change, we

have changed masters and work, way and end, business and hopes ;

and therefore our conversation will be quite otherwise than it was

before, and the course of our endeavours will be turned into another

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channel : Eph. v. 18, ' And be not drunk with wine, wherein is excess^

but be ye filled with the Spirit.' We have other work to do, and

other happiness to seek after: Phil. iii. 19, 20, ' Who mind earthly

things, but our conversation is in heaven.'

6. When men shake off the yoke of sin for righteousness, they

should be as free from sin as formerly they were from righteousness.

Now here I will show —

1. How far this should be.

2. Why this should be.

First, To state it, how far this can or should be ? For the difficulty

iieth here, how we can be as free from sin as formerly from right-

eousness, since after conversion there is a mixed principle in us. I

answer — This is to be considered two ways — quoad conatum, et quoad

eventum.

1. Quoad conatum, as to endeavour, which is to get rid of all sin.

A sincere christian doth so give up himself to a holy life, as to watch

and pray and strive against all sin ; this is his endeavour, and if it

were possible, he would root out all ; this is his aim, business, and

constant care ; but because he obtaineth not his end, he is troubled :

Kom. vii. 24, ' wretched man that I am ! who shall deliver me from

the body of this death ? ' In the meantime he hath the settled bent

of his will and conscience to satisfy him : Heb. xiii. 18, ' Pray for us,

for we trust we have a good conscience, in all things willing to live

honestly.' His soul is bent, and his endeavours are accordingly,

2. Quoad eventum. He is so far free from sin, as carrieth a good pro-

portion with his freedom from righteousness in his carnal estate. His

freedom from righteousness was consistent with urgings of conscience,

which pleaded God's right with great earnestness. God doth not so

far forsake mankind as to leave them without all convictions of their

duty, or some inclinations to it, but it is weak and ineffectual. So

now, his freedom from sin is not altogether to be free from the urgings

of sin ; for the carnal principle is still within him, and a warring work-

ing principle it is, and doth not lie idle in the soul. But as then men

were free from righteousness by fheir carelessness of it, or averseness

from it, so now they that have changed masters and estates are to be

so far free from sin as not to sin wilfully, and by way of opposition to

grace any more, nor yet negligently and carelessly to go on with their

former course ; for if there be any known sin which they do not hate,

but had rather keep than leave it, and do not pray and strive and

watch against it, they are not sanctified. For the sanctified ' hate

every false way,' Ps. cxix. 104 ; they pray against it, ver. 133, 'Order

my steps in thy word, and let not any iniquity have dominion over

me ; ' they watch and strive against it to some degree of prevalency :

Ps. xviii. 23, ' I was also upright before him, and I kept myself from

my iniquity.' They cannot bear with sin ; they have a nature whi<3h

beareth an enmity and repugnancy to it ; as the carnal mind doth to

the law of God, so doth this new nature to sin : 1 John iii. 9, \* Who-

soever is born of God doth not commit sin, for his seed remaineth in

him, and he cannot sin, because he is born of God.'

Secondly, Why this should be so.

1. Let us consider the equity as to matter of right ; it should be so.

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2. The necessity as to matter of evidence ; it must be so.

3. The conveniency as to matter of benefit.

1. The equity as to matter of right. All rules of equity will

oblige you to this, whether you consider the master, the work, or the

reward.

[1.] The master, if you consider how great and how good a master

you now serve. If you consider him as great, you can never do too

much for him ; or as good, not so much as he deserveth of you.

(1.) As a great God he cannot be too much loved, nor obeyed too

exactly, nor served too diligently ; all is short of the greatness of his

majesty. We have mean thoughts of his glorious excellency if we

think that anything will serve the turn, or that such a God will be put

off with anything ; though we have formerly consumed our strength in

the service of sin, yet a little slight obedience will be enough for God,

we need not be so strict and exact ; this is as bringing the sickly lamb

instead of the male of the flock. And therefore Gotl pleadeth his

majesty : Mai. iii. 14, ' I am a great king, saith the Lord of hosts.'

Therefore, if you have a greater master than you had before, you should

do as much or more work than you did before : Col. i. 10, ' That ye

might walk worthy of the Lord unto all well-pleasing ; ' 1 Thes.

i. 12, ' That ye would walk worthy of God, who hath called you unto

his kingdom and glory.'

(2.) As good ; he hath deserved at our hands more than ever we

can repay him. By experience we have felt the evil of sin, and why

should we indulge it any longer ? We have also ' tasted that the

Lord is gracious,' 1 Peter ii. 3. And why should we not prize and

love him, and value his service? The Lord our God is the best

master, and therefore we should serve him cheerfully. He is not true

to God, and hath not a due sense of his mercy, that is indifferent and

cold in his service. We are bound ' to serve God with gladness of

heart for the abundance of all things,' Deut. xxviii. 47 ; that is,

because of our obligations from common providence ; but how should

we serve him for his mercies in Christ, wherein he is infinitely good to

us ? Eom. xii. 1, ' I beseech you therefore, brethren, by the mercies

of God, that ye present your bodies a living sacrifice, holy, acceptable

unto God, that is your reasonable service ; ' 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.' There the obligation is much greater.

Nature will teach us to lore those that love us ; and who loves us

better than God, who hath provided pardon and life for us ? Shall we

go about his work with backwardness and weariness ? You should serve

him after another manner, with more zeal, diligence, and exactness.

[2.] The work, which on the one hand is sin, and on the other,

righteousness. To be hot and earnest in sin, and cold and neghgent in

our duty, when God hath set thee in a better work, how can this be

justified, not only before the bar of God, but of any sound reason ?

Surely the best work requireth the best strength. Now which is better,

to be rebelling against our creator, and violating the rectitude and har-

mony of our own nature, or to be serving our creator, and regulating

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our faculties ia their due order and proportion to the great ends and uses

for which we were made ? There is a great deal of difference between

the way we have left and the way we are put into by grace ; the one is

our distemper, the other is proper work for a man, that our endeavours

should show how much we prefer the one before the other ; for surely

it is better for us to live as a man than to live as a beast : Ps. cxix.

140, ' Thy word is very pure, therefore thy servant lovetli it.'

[3.] The wages, which is eternal life. Now the question is, whether

you will seek heaven as fervently and diligently as before you

sought the world, and the fleshly pleasures thereof. Will you now

be contented with a sluggish wish, and lazy, dull endeavours, whereas

before you thought you could never do enough in the pursuit of your

lusts ? Will you not bid as much for a jewel as you would for a bead

or a piece of glass ? In all reason more. If you laid out your strength

before for nought, for that which satisfieth not, will you now stand

Imcking when a blessed inheritance is offered to you? Who can

excuse you from folly ? We are bidden to seek after these things in

the first place : Mat. vi. 33, \* Seek ye first the kingdom of heaven,

and the righteousness thereof ; ' 1 Cor. xv. 58, ' To abound in the

work of the Lord ; ' Phil. ii. 12, ' To work out our salvation with

fear and trembling.' We are, on the other side, bidden ' to use the

world as if we used it not,' 1 Cor. vii. 31. Now, then, what will you do ?

2. The necessity in point of evidence ; hereby we show that we have

utterly shaken off the yoke of sin ; otherwise it will remain as a nice

debate whether your change be sincere or no. It is certain you

did much for sin ; conscience is sensible of that. The only sen-

sible evidence of your change is when the vigour and fervency of your

spirits is turned into another channel, and you are as earnest to please

God as ever you were to serve your lusts ; otherwise you never sensibly

and plainly distinguish yourselves as renewed from yourselves as

carnal. There is no question then but that there is a thorough change

wrought in you. Therefore, that your sincerity may not be a doubtful

thing, and hard to interpret, you should be as free from sin as formerly

from righteousness. When men are unlike themselves, there is no

doubt: 1 Cor. vi. 11, ' Such were some of you ; but you are washed,

but ye are sanctified, but ye are justified, in the name of the Lord

Jesus, and by the Spirit of our God ; ' Philem. 11, ' Which in time

past was to thee unprofitable, but now profitable to thee and to me.'

This is no small or obscure change, but such as may be felt of our-

selves and discerned by others. Paul a persecutor and Paul a preacher

showeth the same fervour, but his earnestness was employed about

other matters, therefore plainly different from himself,

3. It is convenient it should be so, that we should do as much

good, or far more good, than we have done hurt by our ill example ;

therefore the worse we were before our calling, the better we must be

afterwards. This was that which made Paul go beyond the rest of the

apostles in pains and zeal, because of the hurt he had done by the

sins of his unregeneracy : 1 Cor. xv. 10, ' I laboured more abundantly

than they all.' This made Mary Magdalene to exceed in love to

Christ above others, because she had been so excessive before in the

love of her unlawful pleasures : Luke vii. 47, ' Her sins, which are

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many, are forgiven her, for slie loved much ; but to whom little is

forgiven, the same loveth little.' Therefore it concerneth us to repair

our errors, especially when they have been noxious to others, that by

eminency of grace we may awaken those whom we have hardened

by our sins, or joined with in their sinful courses. Dives would have

his brethren and companions believe : surely this charity will possess

the hearts of the converted.

Use 1. To press those that are, or would be, accounted renewed by

grace, to free themselves from sin yet more and more. The chain is

broken by grace, and you have had experience of both masters , now

show it, that you do heartily forsake the one, and cleave to the

other.

1, Be more tender and fearful to offend. As long as j'ou make

little reckoning of sin, you are in danger of committing it. It is said :

Prov. xiii. 13, \* Whoso despiseth the word shall be destroyed, but he

that feareth a commandment shall be rewarded.' Those are the two

opposite parties, those that despise and those that fear a command-

ment ; there is not a worse or a better frame than the one or the

other. They are properly free from righteousness that despise a com-

mandment, and so in the high way to destruction. They say, Tush 1

it is folly to stand so scrupulously and nicely upon our duty. But on

the other side they are free from sin that fear a commandment,

that dare not venture, when God hath hedged up their way. The one

are profane, they will speak and do as they list, say God what he will

to the contrary ; the other godly, and have a deep reverence of God,

and so of his word upon their hearts : \* My heart standeth in awe of

thy word,' saith David, Ps. cxix. 161. Many fear the punishment of

man, or a judgment, when to visible appearance it is likely to tread

upon the heels of sin ; and some may fear a threatening ; but a gracious

heart feareth a commandment. If a commandment standeth in the

way, it is reason enough to a gracious heart to forbear, more than if

there were a lion in the way, or a band of armed enemies, or an angel

with a diawn sword, such as stood in the way to stop Balaam. They

have a deep reverence of God's authority, and it is no more than

needeth ; for this direction is given to us, 1 Peter i. 17, ' Pass the

time of your sojourning here in fear,' to those that take themselves to

be renewed ones.

2. Be more resolved against sin. We shake off the yoke by a

solemn entering into covenant with God, wherein we renounce the

devil, the world, and the flesh, and heartily dedicate ourselves to live

unto God ; now the more resolved we are in either, the more sincere

is our covenant. A wavering purpose maketh us neither wholly off

from sin, nor wholly on upon God's service, but hangeth between

both ; the heart is not biassed and engaged, and so there is a consider-

able and notable inconsistency in the life : James i. 8, \* A double-

minded man is unstable in all his ways.' Therefore, till the purpose

cometh to be full, we are not freed from the power of sin. Some kind

of willingness and unsound consent there is in the half converted ;

yet for want of this true resolution, ' their hearts are not right with

God, neither are they steadfast in his covenant,' Ps. Ixxviii. 37. It is

long ere men will yield to live to God, and when they seem to yield,

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are long wavering ere they fully resolve. They see all is not well

with them, and that they are not in a safe condition to appear before

Grod in the judgment, and they have many persuadings of the Spirit

of God, and their own consciences reasoning the case with them ; and

under these persuasions the mind is under some purpose to take a new

course. But these purposes are either for the time to come ; — here-

after they will be more strict and holy, but still adjourn and put it off ; —

or else they are but half purposes, that reach not to a full resolution ;

and therefore, if they make some kind of change, it is by halves ; they

are not free from sin, which often returneth, and recovereth its former

power and reign in their hearts. But when men are resolved past all

contradiction that this shall be their work and scope, to please

God, then they do more fully yield themselves to the renewing Spirit,

to be sanctified and prepared for God's use. The scales are cast ;

righteousness gets the power that sin had before ; the man is new

armed with a resolution to cease from sin, and to betake himself to a

holy life, whatever it cost him : 1 Peter iv. 1, ' Forasmuch then as

Christ hath suffered for us in the flesh, arm yourselves also with the

same mind ; for he that hath suffered in the flesh hath ceased from

sin,' He is resolved to deny the flesh, forsake the world, and ' to cast

off the weight that hangeth on him, and the sin that doth so easily

beset him, and to run with patience the race that is set before him,'

Heb. xii. 1, 2. Good wishes and good purposes will not now serve the

turn, but active and serious endeavours : the man hath another work

to do, that he may actually forsake the sin which he hath re-

nounced.

3. Do not make a light matter of sin, but hate and abhor it. The

soul is never truly converted to God till holiness hath our delight and

love, and sin our hatred and aversation. When it is hated it is mor-

tified. While a man is a servant of sin, he loveth not God nor spiri-

tual things, nor the holy ways of God ; but rather there is an opposition

to them, and enmity against them in the heart : but when we become

the servants of God, the object both of our love and hatred is

changed ; we love God, and his people, and his ways ; but then they

hate sin sincerely, even ' the garment spotted with the flesh,' Jude 13 ;

the very evil actions they do themselves they hate : Eom. vii. 15, ' The

evil which I hate, that do I.' Sin may may break out sometimes, but

it is contrary to their liking ; but generally this hatred prevents sin, and

is a very great help to the forsaking of it ; they are so fallen out with

sin that they keep it under : Ps. xcvii. 10, ' Ye that love the Lord,

hate evil.' Their hearts are turned from it and against it. Whereaa

formerly they lived in fleshly pleasures, their delight is in pleasing God;

the main bent of their heart and life is against sin, and their chief

design and endeavour is to destroy it. Grace hath taught them that

sin, Satan, and the flesh are their deadly enemies, that seek the damna-

tion of their soul ; and therefore they deal with them as enemies, and

bid defiance to them. Alas ! what ado have we with many to leave a

base lust, because they never truly hated it. There is some dislike of

their sins for a while ; but when the fit is over, they relapse into them,

because there is not an irreconcilable enmity and abhorrency : Isa. xxx.

22, ' Ye shall defile also the covering of thy graven images of silver, and

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the ornaments of thy molten images of gold ; thou shalt cast them away

as a menstmous cloth; thou shalt say unto it, Get thee hence; 'Hosea

xiv. 8, 'Ephraim shall say, What have I to do any more with idols? '

Others stand dallying with sin, but cannot leave it.

4. If you would be free from sin, avoid the temptations that lead to it.

If ravens or crows be driven away from the carrion, they love to abide

within the scent. Those that will play about the cokatrice's hole will

surely be bitten ; therefore we ought to fly the occasions and appear-

ances of evil : 1 Thes. v. 22, ' Abstain from all appearance of evil.' If

men would not be drowned, what do they so near the water's side ?

nor wounded, why venture they among enemies ? or meddle with the

bait, if they would escape the hook ? Therefore caution is your pre-

servative.

5. If you would be free from sin, live unto God. For vivificatioa

doth promote mortification, and the sensual life is best cured by the

soul's delight in God, and care to please him : Job i. 1, ' Job was per-

fect and upright, one that feared God, and eschewed evil.' True

grace is an effectual principle, both to produce its own operations and

to restrain sin : Prov. xvi. 6, ' By mercy and truth iniquity is purged,

and by the fear of the Lord men depart from evil.' Iniquity is purged

in a way of sanctification.

SERMON XXL

What fruit had ye then in those things whereof ye are now ashamed?

for the end of those thijigs is death. — Rom. VI. 21.

The apostle pursueth his argument, why they should be as free from

sin as formerly they were from righteousness, by comparing the two

services together, the service of sin and the service of righteousness.

He speaketh in the next verse of the service of righteousness, in the

text of the service of sin. As to the service of righteousness, it is

matter of joy and pleasure while it is a-doing; of comfort and confi-

dence in the remembrance of it ; and for the future, life and eternal

salvation. But, on the contrary, if we take a view of sin with respect

to the three distinctions of time, past, present, and to come, we shall

find it evil and very evil : ' What fruit had you of those things whereof

ye are now ashamed ? for the end of those things is death.'

Sin may be considered three ways — either as to the time of commit-

ting it, or the time of remembering it, or the time of God's rewarding

and punishing of it ; and you find in all so many arguments against it.

1. As to the time of committing it ; so the apostle argueth ah inuiili,

\* There is no fruit ; ' then, when you lived a carnal life, what fruit had

you?

2. As to the present remembrance, ' Ye are now ashamed.' Now,

that is —

fl.] Noio, the commission is over. Or rather,

[2.] Now, after your conversion to God. Giace breedeth shame in

OS because of foregoing sins ; so that here the apostle argueth a turpi

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3. As to future expectation, ' The end of those things is death ; '

there the argument is d damno, from the hurt and damage that

cometh to us thereby. As to time past, sin is unprofitable ; as to

time present, shameful ; as to time to come, pernicious and deadly.

By all these considerations it may be made fearful to us.

First, The apostle's argument ab imitili is propounded by way of

question, which is the strongest way either of affirmation or denial ;

for it is an appeal to conscience and experience. If the service of sin

WHS at any time fruitful, it was, questionless, when it was a-doing,

when you were servants of sin, and had nothing to check and allay it,

but were altogether blinded by your lusts, feeding the oblectation and

pleasure of your fleshly minds with the vanities of the world. ' What

fruit had you then?.' that is, you had none at all.

Doct. There is no solid benefit or profit to be gotten by sin.

The scripture representeth it as unfruitful and deceitful.

1. As unfruitful: Eph. iv. 11, ' Have no fellowship with the un-

fruitful works of darkness.' A state of sin maketh us unfruitful to

God. We cannot gather grapes off thorns and figs off thistles ; so it is

unfruitful to the sinner himself, who loseth his time and strength, for

that which will only occasion shame and trouble, and hereafter eternal

death.

2. As deceitful : Eph. iv. 22, ' That ye put off concerning the for-

mer conversation the old man, which is corrupt, according to the deceit-

ful lusts ;' Heb. iii. 13, 'Lest any of you be hardened through the

deceitfulness of sin.' It is so called because it promiseth much, and

performeth but little.

[1.] It promiseth much. Sin smileth on the soul with enticing

blandishments. Satan told our first parents, ' Ye shall be as gods,'

Gen. iii. 5 ; and still we promise ourselves something from sin, some con-

tentment, some profit ; for no man would be wicked gratis, merely for

his mind's sake, or without an aim at some further end. Mere evil, as

evil, cannot be the object of choice ; there is some fruit or benefit ex-

pected in all that we do.

[2.] It doth not make good its word to us.

(1.) It doth not answer expectation ; the sinner looketh for more

contentment and satisfaction than ever he doth enjoy: Eccles. v. 16,

' What profit hath he that hath laboured for the wind ? ' It is fruit-

less enterprise ; it may be there is a Avind, a short-lived transitory

delight, but it is gone as soon as it cometh ; nothing cometh of it that

may be called fruit, nothing that may be solid satisfaction to a man

that hath a conscience, and is capable' of an immortal estate, and hath

a maker or a judge to whom he must give an account how he hath

spent his time and strength, and what hath been the business of his

life in the world. Alas ! the fruit of sin dieth with the very act,

and when the lust is satisfied, it beginneth to be contemned ; as

Amnon hated Tamar more than ever he loved her, 2 Sam. xiii. 15.

So short are all unlawful pleasures, enduring no longer than the sinful

act; for which, like fools, men hazard and lose pleasures for evermore.

Keason taketh the throne when appetite is satisfied, and scourgeth the

soul with bitter remorse, because appetite hath been obeyed before it.

Sin after the committing appeareth worse than before ; when it is too

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late, the sinner crieth out, What have I done ? Esau, when he had

sold the birthright, sought it afterwards with tears, Heb. xii. 16, 17.

Judas, when the treason was over, he saw the worthlessness of the

price for which he sold his master : Mat. xxvii. 4, ' I have sinned, in

that I have betrayed innocent blood.' When once conscience is

touched and awakened, guilt flasheth in the sinner's face, then the

bitter effects of sin are felt by experience.

(2.) It is not valuable ; the profit will not countervail- the loss, nor

the pleasure the pain.

(1st.) The profit will not countervail the loss. Men hazard their

souls, and then gain a little wealth, and that is the worst bargain men

can make : Mat. xvi. 26, ' What will it profit a man to gainthe whole

world, and lose his own soul ? or what shall a man give in exchange

for his soul ? ' Besides that, the wealth gotten by sin cometh with a

curse, that within a while consumeth it : Prov. x. 2, ' The treasures

of wickedness profit nothing ; ' so that to seek to grow rich by sin is,

in the eye of faith at least, a fruitless enterprise.

(2d.) Nor the pleasure the pain ; it is delightful to the sensual

part, but at the end it biteth like a serpent : Heb. xi. 26, ' All the

pleasures of sin are but for a season.' Sometimes they leave us in the

midst, always in the end of our days, and then the horror and anguish

beginneth. But to speak nothing of what is eternal, but of that

which is of present feeling, sin raiseth a tempest and storm in the

conscience, which is not easily allayed : Hosea viii. 7, \* They have

sown the wind, they shall reap the whirlwind.' The pleasure we

fancy in sin is lost as soon as enjoyed, but the sting is not so soon

gone ; the crop doth answer the seed, and usually with increase.

They that sow the wind can expect to reap nothing but the wind ;

but they reap the whirlwind. A man that feeleth the gripes of a

surfeit buyeth the pleasant meat at a dear rate ; and what a sorry pur-

chase doth he make that is at so much cost and expense of time to

please the flesh, and getteth nothing but trouble of mind and horrors

of conscience for his recompense !

(3d.) If there be any fruit of sin singly, yet comparatively it is as

none ; that is, if compared with what we might get by God's service.

The carnal world lives by sense, as God's children do by faith. Now

they that judge of their happiness by their senses, expect and promise

themselves more good by the pleasures, honours, and profits of the

world than all God's promises ; but a little experience confuteth

them. On the other side, they that measure their happiness by the

rule of faith, God's promises are heritage enough to them: Ps. cxix.

Ill, 'Thy testimonies have I taken as a heritage for ever, they are

the rejoicing of my heart.' God promises things truly good to them

out of love: Ps. Ixxxiv. 11, 'He will give grace and glory, and no

good thing will he withhold from them that walk uprightly.' They

are all Yea and Amen, of unvariable truth, and of certain accomplish-

ment. Therefore happy are they that trust in him, when others go a-

■whoring from him, Ps. Ixxiii. 28. Now, though by sin men should

get increase of riches, enjoy variety of pleasures, endear themselves to

the favour of great men, yet is this fruit to be compared to that we

may have by serving and trusting in God ? Alas ! the nature of

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these things is such, that they cannot make us good, much less happy,

and their value is much lessened when we cannot have them with-

out so spiteful a condition as sin, without committing or doing some-

thing against conscience, or omitting what God requireth of us.

Well, then, if it seem fruit singly and apart, yet it is none compara-

tively in respect of what we might have by pleasing God.

Use 1. To rouse us out of a state of sin. Men would not lie so

long in it if they would recollect themselves, and consider, What

have I gotten since I was the devil's bond-slave, but a blind mind,

a troubled conscience, and a hard heart, and it may be shame and

disgrace in the world ? Now what a folly is it for any one to pursue

that which will bring him no fruit. One beginneth to be awakened

when he beginneth to say, Job xxxiii. 27, ' I have sinned, and per-

verted that which is right, and it profited me not.' Whatsoever sin

promiseth, or sinners fancy, it will be found at last an unprofitable

course. What do men get by drinking, gaming, chambering, and

wantonness, what by all the lusts of youth, and the bold attempts of

riper years, but an ill name and a worse conscience, a diseased body,

and many times an encumbered estate ? They turn their back upon

God to their great disadvantage. God is willing to stand to this

trial, that his service doth us no hurt : Jer, ii, 5, ' What iniquity have

your fathers found in me, that they are gone far from me, and have

walked after vanity, and are become vain ? ' Yea, that it will do us

much good : Micah ii. 7, ' Do not my words do good to him that

walketh uprightly ? ' But sin cannot stand the trial ; it doth us

much hurt now, and will do us more hereafter : Prov. v. 11, 12, ' And

thou mourn at last, when thy flesh and thy body are consumed, and say,

How have I hated instruction, and my heart hath despised reproof ? '

Use 2. To prevent acts of sin for the time to come. It is good

often to put this question, Cui hono f ' What doth it ? ' Eccles. ii. 2.

What shall I gain by those vain delights and sinful practices ? To

take pains to no purpose is folly, to an ill purpose is unnatural and

self-destruction. Ask what doth it ? To my body ? A modest

temperance will keep it in better plight, and freer from diseases than

a gluttonous pampering of it. To my estate ? A little with the fear

of God is better than great revenues with sin. To my soul ? Shall

I be more cheerful to serve God, or my mind in a better posture for

the high uses of religion ? To my eternal estate ? Am I in the way

to hell, or to heaven ? If men would but commune with themselves

oftener, What am I now a-doing ? what will come of it ? It may

be I shall get a little worldly pelf, but what is this to the loss of God's

favourj or to the loss of my soul ? We are often quarrelling with

God : What profit is it that 1 serve the Almighty, and pray unto him ?

Mai. iii. 14, ' Ye have said, It is vain to serve God ; and what profit

is it that we have kept his ordinances, and that we have walked

mournfully before the Lord of hosts ? ' So Job xxi. 15, \* What is the

Almighty, that we should serve him ? and what profit should we

have if we pray unto him ? ' Surely we should do as much on the

other side. What will sin come to ? What profit by this sensual

careless life, this hunting after the world, and neglecting God and

my precious immortal soul ?

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Secondly, The second dissuasion or argument which the apostle

useth is a turpi ; it is a base thing, implied in that clause, ' Whereof

ye are now ashamed.' You had no solid benefit then, and you caa-

not review your past sinful life without shame.

The words may be considered under a twofold reference —

1. As it is an act of repentance in the godly.

2. As it sets forth the evil and odiousness of sin.

First, As it is an act of repentance in the godly. After ye came to

better knowledge, ye were ashamed of those things ye took pleasure in

before, therefore now meddle no more with them.

Doct. That God's people are, and ought to be, ashamed of their

past sins.

There are two things in sin — (1.) The guilt of it ; (2.) The folly

and filthiness of it.

The guilt causeth fears and terrors with respect to the wrath of

God which is to ensue ; but the folly and filthiness of sin causeth

shame. Man is a rational creature, and therefore is ashamed of what

is foolish, and was at first made a holy creature, and to enjoy com-

munion with a holy God, and therefore turpitude and filthiness is a

cause of shame. Now it requireth a quick and more tender sense to

be sensible of the folly and filthiness of sin, than to be sensible of the

wrath due to sin ; but all those who are brought home to God are

sensible of both. A man covered with noisome boils and sores is not

only affected with the pain, but abhorreth the sight and smell of them ;

but first he feeleth the pain. So the first work is terror ; men are

\* pricked at heart, ' Acts ii, 37, before they have a sight of their folly

and filthiness. The soul beginneth to come on finely when it is brought

to that, it is gradus in re. To be sensible of this folly is the first

degree of spiritual wisdom : 1 Cor. iii. 18, ' If any man among you

seem to be wise in this world, let him become a fool, that he may be

wise ; ' he cometh to himself again, and when sensible oMiis filthiness

and loathsomeness, it is a sign he hath some love and liking to the pure

and holy ways of God. As there is more light and love infused into

the heart, so do men more loathe themselves for their filthiness : Ezek.

xxxvi. 31, ' Then shall ye remember your own evil ways, and doings

that were not good, and shall loathe yourselves in your own sight for

your iniquities and abominations.' To be truly and really ashamed of

sin is the effect of saving grace : Ezra ix. 6, ' I am ashamed, and blush

to lift up my face to thee, my God.'

There are two sorts of shame : the shame of a guilty, stormy con-

science, and the shame of a tender conscience ; there is a confounding

shame, and a penitential shame. The one breedeth trouble of spirit,

and is the fruit of sin ; the other a holy self-loathing, and is the fruit

of grace ; the first may be in carnal men, the other is only in God's

children. The differences between these two sorts of nliame may be

these : —

(1.) The penitential shame continueth and increaseth imder the

greatest assurance of forgiveness, and dieth not when we think we are

out of danger ; the other is presently after the commission of sin, and

while the guilt reraaineth ; as David grew shy of God, Ps. xxxii. after

lie got his discharge, and his sins were pardoned : Ezek xvi. 63, ' That

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thou mayest remember and be contbunded, and never open thy mouth

any more, because of thy shame, when I am pacified towards thee, for

all that thou hast done, saith the Lord God,' There is a dislike of sin

when they are upon the surest terms with God.

(2.) The first sort of shame considoreth sin as it damneth or de-

stroyeth, not as it defileth ; but the second, as it is an act of filthiness

and folly ; of folly, as David, Ps. Ixxiii. 22, ' So foolish was I and

ip;norant, I was as a beast before thee ;' of filthiness, Ezra ix. 6, ' my

God, I am ashamed, and blush to lift up my face to thee, my God ; for

our iniquities have increased over our head, and our trespass is grown

up into the heavens.' They loathe sin as sin, because they love holines?

as holiness : Ps. cxix. 140, ' Thy word is very pure, therefore thy

servant loveth it.' Conscience keepeth its own court, meddleth not but

for moral evils, is ashamed not of calamities and infelicities, but crimes

or sins, which are hateful to God, and therefore to the new creature ;

for it hateth and loveth on God's grounds and reasons.

(3.) The first sort of shame is accompanied with slavish fear,

shunneth the presence of God, as Adam did, Gen. iii. 10, ' I heard thy

voice in the garden, and I was afraid, because I was naked, and I hid

myself ;' or David, Ps. xxxii. 3, 4, 'When I kept silence, my bones

waxed old,' &c. The other is accompanied with love, and causeth the

godly to come into God's presence, but with self-loathing and reverence :

Prov, XXX. 2, ' Surely I am more brutish than any man, and have

not the understanding of a man;' Luke xviii. 13, 'The publican standing

afar off would not lift up so much as his eyes unto heaven, but smote

on his breast, saying, God be merciful to me a sinner.' The one causeth

us to hate God, the other to loathe ourselves for our unkindness to him,

and unworthy dealing with him. The one is our torment, the other

our cure.

(4.) The trouble and shame of hypocrites is because of the world ;

the shame of the godly is because of God. Saul was not ashamed of

his sin, but ashamed that Samuel should reprove him before the people,

1 Sam. XV. 30. So \* the thief is ashamed when he is found,' Jer. ii.

26. But a child of God is ashamed before God, and of sins which the

world cannot see : Ps. Ixix. 5, 6, ' God, thou knowest my foolishness,

and my sins are not hid from thee. Let not them that wait on thee, O

Lord God of Hosts, be ashamed for my sake ; let not those that seek

thee be confounded for my sake, God of Israel.' As if he had said,

Sure I have just cause to be ashamed, &c.

(5.) The effect showeth a difference ; the true shame quickeneth the

soul to more resolution, vigilance, earnest striving against sin ; so that

our life, trade, and principal business in the world is to avoid it : Ps.

cxix. 6, ' Then shall I not be ashamed, when I have respect unto all

thy commandments;' but in the other it prevaileth no further than

that they may avoid the present trouble, and get a little ease.

The reasons and causes of this shame : —

(1.) A new and heavenly light to see those things which others see

not, and which themselves saw not before: Jer. xxxi. 19, 'Surely after

that I was turned, I repented ; and after I was instructed, I smote upon

my thigh, I was ashamed ; yea, even confounded, because I did bear the

reproach of my youth ;" Rom. vii. 9^ ' I was alive without the command-

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nient once, but when the commandment came, sin revived, and I died.'

They see more of sin, and more evil in sin than ever they saw before,

as light discovers what lay hid before in the dark.

(2.) A lively sense and taste of God's mercy and goodness, of his

forbearing mercy, that he did not strike as soon as the offence was

committed : Kom. ii. 4, ' The goodness of God leadeth thee to repent-

ance ;' redeeming mercy by Christ : 1 John iii. 5, ' Ye know that he

was manifested to take away our sins;' covenanting mercy, or the

offers of pardon and life in the new covenant : Acts xvii. 30, ' The time

of this ignorance God winked at, but now he commandeth all men

everywhere to repent ; ' his healing mercy : Tit. iii. 5, ' According to

his mercy he saved us, by tlie washing of regeneration, and renewing

of the Holy Ghost.' To offend so good a God, or sin against the

Lord of love and mercy, is a great crime.

(3.) The new nature, which is contrary to sin: Ps. xcvii, 10, 'Ye

that love the Lord hate evil ;' There is odium offensionis, et odium

inimicitice, a hatred of offence, and a hatred of enmity.

(4.) Their seriousness. Before the deluded soul is so taken up with

fleshly pleasm-es, and deluding objects, that they had no time nor room

to consider of their ways ; what with business and sensual delights, and

the crowd of worldly cares, and the noise of foolish sports and sensual

passions, their hearts were diverted from observing things of the greatest

and everlasting consequence, they did in effect forget they had souls

to save or lose, or a God to serve, or a glory to look after : but now they

remember, and loathe themselves.

Use 1. To show how much they differ from the people of God that

wallow in all manner of filthiness, and know no shame. Impudency

is a great note of obstinacy and impenitency : Zeph. iii. 5, ' The

unjust knoweth no shame.' By long custom in sinning they lose the

sense of the filthiness and odiousness of it, and so outgrow all feelings

of conscience.

2. To stir up in the people of God this holy shame, by reason of sin

past and present. It is a great help to the spiritual life, for when we

make light of sin, we are in danger of being overcome by it. There-

fore rouse up yourselves. Is the offending of the eternal God a slight

thing ? Surely God doth not make his laws for nought, nor doth he

make such a stir by his word and providence against a tame and

harmless thing, nor threaten men to hell for small indifferent matters ;

neither needed Christ to have died, and done all that he hath done to

cure a small and little disease. More particularly,

[1.] Sin is the creature's rebellion and disobedience to the law

of the absolutely universal sovereign : 1 John iii. 4, ' Whosoever

committeth sin transgresseth the law ; for sin is the transgression of

the law,'

[2.] The deformity of the noblest creature upon earth : Rom. iii

23, ' For all have sinned, and come short of the glory of God.'

[3.] A stain so deep that nothing could wash it away but the blood

of Christ : Rev. i. 5, 6, ' To him that loved us, and washed our sins

with his own blood,' &c.

[4.] It hath yielded a flood that drowned the world of sinners, yet it

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did not wash away their sins : 2 Pet. ii. 9, ' Bringing in the flood

upon the world of the ungodly/

[5.] Hell itself can never do it, nor purge out the malignity of it,

therefore it hath no end : Mark ix. 44, ' Where their worm dieth not,

and the fire is not quenched.'

[6.] God himself doth loathe the creature for sin, and nothing else

but sin : Zech. xi. 8, ' Three shepherds also I cut off in one month,

and my soul loathed them ; ' Deut. xxxii. 19, \* When the Lord saw it

he abhorred them, because of the provoking of his sons and of his

daughters ;' Ps. Ixxviii. 59, ' When God saw this he was wroth, and

greatly abhorred Israel.'

Secondly, as it sets forth the evil and the odiousness of sin ; shame

dogs sin at the heels.

Doct. That sin is really the matter of shame.

1. It is so for the present, it will make you loathsome to yourselves,

infamous to others, odious to God.

[1.] Loathsome to ourselves. Therefore a wicked man dareth not

to converse with his own heart, but doth what he can to fly from him-

self, to divert his thoughts from the sight of his own soul, or the view

of his own natural face in the glass of the word : John iii. 20, ' Every

one that doth evil hateth the light, neither cometh he to the light, lest

his deeds should be reproved.' There is a secret bosom-witness which

they fear : Job xxvii. 6, ' My righteousness I hold fast, and will not

let it go, my heart shall not reproach me so long as I live.' There

needeth a great deal of do to bring a man and his conscience together.

[2.] Infamous to others. He bringeth a blot upon himself : Prov.

xiii. 5, 'A righteous man hateth lying, but a wicked man is loathsome,

and cometh to shame.' They are a disgrace to the society in which

they live : 2 Pet. ii. 13, ' Spots are they, and blemishes, sporting them-

selves with their own deceivings, while they feast with you.' Those

that love sin in themselves, hate it in another : Tit. iii. 3, 'We ourselves

also were sometimes foolish, disobedient, serving divers lusts and

pleasures, living in malice and envy, hateful, and hating one another.'

[3.] Odious to God : Ps. xiv. 2, 3, ' The Lord looked down from

heaven upon the children of men, to see if there were any that did

understand and seek God. They are all gone aside, they are altogether

become filthy, there is none that doth good, no not one ;' and they are

sensible of it, and therefore grow shy of God, 1 John iii. 20, 21.

2. It will be much more so hereafter.

(1.) At the day of judgment. Shame is properly <\)6^o(i BiKaiov Xoyov,

a fear of a just reproof, and that chiefly from one in authority, most of

all from the judge of the world. TJais is principally intended, not

shame of face before men, so much as shame of conscience, a loathness

to come into God's presence : Gen. iii. 10, ' I was afraid, or ashamed,

because I was naked, and I hid myself.' There was verecundia before,

an aweful bashfulness, but not pudor, fear of reproof and blame ; that

entered with sin ; much more when all things shall be opened and

brought to light, as at the great day : 1 John ii. 28, ' That we may

have confidence, and not be ashamed before him at his coming.'

Wicked persons that are void of righteousness, and all hypocrites that

have been unfaithful and unthankful to him, will then be ashamed.

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(2.) In hell. Shame in the damned is that troublous confounding

sense of their lost estate, past folly, and evil choice, having now no

hope of his grace : Dan. xii. 2, ' Some shall arise to shame and ever-

lasting contempt ;' they shall be rejected by God as much as they now

reject and disown him.

Use. Well, then, let us walk more cautiously, not return again to

our wallowing in the mire, lest we provide matter of grief and shame

to ourselves. It is a grace to be ashamed in a penitent manner ; but

it is a sin to provide matter of shame anew. The godly and wicked

are both ashamed, the one to get sin pardoned, the other would have

conscience deadened ; the one to get sin mortified, the other only to

have ease within themselves, though they wallow in sin, and be not

reconciled to God. God's children are more watchful for the time to

come, but the other would only get rid of trouble. Now if we cannot

hope to prevail with the one, we have great confidence the other will

weigh his motive. Will you once more render yourselves odious to

God, a burden to yourselves, and live contrary to him, whose favour is

your life ? You have more to do with him than with all the world,

your happiness is to hold communion with him ; will you, now you

have eyes to see the odiousness of sin, break through all the restraints

which light and love lay upon you?

Thirdly, The apostle's argument is a damno, it is harmful, the

end of sin is death. The end may be taken for the scope, or for the

efiect ; it is not scopus jJ^ccantis, but Jinis peccati;] this is the issue

it cometh unto, we incur the penalty of eternal death. The sinner

hopeth for a better issue, but the end of the work is death ; it is finis

operis, though not operantis.

Doct. If we continue in sin, we cannot expect other or better fruit

and conclusion than eternal death.

Now we find the shame, hereafter death. All that I shall say now,

shall be referred to these three heads: (1.) It is terrible; (2.) It is

just ; (3.) It is certain.

(1.) It is terrible, if we consider the loss — a separation from the

blessed presence of God ; the disciples wept when Paul said, ' Ye shall

see my face no more.' Oh ! what wiU be our case and plight when God

shall say, ' Depart, ye cursed, ye shall see my face no more ! ' Then

for the pain, it is set forth by the worm and fire : Mark ix. 48, ' Where

the worm never dies, and the fire is never quenched.' Alas! for

momentary pleasures we run the hazard of eternal pains.

(2.) It is just. They sin against an infinite God, refuse eternal

blessedness, have passed their trial, when they were upon their choice !

If they had lived longer, they had continued in their impenitency ; now

they are in their final estate, in termino, when no change of mind

can be thought to proceed from grace.

(3.) It is certain, both by God's commination : Gen ii. 17, ' In the

day that thou eatest thereof, thou shalt die the death ;' it is sin's wages :

Rom. vi. 23, ' The wages of sin is death ;' and conscience is in dread

of it: Rom. i. 32, 'Knowing the judgment of God, that they which

commit such things are worthy of death.'

Use. Often think of the end. Men would be much more wise if

they would more seriously think of the end of things. For the

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present, a sinner may bear it out confidently, and with some degree of

pleasure ; but what will the end be ? That quite spoileth sin's market :

Prov. i. 17, ' In vain the net is spread in the sight of any bird.' ' The

silliest creature would not run into the destructive snare if he did see

it. But we are guilty of two faults, either we believe it not, or we

consider it not.

1. We believe it not. The apostle tells us, ' All men have not faith,'

2 Thes. iii. 2 ; few have it, and the best have too little of it. Would

they live such a careless life if they were persuaded that all would end

in hell-torments ? No, they would think they could not soon enough

get out of the snare ; they would ' flee from the wrath to come,' Mat.

iii. 7 ; they would ' fly for refuge to lay hold upon the hope set before

them ;' but alas! the other world seemeth little better than a fable to

most men.

2. They consider it not: Prov. ix. 18, 'He knoweth not that

the dead are there, and that her guests are in the depths of hell;' it

is rendered as a reason why the fool counteth ' stolen waters sweet,

and bread eaten in secret pleasant ;' these carnal delights are taken by

stealth, neither allowed by God nor approved by sound reason. How

come men to be thus infatuated ? They do not consider that these

pleasures are salted with a curse, and that after all their free and

licentious life, they shall be turned into hell.

To conclude the whole. Since there is no profit to be found in the

ways of sin, and they will certainly bring shame and eternal destruction

— shame for the present, and confusion of face for evermore — let all

the people of Grod seriously think of these things : —

[1.] That they may be more thankful for their deliverance by

Christ. Pliny tells us of a wood, though of an unpleasant smell, that

recovers the pleasure of the senses again : so, that we may not be gospel-

glutted, it is good to review the evil of the carnal estate, that we may

the better give thanks for our recovery.

[2.] That we may walk more humbly and watchfully. You should

be so far from running into your past sins, that you should never

remember them without shame and self-loathing ; and, considering the

fruits of sin, we should meddle with this forbidden fruit no more.

SERMON XXII.

But now being made free from sin, and become servants to

God, ye have your fruit unto holiness, and the end everlasting

^^7e.— RoM. VI. 22.

The apostle having showed how miserable their estate past was, when

they served sin, he showeth now the happiness of the opposite state,

into which grace had translated them; 'But now being made free

from sin, and become servants to God, ye have your fruit unto holiness,

and the end everlasting life.' In which words observe —

1. The change wrought in them.

2. The effect of it.

1. Their change of state, which is set forth —

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[1.] Partly from the terms, from what to what they were turned —

from sin to God. Observe, he had called them before servants of

righteousness, now servants of God. To serve God is heartily to obey

his will, which is called the service of righteousness, because of the

equity of his commands, and the strength of the obligation upon us ;

it is right and equal, it is a due debt. So that the service of God

and of righteousness is all one.

[2.] Tlie power by which it was accomplished, which is implied in

the passive forms of speech, e\ev6ep(ci6evTe<i and 8ovXco6evTe<i. Before,

it was BovXoc, and ekevOepoi : ver. 20, ' When ye were the servants of

sin ye were free from righteousness ; ' now it is ' made servants,' and

' made free.' We are prone enough to sin of ourselves, and ready

enough to that which is evil ; but God, by his effectual working, made

us to be that by grace which by nature we could never be ; we were

born servants of sin, but made servants of God by his Spirit.

2. The effect of this change, which is either holiness or happiness ;

the one in this life, the other in the next.

[1.] Holiness in this life ; ' Ye have your fruit unto holiness.' The

apostle's discourse leadeth him to speak of the fruit by holiness ; but

he saith, ' Ye have your fruit to holiness,' for he is comparing the service

of God and the service of sin. Now, in the service of sin there is nothing

to be had but shame and death ; those were his arguments there,

' What fruit had you of those things whereof ye are now ashamed ?

for the end of those things is death.' Now he only saith, 'Ye have

your fruit to holiness,' in opposition to shame, which was the conse-

quent of sin ; and in opposition to death he saith, ' And the end eternal

life.' Why doth he thus speak ? I answer, because,

(1.) Holiness is a reward to itself, it is its own fruit. If a man

doth attain to purity of soul, it is enough; honour and joy doth

accompany it, as shame doth sin.

(2.) It may be meant of holiness increased ; for the more we serve

God, the more holy shall we be : every good work increasetli our holi-

ness, or our fitness and ability for obedience to God. So that, in effect,

this is the argument : this good you reap by your subjection to God,

that you are in this world sanctified, and fitted to walk in newness of life.

[2.] Happiness in the life to come, ' and the end everlasting life.'

That is the final issue ; for the holy life is a beginning and pledge of

that life which is immortal and glorious.

Bocf. That when all things are well considered, the only amiable

life is that which is spent in God's service.

I word the doctrine thus — (1.) Because the two lives are compared :

the life spent in vanity and sin, and the life spent in holiness and

righteousness ; therefore I say, ' when all things are well considered.'

(2.) Because those who are before called servants of righteousness, are

now called servants of God ; therefore I say, ' the life spent in

the service of God.' (3.) I assert, this is the only amiable life,

because the life spent in sin is full of shame and horror ; of shame,

because of the baseness and turpitude of that life, disagreeable to the

reasonable nature ; of horror, because of the dreadful issue — ' The end

of these things is death.' On the contrary, this life spent in the service

of God is amiable,

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1. Because of the present fruit, sanctification or holiness, which daily

increasing in them, breedeth comfort and confidence, and will never be

matter of shame to them.

2. Because of the final issue ; eternal life is the consummation of it.

The matter doth not rest in sanctification, but looketh further ; at last

they obtain everlasting happiness, the hope of which breedeth joy and

comfort in us.

Well, then, it rests upon me to prove two things : that this life is the

most amiable life, because of the pleasure and honour that doth

accompany it : the pleasure, because of the end ; the honour, because

of the work.

First, The pleasure of a life spent in God's service. Man is ever

inviting himself to some delight, and so far nature and grace are

agreed ; but the difi'erence is, where true pleasure of mind is to be

found. Man in his natural estate consults with flesh and blood, for

then the beast rideth the man, and he careth for the body more than

the soul, and nothing is sweet and pleasant but what gratifieth sensual

appetite ; but this soon bringeth slavery upon us ; for it was our old

bondage and servitude to prefer appetite before reason and conscience :

Tit. iii. 3, ' We were sometimes disobedient, serving divers lusts and

pleasures.' These delights corrupt the mind, and make it an incom-

petent judge of what is true and sincere pleasantness to such a creature

as man is, who hath a conscience, and is capable of an immortal estate,

and to give an account of his actions to the God that made him. And

besides, they pervert the heart, and dull our desires and endeavours

towards better things, and breed such a peace as is not the quiet and

repose of the soul in God, but a numbness and deadness of conscience

as may be called carnal security, rather than a true and solid peace.

But by grace we are invited to more chaste and rational delights, such

as ennoble the soul, and raise it to God ; whose matter is not base and

dreggy, but heavenly and spiritual, and cannot ensnare nature by any

excess, but perfect it : so that a man shall live as a man, not as a beast,

and have a solid peace, and durable comfort and confidence, that will

not fail him in any condition ; and this pleasure we can only have by

having our fruit unto holiness.

I prove it thus : —

1. It is pleasant to do good ; there is a pleasure and a peace that

resulteth from the very rectitude of our actions : Ps. cxix. 165, ' Great

peace have they that love thy law, and nothing shall offend them.'

Our will is conformed to the law and will of God. Now the compli-

ance of our will with the will of God carrieth a quieting pleasure with

it, for then it agreeth with its proper rule and measure ; all is right as

it should be. Our subjection to God is to the soul as health to the

body ; when all the humours and members of the body keep their due

proportion, temper, and place, according to the intention of nature, a

man findeth himself at ease both in his work and in his rest, and as to

his body, he enjoy eth himself with full contentment of mind. It is so

as to his soul, when sense and appetite is subordinated to reason, and

reason guided by the will of God ; all is in its proper place, and there

must needs be a serenity and contentment of mind.

2. God owneth him theit liveth in his service \ for those that love

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him, and keep his commandments, he will love them, and manifest

himself to then, John xiv. 21, 23. Two ways doth God own them, —

1.] He will forgive their sins.

"2.] Assure them of his love.

l.J He will forgive their sins. How can any man be truly cheerful,

till his sins be forgiven ? If conscience be but a little awakened, in

the midst of all his mirth he would see a sharp sword hanging over

his head by a slender thread, and ready to drop upon him every

moment, and that all his jollity is but like dancing about the bottomless

pit, into which ever and anon he is ready to tumble. Nay, let him stifle

conscience as much as he can, he can never totally get the victory of

it, but he hath his qualms and pangs and hidden fears, and stinging

remorse of conscience, which, though not always felt, are soon

awakened. So that, if you could dig a carnal man to the

bottom, you will find that he is never truly and sincerely merry.

Suppose none of this ever felt, yet you must grant that there

cannot be a man who ever recollects his ways or life, and hath

any serious consideration why he came into the world, or where he

shall be when he goes out of it but this trouble is revived, and will

haunt him, and sour his contentments, and put a damp upon all his

mirth. But now he that hath sued out his pardon, and being made

free from sin, is become a servant unto Grod, and so hath his fruit to

holiness ; he hath true and solid cause of rejoicing, for God owneth him

as one that is pardoned and adopted into his family, and admitted

into fellowship with him : 1 John i. 7, ' If we walk in the light, as he

is in the light, we have fellowship one with another, and the blood of

Jesus Christ his Son cleanseth us from all sin.' His great care is over ;

his wounds are healed ; he hath got rid of his great sore and burden,

which made his soul sit uneasy with him : Mat. ix. 2, \* Son, be of good

cheer, thy sins are forgiven thee.' When the guilt of sin ia taken away,

the root of all trouble is taken away.

[2.] He will assure him of his love : John xv. 10, ' If ye keep my

commandments, ye shall abide in my love, as I have kept my Father's

commandments, and abide in his love.' Holiness and obedience, as it

is an evidence of our love to Christ, so it is a means of keeping up the

sense and assurance of his love to us. Holy walking giveth us a large

share of the love of God and Christ ; the Lord delighteth to own such,

and to put peculiar marks of his favour upon them. Now it is a com-

fortable life to live in the love of God. If all the world loveth you,

and God hateth you, you can have no solid peace, for you must at

length fall into his hands ; but if you have all the world at will, you

may have it with God's hatred, who can make you miserable whenever

he pleaseth ; he can blast you with diseases, fill you with disquiets of soul,

embitter all your comforts ; but if God loveth you, and assureth you

of his love, what is wanting to your satisfaction and peace ? This is

enough to support us in all conditions ; one drop of it is enough t(?

sweeten all our crosses : Rom. v. 5, ' Hope maketh not ashamed, because

the love of God is shed abroad in our hearts by the Holy Ghost which

is given unto us.' And it is the life of all our comforts : Ps. iv. 6, 7,

' Lord, lift thou up the light of thy countenance upon us. Thou hast

put gladness in my heart, more than in the time that their corn and

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their wine increased;' and Ps. Ixiii. 3, 'Because thy loving-kindness

is better than life, my lips shall praise thee.'

3. As Grod will own them so conscience speaketh peace and comfort

to them that have their fruit to holiness. Before our full and final

reward we have this solace, that our own hearts do not only acquit us,

but approve what we do ; and a holy course of life is usually rewarded

with peace of conscience ; it is not only without offence : Acts xxiv. 16,

' Herein do I exercise myself, to have always a conscience void of offence^

towards God and towards man ;' but it breedeth joy : 2 Cor. i. 2, 'Our

rejoicing is this, the testimony of our conscience, that in simplicity and

godly sincerity, not with fleshly wisdom, but by the grace of God, we

have had our conversation in the world.' On the contrary, men's hearts

smite and reproach them for their sins, and the breaches they make in

their duty : Job xxvii. 6, ' My heart shall not reproach me as long as

I live.' The words imply that the heart hath a reproaching and con-

demning power ; when we do evil, we shall sensibly find it by accusing

thoughts within ourselves : Eom. ii. 15, ' Their conscience also bearing

witness, and their thoughts in the meantime accusing, or else excusing

one another.' Conscience must be better used, before it will speak a

word of well-grounded peace to a man. They that keep the thorn in

the foot will never walk without pain. If you would prevent the

checks and upbraidings of your own consciences, you must take away

the causes and occasions thereof ; walk so that your hearts may not

reproach you. Do you take care of your duty, and God will take care

of your comfort ; but if you give way to sin, conscience will awaken

upon you.

4. Our title to the heavenly inheritance is more clear, and our right

confirmed by holiness. There is fulness of joy reserved for God's

people, Ps. xvi. 11 ; and if we look to the end, it must needs make the

way the more pleasant and comfortable ; especially when we have by

faith a lively foresight of this endless glory and blessedness : Heb. xi. 1 ,

\* Faith is the substance of things hoped for, and the evidence of thinjjs

not seen;' and by hope and love a foretaste of it: Eom. v. 2, 'We

rejoice in hope of the glory of God.' Blessed will the time be when

ye shall be for ever with the Lord, and see his glory ; and this is the

end of the way you walk in. Alas ! others can never have solid comfort ;

they know where they are, but know not where they shall be when they

die ; they must into an unknown world, and which is worse, to an

imknown God, of whose love they never had any taste or experience.

But those that live always in the sight of the world to come, and keep

themselves in the way that tendeth thither, and look continually when

God will translate them into his immediate presence, they have the

foretaste before they have the enjoyment : the promise is matter of joy

to them, which is God's grant ; Ps. cxix. 11, ' Thy testimonies have I

taken as an heritage for ever, for they are the rejoicing of my heart.'

The way they walk in is matter of joy to them, because that confirmeth

their right: 1 Tim. vi. 12, ' Fight the good fight of faith, lay hold orij

eternal life, whereunto thou art also called, and hast professed a gooc"

profession before many witnesses.' While they are in the way, thej

look to the end of their journey ; while running their race, they see a]

crown set before them; the very acts of faith, hope, and love ar

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pleasant : Rom. xv, 13, ' Now the Grod of hope fill you with all joy and

peace in believing, that ye may abound in hope through the power of

the Holy Ghost ; ' 1 Peter i. 8, ' Whom having not seen, ye love, in

whom, though now ye see him not, yet believing, ye rejoice with joy

unspeakable and full of glory.' Well then, who live the more pleasant

lives, they that walk upon the brink of hell every moment, or the heirs

of eternal life and happiness, who have a heaven to wait for ?

5. They have easier access to God, or more free communion with him

liere than others have ; because there is nothing to hinder, neither on

God's part, uor theirs. God hath assured them of audience and

welcome, and they have in a great measure overcome their legal bondage,

so as they are not shy of God, nor stand aloof from him ; they do not

allow themselves in the omission of any known duty, nor in the com-

mission of any known sin, and are sincere though not perfect : 1 John

iii. 21, 22, 'If our hearts condemn us not, then have we confidence

towards God. And whatsoever we ask, we receive of him, because we

keep his commandments, and do the things which are pleasing in his

sight.' Two things obstruct our ready access to God, our own guiltiness,

and God's terror. Our own guiltiness straitens the heart and stops

the mouth, and makes us afraid and shy of God ; but they who are

renewed and pardoned come out of this state of bondage ; their hearts

do not condemn them for living in any known disobedience to God or

course of sin, which whosoever doth carrieth his sting and his wound

about him, and is subject to tormenting evils and legal fear. On God's

part, he is reconciled to such as make conscience of holiness, and they

may obtain at his hands whatever in reason and righteousness they ask

of him. He hath given them liberty by his new covenant-grant and

charter, founded in the blood of Christ ; the covenant is large and

gracious, and their claim firm and sure, and therefore they come boldly

unto him. But now God's presence, which is the comfort of the faithful,

is the burden of the carnal and the guilty, terrible to them that live in

sin, and therefore they think they are never better than when they are

furthest off from God. Well then, you see to have our fruit to holiness

is the pleasure and comfort of our lives, for then we maintain our liberty

in prayer, and our confidence towards God ; there is an open door of

access to admit us to God, and free and full communion with him.

6. Their work is more easy, because it is not done against the bent

of the heart, but it is the course of life which they have chosen : Ps.

xl. 8, ' I delight to do thy will, God ; yea, thy law is within my

heart;' 1 John v. 3, 'This is the love of God, that we keep his com-

mandments, and his commandments are not grievous.' And also for

this reason, because it is their usual practice, and that which they are

versed in : Prov. x. 29, ' The way of the Lord is strength to the upright'

Others, with much ado, bring their hearts to do a little good; but the

more we walk in God's ways, the more we may ; one part of godliness

helpeth another, and the more we obey God, the more we are fitted to

obey him. As in a watch there are many wheels, and the one doth

protrude and thrust forward another ; the motion could not be so con-

stant and orderly if there were fewer wheels in it ; so there are many

duties implied in holiness, and one maketh another easy, and one duty

puts forward another, as hearing fits us for prayer, and prayer for

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practice, and frequent and continual practice maketh the whole work

go off the more roundly. Or as in the body labour begets an appetite,

and when we have an appetite food is more pleasant, and that helpeth

digestion, and that strengthens us to labour again ; so the more we

exercise ourselves to godliness, one part and degree fits for another :

whereas christian duties are difficult and tedious when men deal

superficially with God ; because the difficulty ever continueth, the work

is not throughly minded. Partly also for this reason, because the

more holiness prevaileth, the more the rebelling principle is curbed,

and maketh least opposition, and is more weak and ineffectual to

tempt and draw us from God : Gal. v. 16, 'Walk after the spirit, and

ye shall not fulfil the lusts of the flesh/ If you be sincere and true to

God's interest, and cherish the better part, and follow the motions and

directions of it, the flesh will languish and die away by degrees. There

is yet a fourth reason, God's blessing goeth along with our sincere

resolution to walk in his ways ; for as he punisheth sin with sin, so he

delighteth to reward grace with grace, and to crown his own work :

Isa. Iviii. 13, 14, ' If thou turn away thy foot from the Sabbath, from

doing thy pleasure on my holy day, and call the Sabbath a delight, the

holy of the Lord, honourable, and shalt honour him, not doing thy own

ways, nor finding thy own pleasure, nor speaking thine own words,

then shalt thou delight thyself in the Lord ; ' Ps. xxvii. 14, ' Wait on

the Lord, and be of good courage, and he shall strengthen thy heart ;

wait, I say, on the Lord.^ The way to pray is to pray, to delight

yourselves in God is to delight in him. Pluck up your spirits, take

courage, and God will give you courage for every holy action, and

reward it with a new supply of grace, whereby strength is renewed ;

and the duty sincerely performed, bringeth its grace and hope along

with it. Well, a life spent in holiness must needs be a pleasant life ;

because the more we mind it, and set about it, still the work is more

easy. It is the partial superficial obedience that is difficult, and the

hard heart that makes our work hard ; for when men are biassed Avith

fleshly lusts, and are not easily nor without much ado persuaded to

set about religion in good earnest, they are only acquainted with the

toil, but never with the comfort ; conscience is still urging them to do

that which they have no heart to do.

7. Those that have their fruit to holiness, all their mercies and com-

forts are more sweet, because they have them from God's love, and they

use them for his glory.

[1.] They have their worldly blessings from God's love. A covenant-

right is surely much sweeter than a "bare providential right : ' 1 Cor.

iii. 22, 23, ' All things are yours, for you are Christ's, and Christ is

God's.' That is a covenant-right, when we have these things, not only

by the fair leave and allowance of his providence, but as fruits of his

fatherly love in Christ. We find most sweetness in the creature when

our persons and ways are pleasing to God, ' God accepteth thy works,'

Eccles. ix. 7. Alas ! others who are not reconciled to God, have their

portion soured by remorse of conscience ; God may give them a liberal

share of these outward things, but this is all, they must look for no

more. It is said, Prov. x. 22, \* The blessing of the Lord maketh rich^

and he addeth no sorrow with it.' There is a common blessing which is

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vouchsafed to the carnal, and there is a special blessing which is vouch-

safed to the holy. Wicked men do not acquire wealth without God's

common blessing ; the wealth itself, and the comfortable use of it, they

have it from him ; elsewhere it is called food and gladness. But these

words are much more true of the spiritual blessing, when an estate is

sanctified ; then we have not only the natural comfort of the creature,

but a spiritual use of it, a comfortable supply of outward things, and a

peaceable conscience, which is more than natural refreshing. Alas !

unless we be upon good terms with God, all our rejoicings are but as

stolen waters, and bread eaten in secret.

[2.] As they use them for his glory, when they take more occasions

to do good. That is the sweetest use of the creature, when we use them

with thankfulness, charity, and purity. With thankfulness to God :

1 Tim. iv. 4, ' Every creature of God is good, and nothing to be refused,

if it be received with thanksgiving ;' that is, with a due acknowledg-

ment of God, whose invisible hand reacheth out these supplies to us.

We must use them as a glass, wherein to see our creator's goodness

and glory ; and surely this religious use of the creature is more sweet

than the natural use. With charity with respect to our neighbours,

ministering to others that want necessaries : Neh. viii. 10, ' Go your

way, eat the fat, and drink the sweet, and send portions unto them for

whom nothing is prepared.' Man is not lord of these things, but a

steward ; for we have not the right of a lord, but the right of a ser-

vant, and must give an account, Luke xvi. 2. We do not receive

these things to satisfy our fleshly mind, but to do good with them ;

and the pleasure is not in the possession, but the use : Luke xvi. 9,

' Make to yourselves friends of the mammon of unrighteousness, that

when ye fail they may receive you into everlasting habitations.' It

is more God-like: Acts xx. 35, 'It is more blessed to give than to

receive.' Sobriety respects ourselves, our Lord hath given us a caution :

Luke xxi. 34, ' Take heed to yourselves, lest at any time your hearts

be overcharged with surfeiting, and drunkenness, and cares of this life.'

Now, temperance is much sweeter than excess, as being more healthy

and refreshing to nature ; whereas excess oppresseth it. Upon the

•whole, the holy man's comforts are sweeter than other men's ; he hath

them from God reconciled, and useth them for his glory. And thus

I have proved to you, that to have our fruit unto holiness is the

greatest pleasure : the very doing it is pleasant ; and God owneth them,

pardoning their sins and assuring them of his love, and conscience

speaketh peace to them, so that they have no inward trouble to damj)

their joy, and their end is eternal life : for the present they have some

access to God, their work is more easy, and their comforts are more

sweet.

Secondly, Let mc now speak of the honour that doth accompany a

lioly life. It will never be matter of shame to us, as sin is to all that

practise it, first or last.

1. Because holiness is the very image of God upon the soul, or that

work by which he sets forth his praise to the world. If God be

excellent, it can be no disgrace or dishonour to us to be like God, and

nothing on this side of heaven so like him as a holy soul. This was

the blessed perfection in which we were created at first : Gen. i. 26,

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'And God Scaid, Let us make man in our image, after our likeness.'

And when it was lost, for this end were we redeemed by Christ, who

came to set up God's image in our nature : John i. 14, \* And the Word

was made flesh, and dwelt among us, and we beheld his glory, the glory

as of the only-begotten of the Father, full of grace and truth.' That

we may be renewed by the Spirit : 2 Cor. iii. 18, ' We all, with open face,

beholding as in a glass the glory of the Lord, are changed into the same

image from glory to glory, even as by the Spirit of our God.' It is an

image not made by painter or carver, but the Holy Ghost. Now

certainly that which was our primitive glory and excellency, and is

renewed and repaired with so much ado, will never be matter of shame

tons.

2. They which have their fruit unto holiness have the best temper

and constitution of soul of any men in the world ; they have a new and

divine nature, which inclineth them to the noblest objects and ends :

2 Peter i. 4 ; nothing below God can satisfy them. Their ends are the

glorifying of God, and the eternal enjoyment of him : 2 Cor. iv. 18,

' While we look not at the things which are seen, but at the things which

are not seen : for the things which are seen are temporal ; but the things

which are not seen are eternal' Alas ! what a poor drossy soul is an

imsanctified soul, they that drive no higher a trade than providing for

the flesh, or accommodating a life which shortly must expire. When

these are seeking after the world, and scrambling for the honours and

delights thereof, they are seeking after heaven, and adorning the soul

Avhile they are pampering the flesh. Surely they which contemn the

world are more honourable than they which enjoy it ; and it is much

better to please God that we may live with him in heaven, than to

flatter men that we may rise in the world.

3. Their way and course of life, as well as their temper and disposi-

tion of heart, is more noble ; for when others live according to the vain

course of this corrupt world, they live according to the will of God,

which is the highest pattern of all perfection. The one live to the

lusts of men, the other according to the will of God : 1 Peter iv. 2,

' That he no longer should live the rest of his time in the flesh to the

lusts of men, but to the will of God.' The one walk /car alcova tov

Koafiov TovTov : Eph. ii, 2, ' According to the course of this world,' the

other Kara Kavova : Gal. vi. 16, ' As many as walk according to this

rule,' &c. Now, which course is better ? Let us refer this question to

the sentiments of nature. Even though men be so much depraved by

their slavery to their brutish lusts that they might justly be refused as

incompetent judges ; yet natural conscience in the worst doth homage

to the image of God shining in the saints: as, ' Herod feared John,

because he was a strict and just man,' Mark vi. 20 ; and Exod. xi. 3,

'Moses was great in the land of Egypt, in the sight of Pharaoh's

servants, and in the sight of all the people ; ' his person and presence

w^as awful to them. Nature hath a secret sentiment of the excellency

of holiness ; those that regard not to practise it wonder at it : 1 Peter

iv. 4, ' They think it strange that you run not with them to the same

excess of riot.' Especially when they come to die, then do they approve

a sober godly life, though they had no heart to embrace it before :

Num. xxiii. 10, 'Let me die the death of the righteous, and let my last

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end be like his.' Tliougli they chose to live with the carnal, yet they

would die with the righteous, such an approbation is conscience forced

to give first or last to a holy course of life.

4. That is lionourable and glorious which is most esteemed by God ;

for he can best judge, and the great sovereign of the world is the

fountain of all honour. Now, holiness is most esteemed by him, Avhich

he hath declared both by word and deed.

[1.] By word : Isa. xliii. 4, ' Since thou wast precious in my sight

thou hast been honourable.' God, that was refreshed in the review of

the works of creation, is also delighted in the works that belong to

redemption ; yea more, as these gifts are more worthy, and brought

about with greater expense and difficulty, therefore he delights most

in the holy and righteous ; any part of holiness is an ornament of great

price in the sight of God : 1 Peter iii. 4, ' Let your adorning be the

hidden man of the heart, in that which is not corruptible, even the

ornament of a meek and of a quiet spirit, which is in the sight of God

of great price.'

[2.] In deed, as they are taken into a nearness to himself, and

here enjoy his favour and fellowship, and hereafter shall live with him

for ever. Now they have his favour, and enjoy communion with him :

Ps. xi. 7, ' For the righteous God loveth righteousness, his countenance

doth behold the upright ; ' hereafter they shall see his blessed face :

Mat. V. 8, ' Blessed are the pure in heart, for they shall see God ; ' Heb.

xii. 14, ' Follow peace with all men, and holiness, without which no

man shall see God,' They are capacitated for true happiness. This

is so certain a truth, that all who are made partakers of a divine nature

have the same disposition in them : Ps. xv. 4, ' In whose eyes a vile per-

son is contemned, but he honoureth them that fear the Lord.' They

look not to the outward pomp and prosperity of the world, and therefore

have a heart to honour and respect godly men, as being beloved,

prized, and set apart by God, and as they are made partakers of these

sure, great, and glorious things, which are infinitely more worthy of

our love than anything below. So again : Ps. xvi. 3, ' To the saints

that are in the earth, and to the excellent, in whom is all my delight.'

When we think too highly and pleasingly of the condition of the rich,

and too meanly and contemptibly of the state of the holy and godly,

as if it were a better thing to be great in the world than to excel in

grace, we discover more of the spirit of the world than of the Spirit of

God.

5. That excellency which is more intrinsic puts a truer honour upon

us than that which is extrinsic and foreign ; as we do not value a

horse by his trappings, but by his mettle and vigour. A corpse may

be laid in state, and sumptuously adorned, but there is no life within.

Crowns and garlands may be put upon an image , the white bulls

destined for sacrifices to Jupiter were brought to the gates with gar-

lands on their horns. Acts xiv. 13. So men are not to be v(dued by

their external advantages, wealth, and greatness, but their intrinsic

perfections, knowledge, holiness, humility, faith, sobriety, godliness:

Ps. xlv. 13, ' The king's daughter is all-glorious within, her clothing

is of wrought gold;' not the things without a man do commend him,

but the things within him.

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6. That is honourable and glorious which will everlastingly be so.

But we cannot say so of the things of the world ; 'All flesh is grass, and

the glory of man is as the flower of the field/ 1 Peter i. 24. The best

estate of men, considered with all their ornaments, wherein they use to

glory, is frail and perishing ; riches, wisdom, strength, and beauty are

soon blasted ; but they that are holy are lovely for ever, amiable and

acceptable to God for ever ; 1 John ii. 17, ' The world passeth away,

and the lusts thereof; but he that doeth the will of God abideth for

ever ; ' he abideth when other things fade.

Use 1. To exhort you to undertake the service of God, that you may

have your fruit to holiness, and the end everlasting life.

1. To serve God is our true liberty. His servants live the noblest

and freest lives in the world ; servire Deo regnare est — you never reign

or command till you learn to serve God. His right is unquestionable :

Acts xxvii. 23, ' There stood by me this night an angel of God, whose

I am, and whom I serve.' It would help you much often to consider

whose you are, and whom you ought to serve. If you were your own,

you might live to yourselves ; but since you are God's, you must live

to him, and serve him.

[1.] His service will be your pleasure ; for then you are in your due

posture, when you have a power over inferior things, and are subject

to God, using all things for his glory : 1 Cor. vi. 12, ' All things are

lawful for me, but I will not be brought under the power of any \' and

vers. 19, 20, ' Know you not that your body is the temple of the Holy

Ghost, which is in you, which ye have of God, and ye are not your

own ? Tor ye are bought with a price, therefore glorify God in your

body and in your spirit, which are God's.' You are out of joint, not in

your proper posture, till it be so ; and,

[2.] It will be also your honour, for all his servants are also his

children, and heirs of eternal life : Tit. iii. 7, ' That being justified by

his grace, we should be made heirs according to the hope of eternal life.'

[3.] The benefit of this service will be exceeding great. The world

often inquireth, ' What profit shall we have, if we serve him?' Job

xxi. 15 ; 'Ye have said. It is in vain to serve God, and what profit is it

that we have kept his ordinance ?' Mai. iii. 14. The whole reward of

serving God is not altogether laid up for the world to come: God

giveth a reward before he giveth the full reward. Obedience is a

reward to itself, for holiness is the health of the soul ; and if we grow

more in grace and godliness, we have enough. The apostle saith, ' You

have your fruit to holiness.' Besides, we have many spiritual and

temporal blessings: 1 Tim. iv. 8, 'Godliness is profitable unto all

things, having promise of the life that now is, and of that which is to

come;' and, 1 Tim. vi. 6, ' Godhness with contentment is great gain.'

Once more, though the great blessedness of the saints be in the life to

come, yet here we have the foresight and foretaste, there our full

portion,

Now, that you may do so, I press you —

1. To give over the service of sin. None can be true servants of

God till there be a change both of the heart and of the course of the

life ; till the power of sin be broken we shall neither be fit nor willing

to serve God. Therefore we must first be freed from sin by a hearty

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renunciation of this slavery and bondage, wherein God will help the

striving soul.

2. I would press you to a high esteem of God, and holiness, and

everlasting life.

[1.] Of God ; for till we have high thoughts of God, as an all-suflScient

God, who is able to protect, and do all things needful for them that

serve him, we shall not entirely trust ourselves in his hands : Gen. xvii.

1, ' I am the Almighty God, walk before me, and be thou perfect.'

The incredulous world looketh on God's glorious titles as so many fine

words.

[2.] Of holiness, purity of heart and life, a recompense worthy of

your labours, how dearly soever gotten : Heb. xii. 10, ' They verily for

a few days chastened us after their own pleasure, but he for our profit,

that we might be partakers of his holiness.'

[3.] Of eternal life. They are true servants of God who make it

their work and business to serve and please God, and their scope to

obtain eternal life : Phil. iii. 14, ' I press towards the mark for the

prize of the high calling of God in Christ Jesus ;' and ver. 20, ' Our

conversation is in heaven, whence also we look for the Saviour, the Lord

Jesus Christ.' This is their happiness.

SERMON XXIII.

And the end everlasting life. — Eom. VI. 22.

Doct That a blessed eternal life is the final reward of those that

have their fruit to holiness.

1, What this eternal life is.

2. The reasons why this is our final reward.

First. What eternal life is. Though it be better industriously to

seek after it than scrupulously to inquire into the nature of this excel-

lent benefit ; yet because unknown things have not such a power and

efficacy to quicken our desires, let us know as much of it as we can.

Indeed future things are but darkly spoken of ere they be accomplished ;

we are told, ' Prophecy is but in part,' 1 Cor. xiii. 9. Our knowledge

of these things is but imperfect ; our apprehensions are suitable to the

state we are in, which is a state of imperfection ; but yet they are not

altogether useless, but fitted to our benefit. Before the coming of

Christ in the flesh, the mysteries of the christian religion were but

darkly revealed to what they were afterward ; but yet they were such

as were comfortable, and gave them some kind of sight of Christ before

his exhibition to the world, enough to engage them to live in the

expectation of the Messiah. So here we have apprehensions fitted to

the use of travellers, and such as may encourage us in our heavenly

course, and raise an expectation in us. Briefly I shall show three

things : —

1. It is life.

2. It is a good and happy life.

3. It is an endless and eternal life.

1. It is life, both in soul and body. In soul : Ps. xxii. 26, \* Your heart

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shall live for ever ; ' and again, Ps. Ixix. 32, ' Your liL-art shall live that

seek God.' In body: 2 Cor. iv. 10, ' Always bearing in our bodies the

dying of our Lord Jesus Christ, that the life of Jesus also might be mani-

fested in our body ;' that is, we are continually ready to be put to death

for Christ's sake, that at length we may receive the effects of his

quickening power in raising from the dead to the life of glory : so Phil,

iii. 21, ' Who shall change our vile body, that it may be fashioned like

unto his glorious body, according to the working, whereby he is able to

subdue all things to himself Well, this we know then, that the party

must subsist and live after death, otherwise he is incapable to enjoy

God, and the blessedness of that estate ; and he must subsist in body

and soul, otherwise he is not the same person, if he were all spirit, and

had no body at all ; for if his body were utterly perished, and his soul

were changed into the nature of angels, which were never destinated to

be conjoined to bodies, this were not altogether the same being ; for it is

not he that is glorified or debased, but some other thing. Well then,

he that now serveth God shall then live, but in another manner than

he now liveth.

[1.] Compare it with life natural. This life is a fluid thing, that

runneth from us as fast as it cometh to us ; but that is eternal. Be-

sides, here we are exposed to many troubles in an uncertain world :

Gen. xlvii. 9, 'Few and evil have the days of the years of my life

been;' there is full rest and peace: Kev. xiv. 13, 'Blessed are the

dead which die in the Lord, from henceforth : Yea, saith the Spirit, that

they may rest from their lalDOurs ; and their works do follow them.' The

supports of this life are base and low ; it is called, ' The life of our

hands,' Isa. Ivii. 10 ; most men labour hard to maintain it, but there

we are above these necessities. Once more, the capacities of this life

are narrow, every strong passion overwhelmeth us ; the disciples were

not able to bear the glory of Christ's transfiguration : Mat. xvii. 6,

' When the disciples heard it, they fell on their faces, and were sore

afraid.' Alas ! strong winds soon overset weak vessels ; if God should

give us but a taste or glimpse of that blessedness which is reserved for

us, we are ready to cry out, ' Enough, Lord ! we can hold no more ; ' but

there we are fortified by the glory we enjoy, and the object strengthens

the faculty.

[2.] Compare it with the life of grace, which puts us into some

degree of communion with God ; but this doth not exempt us from

miseries, rather sometimes exposeth us to them : 2 Tim. iii. 12, \* Yea,

and all that will live godly in Christ Jesus shall sufi"er persecution.'

Yea, we often provoke God to hide his -f ace from us ; all tears are not

yet wiped from our eyes ; our sins breed not only doubts of God's love,

but put us under a sense of his displeasure : Isa. lix. 2, ' Your iniquities

have separated between you and your God, and your sins have hid his

face from you, that he will not hear.' Though we have obtained the

life of grace, we are not yet got rid of the body of death, and that is

matter of continual groaning : Bom. viii. 23, ' And not only so, but

ourselves also, which have the first-fruits of the Spirit, even we ourselves

groan within ourselves, waiting for the adoption, — to wit, the redemp-

tion of our body. ' Here we serve God at a distance, in some remote

service ; there we are present with the Lord, and immediately before

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the throne : Eev. vii. 15, ' Therefore are they before the throne of God,

and serve him day and night in his temple.' Here we enjoy God in

the ordinances at second or third hand, there face to face : 1 Cor. xiii.

12, ' For we see but through a glass darkly, then face to face/ Here in

part we do not enjoy so much, but more is lacking ; but then we shall

be satisfied with his image : Ps. xvii. 15, ' As for me, I will behold

thy face in righteousness, I shall be satisfied when I awake with thy

likeness.' That which attaineth its end is perfect and blessed, there

needeth no more to make us happy, for the most perfect estate ex-

cludeth all want and indigency ; here is still some want, but there is

none.

3. It is a good and happy estate. I prove it —

[1.] From the nature of it ; they that live this life see God and enjoy

God. There is some last end of man's life, and therefore some chief-

good. There are intermediate ends, therefore there must be a last

end ; we must stop somewhere. As, suppose I eat for strength, my

strength must be employed to some end ; is it for the service of

others ? or myself ? or God ? Not for myself, for then I eat that I

may have strength to labour, that I may eat again ; not for others, 7ion

nascitnr aliis moriturus sihi; then for God, who is man's chief good :

Gen. XV. 1, ' Fear not, Abram, I am thy shield, and thy exceeding great

reward ; ' Ps. xvi. 5, ' The Lord is the portion of my inheritance and of

my cup:' Ps. xxxvi. 9, 'For with thee is the fountain of life; in thy

light shall we see light.' There is all good in God, and beyond God

nothing is to be desired: without him the soul is never satisfied ; but

having him, we are perfectly satisfied, and our desires acquiesce, as in

their proper centre of rest. Well then, our enjoyment of him is our

proper happiness. Certainly man's felicity must agree with the noblest

part of a man, his soul, that his noblest faculty may be exercised in

the noblest way of operation about its most noble object. Every

living creature desireth good, but their highest way of perception

being sense, it is sensible good ; but man, being endowed with reason

and understanding, must have some spiritual good before his desires

can be perfectly satisfied ; a good it must be for our souls. Now the

noblest object the soul is capable of is God, and the noblest faculties

of our souls are understanding and will, the noblest operations are

therefore knowledge and love. Love is either desire or delight. Desire

noteth a deficiency, or some imperfect possession ; joy or delight is the

repose of the soul in what is already obtained, ^o, then, the noblest

acts are sight, love, and joy, which, assisted by the light of glory, are

now most perfect in degree, as, being assisted by the light of grace, they

were true in their kind. Well then, put all together, a living reason-

able creature is admitted to the sight and love of Clod in the highest

way he is capable of.

[2.] The end must be somewhat better than the means. The means

is having our fruit to holiness, the end is everlasting life. This lil'e

exercised in holiness is the way, that the home ; this the race, that the

goal ; this the warfare, that the crown ; this the labour, that the

reward ; this the means, that the end. Here we have the beginning

and first-fruits, there the whole crop and harvest. Now a holy man

is here united to God : 1 Cor. vi. 17, ' He that is joined to the Lord

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is one spirit ; \* therefore there the union is greater and more close ; for

' Grod will be all in all : ' 1 Cor. xv. 28. Here a holy man knoweth and

seeth God by faith : John xvii. 3, ' This is life eternal, to know thee

the only true God, and Jesus Christ whom thou hast sent ; ' and

2 Cor. V. 7, ' For we walk by faith, not by sight ; ' therefore there the

vision is more clear : 1 John iii. 2, ' We shall see him as he is.' Here

he is renewed according to the image of God : 2 Cor. iii. 18, ' We all

with open face beholding as in a glass the glory of the Lord, are

changed into the same image from glory to glory;' therefore there

shall be another manner of transformation : 1 John iii. 2, ' Then we

shall be like him, for we shall see him as he is.' Here he enjoyeth

communion with God : 1 John i. 3, \* Truly our fellowship is with the

Father, and with his Son Jesus Christ ;' there it shall be more full and

uninterrupted. Here he rejoiceth and delighteth himself in God : Ps.

xxvii. 4, ' One thing have I desired of the Lord, that will I seek after,

that I may dwell in the house of the Lord all the days of my life,

to behold the beauty of the Lord, and to inquire in his temple ;'

there more especially, when there shall be nothing to divert that delight,

and the participation of his benefits shall be more full. Here he pro-

moteth the glory of God, and setteth forth his praise, either by way of

design, making that his scope : 1 Cor. x. 31, ' Whether therefore ye

eat, or drink, or whatsoever you do, do all to the glory of God ; ' or of

resemblance : 1 Peter ii. 9, ' Ye are a chosen generation, a royal priest-

hood, a holy nation, a peculiar people, that ye should show forth the

praises of him who hath called you out of darkness into his marvellous

light ;' Eph. i. 12, ' That we should be to the praise of his glory, who

first trusted in Christ;' there his whole work is to laud and praise

God, and he doth more perfectly resemble him, there being nothing to

obscure his image.

[3.] It is an endless and everlasting life. Such as are once possessed

of it shall never be dispossessed again. If man be designed to enjoy

a chief good, and this chief good must content all our desires, it must

also be so firm and absolutely immutable as to secure us against all

our fears ; for a fear of losing would disquiet our minds, and so hinder

our blessedness. Now that there is no fear of that, let us consider

what may be said concerning the firmness of it —

1. On God's part.

2. On the part of the blessed.

(1.) On God's part it standeth on three strong foundations —

(1st.) The infinite love of God, which is from eternity to eternity :

Ps. ciii. 17, ' The mercy of the Lord is from everlasting to everlasting

to them that fear him ;' before the world was, and when the workl

shall be no more.

(2d.) The everlasting merit of Christ, which never loseth its force

and effect : Heb. ix. 12, ' Having obtained eternal redemption for us ;'

not that Christ is always propitiating God by a continued sacrifice ; no,

the work was once done in a short time, but the virtue of it is of ever-

lasting continuance.

(3d.) The unchangeable covenant : so Heb. xiii. 20, ' Now the God

of peace, that brought again from the dead our Lord Jesus Christ,

that great shepherd of the sheep, through the blood of the everlasting

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covenant.' Though the covenant made with Israel "was abolished,

yet this continueth for ever, and shall never be altered, because it was

able to reach the end for which it was appointed, which is the eternal

salvation of man ; that was a temporary covenant, this eternal.

(2.) On the part of the blessed, who being once admitted to the

sight of God cannot any more cease from the love of God, or be sub-

ject to sin. Heaven is a paradise, where the flowers that grow are

' incorruptible and undefiled, and never fade away,' 1 Peter i. 4.

Secondly, The reasons of it, why this is our final reward.

1. Because this is the end to which they are appointed. Every-

thing hath its end and final perfection, for God made nothing in vain.

Now, inanimate things tend to such an end as they are appointed unto

by God's overruling providence ; such things as have a self-moving

principle, as beasts, they are carried to their end by instinct, appetite,

or natural inclination ; those things which have reason and knowledge,

foreseeing the end, order the means thereunto ; they know the end, choose

the means. As mere men, they seek to be happy ; and christians, who

are holy men, seek to be most like him who is holy and happy. Now,

then, since whatever acteth, acteth for an end, they that have their fruit

to holiness have their end everlasting life. A capacity of an endless

blessedness doth difiTerence a man from the beasts that perish ; a dis-

position to it doth difference the saints from the ungodly; and the

fruition of it at length doth difference the glorified from the damned.

2. God's government requireth it. The wisest lawgivers could not

devise any other means to make men good besides pcena et prcemium,

punishment and reward. For in the right dispensation of these two

the life of government doth consist. Indeed many laws do more incline

to punishments than rewards : for robbers and manslayers death is

appointed, but the innocent subject hath only this reward, that he

doth his duty, and escapeth these punishments. In few cases dotii

the law promise a reward : the reason is, because fear is a greater and

more commodious engine of human government than love ; and inflict-

ing punishment is the proper work of man's law, for its end and use

is to restrain evil. But God's law propoundeth rewards equal to the

punishments, because the use of God's law is to guide men to their

proper happiness. It is legts candor, the equity and favour of man's

law to speak of a reward ; it commands many things, forbids many

things, but still under a penalty, ex malts morihus nascuntur leges, to

restrain evil is its natural work ; but God's covenant, being ordered for

another end, doth not only threaten sinners, but promises life to the

holy, and these threatenings and promises carry a proportion to God's

nature, eternal life on the one hand, and eternal death on the other :

Deut. XXX. 15, ' See, I have set before thee this day life and death, good

and evil;' and Mat. xxv. 46, 'These shall go away into everlasting

punishment, but the righteous into life eternal.' There are nowhere

such dreadful punishments and such bountiful rewards as are pro-

j)Ounded to us christians; eternal punishment is the reward of the

disobedient, and eternal life is the privilege of the holy. Which, by

the way, is a great shame, that we should be so defective in good, so

fruitful in evil, less observant of the laws of the universal king, than

the subjects of any prince. How often do we pawn our hopes of

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everlasting life upon less occasions than Esau did his birthright, and

Ket Christ at a lower price than Judas did ?

'3. All that have their fruit to holiness are capacitated for this blessed

estate.

1st. They earnestly desire this blessed estate, 'they hunger and

thirst after righteousness,' after a larger measure of Grod's sanctifying

grace, or likeness to God, Mat. v. 6. The thirst after honour, great-

ness, and preferment in the world are tortures to the soul wherein they

are harboured ; but they that thirst after more holiness shall be

satisfied.

2dly. They are prepared for it. For purity of heart is the root

wrhereof happiness is the fruit : Mat. v. 8, ' Blessed are the pure in

heart, for they shall see God.'

3dly. They have the pledge and earnest of it : 2 Cor. i. 22, ' Who

hath also sealed us, and given the earnest of his Spirit in our hearts ;'

and 2 Cor. v. 5, ' Now he which hath wroug htus for the self-same

thing is God, who also hath given unto us the earnest of the Spirit.'

The sanctifying Spirit is given us by God as the earnest of the glory

which he will give us, for it is the seed of it, and breedeth an inclination

thereunto.

Use 1. If this be the reward of the holy, then it informeth us that

certainly there is such a thing as everlasting life and happiness ; for

God would not feed us with fancies, or flatter us into a fool's paradise.

[1.] The nature of man showeth it ; why else did he make a reason-

able creature ? Man of all creatures would be most miserable, if

obnoxious to so many infelicities, and were not capable of true happiness

some way or other. Certainly he made him to be happy. Is it to be

happy here ? In what ? Here is no happiness. Is it in eating,

drinking, and sleeping ? These are to strengthen us for our service,

which tendeth to our end. Better be without meat, if we could be with-

out the need of it, as it will be hereafter : 1 Cor. vi. 13, ' Meats for the

belly, and the belly for meats ; but God shall destroy both it and them.'

Beasts have not the cares and sorrows of mind that man hath to get

and keep what they need. Wherein, then, lieth the dignity of men

above the beasts ? Surely there is a life to come.

[2.] The government of God showeth it. Why doth he use such

methods, by his precepts and promises, but to bring us to our eternal

end ? Why hath he required moral duties of temperance, sobriety,

contentation with a little ; such evangelical duties of self-denial, obedi-

ence to Christ ; such instituted duties as praying, hearing, sacraments,

and seriousness in all, such constant diligence in his service, but that

by all these we might come to the blessed hope ? Believers use them

to these ends : Acts xxvi. 7, ' Unto which promise the twelve tribes,

instantly serving God day and night, hope to come;' and Phil. iii. 14,

' I press toward the mark for the prize of the high calling of God in

Christ Jesus.'

[3.] The graces planted in us by his Spirit show it. What use is

there for faith and hope, if there be no object to be believed and hoped

for ? Heb. xi. 1, ' Now faith is the substance of things hoped for, and

the evidence of things not seen.' As the apostle saith, ' Our preaching

is in vain, and your faith is also vain,' 1 Cor. xv. 14. Now, is faith

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and hope a dotage ? and the whole doctrine of the gospel a forgery ?

and all the sufferings which God's servants have endured for him a

mere frenzy and madness ? Surely then there is a reward, and an ever-

lasting reward, for the righteous.

Use 2. To persuade us :

[1.] To have our fruit to holiness. Heaven is the perfection of what

is begun by sanctification, and the more we increase in it, the more

our right is clear. Let us labour, therefore, to be throughly sanctified,

and to fill our lives with the fruits of holiness. Heaven is described

to be ' the inheritance of the sanctified by the faith which is in Christ

•Jesus our Lord,' Acts xxvi, 18 ; the sanctified is there put for the

perfected. Our blessedness is in a fair progress when we are drawn

from caring for the body to the saving of the soul, from things earthly

to heavenly, from the life of the world to the life of God ; in a word,

from sin to holiness,

[2.] To fix your hearts more in the hope of eternal life. It is the

want of this hope that maketh men swerve from holiness ; some want

it in habit, some in act.

1st. Some want it in habit, because they want faith ; for no men

will look for that which they do not believe. Now these wallow in sin

and filthiness : 2 Peter i. 9, ' He that lacketh these things is blind, and

cannot see afar off, and hath forgotten that he was purged from his old

sins.' He that is blind as to heavenly things which lie at a distance, can

never purify his heart, nor walk holily ; for they will not trouble them-

.selves with it. On the contrary, 1 John iii. 3, ' He that hath this

hope in him purifieth himself, even as he is pure.'

2d. Some want it in act, do not revive upon themselves the remem-

brance of the blessed hope, or keep their hearts in heaven as much as

they should do, because they lose their taste, or sufi'er it to be interrupted

and deadened by worldly cares and voluptuous living. When the heart

runneth out inordinately after secular ends and contentments, our affec-

tions are estranged from heavenly things. Alas ! we presently find the

inconvenience ; we lose our taste of the powers of the world to come ; so

also by negligence and carelessness. Now, a good christian should

always stand with his loins girt and lamp burning, looking for his

master's coming ; the pledge and earnest of eternal life which we have

received is of more worth and value than all the pleasures and content-

ments of the world, and should not be lost for trifles. We did rejoice

at our first entrance on Christianity in these hopes, now we must keep

this firm to the end : Heb. iii. G, ' If we hold fast the confidence and

the rejoicing of the hope firm to the end ;' and ver, 14, ' If we hold the

beginning of our confidence steadfast to the end.' Often draw up your

hearts from things transitory to things eternal and heavenly.

Use 3, Direction to us in the Lord's Suftper, We come to this

duty to bind ourselves to two things :

[1.] To have our fruit to holiness, as those who are free from sin, and

are become his by covenant with him. Here we resume and ratify the

vow made in baptism, and so we are (1.) to arraign, accuse, and judge

ourselves for our former neglect, that we have made no more progress

in purifying our souls, and fitting ourselves for the eternal estate ; (2.)

to beg pardon of God, with promises of greater diligence for the future ;

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(3.) to implore the special aid and assistance of God's Spirit for the

better performance of what we promise ; (4.) we are to obtain it by the

means of Christ's sacrifice and intercession, ' who by one offering hath

perfected for ever them that are sanctified/ Heb. x. 14 ; there needeth

no other sacrifice. If we thus humbly apply ourselves to God, and

desire again to bind our bond, the duty will be comfortable to us.

[2.] Our second general work is to revive afresh the hopes of eternal

life, and to get our taste and relishes of that blessed estate renewed and

confirmed upon our hearts, that we may be fortified against the troubles

of the world, and inconveniences of our pilgrimage, that we may not

only be encouraged to do well, but to suffer evil with patience. That

this duty is a pledge of heaven appeareth by Christ's words : Mat. xxvi.

29, \*I will not drink henceforth of this fruit of the vine, until that day

when I drink it new with you in my Father's kingdom.' It is an ante-

past of that blessed and eternal feast, ' when we shall sit down with

Abraham, Isaac, and Jacob in the kingdom of heaven,' Mat. viii. 11.

And the end of both sacraments is to prepare us for sufferings : Mat. xx.

22, 23, ' Are ye able to drink of the cup that I shall drink of, and to be

baptized with the baptism that I am baptized with ? They say unto

him, We are able. And he saith unto them, Ye shall drink indeed of

my cup, and be baptized with the baptism that I am baptized with.'

These terms show that the sacraments imply a preparation for suffer-

ings; for there seemeth to be a plain allusion to both sacraments,

drinking of his cup, and being baptized with his baptism. Now

counterballasting our troubles with our hopes begets the true spirit of

christian courage and fortitude : Rom. viii. 18, ' For I reckon that the

sufferings of this present time are not worthy to be compared to the

glory that shall be revealed in us ;' 2 Cor. iv. 17, 'For our light affliction,

which is but for a moment, worketh for us a far more exceeding and

eternal weight of glory.' Therefore here is your work ; mind it, and

God will bless you.

SERMON XXIV.

For the loages of sin is death : hut the gift of God is eternal life through

Jesus Christ our Lord. — Rom. VI. 23.

These words are the conclusion, confirming all that the apostle had

said before in this argument, and more especially explaining those two

clauses, that the end of sin is death, and the end of holiness is eternal

life. It is so, but with this difference, the one as wages deserved, the

other as a mere free gift : death follows sin by justice, but eternal life

follows holiness by free favour. Both branches deserve to be considered

by us conjunctly and apart.

1. Conjunctly, and there we shall see wherein they agree, and wherein

they disagree.

[1.] Wherein they agree.

(1.) They agree in respect of their duration and continuance, the

death and the life are both endless: Mat. xxv. 46, 'These shall go

away into everlasting punishment, but the righteous into life eternal,'

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(2.) As they are the final issue of men's several ways ; the one as

well as the other is the fruit of men's foregoing course here upon

earth. Sin is punished by death, and holiness rewarded by eternal

life : Gal. vi. 8, ' For he that soweth to the flesh, shall of the flesh reap

corruption ; but he that soweth to the Spirit, shall of the Spirit reap

life everlasting.'

(3.) They agree in this, that both are equally certain, for they depend

upon God's unalterable truth ; he will punish the disobedient as surely as

he doth reward the godly. We must not fancy a God all mercy and

sweetness ; he is a God of salvation, but ' he will wound the head of his

enemies, and the hairy scalp of such an one as goeth on still in his

trespasses,' Ps. Ixviii. 21. The same truth aud veracity of God that

(;ontirmeth his promises doth also infer the certainty of his threaten-

ings : Ps. xi. 6, 7, ' Upon the wicked he shall rain snares, fire and

brimstone, and a horrible tempest ; this shall be the portion of their

cup. For the righteous God loveth righteousness, his countenance

doth behold the upright.' God is a perfect judge, aud will take order

in due time with the wicked who break his laws, and will not make

use of his mercy ; their destruction shall be terrible, irresistible, and

remediless : but his upright servants shall certainly reap the fruits of

his love and their own obedience.

[2.] Wherein they disagree. The text telleth you the one is wages,

and the other a gift. God doth not punish men beyond their deserts,

that is justice ; but he doth reward men above their deserts, that is

grace; therefore he varieth the word concerning sin, it is 6\frQ)via

wages, which alludeth either to the hire due to the labourer, or the

pay due to the soldier. Both are a just debt, the labourer is worthy

of his hire, when his work is ended he receives his wages ; and

soldiers at the end of their service get their pay. But of the other he

saith, ' It is the gift of God.' Sin deserveth hell, and therefore death

is called wages ; but if eternal life might in any sort be deserved or

merited, the apostle would not have changed his word, as he expressly

doth ; he doth not say eternal life is oyjrcovia, the wages, nay, he doth

not say fMLa-6o<;, the reward, which sometimes expresseth the recom-

pence of the faithful : as Heb. xi. 26, ' Having respect to the recom-

pence of reward ; ' but because reward doth not always signify a reward

of free bounty, he doth not use that word either ; yea neither doth he

use the word bojpov, which properly signifies a gift, because one kind-

ness doth deserve another ; but it is %a/3tcr/ia, a gracious gift. The

Vulgate renders it Gratia Dei. Xdpts, grace, signifieth the free favour

of God, 'xapLCTixa the impression or effect of it upon us. This is a word

inconsistent with all conceit of merit. But what is the reason of this

difference, that the one should be wages, the other a gracious gift ?

[1.] Our evil works are our own, wholly evil, therefore merit death,

as work doth wages; but the good we do is neither ours, nor is it

jierfect, and is done by them that have a demerit upon them, that have

deserved the contrary by reason of sin, and might look for punishment

rather than reward.

[2.] There is this difference between sin and obedience, that the

hoinousness of sin is always aggravated and heightened by the proper-

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tion of its object ; as to strike an officer is more than to strike a private

person, a judge more than an ordinary officer, a king most of all. Thence

it comes to pass, that a sin committed Jigainst God deserveth an infinite

punishment, because the majesty of God is despised. But on the other

side, the greater God is, and the more glorious, the greater obligation

lieth upon us to love him and serve liim ; so that the good we do for

his sake being the more due, God is not bound by any right of justice,

from the merit of the action itself, to reward it, for here the greatness

of the object lesseneth the merit and value of the action ; for whatever

the creature is, it oweth itself wholly to God, who gave us our being,

and still preserveth it ; so that we cannot lay any obligation upon him :

Luke xvii. 10, 'When ye shall have done all those things which are

commanded you, say. We are unprofitable servants ; we have done that

which was our duty to do.' Punishment is naturally due to evil-doers ;

but God is not by natural justice bound to reward us, but only inclined

to do so by his own goodness, and bound to do so by his free promise

and covenant. Aristotle telleth us children cannot merit of their parents.

All the kindness and duty they perform to them is but a just recom-

})ence to them from whom they have received their being and education.

Much less can we merit aught of God ; it is his mere grace and

supereminent goodness that appointed such a reward to us ; that grace

which first accepted us with all our faults doth still crown us, and

bestow glory and honour upon us.

Use 1. See how God doth beset us on every side. To fence and bound

us within our duty there is a threatening of eternal death ; to invite us to

go on in our way, the promise of eternal life and glory. Surely both

motives should be effectual ; our whole life is a flight from wrath to

come, and a running for refuge to take hold of the blessed hope set

before us in our pursuit after eternal life : Prov. xv 24, \* The way of

life is above to the wise, that he may depart from hell beneath.' We

are still running further from hell, and approaching nearer to heaven ;

the more we hate and avoid sin, the further we go from the pit of ever-

lasting destruction ; and the more we give ourselves to holiness, the

nearer heaven every day, our right is more secured, and our hearts

more prepared. More particularly we have by tliis conjoined motive a

great help against temptations. The world tempteth us either by the

delights of sense or by the terrors of sense ; therefore God propoundeth

this double motive, — the terrors of everlasting death and the joys of

everlasting life, that we may counterbalance terrors with terrors, and

delights with delights : as Luke xii. 4, 5, \* Be not afraid of them that

kill the body, and after that have no mOre that they can do. But I will

forewarn you whom you shall fear : fear him, which after he hath

killed, hath power to cast into hell, yea, I say unto you, fear him.'

On the other side : James v. 5, 'Ye have lived in pleasure upon earth,

and been wanton, ye have nourished yourselves as in a day of slaughter ; \*

Luke xvi. 25, ' Son, remember that in this life thou receivedst thy good

things, and likewise Lazarus evil things ; but now he is comforted, and

thou art tormented ; ' they are excluded from the pleasures at God's

right hand for evermore. Or else quite cross, as the world tempts us by

the hopes of some sensual contentment, so we may resist the temptation

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by the belief of everlasting death : Rom. viii. 13, 'If ye live after the

flesh, ye shall die.' Surely this should make us abstain from all sinful

pleasures, how much soever v^e are addicted to them. So as the world

tempteth us with the fears of some temporal vexation, the believing

of everlasting life should help us to bear the evils of our pilgrimage, or

sufferance for well-doing: 2 Cor. iv. 17, 'Our light affliction, that is

but for a moment, worketh for us a far more exceeding and eternal

weight of glory.' Thus are we environed on the right hand and on

the left.

Use 2. From this conjunction let us learn that God is both a right-

eous judge and a gracious father : 1 Peter i. 17, ' If ye call on the

Father, who without respect of persons judgeth according to every

man's v#ork.' He hath his gifts for the godly and punishments for

the wicked. All our claim is grace ; the punishment of the wicked is

due debt, the sentence of God's law hath made it their due; but yet

our reward is not the less sure, though it be more free.

2. Let us consider these two branches apart.

First, The wages of sin is death,

1. What is meant by death ?

2. How it is said to be the wages of sin.

First, What is meant by death ? There is a twofold death, first and

second, temporal and eternal.

1. Temporal death, that is also the fruit of sin : Rom. v. 12, ' By one

man sin entered into the world, and death by ^in, and so death passed

upon all men, for that all men have sinned.' Death is an evil, for

nature abhorreth it, as appeareth by our unwillingness to die. Now if

it be evil, it must be either the evil of sin or of punishment. God

threatened it as a punishment in case of disobedience : Gen. ii.

17, ' In the day that thou eatest thereof thou shalt surely die.' It is

an enemy ; ' The last enemy that shall be destroyed is death,' 1 Cor. xv.

26. Would God give mankind into the hand of an enemy if he had

not sinned against him ? Now this evil remaineth partly that there

might be some visible punishment and bitter effect of sin in this world.

Unknown torments are despised, and many slight hell as a vain scare-

crow ; tlierefore God hath appointed temporal death to put us in mind

of the evil of sin. Partly for a passage into our everlasting condition,

that the righteous may enter into glory, and the wicked go to their

own place. It would make religion too sensible if the righteous should

have all their blessedness and the wicked all their punishment here :

therefore there must be a passage out into the other world.

2. Eternal death, in opposition to everlasting life, which is the fruit

of holiness. The opposite clause showeth what a kind of death it is.

This is called the second death : Rev. xx. 6, ' Blessed and holy is he

that hath {)art in the first resurrection, on such the second death hath

no power ; ' and ver. 14, ' Death and hell were cast into the lake of

fire ; this is the second death.' It is called death, because death in all

creatures that have sense is accompanied with pain. Trees and other

vegetables die without j)uin, but so doth not man and beast ; and death

to man is more bitter, because he is more sensible of the sweetness of

life than the beasts are, and hath some forethought of what may follow

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after. Again it is called death, because it is a misery from which there

is no release ; as from the first death there is no recovery, nor returning

into the present life. This second death may be considered as to the

loss and pain.

[1.] As to the loss, it is an eternal separation from the ])resence of

God, and so an exclusion from all bliss and glory : 2 Thess. i. 9,

' Who shall be punished with everlasting destruction from the presence

of the Lord, and from the glory of his power ; ' so Mat. xxv. 41, ' Depart

from me, ye cursed, into everlasting fire.'

[2.] The pain is set forth by two notions : Mark ix. 44, ' The worm

that never dieth, and the fire that shall never be quenched ;' by which

is meant the sting of conscience and the wrath of God, both which

constitute the second death, and make the sinner for ever miserable.

(1.) The sting of conscience, or the fretting remembrance of their

past folly and madness in following the pleasures of sin, and neglecting

the promises of grace. What a vexing reflection will this be to the

damned to all eternity ? And besides this,

(2.) There are pains inflicted upon them by the wrath of God, and

the body and soul are delivered over to eternal torments : Mat. xxv. 41,

' Depart from me, ye cursed, into everlasting fire, prepared for the devil

and iiis angels.' There is no member of the body or faculty of the

soul but feeleth the misery of the second death ; for as no part is free

from sin, so none from punishment. In the second death the pain lietli

not in one place, head or heart, but all over ; and though in the first

death the more it prevaileth the more we are past feeling, yet in this

death there is a greater vivacity than ever ; the capacity of every sense

is enlarged, and made more receptive of pain. While we are in the

body, veherdens sensibile corrumpit sen sum, the sense is deadened the

more vehemently and violently the object striketh upon it ; as the

inhabitants about the fall of Nilus are deaf with the continual noise;

too much light puts out the eyes, and the taste is dulled by custom ;

but here the capacity is not destroyed by feeling, but improved. As

the saints are fortified by their blessedness, and happily enjoy those

things, the least glimpse of which would overwhelm them in the world ;

so the wicked are enabled, by that power that torments them, to endure

more ; and all this is eternal, without hope of release or recovery.

Secondly, This death is wages, a debt that will surely be paid ; for

it is appointed by the sentence of God's righteous law. Now here we

must consider —

1. The righteousness of it.

2. The certainty.

1. The justice and righteousness of it; for many make a question

about it upon this ground, because between the work and the wages

there must be some proportion. Now, how can an act done in a short

time be punished with eternal death or everlasting torments? I answer —

[1.] We must consider the object against whom sin is committed :

it is an offence done against an infinite Majesty. Now sinning wilfully

against the infinite Majesty of heaven deserveth more than anything

done against a man can do : 1 Sam. ii. 25, ' If, one man sin against

another, the judge shall judge him ; but if a man sin against the Lord,

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who shall entreat for him ? ' Sins against men are not so great as sins

aorainst God, and the reconciliation and satisfaction is more easy.

[2.] Consider the nature of impenitency in sin.

(1.) Their great unthankfulness for redemption by Christ, they for-

sook their own mercies, and God's healing grace to the last : John iii.

19, ' This is the condemnation, that light is come into the world, and

men loved darkness rather than light, because their deeds were evil ;'

Heb. ii. 3, 'How shall we escape, if we neglect so great salvation?'

And then when they are in termino, there is no further trial, their

time and day of grace is past.

(2.) God ofiered them eternal life, and then their foolish choice is

justly punished with eternal death. Every sin includeth a despising

of eternal life ; for rather than men will leave their brutish and sordid

pleasures, that they may live a holy life, they will run this hazard,

tlie loss of that eternal life which God ofifereth, and the incurring these

eternal pains which he threateneth. This immortal happiness far ex-

ceedeth all those base pleasures for which they lose their souls. Well

then, man wilfully exchanging his everlasting inheritance for momen-

tary and transient pleasures, becometh the author of his own woe,

whilst he preferreth such low things before God's eternal joyful pre-

sence.

2. The certainty. This debt will be paid, if we consider —

[1.] The holiness of God's nature, which inclineth him to hate sin

and sinners : Ps. v. 4, 5, ' Thou art not a God that hast pleasure in

wickedness, neither shall evil dwell with thee ; the foolish shall not

stand in thy sight : thou hatest all the workers of iniquity.' They

that take pleasure in sin, God cannot take pleasure in them ; and if

they will not part with sin, God and they must part ; and therefore, if

they Avill do sin's work, all that sin bringeth to them, by way of stipend,

is everlasting separation from the presence of God, that is, implacably

adverse to all that is evil ; and though he hath prepared a place where

the holy may dwell with him, yet he cannot endure the wicked should

be so near him.

[2.] His justice movetli him to punish it. As holiness belongeth to

his nature, so his justice to his office : his holiness is the fundamental

reason of punishing the wicked, his justice is the next cause ; his holi-

ness is indeed the fundamental cause, as appeareth by the fears of sin-

ners : 1 Sam. vi. 20, ' And the men of Beth-shemesh said, Who is able to

stand before this holy God ?' And by the security of sinners : Ps. 1. 21 ,

\* These things hast thou done, and I kept silence : thou thoughtest

that I was altogether such an one as thyself ;' but the nearest cause is

his justice as rector of the world, declared both in his laws and provi-

dence : Rom. i. 32, 'Who knowing the judgment of God, that they

which commit such things are worthy of death,' &c. ; Gen. xviii. 25,

' Shall not the judge of all the earth do right? '

[3.] His unalterable trutli, which is firmer than heaven and earth:

if he threaten, will not he accomplish ? The truth of his threatenings

is as unchangeable as the truth of his promises, for in both God is one :

1 Sam. XV. 29, ' The strength of Israel will not lie nor repent, for he

is not as man that he should repent ; ' it is spoken in the case of depos-

ing Saul for his disobedience to God. The doubt is this, God's threaten-

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ings do not always foretel the event ; they show the merit, but not the

event. I answer, the object is changed, but God remaineth for ever

the same. If from impenitent we become penitent, we are not liable

to his threatenings, but objects of his grace, and capable of the benefit

of his promises. A man walking in a room upward and downward

hath sometimes the wall on his right hand, sometimes on his left ; the

wall is in the same place, but he changeth posture.

[4.] His irresistible power. God is able to inflict these punishments

upon them : Deut. xxxii. 39, ' There is none that can deliver out of

my hand ;' 2 Thes. i. 9, ' Who shall be punished with everlasting

destruction from the presence of the Lord, and from the glory of his

power ;' Eom. ix. 22, ' "What if God, willing to show his wrath, and to

make his power known.' We cannot conceive what God is able to do

in punishing sinners, but the event declares it.

Use 1. Information.

[1.] That believers need to consider the fruit of sin, that thereby

they may be moved to fears of God, and more careful avoiding of sin.

They are not to think of it in a slavish tormenting way, as if God

desired the creature's misery ; no, they are warned of it that they

may escape it. Though love must be the chief spring and principle of

our obedience, yet fear hath its use ; the threatenings declare the holi-

ness of God, as well as his promises ; and we need to know his hatred

to sin, as well as his love to righteousness, to breed an awe in us.

[2.] It showeth the folly of them that bewitch themselves into a

groundless hope of impunity in their sinful courses : Deut. xxix. 19,

' And it come to pass, when he heareth the words of this curse, that he

bless himself in his heart, saying, I shall have peace though I walk m

the imagination of my heart, to add drunkenness to thirst.' They take

from God the honour of his holiness, justice, and truth ; God's glory is

advanced in the world by acts of justice as well as acts of mercy ; and

besides, they open a gap to all impiety.

[3.] That all sins are in their own nature mortal ; for ' the wages of

sin is death.' In comparison some sins are greater than others, and sO'

more deserving punishment ; but simply, and considered by them-

selves, all are mortal, if not in the issue and event, yet in their own

nature. God pardoneth the penitent ; their sins are not deadly in

the event, but they deserve damnation in their own nature. There are

sins of infirmity, and wilful sins ; but nothing should be light and

small to us that is committed against the great God. Some are

lighter, fome are heavier ; but all are in their nature damnable ; they

are a breach of the law of the etefnal God. Though the gospel

reacheth out mercy to penitents, offering to them pardon of sins and

eternal life, yet all deserve damnation ; and were it not for Christ and

the new covenant we should not be a moment out of hell.

Use 2. Direction.

[1.] To the impenitent, that yet go on in their sins. Oh ! repent of it

speedily, and cast out sin as we do fire out of our bosoms, and sleep

not in the bonds of iniquity ; ' Your damnation sleepeth not,' 1 Peter

ii. 3. You are invited earnestly : Ezek. xviii. 30, ' Why will ye die^

O house of Israel ?' Oh ! then, pass from death to life. If you refuse

this call, you do in effect love death : Prov. viii. 36, ' He that sinneth

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against me wrongeth his own soul : all they that hate ine love death.'

By refusing Christ and nourishing sin you nourish a serpent in your

bosoms, and embrace the flames of hell-fire ; therefore betimes seek a

pardon.

[2.] To the penitent believers ; three things I have to press upon

them.

(Ist.) Consider what cause we have to admire and magnify the riches

of God's mercy in our redemption by Christ, by whom sin is taken

awuy, and the consequent of it, eternal death, and who also hath taken

the punishment of it upon himself : Ii?a. liii. 4, 5, ' Surely he hath

borne our griefs and carried our sorrows ; yet we did esteem him

stricken, smitten of God, and afflicted. But he was wounded for our

transgressions, he was bruised for our sins, the chastisement of our

peace was upon him, and by his stripes are we healed.'

(2d.) Never return to this slavery again, for you see what a dangerous

thing sin is. When you indulge sin, you lay hold on death itself ;

therefore fly from it as from the gates of hell, and from all means,

instruments, occasions, and opportunities that lead to it. And when

Satan showeth you the bait, remember the hook, and counterbalance

the pleasure of sin, to which we are vehemently addicted, with eternal

pains, which are the fruit of it. Now, shall we run so great a hazard

for poor, vain, and momentary delights? It is sweet to a carnal heart

to please the flesh, but it will cost dear. Now, \* shall we sell the birth-

right for one morsel of meat,' Heb. xii. 15, and hazard the loss of the

love of God for trifles ?

(3d.) Take heed of small sins ; they are breaches of the eternal law

of God. They that do not make great account of small sins will make

but small account of the greatest ; for he that is not faithful in a little

will be unfaithful in much. There are many forcible arguments to deter

us from small sins ; partly because it is more difficult to avoid them,

they do not come with such frightening awakening assaults as the

greater do ; partly because, being neglected, they taint the heart insen-

sibly, and men look not after their cure ; partly because they do pre-

pare and dispose to greater offences, as the little sticks set the great

ones on fire ; partly because with their multitude and power they do

as much hurt the soul as great sins with their weight ; minuta sunt,

sed multa sunt ; lastly, because they are in their own nature mortal.

Therefore dash Babylon's brats against the stones. In short, small sins

are the mother of great sins, and the grandmother of great punish-

ments. Lot's wife was turned into a pillar of salt; the angels were

cast out of heaven ; Adam thrust out of Paradise.

Secondly, ' But the gift of God is eternal life through Jesus Christ

our Lord.'

Doct, That eternal life is God's free and gracious gift to the sancti-

fied.

What eternal life is we showed before: it is the full fruition oi

eternal joys, without any possibility of losing them.

Here is,

1. The donor— (?od

2. The meritorious and procuring cause — Jesus Christ our Lord.

3. The parties qualified — Those that have their fruit to holiness.

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1. On God's part, a gift, not a debt, as wages is to the servant or

soldier, but 'xapia-fxa, a gracious gift. Though we should serve God a

thousand years, we cannot merit to be one half-day in heaven. There

it is a gift to those who do most exactly persevere in holiness ; the best

have no other claim, but the mercy of the donor.

[1.] It is the freest gift.

[2.] It is the richest gift.

[1.] It is the freest gift ; God payeth more than is our due. To

punish men beyond their desert is injustice ; but to reward men be-

yond their deserts is not contrary to justice, for it is an act of mercy.

(1st.) It is greater than any merit of ours, because it is the eternal

enjoyment of the ever-blessed God, and so far beyond anything that

we can do. Finite things carry no proportion to an infinite reward.

(2d.) Our works are many ways imperfect, and so we may expect

punishment rather than reward. Mercy is our best plea when we

come to consider the case between God and our consciences : Jude 21,

' Looking for the mercy of our Lord Jesus Christ unto eternal life.'

[2.] It is the richest gift. What can God give us more than him-

self ?

2. On Christ's part it is a purchase. We have it upon the account

of his merit and intercession, and it is conveyed to us by his free pro-

mise.

[1.] Upon the account of his merit and intercession we have both

the preparations and the gift itself. Justification, which is the founda-

tion of it : Rom. v. 18, ' By the righteousness of one the free gift came

upon all men unto justification of life.' Sanctification is the beginning

and introduction into it : Tit. iii. 5, ' Not by works of righteousness

which we have done, but according to his mercy he saved us, by the

washing of regeneration and renewing of the Holy Ghost.' The first

we have by the merit of his death and obedience : Eom. iii. 24, 'Being

justified freely by his grace, through the redemption that is in Christ

Jesus ; ' the second is wrought in us freely by his Spirit. Eternal life

itself Heb. ix. 15, ' That they which are called might receive the

promise of eternal inheritance.'

[2,] It is conveyed by his promise : 1 John ii. 25, ' And this is the

promise which he hath promised us, even eternal life.'

o. The parties qualified : ' Those that are sanctified.' The freedom

of this gift doth not exclude qualifications. Holy men have a just

title to eternal life ; but they do not deserve it ; none but the holy have

it, but there is no intrinsic worth in what we do to deserve it, no such

meritorious influence as may alter the fi-eeness of it.

Use 1. With faith in Christ you must join holiness. What will

encourage us to live a holy life, if this will not? Through many

hindrances by the way from the devil, the world, and the flesh, yet

thus we tend to eternal life.

Use 2. Acknowledge the freeness of it. It is most worthy of God,

though we are every way unworthy of it ; it is the effect, not of our

holiness, but the Lord's grace ; none obtain it loithout holiness, yet not

for holiness.

Use 3. To show us how happy the children of God are,

[1.] Happy in the Lord whom they serve— God and Jesus Christ.

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[2.] Happy in the reward of their service — eternal life.

[3.] Happy in the manner of their reward — •^dpca-fia, which may be

considered in three instances —

(1.) Their destination thereunto by election : Luke xii. 32, ' Fear

not, little flock, it is your Father's good pleasure to give you the

kingdom/

(2.) In our conversion, regeneration, or effectual vocation, the begin-

ing of eternal life.

(3.) In our coronation, when tlie full possession of eternal life is given

to us. All these are the free gift of God in Jesus Christ, not procured

or merited by any special acts depending on man's free will.

SERMONS

EIGHTH CHAPTER OF THE ROMANS

THE EPISTLE DEDICATOEY.

To the Eight Honourable Philip and Ann, the Lord and Lady

Wharton.

The inserting your honours' names in this publication so little needs

an apology, that it had much more needed one not to have done it. Your

deeply inward affection to the excellent author ; your most singular

and just value for his person, ministry, converse, and memory, as they

were too great to be fully expressed, so they are to be wholly concealed

and buried in silence. Those acts of your beneficence towards him,

wherein love is wont, the sincerer it is, always the more to affect privacy,

it were a rude violence to offer at disclosing. But its paths in that so

long-continued friendly commerce with him, unto which your honours

were pleased to condescend, could not be hid. Any eye might observe

the frequency of your kind visits, the familiar freedom you gladly

allowed him at your house, as at his own home ; and that when the

season invited you to your pleasant country recess, it was also the more

pleasant to you if his affairs could allow him there to divert and repose

himself with you. In the very common and piercing affliction of his

death, which entered into the souls of many, none that were not of his

nearer relatives had a greater share than your honours, or in the bitter

sorrows caused by it. Your part may be hoped to be as peculiarly

great in the advantages and consolations which he that bringeth light

out of darkness is pleased to attend and follow it. The decease of any

such person (besides that it is otherwise also instructive) is a further

enforcing repetition and inculcation of a common but very apt and

powerful argument, both for the increase of our faith concerning another

world, and the diminution of our love to this. To the former purpose,

the argument from this topic cannot but be very convictive unto such

whom the forelaid serious apprehension of a Deity hath prepared and

made capable of it. Unto others, to whose grosser minds that most

important and so easily demonstrable thing is doubtful, one may

despair anything should be certain that they see not with their eyes.

But who that believes this world hath a wise, holy, righteous, merciful

ruler, that disposes all things in it, can take notice that the best of men

die from age to age as others do, and allow himself to think no differ-

ence shall be made hereafter ? And that God should order the collect-

ing of so great a treasure in one man ; not to say of general learning

and knowledge, but of true goodness, ■»race, sanctity, love to himself,

and to men for his sake (his very image, and the lively resemblances of

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his own holy and gracious nature) to be for ever buried in the dust ?

Or who woukl not rather conclude (as that blessed apostle) that when

the world is passing away and the lusts of it, he that doth the will of

God (being thus transformed into it) abideth for ever ? 1 John ii. 17.

And for that other purpose, Who that beholds what was of so great

value, forsaking our world and caught up into heaven, would not less

love an earthly station, and covet to be consorted with the holy assembly

above ? Every such assumption ought to diminish with us the

retentive power of this world, and sensibly add to the magnetism

and attractiveness of heaven. Doth not God expressly teach and prompt

us to despise a world, out of which he plucks such excellent ones, plainly

judging it not worthy of them ? The general argument to both these

purposes, though it hath not more strength in itself from the death of

this or that particular person (when we foreknew that such must die)

yet hath more emphasis and efficacy upon us, as the instances are

repeated ; especially when we have a present occasion to consider the

death of some one of great value thoroughly known to us, as this worthy

person was to your honours. For it is not then a cold, faint idea we

have of such a one's worth (as that is which is begot by remote and

more general report) but have a lively remembrance of it as it appeared

in numerous vivid instances : and thence do, with the more spirit and

assurance, conclude such excellences too great to be for ever lost, or

be an eternal prey to death and the grave ; but therefore that he is

certainly ascended and gone into a world more suitable to him : whence

also the manifold endearments (which were the effects of former very

intimate conversation) recur afresh with us, and carry up our hearts

after him thither, making us wish and long to be there too.

But the wisdom and mercy of providence seem especially to have

taken care the church of God on earth should be some way recompensed

for the loss of so considerable a person out of it, by those so generally

acceptable and useful works of his that survive him. Your honours'

judicious and very complacential gust and relish of anything that was

Reverend Dr Manton's make you the more capable of the larger share

and fuller satisfaction in that recompence. And were it known how

great a part of them hath had a second birth or resurrection by the

diligence of one depending on you, that rescued them from the obscurity

of a private closet as from a grave, and who, though deservedly favoured

by you upon other accounts, is undoubtedly much the more upon this

also, you would be esteemed to have the more special title to them, as

well as capacity of advantage by them.

There is, however, enough to make it decent and just, that whereso-

ever these writings shall be read, your kindness to the author should

l)e told for a memorial of you ; and whatsoever your interest was, or

is, in him and his labours, it cannot be a lean wish unto you to desire

your benefit may be proportionable, which is most earnestly desired

for you, with the addition of all other valuable blessings, by your honours'

greatly obliged, and very humble servants in Christ our Lord,

William Bates.

John Howe.

SERMONS UPON ROMANS VIIL

SERMON I

There is therefore now no condemnation to them which are in Christ

tTesus, icho icalk not after the flesh, hut after the spirit. — Rom. viii. 1.

In the former chapter the apostle in his own person represents a

beh'ever groaning under the relics of sin, or bewailing the imperfections

of his sanctification. Now, because this conscience of indwelling sin

may breed in us fears of condemnation, he showeth here what remedy

and relief is provided for us by Jesus Christ — ' TJiere is therefore,' <&c.

So that the words are an inference from the complaint and gratulation

expressed in the last verse of the preceding chapter : though in the

godly there remain some sin, yet no condemnation shall be to them,

observe here —

1. A privilege : ' there is no condemnation/

2. A description of the persons who have interest in it : they are

described, first, by their internal estate, — ' To them which are in Christ

Jesus ;' secondly, by their external course of life — 'Who walk not after

the flesh, but after the spirit,'

[1.] There is a denial of the prevailing influence of the corrupt

principle — ' They walk not after the flesh,'

[2.] Their obedience to the better principle is asserted and affirmed —

\* But after the spirit.'

Three points I shall touch upon, —

1. That it is a great felicity not to be obnoxious to condemnation.

2. That this is the portion of the true christian, or such as are in

Christ.

3. Those who are in Christ obey not the inclinations of corrupt nature,

but the motions of the spirit,

Doci. 1. It is a great privilege not to be obnoxious to condemnation :

there is no condemnation to them that are in Christ.

To understand this, you must consider —

First, What condemnation importeth.

Secondly, How we came by this exemption.

First, ^Vhat condemnation importeth ? The terror of it is unspeak-

able when it is sufficiently understood ; and therefore, by consequence,

our exemption and deliverance from it is the greater mercy.

In the general, condemnation is a sentence dooming us to punish-

ment. Now, particularly for this condemnation —

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1. Consider, Whose sentence this is. There is sententia legis and

sententia judicis — the sentence of the law and the sentence of the judge.

The sentence of the law is the sentence of the word of God, and that

is either the law of works or the law of grace. The damnatory sen-

tence of the law concludeth all under the curse, for ' all are under sin :'

Gal. iii. 10, ' For as many as are under the works of the law are under

the curse ; for it is written, Cursed is he that continueth not in all things

that are written in the book of the law to do them.' So all the world

is guilty before God, Rom. iii. 10. But the gospel, or the law of grace,

denounceth damnation to those that believe not in Christ, and obstin-

ately refuse his mercy : Mark xvi. 16, 'He that believeth not shall be

damned ; ' and also against them that love not Christ and obey him :

1 Cor. xvi. 22, ' If any man love not the Lord Jesus Christ, let him be

accursed. ' This is the sentence of the law. But then there is sententia.

judicis — the sentence which the judge passeth upon a sinner, and is

either —

[1.] The ratifying of that sentence which the word denounceth, be it

either law or gospel ; for what ' is bound in earth is bound in heaven ;\*

and God condemneth those whom his word condemneth ; so that for

the present wicked men have a sentence against them ; they are all

cast in law, 'condemned already,' as it is John iii. 18. If men were

sensible of their danger, they would be more earnest to get the sentence

reversed and repealed before it were executed upon them ; they are not

sure of a day's respite ; it is a stupid dulness not to be affected with this

wof ul condition ; there is but a step between them and death, and they

mind it not.

[2.] As pronounced and declared. So it shall be at the last day by

the judge of all the earth : Acts xvii. 30, \* Because he hath appointed

a day in which he will judge the world in righteousness ;' and 2 Thes.

i. 8, ' He shall come in flaming fire, taking vengeance on all them that

know not God, and obey not the gospel.' Then the sentence is full

and solemn, pronounced by the judge upon the throne, in the audience

of all the world. Then it is final and peremptory, and puts men into

their everlasting estate. And then it is presently executed ; they go

away to that estate to which they are doomed. Of this the scripture

speaketh : John v. 39, ' They that have done evil shall arise to the

resurrection of damnation.' It is miserable to be involved in a sentence

of condemnation by the word ; now that shuts up a sinner as in a

prison, where the door is bolted and barred upon him till it be opened

by grace. But doleful will their condition be who are condemned by

the final sentence of the judge, from ■vyhich there is no appeal nor es-

cape nor deliverance.

2. Consider, The punishment to which men are condemned. And

that is twofold, either the 'poena damni, the loss of a heavenly

kingdom ; they are shut out from that : ' But the children of the

kingdom shall be cast out into utter darkness : there shall be weep-

ing and gnashing of teeth,' Mat. viii. 12 ; or poena sensus, the

torments and pains they shall endure, called the ' damnation of hell,\*

Mat. xxiii. 33. Both together are spoken of : Mat. xxv. 41, \* Depart

from me, ye cursed, into everlasting fire, prepared for the devil and his

angels.' Words that should cut a sinner to the heart, if he had any

feeling of his condition. Now, to be exempted from condemnation to

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this punishment is the greater mercy. It is enough to heighten in our

thoughts the greatest sense of the love of God, that we are freed from

the curse, that Jesus hath ' delivered us from wrath to come,' 1 Thes.

i. 10 ; that we are as brands plucked out of the burning ; but much

more when we consider that we shall be admitted into God's blessed •

presence, and see him as he is, and be like him, 1 John iii. 2 ; and for

the present that, ' being justified by faith, we should be made heirs

according to the hope of eternal life,' Tit. iii. 7. The apostle expresseth

both parts of the deliverance in one place : 1 Thes. v. 0, \* For God

hath not appointed us to wrath, but to obtain salvation by our Lord

Jesus Christ.' Mark the antithesis, ' Not to wrath, but to obtain salva-

tion,' which should increase our sense of the privilege, that, when others

lie under the wrath of God, we shall see him and love him and praise

him in heaven to all eternity.

3, How justly it is deserved by us, by reason of original and actual

Bins, both before and after conversion. Original sin, — for the scripture

telleth us, Kom. v. 16, ' The judgment was by one to condemnation ;'

and again in ver. 18, ' By the oifence of one, judgment came upon all

to condemnation.' All Adam's children are become guilty before God,

and liable to death, or brought into such an estate wherein they are

condemnable before God. So by many actual sins it is deserved by

us. As we are ' by nature children of wrath,' Bph. ii. 3 ; so for a long

time we have ' treasured up wrath against the day of wrath,' Rom.

ii. 5. We have even forfeited the reprieve which God's patience

allowed to us, and have more and more involved ourselves in condemna-

tion. Till we comprehend our great need of pardon and exemption

from condemnation we cannot understand the worth of it. Nay, we

have deserved this condemnation since conversion.

He doth not say here, ' There is no sin in us,' but, ' There is no con-

demnation.' Sin in itself is always damnable, and our redemption doth

not put less evil into sin ; but in strict justice we deserve the greater

punishment : this is another consideration that should endear this

privilege to us.

4. How conscience standeth in dread of this condemnation. For if

'our own hearts condemn us,' 1 John iii. 20, they are a transcript of God's

law, both precept and sanction ; and therefore do not only check us for

sin, and urge us to duty, but also fill us with many hidden fears, which

sometimes are very stinging. When we are serious, the more tender

the heart is, the more it smiteth for sin : Rom i. 32, \* Who knowing

the judgment of God, that they that commit such things are worthy of

death.' In your consciences you will find an inward conviction that

God is your judge, and will call you to an account for the breach of

his law. We feel this, living and dying: Heb. ii. 15, 'Who were all

their lifetime subject to bondage through fear of death;' and 1 Cor.

XV. 56, ' The sting of death is sin,' only it is more piercing and sharp

when we die.

Secondly, Let us inquire how, or upon what reasons we come to have

this exemption from condemnation.

Tliis is—

1. Upon the account of Christ's satisfaction to God's justice. We

all in our natural estate lie under the curse and wrath of God ; but

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Christ was ' made a curse for us' to 'redeem us from the curse of the

law,' Gal. iii. 13. And the apostle telleth us, 2 Cor. v. 21, that 'he

was made shi for us, that we might he made the righteousness of God

in him.' Christ hecame a sacrifice for sin to appease God towards

us ; he was made a public instance of God's penal justice, that we might

be made an instance of God's merciful justice, or that God might deal

with us in a way of grace, upon the account of the righteousness of

Christ.

2. Upon the account of the new covenant grant: John v. 24, 'Verily

verily, I say unto you, He that heareth my word, and believeth on him

that sent me, hath everlasting life, and shall not come into condemna-

tion.' Christ would have us mark this as a certain and important

truth, for escaping eternal death and obtaining eternal life are not

trifles ; and God's faithful word is interposed that such an one shall not

come into condemnation, verily, verily. Well then, the gospel, or

new covenant, offereth pardon and exemption from condemnation

to that death which the law hath made our due, to all those who will

come under the bond of it.

3. The certainty is considerable, which resulteth or ariseth from

these two grounds. It is just with God to pardon them, and to exempt

them from condemnation who take sanctuary at his grace, and devote

themselves to him : 1 John i. 9, ' If we confess and forsake our sins, he

is just and faithful to forgive them.' 2 Tim. iv. 8, we read of a ' crown

of righteousness, which the righteous judge shall give at that day.'

Justum est quod fieri potest. God may do it or not do it, he is not

unjust if he doth it ; and justum est quod fieri debet. This latter is

understood here, because of the fulness of the merits and satisfaction of

Christ, and his truth in his promises ; he must judge men according to

the law of grace, and give them that which his promise hath made

their due.

4. There must be an appeal to the gospel, where this grace is

humbly sued out by the penitent believers ; for God is sovereign, and

must be sought unto. Appeals from court to court, and from one

tribunal to another, are often set down in scripture, as Ps. cxxx. 3, 4,

' If thou, Lord, shouldest mark iniquities, Lord, who shall stand ? But

there is forgiveness with thee, that thou may est be feared.' No man

could escape condemnation and the curse if the Lord should deal with

us in strict justice ; but from the tribunal of his strict justice we appeal

to the throne of grace, where favour and pardon is allowed to us upon

certain equitable and gracious terms. According to the old terms, who

is able to appear in the judgment before God ? A sinner must either

despair, or die, or run for refuge to this new and blessed hope : so Ps.

cxliii. 2, ' Enter not into judgment with thy servant, Lord, for in

thy sight shall no man living be justified.' An innocent creature must

beg his mercy, and devote himself to his fear.

I proceed to the second proposition —

Doct. 2. That this privilege is the portion of those that are in Christ.

1. I shall here show you what it is to be in Christ.

2. How we come to be in Christ.

First, what it is to be in Christ. The phrase noteth union with him.

There is certainly a real, but spiritual, union between Christ and his

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members, which I have often described to you. But late cavils make

it necessary to speak a little more to that argument. All that I will

say now is this —

1. That it is more than a relation to Christ as a political head.

2. That the union of every believer with Christ is immediate.

1. That it is more than a relation to Christ as a political head. I

prove it, because it is represented by similitudes taken from union real

as well as relative ; not only from marriage, where man and wife are

relatively united, but from head and members, who make one body ;

not a political, but a natural body : 1 Cor. xii. 12, ' For as the body is

one, and hath many members, and all the members of that one body,

being many, are one body, so also is Christ ; ' also by the similitude of

root and branches, John xv. 1-3. Yea, it is compared with the

mystery of the trinity and the unity that is between the divine persons :

John xvii. 21-23, ' That they all may be one ; as thou, Father, art

in me, and I in thee, that they also may be one in us : and the glory

which thou gavest me I have given them, that they may be one, as we

aire one. I in them, and thou in me, that they may be made perfect in

one.' Which, though it must not be understood in the utmost strict-

ness, yet at least there is more than a relation ; as also by reason it is not

only a notion of scripture, but a thing effected and wrought by the

Spirit on God's part: 1 Cor. xii. 13, 'We are by one Spirit baptized

into one body,' and by confederation one with another : Cant. ii. 16, ' I

am my beloved's, and my beloved is mine.' Christ is ours, and we are

his ; and he is also in us, and we in him. It is such a real conjunction

with Christ as giveth us a new being, that Christ becometh to us the

principle and fountain of a spiritual life : 1 John v. 12, ' He that hath

the Son hath life.' Christ is the stock, we the graft ; he is the vine, we

the branches ; therefore we are said to be ' planted together in him,'

Kom. vi. 5 ; so that we may grow and live in him. We are united to

him as the body is to the soul ; all the members of the body are quick-

ened by the soul; the second Adam becometh to all his members

irveOfxa ^(oottoiov, a quickening spirit, 1 Cor. xv. 45, as giving them life,

not only by his merit and promise, but the influence of his Spirit, which

life is begun here, and perfected in heaven. It is begun in the soul,

Phil. iii. 20, and Rom. viii. 10, but it is perfected both in body and soul

in heaven, for the Spirit is life to the body 'because of righteousness ;'

and if ' the Spirit of him that raised Christ from the dead dwell in you,

he that raised up Christ from the dead shall also quicken your mortal

bodies by his Spirit that dwelleth in you.' So that a vivifical influence

is the fruit of this union, which showeth that our union with Christ is

not only a union with him as a political head (as the king is head and

governor of all his subjects), but such a conjunction as maketh way for

the lively influence of the Spirit of grace, as well as obligeth us to sub-

jection to him, and obedience to his laws.

2. That the union of every particular believer with Christ is imme-

diate, person with person. The thing is plain ; for the scripture saith

often that Christ is in us, and we are in Christ ; and therefore it is not

said truly that we are united with the church first, and by the church

with Christ. Christ, who is the head of the church, is the head of

every particular member of the church ; and he that doth not hold the

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head and abide in him presently withereth, and can bring forth no

fruit. The only place produced with any pretence for that fond conceit

is 1 John i. 3, ' That which we have seen and heard declare w^e unto

you, that ye also may have fellowship with us, and truly our fellowship

is with the Father, and with his son Jesus Christ.' From whence they

conclude that our union and communion is first with the apostles and

then with Christ, not immediately, but mediately : we have communion

with the church, and we have communion with them, and their com-

munion is with the Father and the Son ; but the quite contrary is true,

that by faith we have first union and communion with Christ, and then

with his church, because of the common relation to Christ. Well, but

the apostle saith that ye may have communion with us, and truly our

communion is with the Father and the Son. Communion and fellow-

ship with us is not meant of communion between the apostles and them,

but that you may have like fellowship with God and Christ as we have,

tW KoX vfieh, that ye also, that you may have communion as we have ;

and what is that koX ?} Koivtovla v/J^erepa ; as if he had said, The com-

munion of which I speak is communion with the Father and his Son

Jesus Christ ; that is, we have communion with God and Christ, and we

desire that you may have also the same communion. Though the thing

be evident in itself, yet I shall add reasons, not my own, but another's — ■

that is, Episcopius, a man from whom all the modern divinity is derived,

as is evident by their homilies and printed discourses. Though they

are severe and tragical upon the memory of that blessed servant of God,

John Calvin, yet methinks they should not dijEFer from their great

master in divinity ; now, saith he, upon the place, " This opinion that

we are united first to the apostles and then to God is with all diligence

to be refuted. First, because it is absurd in itself ; and secondly,

because of the absurd consequences which are deduced from it."

[1.] " It is absurd in itself", because our communion followeth our

union. But our union is not with the apostles themselves, but with

Christ ; for the apostles are not united to Christ as apostles vv^ith a saving

union, but as believers ; they are united to Christ in the same manner

that we are ; and so we are all brethren. Now, a brother is not united

to the father by his brother, but immediately ; for there is no subordi-

nation in a family, but a collateral respect to their common parent ; as

they are apostles, they are instruments whom God employeth to work

that in us by which we may be united, not to them, but to God, and

Christ immediately, and so have communion with him ; so the apostle

saith, 1 Cor. xi. 2, ' I have espoused you to one husband, that I may

present you as a chaste virgin to Christ.' I will add, and not only the

whole church, but particular believers, are said to be married to the

Lord, Kom. vii. 4, The union and conjunction is with him immediate,

and in this office all ministers or pastors are equal with the apostles,

only that they first and immediately were sent by God for this work.

[2.] "For the absurd consequences that may be drawn from thence" —

namely, that our union is necessary wdth some men or company^ of

men — that is, some church, before we can have union and communion

with God and Christ. Which by degrees, saith he, introduce the

papacy ; for if such an union be with any men first necessary, certainly

with those that first delivered christian doctrine ; but because they

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abide not for ever, others were to be substituted in their plac6 that

immediately depended on them, and so onward ; and before we have

union and communion with God and Christ we must have communion

"with their successors, how much soever they have degenerated from

pure Christianity in doctrine, worship, and government ; but, saith he,

there is no such necessity. Every single believer, the lowest and least

among them, have an equal immediate union and communion with

dhrist ; for the apostles and all other pastors do only preach the gospel

to no other end but to bring souls to God, and have authority over

us to no other end ; therefore what can be more absurd than that our

union with any church or head of the church should be necessary before

our union with Christ should be obtained ? "

I proceed to the second thing which I proposed — viz., to open to you,

Secondly : How we come to be in Christ. This is by regeneration,

or the converting work of his Spirit. Conversion consists of three parts :

1. There is in it a turning from the creature to God.

2. From self to Christ.

3. From sin to holiness.

1. From the creature to God ; that is, from the false happiness to

the true — from all false ways of felicity here below, to God, as enjoyed

in heaven. Certainly our conversion may be understood by our aversion

or falling off from God Now we fell from God to the creature : Jer.

ii. 13, 'My people have forsaken me.' We sought our happiness, apart

from God, in the enjoyment of some sublunary contentment ; therefore

till God be our end, there is no use of means. Intentio est finis uliimt,

electio est mediorum, — there is no choice of means without intention of

the end. And Christ as mediator is to be considered as a means to

come to God : John xiv. 6, whose favour we have forfeited, and not only

forfeited, but despised ; for whilst we are satisfied with our worldly

enjoyments, we care not whether God be a friend or an enemy. World-

liness is carnal complacency or well-pleasedness of mind in worldly

things, in the midst of soul dangers : Luke xii. 19, ' I will say to my

soul, thou hast much goods laid up for many years ; take thine ease,

eat, drink, and be merry.' And the very first faith is a recovery out

of this infatuation, or a settling our minds on eternal life : 1 Tim. i.

16, ' For a pattern to them that should afterwards believe on him to

life everlasting ; ' and so in many other places. Whole Christianity

is a coming to God by Christ : Heb. vii. 25 ; and that is the reason

why faith cannot be in the heart of one that is yet entangled in the false

happiness : John v. 44, ' How can ye believe, which receive honour one

from another, and seek not the honour that cometh from God only ? '

Which is to be understood not only merilorie, but effective, because while

they are entangled in the false happiness, Christ is of no use to them ;

neither will they mind any serious return to God as their felicity and

portion.

2. From self to Christ. For we are to flee from wrath to come, or

the condemnation deserved by our apostasy and defection from God :

Mat. iii. !^, ' generation of vipers, who hath warned you to flee from

wrath to come? ' Heb. vi. 18, ' Who have fled for refuge to lay hold of

the hope set before us.' Therefore none are in Christ but those that

thankfully receive him, and give up themselves to him : John i. 12,

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\* To as many as received him : ' 2 Cor. viii. 5, ' They first gave them-

selves unto the Lord ; ' that is, venturing on his promises, gave up

themselves to the conduct of his word and Spirit, and trust themselves-

entirely in Christ's hands, while they go on with their duty and pursuit

of their true and proper happiness.

3. From sin to holiness, both in heart and life. For we ' are called

to be holy,' and must flee not only from wrath but sin, which is the

great make-bate between us and God ; and therefore we need not only

reconciling but renewing grace, which is accompanied in us by the

• Spirit of sanctification : ' 2 Thes. ii. 13, ' Who hath chosen you to sal-

vation through sanctification of the Spirit and belief of the truth.'

The Spirit beginneth it, as the fruit of God's elective love ; and by

faith and the use of all holy means doth accomplish it more and more,

for he acts in us as the Spirit of Christ, and as we are members of hi»

body, for framing us and fitting us more and more for his use and ser-

vice. The third proposition observed in the text was, —

Bod. 3. Those who are in Christ obey not the inclinations of corrupt

nature, but the motions of the spirit. This is brought in here as a fruit

and evidence of their union Avith Christ, and interest in non-condemna-

tion ; for being united to Christ; they are made partakers of his Spirit ;

and they that have the Spirit of Christ will live an holy and sanctified

life. The spirit first uniteth us to Christ, and sanctifieth and separateth

the soul for his dwelling in us ; and the effects of it are life and likeness^

We live by virtue of his life : Gal. ii. 20, and walk as he walked : 1

John ii. 6, or else our union is but pretended.

But let us more particularly consider this evidence and qualification.

They walk not after the flesh, but after the spirit ; where we will

enquire: —

1. What is meant by flesh and spirit. By flesh is meant corrupt

nature ; by the spirit the new nature, according to that noted place :

John iii. 6, ' That which is born of flesh is flesh, and that which is bora

of the Spirit is spirit.'

2. Both serve to those that are influenced by them as a guiding and

inciting principle. The flesh to those that are ' after the flesh,' and

the spirit to those that are 'after the spirit:' Rom. viii. 5. The flesh

guideth and prompteth us to those things which are good for the animal

life, for things of sense are known easily, and known by all. Carnal

nature needeth no instructor, no spur ; it doth pollute and corrupt u»

in all sensual and earthly things ; but spiritual and heavenly things are

ont of its reach : 2 Pet. i.~9, and it inclines as well as guideth ; for the

things that we see, and feel, and taste, easily stir our affections, ' Demas

hath forsaken us, having loved the present world.' Yea, 'tis hard to

restrain them, and it is not done without some violence : Gal. v. 24,

' They that are in Christ have crucified the flesh with the affections and

lusts thereof ; ' that the spirit or new nature doth both guide and incline

is clear by those expressions : Heb. viii. 10, ' I will put my laws into

their minds, and write them in their hearts, and I will be to them a God,

and they shall be to me a people.'

3. That those who are under the prevalency of the one principle

cannot wholly obey and follow the other is clear ; for those two are

contrary : Gal. v. 17, ' The flesh lusteth against the spirit, and the spirit

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against the flesh;' and contraries cannot subsist together in an intense

degree. They are contrary in their nature, contrary in their tendency

and aim, contrary in their rule: Gal. vi. 16. The one carrieth us to

God and heaven, the other to something pleasing to present sense ; the

one is fed with the world, the other with heaven. They are contrary

in their assisting powers, Satan and the Spirit of God ; the good part is

for God ; and the flesh, which is the rebelling principle, is on the devil's

side : 1 John iv. 4. Satan by the lusts of the flesh taketh men ' captive

at his will and pleasure : ' 2 Tim. ii. 26, \* That they may recover them-

selves out of the snare of the devil, who are taken captive by him at

his will and pleasure ;' but the Spirit of God is assisted by the author

of it, the Holy Ghost: Eph. iii. 16, 'Strengthened by the Spirit with

might in the inner man. ' They are irritated by the spirit or the flesh,

presenting difi'erent objects, of sense and faith. The flesh hath this ad-

vantage, that its objects are near at hand, ready to be enjoyed ; but the

objects of faith are to come — lie in an unseen world, only they are greater

in themselves, and faith helpeth to look upon them as sure enough :

Heb. xi. 1.

4. That every christian hath these two principles in himself ; the

one by nature, is called flesh ; the other by grace, is called spirit. God's

best children have flesh in them. Paul distinguisheth in the former

chapter betwixt ' flesh' and ' spirit,' ' the law of the members,' and ' the

law of the mind : ' Eom. vii, 18, 23, as two opposite principles inclining

several ways.

5. Though both be in the children of God, yet the spirit is in pre-

dominancy ; for the acts of the flesh are disowned : ' not I, but sin that

dwelleth in me ;' and a man's estate is determined by the reign of sin,

and grace in a man converted to God. The spirit, or renewed part, is

superior, and governeth the will, or whole man, and the flesh is inferior,

and by striving seeketh to become superior, and draws the will to

itself ; so that the heart of a renewed man is like a kingdom divided. —

Grace is in the throne, but the flesh is the rebel which disturbeth and

much weakeneth its sovereignty and empire. It must needs be so, other-

wise there would be no distinction between nature and grace. A man

is denominated from what is predominant in him, and hath the chiefest

power over his heart : if it be the flesh, he is carnal ; if the spirit, he

is regenerate, or a new creature ; if his heart be set to seek, serve, please

and glorify God, and doth prefer Christ before all the world : Phil,

iii. 8. Then he hath not only a spirit contrary to the flesh and the

world, but a spirit prevailing above the flesh and the world : 1 Cor. ii,

12, for ' We have not received the spirit of the world, but the Spirit of

God.' Then the government of the soul is in the hands of grace.

6. The prevalency of the principle is known, not only by the bent

and habit of our wills, but our settled course of life. By our walk, for

it is said in the text, ' They that walk not after the flesh, but after the

spirit.' A man is not known by an act or two, but by the tenor of

his life. Those that make corrupt inclination their ordinary guide and

rule, and the satisfaction thereof their common trade, they are carnal

and in the flesh, and so cannot please God : Eom. viii. 5 ; but those

whose Vjusiness it is to serve, please and glorify God, and their end to

enjoy him, and by whom this is diligently and uniformly pursued, they

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'■walk after the spirit ;' because they ' live in the spirit, they walk ia

the spirit : ' Gal. v. 25.

I come to apply this discourse.

Use 1. Is information.

1. That condemnation yet remaineth upon all those that are out of

Christ ; for that promise, ' there is no condemnation,' hath an exception,

limiting it to those that are in Christ. Carnal men think God will not

deal so severely as to condemn them ; but there is no comfort hence to

them. The scripture propoundeth privileges with their necessary limi-

tations and restrictions ; where sin remaineth in its power and strength,

the law condemneth men, conscience convinceth them, and God will

condemn them also. So the brutes are more happy than they, who follow

their pleasure without remorse, and offend not the law of their creation

as they do ; and when they die, death puts an end to their pains and

pleasures at once ; but those that walk after their lusts, are but christians

in name, certainly they are not made partakers of the spirit of Christ;

for if they did live in the spirit, they would walk in the spirit, and

none but such can escape condemnation. They that walk after the flesh

are without God, and without Christ; but every one will shift this off

from himself, but the works of the flesh are manifest : Gal. v. 19.

Many men visibly declare that they walk not after the spirit, by their

drunkenness, adultery, wrath, strife, malice, and envy ; others more

closely live only to satisfy a fleshly mind; now whether openly or

closely, if they cannot make out their living after the spirit, they walk

after the flesh.

2. It informeth us, that we can never have solid peace, till justifica-

tion and sanctification be joined together. Justification : Rom. v. 1,

' Being justified by faith, we have peace with God : ' Mat. ix. 2, ' Son,

be of good cheer, thy sins be forgiven thee.' So for sanctification : 2

Cor. i. 12, ' This is our rejoicing, the testimony of our conscience, tiiat

in simplicity and godly sincerity we have had our conversation in -the

world.' Still there are fears of damnation, while sin is in us ; but when

it is our honest purpose to please God, and we strive against sin, and

do in a good measure overcome it, our consciences may be the better,

and the sooner settled.

Use 2. For exhortation.

To quicken us to seek after this privilege. Do you fear damnation,

or do you not ? If not, what grounds of comfort have you ? What

course have you taken to escape it ? If you do fear it, why do you not

\* flee from wrath to come ? ' Mat. iii. 7. Why do you not ' run for

refuge ? ' Heb. vi. 18. You cannot be speedy and earnest enough in a

matter of such concernment.

Again, this calls to those that are in Christ to be sensible of their

privilege, so that they may bless God for it. Gratitude is the life and

soul of our religion, and it is a cold and dull thanksgiving, only to give

thanks for temporal mercies ; it cometh more heartily from us when we

bless God for spiritual mercies : Ps. ciii. 1, 2, 3, ' Bless the Lord, my

soul, and all that is within me, bless his holy name. Bless the Lord,

O my soul, and forget not all his benefits, who forgiveth all thine

iniquities, who healeth all thy diseases.' It also calls to all such, to be

tender of their peace. Every sin dofeh not put you into a state of con-

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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 pro-

pitiation 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 IL

F(yr the law of the spirit of life in Christ Jesus hath made me free

from the laiv 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 j;he 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 coineth 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 accompan-

ieth it; as 'tis said: 2 Cor. iii. G, 'Who hath made us a])le ministers

of the New Testament, not of the letter but of the spirit : for the letter

killeth, but the spirit giveth life.' Lex juhei, gratia juvat ; and the

grace of the gospel is the gift of the spirit.

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(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 ministratioQ

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 : Eom. 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 acknow-

ledgment 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 hand-

writing 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 rqore carnal men are urged to obe-

dience 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 de-

nounceth a curse against those that obey not, but giveth no strength to

obey. That it is so is plain by that of the apostle : Eom. vii. 5, ' When

Ave 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

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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 :

Eom. 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, ftir be it from oiu" 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 : \*

Bom. 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 unavoid-

ably it leavath 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 1 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, —

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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, accord-

ing to thine ordinances : for they are all thy servants ;' and, Ps. cxlviii.

6, ' He hath established them for ever, and made a decree beyond whick

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 crea-

tures are ; but as a reasonable creature he is capable of moral govern-

ment, 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 punish-

ment ; 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 Eom. 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 un-

derstand 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 in-

tegrity, 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 con-

sider men in their fallen estate ; surely they needed a law, and that God

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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 tills

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. Ixii. 4, ' The isles shall wait for his law ;' and Is. Ii. 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 crea-

tion ; 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 con-

cluding and damning those to everlasting death that shall refuse these

terms.

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

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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, bap-

tizing them in the name of the Father, Son, and Holy Grhost ; 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, 80,

' 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 in-

vited 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 necessiiatem facit, exhortatio liheram voluntatem excitaf,

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 arbitrmm est: ubi prceceptum,

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 :' Kom.

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 di-

rection, though delivered in a preceptive form. The sanction is by

promises of reward, or by threatenings of punishment ; the precept

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establislieth man's duty, and is the rule of our obedience, wliich if it be

neglected, infers culpam, fault or blame. The sanction is the rule of

God's proceeding, and so it inferreth pcenam, 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

uimeth 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

^vritten 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 lis 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 dis-

pleasure 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,' Eom. 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 w^ ought to give the more earnest heed to

the things which we have hoard, lest at any time we should let them

slip ; for if the word spoken by angels was stedfast, and every trans-

gi'CJsion and disobedience received a just recompense of reward how:

shall we esca[)e if we neglect so great salvation, which at first began to

be spoken by the Lord himself, and was confirmed by them that heard

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it ?' And eminently dispensing his blessing where the gospel is favoured

and obeyed, and prospereth, as lie blessed the 'house of Obed-edoni

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 wherein the gospel, as a law, diiFereth

form 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 sovereignity, and reasoneth, and persuadeth, and

beseecheth men that they will not forsake their own mercies : Isa. xlvi.

8, ' Eemember 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 dotli

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 happi-

ness. 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 humance leges, to

restrain evil is their w^ork. (4.) Human laws threaten temporal pun-

ishment ; 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

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reviewed, have another countenauce ? 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 ran-

som, 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,' Kev. 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 avofMoi, 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 dejiire, 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. 2(), ' 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 the.se 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 uccordiD;'

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to tlie 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 dispen-

sation 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 : Mai. 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 unreprov-

able 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

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the Spirit at first, wlien all is against it. Now tlie scripture is copious

ia asserting the supply of the Spirit of Christ, as necessary to do and

sufier 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 Avith 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 de-

scription, 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 sufterings 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 flesli, 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 prevaileth it crucifieth the flesh, and causeth men to live above

all the glory, riches, and pleasures of the world, and mortifietli our

sensuality more and more, and doth conquer and cast down our strong-

est, 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 tliree effects of it are life, light, and love. . There is a new vital

I)ower, called there the spirit of power; and then he possesseth our

hearts witli predominant love to God, called there the spirit of a sound

mind ; so tliat by these tln-ee eil'ects, 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

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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. ll,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 godli-

ness, 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 resigna-

tion and obedience unto God, and a desire of communion with him

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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 ai-e of the world, tlierefore 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 lie 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. cxUii, 10. It causeth us to love all man-

kind 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 for-

give them, as ' God, for Christ's sake hath forgiven us.' The second

operation wiiich 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 bor-

rowing 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 our-

selves 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 sin-

cerity 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 heaits, and kindle an holy love in us to God, and raiseth

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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 : ' Pliil. 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 con-

curreth 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 mys-

tical 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 fiUeth 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 ful-

ness 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, ' Be-

hold the days come (saith the Lord) I will make a new covenant witli

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 Clirist, 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

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this he spake of the Spirit, which they that believe in him should receive.'

And repentance : Acts ii. 38. ' Then Peter said unto them, Kepent and

be baptized every one of you in the name of Jesus Christ, for the re-

mission 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.' Theie is some little of the spirit given by the light of nature,

to help men to read the book of the creatures : Eom. 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 spealceth 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, sauctification 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

80 change the soul, and convert it to God : John xvii. 17, ' Sanctify

them through the truth, tliy 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 Avill 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 jjour out more of the Spirit, which was but s{)ariiigly

dispensed when the ordinances which he instituted were carnal and

bodily; more fully, when he had given a law that suited more with

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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 inti-

mateth 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 renewethus 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 communicate th 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

prophetical 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.

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Use 1 is, to convince the rabble of carnal christians, liow little they

have gained by that Christianity they have. Alas ! in what a case are

those poor souls who have not the Spirit of Cln-ist: 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. Be-

lieve in the spiiit: 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 spiiit : Gal. v. 5, ' For we through the spirit wait for the hope of

righteousness of faith.' Plear 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. xliv. 3, ' For I will pour water upon

him that is tliirsty, 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. cxliii. 10, ' Teach mo 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.

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3. Use ordinances to this end. All these are helps and means to

oLtain 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 IIL

Hath made me free from the laio of sin and death. — Eom. 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 Ave 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 condemn-

ing 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 ns, 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 satisfliction a man selleth his liberty,

his soul, his religion, his God, and all. The word hovXevovTe'i is most

proper to our purpose ; for that notetli his slavery. Carnal affections

so govern Us, that we know not how to escape and come out of this

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thraldom ; 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 n de-ordin-

ation 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 : Kom. 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 liim ; 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 : Johnviii. 34; 'Whosoever

committeth sin is the servant of sin.' ttolmv, 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 1 am carnal, sold under sin : ' Kom. vii. 14. By the law of na-

tions, service was brought in by conquest, and those that were taken in

war were venditi sub hasfa — 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 i.s overcome, of the same is he brouglit 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 over-

come 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 incli-

nation 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 in-

creased by custom in sinning; these lusts are not only born with us,

but bred up with us, and so plead prescription because religion coraeth

afterwards: Jer. xiii. 23, 'Can the Ethiopian change his skin or the

leopard his spots ? then may ye also do good that arc 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-

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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 ordina-

tion of God's righteous law. If sin rule in us, it will certainly damn

Vjs ; 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 : Kom. vi. 23, ' The wages of sin is death.' To affect you

while we are explaining this matter, consider three things : —

1. The suitableness of death to sin.

2. The certainty of it.

3. The terribleness of this death.

[1.] The suitableness or correspondence that is between sin and death.

This suitableness 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, honum 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 honum 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 ot disproportion in any of his dis-

pensations, 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 proper-

ties 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

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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 v/hen ' sin entered into the world,' death presently trod upon

the heels of it : Kom. 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 : Kom. 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 inclinetli

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 suitableness 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 ; there-

fore 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.) Pteason 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 u'icked 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 njulignity of sin, or what punishment is competent there-

unto. Therefore there must be some time after that of sojourning in

the body, when men shall receive their full punishment and reward,

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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 : Eom. 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 siibject

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 Kora. 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 holdetli

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 re-

main 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 tei-rible, which consists in an eternal

separation from the blessed ;md 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,

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it there were not eternity in the case ; therefore this death is the more

terrible, that men might abhor tJie 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 wof'ul 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

«nder 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 inter-

cession. 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. There-

fore 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

bis merit that is at the bottom of the covenant, and procured for us both

the favour and image of God, that wo might love him, and be beloved

by him.

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

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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 deli-

verance 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. \* Eeceived ye the Spirit by the works

of the law, or the hearing of faith ? ' and 2 Tim. ii. 25, 26, ' In meek-

ness 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. Ivi. 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 condem-

nation ; yea, and more ; and God hath added his oath, ' That the con-

solation 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

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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 abso-

lutely 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, inclin-

ing us to come to God as a father : Rom. viii, ] 5. 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, \* 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 Hfe 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 re-

claim you from your vain pleasures.

3. How comfortable it will be for you when once this work is in pro-

gress, 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. iil 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.

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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 : Kom. vi. 12, ' Let not sia

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 fleshy

God sending his own Son, in the likeness of sinful flesh, and for

sin, condemned sin in the flesh. — Eom. 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.

JDoct. 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 ivhat the laio could not do,

in that it ivas loeak 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 man-

kind 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, 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

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presently upon sinning, put us in our everlasting estate, as he did the

fallen angels, but rather is upon a treaty with us.

2. God resolving to restore and recover some of mankind, it must be

by the old way of the law, or by some other course. The old way of

the law clairaeth the first respect and precedence of consideration ; for,

■ take away Christ and the gospel, nothing more divine and perfect was

given to man than the law. This was first intended by God for that

end, as the scriptures every where witness ; and God will not depart

from his own institutions, without evident necessity; for he doth nothing

in vain, or without necessary cause and reason: Gal. iii. 21, 'If there

had been a law given which could have given life, verily righteousness

had been by the law.' God would have gone no further than his first

transaction with man. Again, it is said : Gal. ii. 21, ' If righteousness

had been by the law, then Christ is dead in vain.' If there had been

any other way possible, in heaven or in earth, than the death of Christ, by

which the salvation of lost sinners could have been brought about, Christ

would not hare died ; no, our disease was desperate as to any other way

of cure, before this great physician took our case in hand. Christ is of

no use till our wound be found incurable, and all other help in vain.

3. The law coming first into consideration, as our remedy, its

impossibility to justify and give life, needs to be sufficiently demon-

strated ; for till we are dead to the law, we shall but carelessly seek after

the grace of God in Jesus Christ ; therefore doth the scripture travail

so much in this point, and showeth us, we must not only be dead to sin

and dead to the world, but dead to the law, before we can live unto

God : Gal. ii. 19, ' I through the law am dead to the law, that I may

live unto God ;' and again: Rom. vii. 4, ' Ye are become dead to the

law, by the body of Christ, that ye may be married to another, even to

him that was raised from the dead, that ye may bring forth fruit to

God. ' These two places show the means how we become dead to the

law, partly through the law requiring a righteousness so exact and full,

in order to live, as the corrupt estate of man cannot aiford ; partly, by

the body of Christ introducing a better hope, that is, his crucified body,

which is the foundation of the new covenant. Besides Paul argueth

this, that the law doth only discover sin, but cannot abolish it, but doth

increase it rather ; it bindeth over to death, and therefore cannot free

from death ; and so to fallen man, \* it is a law of sin and death ; ' and

then answereth the objections that might be brought against this ; ' Is

therefore the law sin ? God forbid : ' Rom. vii. 7 ; and verse 10, ' The

commandment which was ordained to life, I found to be unto death ; '

and so was a law of death, and working wrath, and all not because of

any defect in God's institution, but the ^yeakness of our flesh, that is,

the corruption of our nature. Nature being depraved, cannot fulfil it,

or yield perfect obedience to it. Once moi'e it is said : Acts xiii. 39,

' By him all that believe are justified from all things, from which ye

could not be justified by the law of Moses. ' The law of

Moses was either the ceremonial law. All the oblations and sacri-

fices, the washings and the offerings then required, could not take away

sin, for they were but shadows and figures of what Avas to come : Heb.

ix. 9, ' They were figures which could not make him that did the service

perfect, as appertaining to the conscience;' and again, Heb. x. 1, 4,

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tkey were \* shadows of good tilings to come, and it was not possible

tliat the blood of bulls and goats should take away sins.' They might

obtain some temporal blessings, or remove some temporal judgments,

as they obeyed (xod in them ; but did little as to the ease of the soul,

as it was conscious of sin, or under fears of the eternal punishment.

They that looked beyond them, to the Messiah to come, with an humble

and penitent heart, might have their consciences cleansed from dead

works. Every effect must have a cause sufficient to produce it. The

blood of bulls and goats was no such cause, had no such virtue ; the

effect was far above it ; there was a more precious blood signified, and

shadowed out thereby, that could do it indeed. Or secondly, the moral

law given by Moses ; partly, because we cannot keep it of ourselves,

and the best works that the regenerate perform, are so imperfect, and

mixed with so many infirmities and defects, that they stand in need of

pardon : Jam. iii. 2, ' In many things we offend all of us ; ' ' our right-

eousnesses are as filthy rags : ' Isa. Ixiv. 6 ; and partly, because they

cannot satisfy for the least sin, whereby the infinite Majesty of God is

provoked. This is only spoken to show why the scriptures do so often

speak of the weakness of the law, and how impossible it is the law

should give us life, that we may wholly be driven to Christ.

4. The utter impotence of the law to produce this effect, may be

known by these two things, which are necessary to salvation, justifica-

tion and sanctification. The law can give neither of these.

[1.] It cannot give us justification unto life ; the law promiseth no

good to sinners, but only to those that keep and observe it ; he that

doth them, shall live in them. Do and live, Sin and die, this is the

voice of the law, that was a way whereby an innocent person might be

saved, but not how a sinner might be saved. The law considered us

as innocent, and required us to continue so ; \* Cursed is every one that

continueth not in all the words of the law to do them :' Gal. iii. 20.

But alas, all we have broken with God : Rora. iii. 23, ' We have all

sinned, and are come short of the glory of God.' The gospel consider-

eth us in this sinful estate, and therefore it promiseth remission, and

requireth repentance ; both the privilege and the duty concern our

recovery to God. Secondly, if the law could be fulfilled for the future,

past sins would take away all hope of reward by the law ; for the paying

of new debts would not quit old scores ; what satisfaction shall be given

for those transgressions ? Let me express it thus, the paying of what

we owe, will not make amends for what we have stolen. We have

robbed God of his glory and honour ; though for the future we should

be obedient to him, yet who shall restore that we have taken away,

or satisfy for the wrong done to God's justice? Thirdly, the law had

no power of taking away of sin, but only of punishing of sin, as it

threatened death to the sinner ; but how we should escape this death, it

told us not. Being all shut up under sin, we are shut up under wrath,

and there is no escape but by Jesus Christ.

[2.] It cannot give us sanctification. It calleth for duty, and puts in

mind of it, but giveth no strength to perform it ; for, being corrupted

within, we are little wrought upon by a law without, to which our hearts

stand in such enmity and contrariety. But let me prove it by two

arguments.

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(1.) They that did not keep themselves ia innocency, cannot recover

their integrity, now it is lost. It is easier to preserve life, than to

restore it when once dead. Any fool may open the flood-gates, but

when once the waters are broken in, who can recall them ? Job. xiv. 4.

\* Who can bring a clean thing out of an unclean ? not one ;' that is, who

oan purify his heart when it is once defiled with sin ? This is an evil

■not to be remedied by instruction, but inclination.

(2.) Suppose they could recover themselves, they would soon lose it

■again. As Adam gave out at the first assault, so we would be every

moment breaking with God\*; the sure estate, and the everlasting

covenant is provided for us by Christ, and our condition by grace is

more stable. God by Christ hath engaged his faithfulness, to give us

necessary and effectual grace to preserve the new life : 1 Cor. i. 9, ' God

is faithful, by whom ye were called.' Austin compareth the state of

Job and Adam : Job was more happy in his misery than Adam in

innocency ; he was victorious on the dunghill, when the other was

defeated on the throne ; he received no evil counsel from his wife, when

the first woman seduced Adam ; he by grace despised the assaults of

.Satan, when the other suffered himself to be worsted at the first tempta-

tion ; he preserved his righteousness in the midst of his sorrows, when

the other lost his innocency in paradise. So much better is it to stand

by' the grace of Christ, than our own free will ; the broken vessel being

cemented again, is strongest in the crack.

Well then, you see that our misery is such, that God only can help

us by some new treaty of relief, and therefore let us see what God hath

done for us : —

Secondly, the means of our deliverance ; they are two, his incarnation

and passion.

First, His incarnation,

\* He sent his Son in the likeness of sinful flesh.' Let me, first, open

the words ; secondly, show what benefit we have thereby.

[1.] Christ's coming in the likeness of sinful flesh, implieth that it

•was the nature of sinful men ; that he had a true human nature as other

men have, but not a sinful nature. In some places it is said he was

made in the likeness of men : Phil. ii. 7, and Heb. ii 17, ' Wherefore in

all things it behoved him to be made like unto his brethren ; ' in other

places sin is expected ; ' tempted in all points like us, except sin : ' Heb.

iv. 15 : and Heb. vii. 26. He assumed the true and real nature of man,

with all the same essential properties, which other men have, only sin

is excepted ; that infection was stopped by his supernatural conception

through the power of the Holy Ghost. In short, he came not in sinful

flesh, but in the likeness of sinful flesh ; he took not our nature as in

innocency, but when our blood was tainted, and we were rebels to God.

[2.] He took not the human nature as it shall be in glory, fully with-

out sin. Tliere will a time come, when the human nature shall be

perfectly glorified ; but Christ took our nature as it was clothed with

all natural, sinless infirmities, even such as are in us. The punishment

of sin as he assumed a mortal body ; and death to us is the fruit of

sin : Rom. vi. 23, and v. 12; he was hungry, weary, pained, as we are.

[3.] He was counted a sinner, condemned as a sinner, exposed

lo many afflictions, such as sinners endure ; yea, bore the punishment

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of our sin. Tlie Jews accused hira of sedition and blasphemy, two of

the highest crimes against either table ; the standers-by looked on him

as one ' stricken and smitten of Grod : ' Isa. liii. 4, yea, God made him

to be sin: 2 Cor. v. 21. 'He was made sin for us, that we mig-ht be

made the righteousness of God in him :' and Heb. ix. 28, ' So Christ

was once offered to bear the sins of many.' Let us next consider, —

2. What benefit have we thereby. Because Christ's flesh is meat

indeed, to feed hungry souls. I shall a little insist upon that ; it being

so useful to us when we are sacramentally to eat the flesh and drink

the blood of the Son of God.

[1.] He came in our flesh, that thereby he might be under the law

which was given to the whole race of mankind : Gal. iv. 4. ' Made

of a woman, made under the law.' His human nature was a creature,

and bound to be in subjection to the creator ; but then you will say,

if Christ obeyed the law for himself, what merit could there be in his

obedience ? Much every way, because he voluntarily put himself into

this condition ; as a man that was free before, if he remove his dwelling

into another country and dominion, merely for his friends' sake, is bouncl

to the laws of that country, how hard soever they be ; and the merit

of his love is no way lessened, because he did it voluntarily and for

friendship's sake. Well then, there is much in this, that Christ who

■was a sovereign would become a subject, and obey the same laws that

we are bound to keep, not only to be a pattern and example to us, but

by his obedience to recover what by our disobedience was lost, and be

a fountain of grace and holiness in our nature.

[2.] That in the same nature he might suffer the penalty and curse

of the law, as well as fulfil the duty of it : and so make satisfaction

for our sins, whicli, as God, he could not do. We read ' He was made

a curse for us : ' Gal. iii. 13 ; and Phil. iii. 8, he was ' obedient to the

death, even the death of the cross.' Death was threatened, and a curse

denounced against those that obeyed not the law ; and we being guilty

of sin, could by no means avoid this death ; therefore Christ came in

the sinner's room to suffer death, and 'bear the curse' for us, to free us

'from the law of sin and death,' and .by this means the justice of God

is eminently demonstrated, the lawgiver vindicated, and the breach that

was made in the frame of government repaired, and God manifested, to

be holy, and a hater of sin, and yet the sinner saved from destruction.

[3.] That he might cross and counterwork Satan's design ; which

was double : First, To dishonour God by a false representation, as if he

were envious of man's happiness : Gen. iii. 5. ' God doth know, that

in the day ye eat thereof your eyes shall be open, and ye shall be as

gods, knowing good or evil;' that is, sufficient to themselves without

his direction. Satan's aim was to weaken the esteem of God's goodness

in our hearts. Now when Christ will take flesh, and dwell among us,

do whatsoever is necessary for our restoration and recovery, his good-

ness is wonderfully magnified, and he is represented as amiable to man,

not envying our knowledge and happiness, but promoting it at the

dearest rates. That God should be made man, and die for sinners, is

the highest demonstration of his goodness that can be given us : 1 John

iv. 9, ' In this was the love of God manifested towards us, that God

sent his only begotten Son into the world, that we might live by him.'

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What greater proof can we liave that God is not envions, but loving,

yea, love itself ? Secondly, Satan's other design was to depress the nature

of man, who in innocency stood so near unto God, that falling off from

our duty we might fall also from that firmament of glory Avherein God

at our creation had placed us, and upon the breach there might be a

great distance between us and God. Now, that human nature so

depressed and abased by the malicious suggestion of the devil, should

be so elevated and advanced, and set far above the angelical nature,

and admitted to dwell with God in a personal union. Oh ! how is the

design of the devil defeated . The great intent of this mystery, ' God

manifested in the flesh,' was to make way for a nearness between God

and us. Christ condescended to be nigh to us by taking human nature

into the unity of his person, that we might be nigh unto God ; not

only draw nigh unto him now in the evangelical estate, but be everlast-

ingly nigh unto him in heavenly glory. When we first enter into the

gospel-state, we that were afar off, are said to be ' made nigh in Christ,'

Eph. ii. 13 ; but this is but a preparation for a closer communion, con-

junction, and nearness to God, when we shall be ever with the Lord,

1 Thes. iv. 17.

[4.] To give us a pledge of the tenderness of his love and compassion

towards us. For he that is our kinsman, bone of our bone, and flesh

of our flesh, will he be strange to his own flesh ? especially, since he is

not so by necessity of nature, but by voluntary choice and assumption.

We could not have such confident and familiar discourse with one who

is of another and different nature from us ; nor put our suits into his

hands with such trust and assurance : it is a motive to man, ' Thou

shalt not hide thyself from thine own flesh,' Isa. Iviii, 7. A beggar is

our own flesh ; men in pride and disdain will not own it, and shut up

their bowels against them ; but Christ had our nature in perfection.

This made Laban, though otherwise a churlish man, kind to Jacob :

Gen. xxix. 14, ' Surely thou art bone of my bone, and flesh of my flesh.'

But this is not all ; Christ assumed human nature, that he might

experiment infirmities in his own person ; and his heart be more

endeared towards us : Heb. ii. 17, 18, ' In all things it behoved him to

be a merciful and faithful high priest in things pertaining to God, in

making reconciliation for the sins of the people ; for in that he himself

hath suffered, being tempted, he is able to succour them that are tempted.'

We have more assurance that he will pity us who is not a stranger to

our blood, and hath had trial of our nature, and our miseries and tempta-

tions. He knoweth the heart of an afiiicted, tempted man, and will

mind our business as his own.

[5.] Christ by taking our flesh is become a pattern to us of what

shall be done both in us and by us.

(1.) His own holy nature is a pledge of the work of grace, and the

sanctification of the Spirit whereby we are fitted and prepared for God.

For the same holy S[)irit that could sanctify the substance that was

taken from the virgin, so that that holy thing that was born of her

might be called the Son of God. can also sanctify and cleanse our

corrupt hearts. The pollution of our natures is so ingrained, that we

are troubled to think how it can be wrought off, and these foul hearts

of ours made clean ; but the same Spirit that separateth our nature in

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the person of Christ from all the pollution of his ancestors, can purify

our persons and heal our natures, how polluted soever they be : 1 Cor.

vi. 11, ' Such were some of you, but ye are washed, but ye are sanctified,

but ye are j ustified in the name of the Lord Jesus, and by the Spirit of

God,' So many generations as there are reckoned up in the story of

Christ's nativity: Mat. i., 'Abraham begat Isaac, and Isaac begat

Jacob,' etc. ; so many intimations there are of the deriving of sinful pol-

lution from one ancestor to another, and though it still run in the blood,

yet when Christ was born of the virgin, he sanctified the substance

taken from her, there the infection was stopped, he was born a holy

thing : Luke i. 35 : and Heb. vii. 20, ' Who is holy, harmless, unde-

filed, separate from sinners.'

(2.) His life was a pattern of our obedience ; for ' he gave us an

example, that we should follow his steps, and walk as he walked : ' He

submitted to all manner of duties both to God and men ; Luke ii. 49,

' Wist ye not that I should be about my Father's business ? ' There

was his duty to his heavenly Father ; and for his natural and reputed

parents : Luke ii. 51, ' He went down and was subject to them ; ' and

still he ' went about doing good, ' Acts x. 38. This was the business

of his life. Obedience Christ would commend to us, for he never

intended to rob God of a creature, and a subject, when he made man a

christian ; therefore, he in our nature having the same interest of flesh

and blood, the same passions and afi'ections, would teach us to obey

God at the dearest rates.

(3.) In the same nature that was foiled, he would teach us also to

conquer Satan. He conquered him, hand to hand, in personal conflict,

repelling his temptations by scripture, as we should do : Mat. iv. 10.

So he conquered him as a tempter. There is another conquest of him

as a tormentor, as one that hath the power of death. So he conquered

him by his death on the cross, and so his human nature was necessary

to that also : Heb. ii. 14, ' Forasmuch as the children are partakers of

flesh and blood, he also took part of the same, that he might destroy

him that had the power of death, that is, the devil' Christ would

stoop to the greatest indignities to free us from this enemy, and to put

mankind again into a condition of safety and happiness.

(4.) That he might take possession of heaven for us in our nature :

John xiv. 2, 3, ' I go to prepare a place for you, I will come again, and

receive you to myself.' The devil's design was to depress our nature,

but Christ came to exalt it ; Satan endeavoured to make us lose paradise,

but Christ came to give us heaven ; and to assure us of the reality of

the gift, he did himself in our nature, rise from the dead, and entered

into that glory he spake of, to giv'e us, who are strangely haunted with

doubts about the other world, a visible demonstration that the glory of

-the world to come is no fancy. He is entered into it, and hath carried

our nature thither, that, in time, if we regard his offers and his promises,

ourselves may be translated thither also.

(5.) After he had been a sacrifice for sin, and conquered death by his

resurrection, he hath triumphed over the devil, and led captivity

captive, and gave gifts unto men, in the very act of his ascension into

heaven : Eph. iv. 8. To teach us, that if we in the same nature con-

tinue the conflict, and be faithful unto the death, we shall triumph also.

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and \* the God of peace shall tread Satan under our feet shortly' Kom.

xvi. 20. These things occur to me for the present as the fruits and

benefits of Christ's incarnation ; but the chief reason why it is brought

here, is \* that God might condemn sin in the flesh,' show the great

example of his wrath against it, by the sorrows and sufferings of Christ.

Secondly, by his passion. This is intimated in the terms, for sin, or by

a sin-offering, as we have it in the margin ; and is confirmed in other

scriptures : as Heb. x. 6, ' In burnt-offerings and sacrifices of sin thou

hadst no pleasure.' In the original it is only vrepl u/iapria? in burnt-

offerings, and for sin, thou hadst no pleasure ; therefore in the transla-

tion we put the word sacrifices in another sort of letter, as being

supplied. So Isa. liii. 10, ' When he shall make his soul sin,' that is,

as we will render it, an offering for sin ; so 2 Cor. v. 21, ' Christ was

made sin for us,' that is, a sacrifice for sin ; so here by sin he ' con-

demned sin in the flesh,' that is, by a propitiatory sacrifice. All things

that were in the sin-offering, agree to Christ's death ; for instance : —

1. Sin was the meritorious cause why the beast was slain. The

beasts obeyed the law of their creation, but man had sinned against

God : Lev. v. 6. ' He shall bring his trespass offering unto the Lord, for

his sin which he hath sinned, and the priest shall make atonement for

him concerning his sin.' Here was no other reason the beast an inno-

cent creature should die ; so Christ died for our offences : Eom. iv. 25 ;

not his own, he had no sins of his own to expiate ; therefore, while the

sacrifice was yet alive, the man was to lay his hand on the head of the

sacrifice, confessing his sins. Lev. xvi. 21, and putting them on the

sacrifice.

2. The sacrifices were substituted into the place of the offender, and

the beasts died for him ; so did Christ die, not only in honum nostrum

— for our good ; but loco et vice omnium nosti^i — in our stead and

room : Isa. liii. 4, ' Surely he hath borne our griefs, and carried our

sorrows ; he was wounded for our transgressions.'

3. The offerings offered to God in our stead were consumed and

destroyed ; if things of life, they were killed or slain ; other things

were either burnt, as frankincense ; or spilled and poured out, as wine.

There was a destruction of the thing offered to God for sin in man's

stead. So Christ was to die, or to shed his blood, to put away sin, by

the sacrifice of himself : Heb. ix. 26, ' He appeared to put away sin by

the sacrifice of himself.' All the offerings typified Christ, but more

strictly the sacrifices which were of living beasts ; some whereof were

killed, flayed, burnt, some roasted and fried on coals ; some seethed in

pots, all which were shadows of what Christ endured, who is the only

true propitiatory sacrifice, wlierein provoked justice rests satisfied.

4. The effects of the sacrifices all either respect God, or sin, or the

sinner. God was pacified or propitiated, the sin expiated, the sinner

reconciled, that is to say justified, sanctified.

[1.] God was pacified, propitiated, or satisfied, the law being obeyed

which he had instituted for the doing away of sin ; not satisfied or

propitiated as to the eternal punishment, by the mere sacrifice ; but so

far as to prevent many temporal judgments, which otherwise would fall

upon them, for the neglect of God's ordinances ; but the true propitia-

tion is Christ : 1 John ii. 2, ' Who gave himself to be a propitiation

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for our sins.' Propitiation implieth God's being satisfied, pacified,

appeased to us, so as to become merciful to us.

[2.] The sin for which the sacrifice was offered was purged, expiated,

as to the legal guilt ; there was no more fault to be charged on them

as to the remedy which that law prescribed ; but the true purgation of

the conscience from dead works belongeth only to the Son of God :

Heb. ix. 14.

[3 ] The effect on the sinner himself was, the sinner, coming with

his sin offering, according to God's institution, was pardoned, or justi-

fied, so far as to quit him from temporal punishment, both before God

and man. The magistrate could not cut him off, he having done what

the law required for his sin or trespass ; nor would God, he having

submitted to his ordinance ; yea, he was sanctified, so far as to be

capable of legal worship: Heb. ix. 13, ' For if the blood of bulls and

goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to

the purifying of the flesh,' etc. ; but now as to Christ, the sinner is justi-

fied by the free and full remission of all his sins : Mat. xxvi. 28, ' For

this is my blood of the New Testament, which is shed for many for the

remission of sins,' and sanctified with an eternal and real holiness :

Heb. X. 10, \* We are sanctified by the offering of Jesus Christ, once for

all ; ' perfectly justified, and perfectly sanctified. Heb. x. 14, ' By one

offering he hath perfected for ever them that are sanctified,' that is,

with a perfection opposite to the legal institution, not with a perfection

opposite to the heavenly estate, that cometh afterwards. The ordi-

nances of the legal covenant did what belonged to them ; but as to the

removing of the internal guilt, and eternal punishment, they were not

perfect without looking to Christ.

Thirdly, I come to the end and benefit. When God sent his own

Son, surely he designed some great thing thereby ; what was his end

and design ? ' He condemned sin in the flesh.' Two things must be

explained — First, What is meant by condemning of sin ; secondly,

What is meant by these words, in the flesh.

1. What is meant by condemning of sin. To condemn it is to destroy

it, because execution ordinarily foUoweth the sentence. Therefore the

sentence is put for the execution ; and the word condemn is used for

weighty reasons. The gospel is speaking of justification, or our not

being condemned. Christ condemned that which would "have con-

demned us, by bearing the punishment of it in his own person. Sin

had conquered the world, or subjected man to condemnation ; therefore

Christ came to condemn sin, that is, to destroy it. The question then

is, whether the apostle doth hereby expound the mystery of sanctifica-

tion or justification. -I answer, both are intended, as they are often in

these words which express the great undertaking of the mediator, which

is to take away sin. There is a damning power, and a reigning power

in sin ; now if condemning sin be destroying of sin, or taking away its

power by his expiatory sacrifice, then not only the pardon of sin, but

the mortification of the flesh is intended.

2. What is the sense of those words, ' in the flesh ' ? Is it meant of

the flesh of Christ, or our flesh ? Both make a good sense ; I prefer

the latter. First, he condemned sin in the flesh, or by the crucified

body of Christ, exacting from him the punishment due to sin. Secondly,

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in our flesh, that is sin, which by our flesh rendereth us uncapable of

fulfilling the law of God, or obnoxious to his vengeance. This was

destroyed by the death of Christ, ' Our old man was crucified with

him,' Kom. vi. 6 : and in conversion the virtue is applied to us, when

sin received its death's wound by virtue of Christ's death or sacrifice.

Use 1 is, Information. 1. To show the heinous nature of sin. God

hath put a brand upon it, and showed how odious it is to him. Nothing

short of the death of Christ could expiate such a breach between God

and his creatures ; Christ must die, or no reconciliation. Christ's death

doth lessen and greaten sin ; it greatens the nature of it, to all serious

beholders ; it lesseneth the damning effect of it to the penitent believer.

2. If Christ came to destroy sin, accursed are they that cherish it.

These seek to put their Kedeemer to shame, tie the cords the which

he came to unloose : 1 John iii. 8. Christ ' came to destroy the works

of the devil.'

3. Christ did not abrogate the law, but took away the effects and

consequents of sin committed against the law. The sinner was obnox-

ious to the justice of the lawgiver and judge ; the law could not help

him, but the Son of God came to fit us again for our obedience.

Use 2 is. To exhort us to consider first our misery. How unavoid-

able our perishing was, had not God found out a remedy for us. In

our corrupt estate, we neither could nor would obey the law ; the duty

became impossible, both as to the tenor of the law, and the temper of

our hearts, and then the penalty is intolerable.

2. Our remedy lies in the incarnation and passion of the Son of God,

that in so entangled a case he could find out a ransom for us. The

goodness of God, that he sent his own Son ; the power of God, that by

this means the guilt and power of sin, with all the consequents of it,

are dissolved.

Use 3 is, Direction in the Lord's Supper. 1. Here is the flesh of

Christ, which is food for souls: John vi. 51, ' The bread that I shall

give is my flesh, which I shall give for the life of the world.' In it he

hath purchased grace and pardon of sin, which are the foundations of

immortality.

2. The Lord's Supper is a feast on a sacrifice, a commemoration of

Christ's sin-offering, or a standing memorial of his passion ; a table

spread for us in the sight of our enemies. How must we be conversant

about it, as the Jews about the sacrifices ? First, there is required an

humble, broken, and contrite heart, confessing our sins : Ps. xlvi. 17,

\* The sacrifices of God are a broken spirit ; a broken and contrite heart,

God, thou wilt not despise.' Secondly, sensible, thankful, and com-

fortable, owning of God's love in Christ. When they had eaten the

Passover, they were to rejoice before the Lord : Deut. xvi. 11. So

should we after this feast prepared by God to feed and nourish our

souls to eternal life.

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SERMON V.

That the righteousness of the law might he fulfilled in us, tvho icalk

not after the flesh, hut after the spirit. — Rom. viii. 4.

Here is the second end of our deliverance by Christ, that we might

have grace to keep the law of God. The first was, that sin might be

condemned in the flesh.

In the words we have : —

1. A benefit.

2. The persons that receive it.

First, The benefit. That the righteousness of the law might he

fulfilled in us. How is this to be understood? of justification, or

sanctification ?

They that expound it in the former way, make this the sense, that

Christ's active obedience, or fulfilling the law, might be imputed, and

reckoned to us, as if done by us ; but I cannot like this interpretation.

First, because it is contrary to the apostle's scope, who speaketh not of

Christ's active obedience, but the fruits of his death, or his being made

a sin-offering for us. Secondly, the words will not bear it, for the

apostle doth not say that the righteousness of the law might be fulfilled

for us, but fulfilled in us. Thirdly, the doctrine itself is not sound,

unless rightly interpreted ; for though God, upon the account of Christ's

passive obedience and satisfaction, doth forgive our sins, and his active

obedience, as well as his passive, is the meritorious cause of our justifi-

cation, as being a part of his humiliation, yet that cannot be said to be

fulfilled in us, which was done by Christ ; for God cannot be mistaken,

and reckon us to fulfil the law, which we have not, and will not lie, and

say we did it, when we did it not. It is enough to say, Christ obeyed,

and suffered for our sakes, so as we might have the fruit and benefit of

it. Fourthly, the consequent is pernicious, to say the law is fulfilled

in us, as obeyed by Christ, for then we needed not to fulfil it ourselves ;

it is done to our hands already, and needeth only to be imputed to us

by faith ; but Christ, who suffered, that we might not suffer, yet did

not obey, that we might not obey ; but his obedience being part of his

humiliation, is an ingredient into his satisfaction for our sins. Christ

fulfilled all righteousness, and suffered, that our imperfection of obedi-

ence might not be our ruin.

2. It must be meant then of sanctification, that by the merit of

Christ's death we are freed not only from the guilt, but tyranny of sin,

that we might obtain grace to obey the law, or live holily ; which will

appear by the answering of two questions : —

[1.] What is meant by BiKaico/jua rov vo/mov, or the righteousness of the

law ? I answer, the duty which the law requireth, or anything which

God seeth fit to command his people. The law is holy, just, and good,

and certainly was not given in vain, but to be a rule to believers in

Christ.

[2.] How is it fulfilled in us ? For there is the difficulty that

pincheth. Can we fulfil the righteousness of the law ? The law may

be said to be fulfilled two ways : —

(1.) Legally, as a covenant of works.

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(2.) Evangelically, as the rule of obedience.

(1.) Legally. No man that was once a sinner, and is still a sinner,

can possibly fulfil the law ; for he cannot be a sinner and no sinner at

the same time, nor fulfil the law to a tittle. He that hath broken with

God, cannot continue to be innocent ; and he that hath flesh and spirit

in him, cannot be absolutely perfect. That was determined before : ver.

3, ' what the law could not do, in that it was weak through the flesh ; '

and this is directly opposed to that.

(2.) Evangelically. And so the law can, and may be kept, or fulfilled

sincerely, though not perfectly. The prevalency of the better part

constituteth our sincerity. Justified souls have flesh and spirit, but

they walk after the spirit. The mixture of infirmities showeth it is not

done perfectly ; for the corrupt principle hath some influence ; yet not

a prevailing influence ; and God counteth that as done, which is sin-

cerely done : Rom, xiii. 8, ' He that loveth another, hath fulfilled the

law: ' and Gal. vi. 2, and so 'fulfilling the law of Christ;' and Gal.

V. 14, ' For all the law is fulfilled in one word, thou shalt love thy

neighbour as thyself.' So the apostle supposeth the Gentiles might in

a gospel manner fulfil the law : Rom. ii. 27, ' And shall not uncircum-

cision, which is by nature, if it fulfil the law, judge thee, who by the

letter, and circumcision, dost transgress the law?' So that in our

measure, we do fulfil the law, by the grace of Christ ; not perfectly, for

he supposeth them to have flesh, or sin in them, but sincerely, as they

obey the inclinations of the better part — ' walk not after the flesh, but

after the spirit.'

Doct. That Christ was made a sin-offering for us, that the righteous-

ness of the law might be fulfilled in us. I shall prove it by these

considerations : —

1, That Christ came, not only to redeem us from wrath, but also to

renew and heal our natures.

2. That our natures being renewed and healed, we are to walk in

newness of life, according to the directions of the law of God.

First. That Christ came not only to redeem us from wrath, but to

renew and sanctify us. I prove it —

1. From the constant drift and tenor of the scriptures. From his

nature and office: Mat. i. 21, 'He shall be called Jesus, for he shall

save his people from their sins.' Denominatio est a poiioribus — from

his chief work, which is to save his people from the guilt and power of

sin. Guilt inferreth damnation, which is the evil after sin : but he hath

his name from saving us from the evil of sin itself ; for the great promise

made to Abraham was in that : Gen. xii. 3, \* In thy seed shall all the

nations of the earth be blessed ; ' that is, in Christ ; but how blessed ?

That is expounded : Acts iii. 25, 26, ' Ye are children of the prophets,

and of the covenant which God made with our fathers, saying to Abra-

ham, And in thy seed shall all the kindreds of the earth be blessed.

Unto you first, God having raised up his Son Jesus Christ, hath sent^

him to bless you, in turning away every one of you from his iniquities."

Observe there, what is the mediator's blessing , to turn away his people

from sin. Man fallen was both unholy and guilty, liable to the wrath

of God, and dead in trespasses and sins ; and Christ came to free us

from both. We cannot be sufficiently thankfid for our freedom from

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wrath, but we must first mind our freedom from sin. So wlien Christ

is promised to the Jews : Rom. xi. 26, ' There shall come out of Sioa

the deHverer, and shall tm-n away ungodliness from Jacob,' there is his

principal work. So from the end, why he actually came, and was

exhibited to the world: Acts v. 31, 'Him hath God exalted to give

repentance and remission of sins.' Eepentance is nothing but a serious

purpose of returning to God, and to that obedience we owe to God :

1 John iii. 5, ' And we know he was manifested to take away our sins,

and in him is no sin ; ' to conform us to the law of God, by his own

blessed pattern and example. Again : Titus ii. 14, ' Who hath redeemed

us from all iniquity ; ' and this was the intent of his death : Eph. v. 26.

It were endless to bring all that might be said upon this argument.

2. I prove it by reasons taken from the scripture. It must needs

be so — •

[1.] Because the plaster else would not be as broad as the sore ; nor

our reparation by Christ be correspondent to our loss by Adam. We

lost not only the favour of God, but the image of God : and therefore

till the image of God be restored in us we do not return to our first

estate, nor are we fully recovered. The evil nature propagated from

him is the cause of the misery and disorder of mankind. Guilt is but

the consequent of sin. Now is he a good physician that only taketh

away the pain and leaveth the great disease uncured ? Certainly we

cannot recover God's favour till we recover his image. A sinful

creature, till he be changed, cannot be acceptable to God, neither live

in communion with him for the present, nor enjoy him hereafter. We

cannot enjoy communion with him now : 1 John i. 5, 6, 7, ' If we say

that we have fellowship with him, and walk in darkness, we lie, and do

not the truth. But if we walk in the light, as he is in the light, we

have fellowship one with another.' Will the Lord take us into his

bosom while we are in our sins? The new nature giveth us some

knowledge of the nature of God. Can a new creature delight in the

wicked ? 2 Peter ii. 8, ' Lot's righteous soul was vexed from day to day.'

You cannot imagine so, without a reproach to the divine nature ; nor

can we be admitted into his blessed presence hereafter : Heb. xii. 14,

\* Without holiness no man shall see the Lord.' The ungodly, and the

unsanctified, are banished out of his presence. Christ came not to make

a change in God ; to make him less holy, or represent him as less hating

of sin. Otherwise,

[2.] Christ's undertaking would not answer the trouble of a true

penitent, nor remove our sorest burthen. A sensible and compunctionate

sinner is troubled not only with the guilt of sin, but the power of sin.

There is the root and bottom of his trouble ; his language is, Hosea

xiv. 2, \* Take away all iniquity, and receive us graciously.' Pharaoh

could say, Take away this plague ; but an awakened, penitent, broken-

hearted sinner will say. Take away this naughty heart. Therefore the

promises are suited to this double distress : 1 John i. 9, ' If we confess

our sins, he is faithful and just to forgive us our sins : ' Micah vii. 18,

19, ' Who is a God like unto thee, that pardoneth iniquity, and passeth

by the transgression of the remnant of his heritage ? He will return

again, and have compassion upon us : he will subdue our iniquities, and

thou wilt cast all our sins into the depths of the sea.' They do not

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only desire pardon and release from punishment, but grace to break the

power of sin ; as a man that hath his leg broken desireth not only ease

of the pain, but to have it well set again. Therefore to them that are

pricked at heart there is offered the promise of the Spirit : Acts ii. 37,

38. A malefactor condemned to die, and sick of a mortal disease,

needeth and desireth not only the pardon of the judge but the cure of

the physician.

[3.] To make way for the work of the Spirit. For the divine persons

work into each other's hands ; as the election of the Father maketh

way for the redemption of Christ, so the redemption of Christ maketh

way for the sanctification of the Spirit. All the divine persons are

glorified in the reduction of a sinner ; and they take their turn. The

application of the merit of Christ, and the grace of the Spirit, are

inseparable : Titus iii. 5, and 1 Cor. vi. 11. These individual com-

panions, sanctification and justification, must not be disjoined. Under

the law the ablutions and oblations still went together ; the leaven and

the altar, the washings and the sacrifices.

[4.] Christ's undertaking was not only for the benefit of man, but

for the glory of God, to redeem us to God : Kev. v. 9 ; and therefore

in the work of redemption, our happiness is not only to be considered,

but God's honour and interest. Impunity, and taking away the guilt

of sin, doth more directly respect our good ; but sanctifying, and fitting

us for obedience and subjection to God, doth more immediately respect

his glory and honour. That he may be glorified again in mankind,

who are fallen from him ; it was for that man was made at first, and

for that are we restored and made again. I proceed to the second

consideration propounded.

Secondly. That our natures being renewed and healed, we are to walk

in newness of life, according to the directions of the law of God ; for

principles are given for operation, and habits for acts, and a new heart

for newness of life ; and therefore regeneration first maketh us good,

that afterwards we may do good. But that which I am to prove, is that

this righteousness is to bo carried on according to the law ; for God

having made a law, is very tender of it. I shall prove it by four reasons :

1. Christ came not to dissolve our obligation to God, but to promote

it rather. Certainly not to dissolve it to free us from obedience to the

law ; for that is impossible that a creature should be sui Juris, or without

law ; for that were to make it supreme, and independent, and so to

establish our rebellion, rather than to suppress it. No, he came upon

no such design, to leave us to our own will, to live as we list, without

law and rule. He came to restore us to obedience, to bring us back

again in heart and life to God : Luke i. 75, ' He hath delivered us from

the hands of our enemies, that we might serve him in holiness and

righteousness all the days of our lives.' To this end tended his doctrine :

' 1 came not to destroy the law, V)ut to fulfil it: ' Mat. v. 17. His ex-

ample ; He came to do what God had commanded, and to teach us to

do the same : Mat. iii. 15, ' For thus it become th us to fulfil all right-

eousness : ' and Heb. v, 8, 9, ' Though he were a Son, yet learned he

o})edience by the things which he suffered ; and being made perfect, he

became the author of eternal salvation to them that obey him.'

2. Christ dispenseth by virtue of his merit, regeneration, or the spirit

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of holiness, that all new creatures might voluntarily keep this law,

though not in absolute perfection, yet by sincere obedience. This

grace is dispensed to put us into a capacity of loving, pleasing, and

obeying God ; this is that he promiseth in the new covenant : Ezek.

xxxvi. 27, ' And I will put my Spirit within you, and cause you to walk

in my statutes, and ye shall keep my judgments, and do them.' So Jer.

xxxi. 33, \* I will put my law in their inward parts, and write it in their

hearts.' He doth not say, I will prepare them another law, as if the

old law of God were to be abandoned and abolished, and some other

precepts substituted in their room ; no, but to make them conformable

to it in heart and life, the new man is created after God for this end

and purpose : Eph. iv. 24, fitted to obey the law ; so that the great

blessing of the gospel is grace to keep the law.

3. None enter into the gospel state but those that entirely and readily

give up themselves to do the will of God ; and therefore none can have

benefit by the sin-offering and satisfaction of Christ but those that

consent to return to the duty of the law and live in obedience to God.

Surely God never pardoneth any while they are in rebellion, and live

under the full power and dominion of sin ; no, they must consent to

forsake and return to the allegiance due to their proper Lord. This is

evident ; for the way of entering into the new covenant is by faith and

repentance, is nothing else but a sincere purpose of new obedience, or

living according to the will and law of God. It is defined to be a

' breaking off of sin : ' Dan. iv. 27 ; and therefore the scripture runs in

this strain : Isa. Iv. 7, ' Let the wicked forsake his way, and the un-

righteous man his thoughts : and let him return to me, saith the Lord,

and I will abundantly pardon: ' and Isa. i. 16, 'Wash you, make you

clean,' and then ' though your sins were as scarlet, they shall be as

white as snow.' The least that can be gathered from these places, is,

that a serious vow and thorough resolution of new obedience, are neces-

sary to begin our interest in the grace of the new covenant.

4. The more we fulfil our covenant, vow, and resolution, by obeying

the law, our right is the more clear, and evident, and more confirmed

to us ; our participation of the blessings of the gospel is more full, and

our comfort more strong: Ps. cxix. 165, 'Great peace have they that

love thy law, and nothing shall offend them;' and Gal. vi. 16, 'As

many as walk according to this rule, peace and mercy be upon them.'

God loveth us the more, the more we obey his law. It is holiness

maketh us more amiable in his eyes, and the objects of his delight.

God loveth us as sanctified rather than pardoned; we love him as

pardoning and forgiving so great a debt to us; but he delights in

holiness or the impress of his own image upon us : Prov. xi. 20, ' The

upright in the way are his delight.' When the Spirit bath renewed

us according to the image of God, we are made objects of his com-

placency. Now we know God's love by the effects ; and therefore the

more we act and draw forth this grace, the more God rewardeth our

obedience with the sense of his love, and the comforts of his Spirit.

The sum of all religion is to love God, and to be beloved of him ; to

love him and obey him is our work ; and to be beloved of him is our

reward and happiness. Now the one followeth the other : John xiv.

22, 23, ' Lord 1 how is it that thou wilt manifest thyself to us, and not

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unto the world ? Jesus answered and said unto him, If a man love

me, he will keep my words, and my Father will love him, and we will

come unto him, and make our ahode with him.' As we increase in

holiness and obedience, we increase in the favour of God.

Use 1 is Information. It informeth us of several important truths : —

1. That the law is a law of perfect purity and holiness, for he

speaketh here of the righteousness of the law, SiKaico/xa vofiov. So

David : Ps. cxix. 140, \* Thy laAv is very pure, therefore thy servant

loveth it ; ' and Ps. xix. 8, ' The commandment of the Lord is pure,

enlightening the eyes.' It must needs be so, if we consider the author

of it, God himself ; and every thing that hath passed his hand hath

his character and impress upon it ; it is a law not only fit for us to

receive but for God to give ; it is the copy of his holiness. It is all

one with the image of God which man had in innocency. Now the

image of God consisted in righteousness and true holiness. Adam's

principle of obedience was also his law and rule ; he had that written

upon his heart which was afterwards written upon tables of stone ; and

therefore if a man would cleanse his heart and way, he must study the

word of God : Ps. cxix. 9, ' By what means may a young nran cleanse

his way ? by taking heed thereunto according to thy word.' It is not

guide his way, but cleanse his way; for even the youngest are defiled.

Man's heart naturally is a sink of sin, and there is no way to make his

heart clean, and his way clean, but by taking God's counsel in his word.

A young man that is in the heat and strength of his lusts, may learn

there how to be purified and cleansed.

2. That this law standeth in force. We are freed from the con-

demning, but not from the directing power thereof ; but it always

remaineth as a rule of our new obedience. Surely it is in force now ;

for there is no liberty given to men to live in sin ;" God will not spare

his people when they transgress it by scandalous or heinous sin : Prov.

i. 31 , ' Therefore they shall eat of the fruit of their own way, and be

filled with their own devices.' Though they be the dearly beloved of

his soul, the eternal punishment shall not be inflicted upon them, yet

they shall smart for the breaches of his law. On the other side they

find much encouragement, comfort, and peace when they set themselves

exactly to keep it, they can from experience speak much of the gracious

reward of obedience : Ps. cxix. .56, ' This I had because I kept thy

precepts.' Yea, in the state of heavenly glory, the law as purely moral

is still in force ; for we are everlastingly bound to love God and one

another.

3. That the righteousness of the law may be fulfilled in us. I prove

it by this argument. One of these three things we must say, either

(1.) that no obedience is now necessary to salvation, or (2.) that the

perfect obedience is still necessary, or (3.) some measure of obedience

to the law by the ordinary aids of grace, vouchsafed to us in the new

covenant, is j)ossible and sufficient. The first we cannot say ; for then

there would be no necessity of new obedience or holiness. But the

scripture condemneth that everywhere, showing ns that we are 'God's

workmanship, created in Christ Jesus to good works, ' Eph. ii. 10 ;

and '-purified to be a peculiar people, zealous of good works,' Tit. ii. 14.

The second we cannot say that a whole perpetual, [)erfect, personal

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obedience to the law is still necessary ; for then there would be no hope

for them that cannot perfectly fulfil the law, which no man living can

do : Ps. cxliii. 2, ' Enter not into judgment with thy servant, for in thy

sight shall no man living be justified.' Therefore the third thing we

must say, that there is such a measure of obedience necessary, as is

sufficient to salvation, and possible by grace, and they that attain to

it, the scripture pronounceth them blessed : Luke xi. 28, ' Blessed are

they that hear the word of Grod and keep it ; ' and John xiii. 17, ' If

ye know these things, happy are you if you do them.'

4. That the righteousness of the law not only can, but must be ful-

filled in us, or else we are yet in our sins, and have no portion and

interest in Christ : 2 Cor. v. 17, ' Whosoever is in Christ is a new

creature.' And a new creature must have a new conversation, for ' all

old things are passed away, and all things are become new.' They are

enabled in some measure to fulfil the law of God. Christ being the

lawgiver of the Church, or renewed state of mankind, hath set down

the terms of life and death ; to his terms we must stand or fall : now,

' He is the author of eternal salvation to them that obey him, ' Heb.

V. 9. Therefore every one that would be delivered from wrath to come,

must look after holiness, and obey God according to his will declared

in his law. Certainly Christ died not to purchase an indulgence for

us to live in sin ; the law hath not its right, it looketh like a law given

in vain, if it be not obeyed.

5. This fulfilling of the righteousness of the law is wrought in us by

the Spirit, as the fruit of Christ's purchase ; this real, solid righteousness

is wrought in our hearts by the operation of the Spirit ; for those that

have it are described to be, ' those that walk after the Spirit, and not

after the flesh.' Therefore do not resist his work, nor grieve the Spirit

of Christ, nor quench his motions when he cometh to work it in you,

but submit to all his healing methods. And this Spirit we have from

Christ as the fruit of his sin-offering : Titus iii. 5,6, ' Not by works of

righteousness which we have done, but according to his mercy he saved

lis, by the wasliing of regeneration, and renewing of the Holy Ghost,

which he shed on us abundantly through Jesus Christ our Saviour.'

He obtained that grace whereby we may keep the law ; having satisfied

for us as a Mediator, he becometh an author and fountain of life. Upon

him you must depend, and to him must you look for it.

Use 2 is Reproof to two sorts of people : —

1. To the carnal world, who think that the children of God are too

strict and precise, and make more ado about salvation than needs.

Certainly if we consider the tenor of God's law, and the exactness of

divine justice, what rule and law Ave must live by, and to whom we

must give an account, the best of God's children do no more than

needeth ; as the wise virgins could not spare one jot of their oil, Mat.

XXV, 9, ' Not so, lest there be not enough for us and you.' David

jidmireth the brightness of the sun first, and then the purity of the

law ; and how doth he close up that meditation ? See Ps. xix. 12,

' Who can understand his errors ? cleanse thou me from secret sins.'

2. Pj'ofessing Christians are also to be reproved for that lazy and

cowardly spirit that is in them ; and because they are so impotent,

and feeble, and backward to their duty. By their backwardness they

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wrong the law, for they do not give it its due. Christ hath, indeed,

freed us from the curse of the law, but not from the obedience of it.

And by this feeble and dastardly spirit they wrong the grace of the

Kedeemer, and the new covenant. Obedience to the law is most strongly

enforced out of the grace of the gospel ; for thereby we are enabled to

perform it. Christ did not only fulfil the law for us, but doth also

fulfil it in us by his Spirit ; and shall we after such provision, sit

down lazily, and be discouraged with every difficulty, and have our

resolutions broken with every assault of temptation ? Men spare their

pains, and do not improve the grace offered, and then cry out they are

weak and unable. This is like lazy beggars, that personate and act

diseases, because they would not work. Set your hearts thoroughly to

obey God, and see what he will do for you.

Use 3. If this were the end of Christ's coming, and dying, then let

us be exhorted to seek after sanctification by the Spirit of Christ.

1. This is one part of our salvation, as well as remission of sins. We

often consider Christ as dying for our pardon ; we should as much

consider him as dying to renew and heal our natures, that we may be

recovered to our obedience to God, to crucify the old man, to give us

the spirit of holiness. Surely he is made sanctification to us, as well

as righteousness ; 1 Cor. i. 30, ' But of him are ye in Christ Jesus, who

of God is made unto us wisdom, and righteousness, and sanctification,

and redemption.' If Christ should abolish wrath, and let alone sin, it

were to take away the lesser evil, that the greater may remain.

2. It is not only part of our deliverance, but the better part. Pardon

giveth us an exemption from punishment, but sanctification giveth us

freedom from a corrupt heart. Surely sin is worse than pain, a moral

evil is worse than a natural evil, vice than misery. Once more. By

holiness, we more resemble God ; for holiness and goodness is his very

nature : 1 Pet. i. 4, ' He hath given us precious promises, whereby we

are made partakers of the divine nature.'

3. Holiness is a means to the rest : pardon and life are the gi'eat

blessings of the covenant. Now there is no obtaining pardon till

regeneration and conversion ; for God doth not pardon while we are in

our sins ; and life and heaven we cannot have till sin be quite done

away, for we are not introduced into the presence of God, till we be

complete in holiness : Eph. v. 27, ' That he might present it to himself

a glorious church, not having spot or wrinkle, or any such thing ; but

that it should be holy, and without blemish : ' Col. i. 22, ' To present

you holy, and unblameable, and unreprovable in his sight : ' Jude 24,

'And to present you faultless before the presence of his glory.' During

life, obedience is but imperfectly begun ; but when it is completed

and finished we do not stay out of heaven one moment ; then are we

fully made free from sin.

Use 4 is to put us upon trial and self-reflection. Is the righteous-

ness of the law fulfilled in us ?

1. We begin to fulfil it when we set ourselves to obey the will of

God, taking his law for our rule and his promises for our encourage-

ment. This resolution is the fruit of regenerating grace if it be sincere ;

and it argueth a renewed heart and conscience : Heb. xiii. 18, ' Pray

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for US, for we trust we have a good conscience ;' and hath in it perfection

of parts, though not of degrees.

2. This must be seconded with answerable endeavours. Iva ifX'npad!]

noteth a continued act ; to have the righteousness of the law fulfilled

in us is not the work of one day, but implieth a constant walk and

obedience to motions after the Spirit.

3. We must endeavour to be more complete every day : Luke i. 6,

' They were righteous before God, walking in all the commandments

and ordinances of the Lord bhimeless ; ' and Col. iv. 12, ' Labouring

for you, that you may stand complete in all the will of God.' So we

read of some that were ' full of all goodness:' Rom. xv. 14, and ' full

of good works : ' Acts ix. 36, as we find in Dorcas. It is the fault of

most Christians, that they beat down the price of religion as low as they

can, and so make a hard shift to go to heaven.

4. Our begun-sanctification shall be perfected before Christ hath done

with us : Col. i. 28, ' That we may j^resent every man perfect in Christ

Jesus.' Here we are very imperfect, but it shall be perfectly fulfilled.

SERMON VI.

They that are after the flesh do mind the things of the flesh ; and they

that are after the spirit, the things of the spirit — Rom. viii. ^.

This scripture containeth a notable character of those that are inte-

rested in the privileges of the gospel, and will help you in your assuring

work, or making out your claim and title. In the words you have : —

1. An intimation of two sorts of persons; they that are after the

flesh and they that are after the spirit.

2. Their different disposition and practice are compared and set

forth:—

[1.] By the act : they both mind their several affairs.

[2.] By the object : things of the flesh from things of the spirit

Different persons, different objects, and different affections.

Thus you may in one view and prospect discern the scope and intent

of the place. I shall lay it before you in several propositions, and then

apply all together.

1. There are two sorts of men in the world — some after the flesh

and some after the spirit.

2. That these two sorts of men have two different objects^ — the

things of the spirit and the things of the flesh.

3. That men discover their temper and constitution of soul by their

favour or affection to either of these objects.

Doct. 1. There are two sorts of men in the world — some after the flesh

and some after the spirit. So it must be. There is a twofold original ;

which produceth a twofold principle, which is acted by a twofold

assisting power ; and this bringeth them under a twofold covenant,

which maketh way for a twofold final estate, into which all the world

issueth itself.

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1. There is a twofold original ; some are only born, others new born ;

the renewed, and the unrenewed : John iii. 6, ' That which is born of

the flesh, is flesh ; and that which is born of the Spirit, is spirit.'

Some remain under the power of corrupt nature ; others are regenerate

and renewed by the Spirit.

2. This twofold original producetJi a twofold principle ; that men are

led by flesh and spirit, which are always contrary one to another : Gal/

V. 17, ' The flesh lusteth against the spirit, and the spiiit lusteth

against the flesh ; and these two are contrary one to the other.' Men,

if they be merely such as nature hath left them, are governed by the

flesh, or their own carnal inclinations. Others are led by the spirit,

walk after it, as ver. 1. They that are born again, have a new principle

set up in their natures, to incline them to God.

3. These two principles are supported and assisted with contrary

powers. They that are governed by the flesh, are also acted by Satan;

he rules and works in them : Eph. ii. 23, ' Wherein in time past ye

walked according to the course of this world, according to the prince

of the power of the air, the spirit that now ruleth in the children of

disobedience ; among whom also we had our conversation in times past,

in the lusts of the flesh, fulfilling the desires of the flesh and of the

mind.' There are all the enemies of our salvation. They that follow

inbred corruption as their guide, fall into the devil's share, who hurrieth

them on in a way of sin, more vehemently than otherwise they would

do. But now those that are led by grace, or a new principle, or the

new nature, as their guide, they are assisted and acted by the Spirit of

God : Rom. viii. 14, ' As many as are led by the Spirit of God, they are

the sons of God ; the Spirit is their guardian and keeper ; he exciteth

and worketh up the habit of grace into greater power and activity.'

Kow, being under such contrary powers, no wonder that they are so

different in their courses, and so contrary one to another. It is said,

Prov. xxix. 27, 'The wicked is an abomination to the just: and he

that is upright in his way is an abomination to the wicked.' Their

birth is different, the inward principle by which they are guided is

difierent, nature and grace ; and they are under different assisting

j)owers, either under the power of Satan, or under the power and conduct

of God's Holy Spirit ; and therefore no wonder that their course is

difierent, and that there is enmity between both the seeds. A godly

man cannot delight in a wicked man, and a wicked man cannot abide

the godly. The ground of friendship is eadem velle et nolle. Similitude,

and likeness of mind and disposition, only the enmity and contrariety is

carried on with some difference. The godly pity the wicked, but the

wicked hate the godly, because they are against that course of life that

they choose. They think it strange they do not run with them to the

same neglect of God, and carelessness of heavenly things ; and therefore

they speak evil of them, 1 Peter iv. 4 ; and despitefully use them, 1

John iii. 12, as Cain hated Abel.

4. As they are under different assisting powers, so they are under a

distinct covenant. The carnal are under the covenant of works, the

duty of which is to them impossible, and the penalty intolerable. They

are under the condemning power of the law : Rom. viii. 6, ' To be

carnally minded is death ; it maketh them liable to the death threat-

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ened in the first covenant. But, on the contrary, they that are under

the blessed conduct of God's Holy Spirit, and obey the dictates of the

new nature begun in them, are under a covenant of grace, where their

sincere obedience shall be accepted, and their failings pardoned : Gal.

V. 18, ' If ye be led by the Spirit, ye are not under the law.' They are

still under the law, as a rule of obedience, but they are not under the

curse and rigour of the law. The law in its rigour pronounceth death

on every failing ; so they are not under the law ; but being in some

measure enabled to do what the law requires, they are pardoned in

what they fall short,

5, These two covenants issue themselves into two places or eternal

states, heaven and hell. To the carnal, the scripture denounceth God's

eternal wrath; to the spiritual, God's favour and life eternal. The

scripture is plain and positive with us : Kora, viii. 13, ' If ye live after

the flesh, ye shall die ; but if ye, through the spirit, mortify the deeds

of the body, ye shall live : ' Gal. vi. 8, ' He that soweth to the flesh, shall

of the flesh reap corruption ; but he that soweth to the spirit, shall of

the spirit reap life everlasting.' All mankind, after they have acted

their parts in this world, and God cometh to shift the stage, go into

one of these two places. Well then, here is our first step, that the

whole world is comprised in one of these two ranks ; there is no neutral

or middle state ; either they are guided by the flesh (as all men are

in their unregeneracy) — and if they continue so in a constant slavery

to their lusts, their end shall be everlasting perdition — or else they are

guided by the Spirit and obey the motions of grace, and make it their

business and main employment to please God, and enjoy communion

with God ; and their end shall be eternal life. It is a question you

should often and seriously put to your souls, Shall I be saved, or shall

I be damned ? If you have any sense and spark of conscience left you

when you are sick and dying, you will then put it with great trembling

and anxiousnesa of heart. Poor soul ! whither am I now going ? It

is better to put it now, when you have opportunity to correct your error,

if hitherto you have gone wrong. Every man would know his own

destiny, what shall become of him, or what is in the womb of futurity,

concerning the state of his afiairs ; as the King of Babylon stood in the

heads of the way, to make divination. Now, no destiny deserves so

much to be known as this. If the question were, shall I be rich or

poor ? happy, or miserable in the world ? it were not of such great

moment ; for these distinctions do not out-live time, but cease at the

grave's mouth ; but this question is of greater moment than so, whether

I shall be eternally miserable, or eternally happy? It is foolish

curiosity to inquire into other things ; they are not of such importance

that we should know them beforehand ; but it concerneth us much, to

know whether we be in a damnable or saveable condition ; if we be in a

damnable condition, to know it whilst we have time to remedy it ; if

we are heirs of salvation, the assurance of our interest will preoccupate

our blessedness, and will be a great encouragement to us in the way of

holiness for the present. Now, nothing will sooner decide this great

question than the business we have in hand, whether we be after the

flesh or after the spirit ; for between these two, heaven and hell is

divided. These two divide both the present world and the world to

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come. I thought good to premise this, that you may consider the

weight of the case in hand.

JDoct. 2. That these two sorts of men have two different objects, the

things of the spirit and the things of the flesh, ra rov irveufiaTo^ koI to,

TTJ<; aapKO'i ; the one suits with the one, and the other with the other.

1. ra rrj<i <TapKo<i — the things of the flesh. Let us first know what

is meant by flesh, and then we shall better understand what are the

things of the flesh.

By the flesh is not meant the mass and substance of our fleshly bodies,

or the outward part in which our soul is seated, and by which it per-

forraeth its functions and operations, but the vitiosity and corruption

of human nature, inclining and addicting itself to the interests of the

bodily life. There are the inclinations of the flesh, and the interests

of the flesh. The inclinations of the flesh are the evil lustings of corrupt

nature ; and the interests of the flesh are the things that feed this

corruption, or gratify these evil inclinations ; the same with ra (TapK.o<;,

in ^he text. Nowthese are of two sorts :

[1.] Things apparently evil, as all vices and sins : Gal. v. 19, 20,

'Epja (TapKo<; j>dvepa — ' The works of the flesh are manifest, which are

these, adultery, fornication, uncleanness, lasciviousness, idolatry, witch-

craft, hatred, variance, emulation, wrath, strife, seditions, heresies,

envyings, murders, drunkenness, revellings, and such like.' Though

the inward root from whence these things flow be hidden, yet these

effects are apparent rank weeds, that smell strong in nature's nostrils.

These are not all, but he concludeth it with a such like ; and instanceth

in these, as the most known, and most commonly practised ; as the

commandments forbid the grosser sin in the kind, some serve the flesh

in a more cleanly manner. And mark in the things enumerated, some

belong to the blind and corrupt will, as idolatry and heresy ; some

to the depraved will, as witchcraft and hatred ; some to the affections

both of the irascible faculty, as emulation, wrath, strife ; some to the

concupiscible, as uncleanness, revellings ; some to the sensual appetite

as adultery and drunkenness. He instanceth not only in the grosser

evils, as adultery, but wantonness, or any unseemly behaviour, that

tendeth to excite the lust of filthiness in ourselves or others : not only

in witchcraft, but hatred or malice, which is a temptation to it ; not

only in murder, but wrath and strife ; not only in drunkenness, but

revelling, riotous feasts, and meetings. There is a difference between

sins ; but the least is to be avoided, if we would shun the greater.

[2.] Things good in their own nature, but immoderately aftected, as

all the comforts and appurtenances of the bodily life, which are used

as baits of corruption, as worldly profits,. honours, and pleasures, some

that immediately tend to the pleasing of the flesh, as bodily pleasures;

others remotely, as they lay in provision for that end. What are here

called the things of the flesh, are elsewhere called earthly things: Phil,

iii. 19, \* They mind, ra eiriyeia, earthly things;' such things as, if

rightly used, would be comforts in our passage, but through our folly

prove snares. Meat, drink, marriage, pleasures, profits, preferments,

ease, idleness, softness, daintiness — these things immoderately sought,

not in respect to God, or in subordination, but opposition to heavenly

things, become baits of corruption, and fuel wherewith to feed the flesh.'

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While men seek tliem for themselves, and only to please themselves,

they are not adjumenta, helps to heaven, but impedimenta, lets and

snares. Our greatest danger doth not lie in things simply evil, but in

lawful things. Carnal men esteem these things as the best, and place

their happiness in them ; these things they affect, and love, and like,

and care for : so that the heart is turned off from God and the- pursuit

of better things, to entertain itself with these baser objects. This is

to seek out baits for the flesh ; for the flesh is nothing else but the

corruption of nature, which inclineth us to any inferior good, and

diverteth us from things truly good and spiritual, as communion with

and enjoyment of God. Well, now we have suited those that are after

the flesh, with an object proper to them, and agreeable Avith their

inclinations.

2. The next thing is, what are ra rou Trvevfiaro'i — ' the things of the

Spirit ? ' They are all things pertaining to spiritual life and godliness.

You may conceive of them thus :

[1.] Such things as the Spirit revealeth. Now he revealeth the

mysteries of salvation, or the deep things of God in Jesus Christ,

which the natural man is not capable of : 1 Cor. ii. 14. The whole

doctrine of godliness, or salvation offered by God in Christ, is the

element of the renewed man, his life and soul is bound up in it : Ps.

cxix. 103, ' How sweet are thy words unto my taste ? ' But a natural

man savoureth not these things, nor knoweth them, nor loveth them>

if he be told of them. They that are in a common way partakers of

the Spirit, are ^aid to ' taste the good word,' Heb. vi. 4. So far as the

Spirit worketh upon them, so far they have a relish for these things.

[2.] Such things as the Spirit worketh, Kapiro'i Trvev^aro'^ : Gal. v. 22,

\* The fruits of the Spirit are love, joy, peace, long-suffering, gentleness,

goodness, faith, patience, meekness ; ' all internal excellences. The

renewed man ever seeks to excel and advance in these things ; not

to trim the body, but to deck and adorn the soul : 1 Pet. iii. 3, 4,

' Whose adorning, let it not be the outward adorning of plaiting the

hair, and wearing of gold, and putting on of apparel : but let it be the

hidden man of the heart, in that which is not corruptible, even the

ornament of a meek and quiet spirit, which is in the sight of God of

great price.' All his desires are to be ' strengthened with might in the

inner man by the Spirit,' Eph. iii. 16. He rejoiceth, and faints not

under troubles, while the inward man is safe ; 2 Cor. iv. 16, for ' as

the outward man decreaseth, the inward man is renewed day by day.'

If they can keep grace alive in their souls, that is their care, their

business, their comfort. The natural heart is altogether taken up

about the outward man, but the renewed heart about the inward man,

and an increase in holiness, or spiritual strength ; for that is the great

product of the sanctifying Spirit, and that which they should mainly

look after.

[3.] Such things as the Spirit urgeth and inclineth unto ; and these

are communion with God here, and the full enjoyment of God hereafter.

The great impression which the Spirit leaveth upon the soul is a

tendency towards God ; for his office is to bring us to God, into com-

munion with him here. God, as a Judge, by the Spirit of bondage,

drives us to Christ as a Mediator ; and Christ, as a Mediator, by the

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Spirit of adoption, bringeth us to God as a Father : Rom. viii. 15,

' Ye have not received the Spirit of bondage again to fear, but ye have

received the Spirit of adoption, whereby we cry, Abba Father.' One

of the things which the Spirit urgeth us to look after is the favour of

God : Ps. iv. 6, 7, ' Lord, lift up the light of thy countenance upon us,'

etc. ; and communion with him here : Ps. xvii. 15, ' As for me, I will

behold thy face with righteousness ; I shall be satisfied when I awake

with thy likeness ; ' and the full enjoyment of God hereafter : Eom.

viii. 23, ' We ourselves, who have the first fruits of the Spirit, even we

ourselves groan within ourselves, waiting for the adoption, to wit, the

redemption of our bodies : ' 2 Cor. v. 5, ' Now he that hath wrought

us for the self same thing, is God, who also hath given unto us the

earnest of the Spirit,' always groaning, longing to live with God for

ever. So wlien the unregenerate and regenerate are spoken of as two

contrary minds and affections, Phil. iii. 19, 20, the one are said to

mind earthly things, the others are said to have iroXiTcvfia, their con-

versation, in heaven. The flesh draweth us off from God to things

earthly and fleshly ; but the Spirit's work is to raise the heart to things

eternal and heavenly, that our main business might be there. Well

nov.^, the things of the Spirit are all those things that are agreeable to

the new and spiritual life, as righteousness, peace, grace, and glory, the

image of God, and word of God ; these things suit with the new nature.

Doct. 3. That men discover their temper and constitution of soul by

their respect to either of these objects. To evidence this to you

1. I will show you what this minding is,

2. Give you some observations,

3. The reasons of the point.

1. What is this minding or respect ? Answer. — It may be considered

simply, and apart ; or comparatively, our respects to these contrary

objects being compared together.

[1.] Simply, by itself. Our minding is bewrayed by the three opera-

tions of man — thoughts, word.s, and actions. That which he minds

he often thinks of, speaks of, and seeks after, be they the things of the

flesh, or of the spirit, the life and vigour of our souls are seen in thinking,

speaking, and acting.

(1.) Men's thoughts will be where their hearts are, and their hearts

are where their treasure is; Mat. vi. 21. Carnal men are brought in

thinking of their worldly affairs : Luke xii. 17, 29, BteXoyiararo, and

he ' dialogued with himself.' Not that it is simply unlawful to mind

our earthly business : I bring it to show the temper of the men ; their

hearts are always exercised with such kind of thoughts, talking with

themselves. And on the other side, godly men are remembering God

and heaven, and pleased with this kind of thoughts. ' My soul re-

membered thee in the night ; ' and they are described : Mai. iii. 16,

\* They that feared the Lord, and thought upon his name.'

(2.) The same is true of words also, they declare the life and vigour

of our spirits, for there is a quick intercourse between the tongue and

the heart: 1 John iv. 5, 'They are of the world, and speak of the

world, and the world heareth them ; ' men's speeches are as their temi)er

is : Prov. x, 20, ' The tongue of the just is as choice silver, but the

heart of the wicked is little worth.' When the heart is stored with

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knowledge, and biassed by spiritual affections, they will enrich others

with their holy, savoury, profitable discourse ; but a drowsy, unsanctified

heart in man, bewrayeth itself by his speeches and communications

with others.

(3.) By actions, or what we seek after : if all our business be to gratify

the flesh, Luke xii. 21 ; or sowing to the flesh, Gal. v. 8 ; it argues a

fleshly mind. On the other side, they that have a spiritual mind, make

it their business to grow in grace : Phil. iii. 13, ' This one thing I do,

forgetting the things that are behind, I press forward towards the mark

of the prize of the high calling in Christ Jesus.' They labour for

spiritual and heavenly things : John xvii. 27, ' Seek the things that are

above : ' Col. iii. 1, ' They mind the things of the Spirit.'

[2.] Comparatively, so the mark must be interpreted. The simple

consideration is not so convictive as the comparative.

(1.) Partly, because all minding the flesh is not sinful, but an over-

minding the flesh. The body hath its necessities, and they must be

cared for. Yea, take the flesh for sensitive appetite, to please it with

lawful satisfactions is no sin ; for it is a faculty put into us by God, and

in due subordination to religion may be pleased. To please it by things

forbidden is certainly a sin ; and to prefer it before the pleasing of God

is a great sin indeed, for it is a character of them who are in a state of

damnation, that ' they are lovers of pleasures more than lovers of God, '

2 Tim. iii. 4. Therefore though we must observe our thoughts, words,

and actions, yet it must be thus interpreted not to condemn every act,

but that we may know in what proportion the vigour of mind is mani-

fested and carried out to either of these objects, by thoughts, words, or

actions. If our thoughts of the world shut out all thoughts of God,

Ps. xii. 4, 'God is not in all their thoughts.' If our thinking of

spiritual things be too rare, unfrequent, and unpleasing to us, we are

after the flesh. So for words, if we are heartless in our talk of heavenly

things, and we are in our element when speaking of carnal things, and

when a serious word is interposed for God, we frown upon the motion.

So for actions, compare men's care for the world with their care for

their souls ; if they more earnestly and industriously seek to please

the flesh than to save their souls, it is a sign the flesh and its

interests are predominant in them ; all things are done superficially,

and by the by in religion, not as becomes those that work from and for

life, with any diligence and fervency. There is no proportion between

endeavours for the world, and their preparations for eternal life ; all is

earnest on one side, but either nothing is done, or in a very slight

manner on the other side ; their thoughts, and love, and life, and strength

are wholly occupied and taken up about the things of the flesh.

(2.) Partly, because we must distinguish between the sin of flesh

pleasing, and the state of flesh pleasing; for a man is to judge of his

spiritual condition, not by single acts, but his state, or the habitual

frame of his heart. Who is there among God's own children who doth

not mind the flesh, and too much indulge the flesh ? But they who

make it their business to please the flesh, are over careful about it :

Eom. xiii. 14, ' Who make provision for the flesh, to fulfil the lusts

thereof ; ' and so indulge the minding of the flesh, as not to mind the

things of the spirit, so that vain pleasures do exceed their delight in

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God, and kill it yet more and more, and brino; a slavery upon them-

selves, which they cannot help : Tit. iii. 3, \* Serving divers lusts and

pleasures,' and being captivated by the fleshly part, they have contracted

a strangeness and enmity to God and his ways : Kom. viii. 7. They

that have no relish for the joys of faith, and the pleasures of holiness,

and do habitually prefer the natural good of the body, before the moral,

spiritual, and eternal good both of body and soul, these are in a state

of carnality.

2. The observations upon the point.

[1.] This minding of the flesh must be interpreted not with respect

to our former estate ; for alas ! all of us in times past pleased the flesh,

and ' walked according to the course of this world,' and ' had in time

past our conversation in the lusts of the flesh, fulfilling the will of the

flesh, and of the mind,' Eph. ii. 3. It was God that loosed our

shackles : Tit. iii. 3, ' We ourselves were sometimes foolish, disobedient,

deceived, serving divers lusts and pleasures, etc., but after the kindness

and love of God appeared towards mankind,' etc. If we yet please the

flesh we are not the servants of Christ ; but if we break off this servitude,

jrod will not judge us according to what we have been but what we are.

[2.] To know what we are we must consider what principle liveth in

us, and groweth and increaseth ; and on the other side, what decreaseth,

the interest of the flesh or the interest of the spirit ; for these two are

contrary, and the one destroyeth the other. The love of the world, and

the flesh, estrangeth us from God : 1 John ii. 15, ' Love not the world,

nor the things of the world ; if any man love the world, the love of the

Father is not in him.' On the other side, minding the things of the

spirit deadeneth our affections to the world and the baits of the flesh.

The conversation in heaven is opposed to the minding of earthly things :

Phil. iii. 19, 20, ' Whose God is their belly, whose glory is in their

shame, who mind earthly things ; but our conversation is in heaven.'

So much of afiection as we give to the one, we take from the other :

Col. iii. 2, ' Set your affections on things above, and not on things of

the earth.' Now we are to consider if we grow more brutish, forgetful

of God, unapt for spiritual things, the flesh gaineth ; but if the spiritual

inclination doth more and more discover itself with life and power in

our thoughts, words, and actions, the flesh is in the wane, and we shall

be reckoned among those that walk not after the flesh, but after the

spirit ; we have every day a higher estimation of God, and Christ, and

grace, and heaven, and thereby we grow more dead to other things.

[3.] Some things more immediately tend to the pleasing of the flesh ;

others more remotely. Immediately, as bodily pleasures, and therefore

our inclinations to them are called fleshly lusts, as distinguished from

worldly lusts, Tit. ii. 12 ; or from the lusts of the eye, and pride of

life, 1 John ii. 16 ; and these are intended, when it is said, 1 Peter ii.

11, 'Abstain from fleshly lusts which war against the soul ; ' that is,

those inclinations which carry us to vain and sordid pleasures. Other

things more remotely, as they lay in provision for that end, as the

honours and profits of the world ; as all religion is pleasing God, so all

that is opposite to it is pleasing the flesh. Some please it one way,

some another ; though a man be not voluptuous, yet he may be guilty of

minding the things of the flesh, because the world lieth nearest to his

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heart, and so he is taken off from care of and delight in better things :

'envy, emulation, wrath, strife, division make us carnal,' 2 Cor. iii. 3.

Namely, as we bustle and strive for greatness and esteem in the world,

though they are not sordidly given to brutish pleasures, and worldly

lusts, are called foolish and hurtful lusts, which drown men in perdition

and destruction: 1 Tim. vi. 9. Therefore fleshly minding must be

applied to any thing that inticeth us to neglect things spiritual and

heavenly, for the world and the flesh suit ; one is the atFection, the

other the bait.

[4.] Some please the flesh in a more cleanly, others in a more gross

manner ; as some men's sins are open and manifest, and stink in the

nostrils of God, as whoredom, drunkenness, and the like. Now though

we fall not into these sins, but escape the pollutions of the world, yet

there is a more secret, carnal minding, wherewith we may be tainted,

as when we let loose the heart to such alluring vanities as draw us off

from God, and Christ, and heaven ; and the savour and relish that we

have for outward things obstructeth and quencheth the heavenly life,

as much as those baser lusts that are more shameful and hateful in the

world. Some are disengaged from gross sins, but yet wholly live to

themselves, and the pleasures of their fleshly mind ; whereas the

spiritual living is a living unto God, and subordinateth all things to our

great interest ; and till we return to God from whom we have strayed,

there is little difference what way of sin we choose ; we are all gone

astray, but every one his own way, Isa. liii. 6.

[5.] The prevalency of the carnal or spiritual mind is known by

observing what we mind seriously, resolutely, willingly, constantly.

(1.) Seriously, and in good earnest. Some seek after worldly things

in good earnest, but spiritual and heavenly things in an overly, careless,

and perfunctory manner. Now it is easy to know to what sort they are

to be reckoned, for where the strength of the soul is employed there

our mind is. The scripture adviseth us to moderate our affections to

earthly things, to rejoice here, as if we rejoiced not ; to mourn here, as

if we mourned not ; to use all things as not over-using them ; and many

mourn for sin, as if they mourned not ; and rejoiced in God, as if they

rejoiced not : seek after heavenly things superficially and by the by,

not with their chief strength and care : Mat. vi. 33.

(2.) Eesolutely, so as to carry it on whatsoever difficulties and

oppositions we meet with: Neh. iv. 6, 'The wall was built, for the

people had a mind to the work.' It was a great charge for a wasted

people to undergo, being newly returned from the captivity ; and there

was a great opposition, for they were fain to use sword and trowel

together, they did work with one hand, and held the sword with the

other hand to fight ; but it went on, for the people had a mind to the

work. We make our way to heaven by conflict and contest every step,

till we are resolved and cleave to the Lord with full purpose of heart,

whatever it costs us : Acts xi. 23, ' He exhorted them, that with pur-

pose of heart they would cleave unto the Lord.' We make no work in

religion until we so mind these things that we come to such a resolution

as Paul had : 'Eroifico'i e^w : Acts xxi. 14, ' I am prepared, I am ready,

not only to be bound, but to die at Jerusalem for the sake of the Lord

Jesus Christ.' Such a resolvedness there is also in minding the things

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of the flesh. When they put up many sad wound and check of

conscience, overlook their conveniences in the world, credit, interest,

sacrifice whatsoever should, is dear and precious to them, to follow

their lusts.

(3.) Willingly. How constrained are most men's duties? Their

thoughts of God, their prayers to him, their attendance on his word ;

doing all they do as a task, rather than going about it as a willing and

pleasing employment, as Saul said, that he ' forced himself : ' 1 Sam.

xiii. 12. He pleadeth it as an excuse of his sin, as committing it out

of necessity ; but it is a just account of most men's worship, they are

held to it by force ; the heart liketh it not, seeketh to slide away, and

they are glad when they are enlarged, and can divert to other things.

On the contrary : Ps. civ. 3.5, ' I will be glad in the Lord, my meditation

of him shall be sweet ; ' this for thoughts. For words : John iv. 32,

' My meat and drink is to do the will of him that sent me.' They are

in their element when discoursing and promoting the interest of God,

For actions and endeavours : Ps. xl. 8, \* I delight to do thy will,

God : ' 1 John v. 3, ' His commandments are not grievous ; ' nothing

is more pleasing to them than when they are thus employed.

(4.) Constantly. This is that which is mainly to be observed, the

constancy of our operations, as to things of the flesh and of the spirit.

(1st.) For thoughts. What thoughts have you of God and Christ

and the world to come ? You mind the world's days, weeks, months,

years, it cannot be denied ; but if you can never find leisure for God,

Christ, and heaven, not in one of a hundred, or a thousand, yea, or

twenty thousand thoughts, can you be said to mind the things of the

spirit ? Did you ever shut the door of your hearts upon vain objects ?

Cast them out with indignation, as you divert and shift from the

thoughts of God, or regarding your last end and great work ; we that

should retire for the meditation of God banish him out of our minds :

Job xxi. 14, ' We say to the Almighty, Depart from us.' We like not

these serious reflections, and cast them out.

(2d.) For words. How much, how often, and delightfully do you

speak of God and the things of the world to come ? Do you show

this respect for God, or those useful and necessary things which concern

your own salvation and the salvation of others ? Speech must be

guided by prudence, and you must consider not only what you must

do, but others will bear; but as to yourselves, you are to observe the

vigour of your own spirits, which way it is most let out. To be pent up

in carnal company is a grief to a godly heart. It is a grief to him to

hold his peace from good : Ps. xx.xix. 2, 3, ' I was dumb with silence,

I held my peace even from good, and my sorrow was stirred, ray heart

was hot within me, while I was musing the fire burned.' But in holy

company ' they that fear the Lord speak often one to another : ' Mai.

iii. 16. In the general, men will speak as they are affected: Ps.

xxxvii, 30, ' The mouth of the righteous speaketh wisdom, and his

tongue talketh of judgment.' He studieth to glorify God, and edify

others, because the law of God is in his heart : ver. 31, that is the reason

rendered there ; that is, because his mind is upon it.

(.■3d.) For actions. Men are known by their constant exercise, what

they pursue and seek after; whetlier their life be a 'sowing to the

flesh' or a ' sowing to the spirit : ' Gal. vi. 8.

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3. The reasons to prove it. That we may fix the reasons we must

again, in a shorter method, consider what minding implieth. It

implieth our savour, and our walk ; or, to divest it from the metaphor,

our affections and endeavours. So the reasons will be two, suitable

to these two notions.

[1.] As minding implieth our savour and affections. Men's gust is

according to their constitutions, and the bait discovereth the temper :

for pleasure is applicatio convenientis convenienti ; when the object

and the faculty suit, things please us, and are minded by us, as they

are agreeable to our humour : Luke xvi. 25, ' Son, remember that thou

in thy life-time hast received thy good things.' Carnal men have their

good things and the children of G-od their good things. Our relish is

agreeable to our nature. A fish hath small pleasure on the dry land,

or a beast at sea. A fleshly creature can arise no higher than a fleshly

inclination moveth it ; therefore men's complacency and displacency

showeth of what nature they are. The nature is hidden, but the opera-

tions and affections discover it.

[2.] As it implieth our walk and endeavour. Men's actions are

according to their predominant principle. As the tree is, so is the

fruit : Mat. vii. 18, ' Every good tree bringeth forth good fruit, but a

corrupt tree bringeth forth corrupt fruit.' And as a man is, so his work

will be ; for the course of his life showeth the constitution of his soul :

such as the man is, so will his works be. Can a man be said to be

after the spirit that only looketh after those things which please the

senses, and scarce admitteth a serious thought of God, or the life to

come ? Or, on the other side, can he be said to be after the flesh

that maketh it his business to tame the flesh, and his work to please

and enjoy God?

[3.] From both. Things that suit with the disposition and inclina-

tion of our hearts do banish all love of contrary things. As the carnal

minding is opposite to the spiritual minding, and quencheth and

weakeneth it more and more, so the spiritual minding weakeneth the

inclinations, and retrencheth the interest of the flesh : Gal. v. 16, 'Walk

in the spirit, and ye shall not fulfil the lusts of the flesh.' There is

no such care of minding the things of the flesh, as by diversion to

nobler objects, and obeying a higher principle. Our affections cannot

lie idle ; while we are awake to the world, we sleep to God ; and while

we- are dead to the spirit, we are alive to the flesh; and so on the

contrary.

SEKMON VII.

They that are after the flesh do mind the things of the flesh ; and they

that are after the spirit, the things of the spirit. — Rom. viii. 5.

I PROCEED now to the application of the former discourse :

Use I. To put us upon serious self-reflection, of what sort are we ?

after the flesh, or after the spirit P I pray let us go to a thorough

search and trial ; and to deal more plainly in it,

1. Consider there are three sorts of persons in the world : —

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[1.] Some are wholly carried away by the desires of the flesh, and

seek their happiness here but neglect things to come. The case is

clear, that they are after the flesh, and so for the present in a state of

<leath and damnation. And they had need to look to it betimes ; for

' to be carnally minded is death,' meritorie et effective. They provoke

God to deny them life, whom they despise for their lusts' sake, and

dispense with their duty to him to satisfy some foolish and inordinate

desire : and effective, they have no sound belief, nor desire of the

world to come : and do you think God will save them against their

wills, and thrust and force these things upon them without their

consent, or beside their purpose and inclination P No, it will not be.

Surely there is no difficulty in the case, to state their condition, who

grossly set more by their lusts than by their obedience to God. The

things of the flesh are the chief scope and business of their lives ; and

they care not whether God be pleased or displeased, obeyed or diso-

beyed, honoured or dishonoured, a friend or an enemy ; so the flesh be

pleased, that is all their desire and aim.

[2.] There is another sort of men, who do many things that are good,

but the flesh too often gets the upper hand ; and though they do many

things that appertain to the spirit, yet in other things they show they

are influenced by the carnal life, as is evident.

[3.] Some unquestionably show they are after the spirit, by their

deep sense of heavenly things, their care about them, their diligence

and watchfulness over the desires and inclinations of the flesh, and

holding a hard hand over the passions and affections thereof, and their

serious endeavours to please God. There is no doubt but these are born

of God.

All the difficulty is about the middle sort, to understand their

condition. They must be again distinguished : —

1. Some are not far off" from the kingdom of God.

2. Others are actually admitted, though grace be in some weak

degree.

(1.) For the first — those that are not far from the kingdom of God.

They are such as have the grace of the third ground described : Luke

viii. 14, ' And that which fell among thorns, are they who, having

heard, go forth, and are choked with cares, and riches, and the pleasures

of this life, and bring no fruit to perfection.' They have good senti-

ments of religion, and retain them longer than the stony ground doth,

but they are over-mastered with the cares of this world, and voluptuous

living, so as that they attain not to the perfection of that holy and

heavenly life that should be in Christians. . They do not lay aside the

profession, but have not felt the power of Christianity in mortifying

their fleshly and worldly lusts, that they may be more at liberty for

God, and the duties of their heavenly calling; and so cherish a kind of

imperfect Christianity, which little honoureth God in the world, or doth

good to their own souls. They are neither wholly on nor off from

religion. The bane of it is, that carnal and temporal things lie too

near their hearts, so that they cannot fully commence into the divine

life, and never took pains to overcome the natuial spirit, which lusteth

to sensuahty, envy, pride, and worldliness. There are some good

things found in them ; but the carnal minding is not mortified, nor

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doth the meek, holy, heavenly spirit prevail in them. There are-

others —

(2.) Who are regenerate; but grace is weak in them, and corruptions

break ont, and shake off the empire of grace for a time, though it

habitually prevails, and governs their actions. Now for the former, we

must persuade them to get a good and a honest heart ; that is, that

their intentions be more sincere and fixed, their way more thorough

and exact, lest they get a name for religion, to do a mischief to it.

For most of the calamities of the church, and the prejudices against

religion, and hardening by scandals and blemishes, come from that

sort of men, and are to be laid at their doors. And for the second,

we are to advise them, and call upon them to distinguish themselves

from the carnal state more clearly and explicitly. For though God

may accept them, yet whilst they border too near . upon the carnal

world, it is in vain to find out evidences whereby they may assure their

hearts before God ; for though God possibly hath given them saving

grace, and will accept them at last, yet he will not give them assurance ;

and we do but perplex cases of conscience, to reconcile the tenor of

Christianity with their weak state. Exhortation doth better than trial.

If they be sincere, they will come on in the way of godliness, and then

that which was doubtful will be more clear and satisfactory, and their

sincerity will be more unquestionable.

(3.) Because God's dear children write bitter things against them-

selves, either out of weaknessof judgment, or consciousness of too much

prevalency of corrupt affections, and tenderness of God's honour, and

trouble for their own imperfections, it will be necessary further to state-

the point. There is to the very last, flesh and spirit in the best : Gal.

V. 17, ' For the flesh lusteth against the spirit, and the spirit lusteth

against the flesh ; ' yet there is enough to distinguish them from the

carnal world ; and that is the potency and the predominancy of the

spiritual principle. Denominatio est a potiori ; not from what is

perfect, but from what is sincere, and habitually reigneth and beareth

the upper hand in the soul. But then the question returneth, How

shall we know the prevalency ? I answer —

[1.] Negatively. Not by a bare sense of duty, or a dictate of con-

science, that showeth what ought to be done ; but many times we do-

quite otherwise ; for many ' hold the truth in unrighteousess : ' Rom.

i. 18. A dictate of conscience is unsufficient to change the heart and

sanctify the life. Nor barely by the resolution of the will, for that may

be uneffectual, and without a full purpose of heart : ' I go, sir,' said

the first son in the parable, ' but wgnt not : ' Mat. xxi. 30. Many

resolve well, but they have not a heart to verify and make good their

resolutions : Deut. v. 29. The Jews said, ' All that the Lord hath

spoken we will do.' ' Oh! that there were such a heart in them,' saith

God. Nor by a faint desire ; for many can wish not only for heaven

and happiness, but that it might be otherwise with them in point of

holiness, that God would change their natures ; but they do not use the

means : \* The soul of the sluggard desireth, and hath nothing, ' Prov.

xiii. 4. None goeth to heaven by the sluggard's wishes ; not by pre-

vailing in one act, or more ; for many, in a pang of zeal, may do much

for God: Gal. iv. 18, ' It is good to be zealously affected always in a

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good matter ; Ps. cvl. 3, ' Blessed are they that do righteousness at all

times.' Nor by every kind of dislike, and resistance of sin, that may

sometimes arise from other lusts ; for they sometimes fight among

themselves: James iv. 1, 'Whence come wars and fightings among

you ? come they not hence, even from your lusts, which war in your-

selves ? ' Or from hypocrisy, to hide and feed some other lusts the

more plausibly. Or if from conscience, the resistance is too feeble to

break the power of sin, till the heart be renewed, or more thoroughly

set towards God and heavenly things.

[2.] Positively.

(1st.) By the course of our actions. Habits are known by the uni-

formity of acts, when the effects of the spirit are more constant than

those of the flesh, and the drift and business of our lives is for God

and our salvation ; our bent and business is the pleasing of God, and

the saving of our own souls. Men must be judged, not by a few acts,

but their walk, or the tenor of their conversations. They that spend

their time in knitting one carnal contentment to another, and glut

themselves with all manner of vain delights, and God hath from them

but what the flesh can spare, a little formal slight service, that they

may pacify conscience, and enjoy their pleasures with less remorse ;

what are they doing but the flesh's business ?

(2d.) By cherishing the best principle with all care and diligence,

and mortifying and suppressing the other. The better principle must

be cherished ; that is, we must get more degrees of faith, love, and hope,

that faith may be more strong, love more fervent, hope more lively :

2 Pet. iii. 18, ' But grow in jjrace, and in the knowledge of our Lord

and Saviour Jesus Christ.' On the other side, the flesh would fain be

pleased before God ; but you must subdue it more and more : 1 Cor.

ix. 22, ' I keep under my body, and bring it into subjection ; ' give it

not what it craveth. Pest not in endeavours without success ; for. Gal.

V. 24, ' They that are Christ's have crucified the flesh, with the affections

and lusts thereof.' A Christian is seen proposito conaiu, eventu. Some

victory there must be over the carnal mind. See that the power of the

flesh be diminished in you, both as to the motions of it and your

obedience to it.

Use 2 is Exhortation.

First. Negatively : Not to mind the things of the flesh. That is,

take heed not only of the grosser out-breakings of the flesh, but of

serving it in a more cleanly manner, by too free and full a gust and

relish in any outward thing ; for by this means it securely gets interest,

and gaineth upon you. If you freely let loose the heart to every alluring

object, and withhold not yourselves from any joy, lust will grow bold

and head-strong, and be hardly kept within bounds.

Motives : —

1. Consider your engagement, as you are Christ's : Gal. v. 24, ' They

that are Christ's have crucified the flesh with the affections and lusts

thereof.' Every man is engaged by his profession and covenant, sealed

in baptism, so to do ; which should be a very moving argument to press

us to do things cross and unpleasing to the flesh.

2. Your comfort dependeth on it. For here is your evidence, either

you must mortify the flesh, or gratify the flesh ; if you gratify the

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flesh, you are not under the conduct of the Spirit, and so not under

the hope of glory ; if you mortify it, then you shall live. The only

evidence that will content and satisfy you, as to your gracious state, is

such a high estimation of God and Christ and grace, as weaneth you,

and draweth off the heart from other things. A dull approhation of

that which is good will make no evidence, nor a few good wishes ;

nothing but such a strong bent as deadeneth your affections to the

world : Gal. vi. 14, ' God forbid that I should glory, save in the cross

of Jesus Christ, by whom the world is crucified to me, and I unto the

world.'

3. This will be your wisdom. There is a false wisdom, and a true

wisdom : James iii. 15, ' This wisdom descendeth not from above, but

is earthly, sensual, devillish : ' ver. 17, 'But the wisdom that is from

above, is first pure, then peaceable,' etc. This is the true wisdom, to

be wise for the spirit. I do the rather insist upon this because there

is a notion of wisdom in the word of the text. Carnal men judge their

own way wisest, and the way of the godly to be mere folly : 1 Cor. ii.

14, ' The natural man receiveth not tlie things of the Spirit of God, for

they are foolishness to him : neither can he receive them, because they

are spiritually discerned.' The godly employ themselves to get things

spiritual, and such as God's honour is mainly concerned in ; and are

not attended with an income of worldly advantage, but rather of loss

and detriment — but yet the end shall prove that they that thought

themselves the only wise men and gainers, have been mere fools ; and

the greatest losers (those others whom they looked upon as madmen)

are the wisest adventurers and the greatest gainers. The issue will

show it: Gal. vi. 8, ' He that soweth to the flesh, shall of the flesh reap

corruption ; but he that soweth to the Spirit, shall of the Spirit reap

life everlasting ; ' Kom. viii. 6, ' To be carnally minded is death, but to

be spiritually minded is life and peace.'

4. The flesh is really our enemy ; yea, our greatest enemy. There-

fore we should not indulge the flesh, but give up ourselves to be ruled

by the Spirit: 1 Peter ii. 10, 11, 'Take heed of fleshly lusts which

war against the Spirit.' That it is one of our enemies, is clear by that :

Eph. ii. 2, 3, ' Wherein in time past ye walked according to the course

of this world, according to the prince of the power of the air, the spirit

that now ruleth in the children of disobedience : among whom also we

had our conversation in times past in the lusts of our flesh, fulfilling

the desires of the flesh and of the mind ; and were by nature the

children of wrath, even as others.' There is the course of this world,

and the prince of the power of the air,, and our own flesh. Corrupt

nature within us would make us vile enough, without external incite-

ments and suggestions, though there were never a devil to tempt or

evil example to follow. If the devil should stand by, and say nothing,

there is enough within us to put us upon all manner of evil, though

there were no other irritation than God's law : Eom. vii. 9, ' When

the commandment came, sin revived, and I died.' Other enemies

could do us no harm without our own flesh. We are tempted to sin

by Satan, encouraged to sin by the example and custom of others,

inticed to sin by the baits and allurements of the world ; but inclined

to sin by our own flesh. It is the flesh that holdeth correspondence with

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Satan, the flesh that openeth the door to temptations, the flesh tliat

maketh our abode iu the worUl so dangerous, the flesh that chokelli

the good seed, that hindereth all our heavenly thoughts, and maketh

the service of God so burdensome. The flesh is within us and maketh

a part of ourselves. There is more imminent danger from a plague in

the body, than from an enemy that waiteth in the streets to kill us.

If we would but keep ourselves from ourselves we should do well

enough. It is the flesh that lulleth us asleep in carnal security, that

tainteth all our actions, and is so ready to betray us. The devil dealeth

with us as Baalam by the Israelites ; all his curses and charms pre-

vailed nothing, till he found a means to destroy them by themselves,

to cofrupt them by whoredom, and by whoredom to draw them to

idolatry. It is the flesh that is the domestical enemy, that dwelleth

with us, and in us, and so maketh us a ready prey to Satan. We carry

it about with us wherever we go, and so it is ready to do us mischief

upon all occasions. When we are about holy duties, it distracteth us

with vain thoughts, and taketh off our edge, and make us drowsy and

dead-hearted, and weary of Grod's service. When we are about our

callings, it is the flesh that maketh us lazy and negligent, and diverteth

us by the proposals of sensual objects ; or else to be so earnest in them,

that we have no time nor heart for God and soul-necessities. When

we are eating and drinking, it is the flesh that turneth our table into a

snare, and tempts us to glut ourselves with carnal delights, and to

oppress our bodies when we should refresh them and strengthen them

for God's service. In our recreations it is the flesh that maketh us

inordinate in them, and to forget our great work and last end ; and so

we are the more intangled in sin when we should be more fit to glorify

God. It is the flesh that, being beaten out at one door, entereth by

another, and still assaults us afresh, to our great spiritual prejudice.

And will you study how to please the flesh, that is so great an enemy

to your souls — that flesh that resists all the motions of God's Spirit ;

that cloggeth you in every duty, and draweth you off from the pursuit

of everlasting happiness ?

5. Consider how ill Christ will take it, and what just cause you give

him to withdraw, when you prize the things of the flesh before him

and the comforts of the Spirit. Must not the Lord Jesus take it

exceeding unkindly, that after all his love, and the discoveries of his

grace, you should study to please his competitor, and your own enemy ?

Is his grace and glory worth no more than so ? and hath he deserved

no better at your hands ? ' God spared not his own Son, but gave him

up to the death for us : ' Eom. viii. 32. ' Christ pleased not himself : '

Rom. XV. 3. There is nothing so answerable as some self-denial on

our part. The most genuine and natural influence from this grace is,

that we should spare nothing, please not ourselves: Titus ii, 11, ' The

grace of God that bringeth salvation hath appeared unto all men,

teaching us to deny ungodliness and worldly lusts.' Teaching us, etc.,

how ? By way of precept ? No, by way of argument. It persuadeth

us to deny ungodliness and worldly lusts.

6. Consider, the more you indulge the flesh, the more it is an enemy,

and the more is your slavery and bondage increased ; and still you

grow the more brutish, forgetful of God, and unapt for spiritual use

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for make it a wanton once, and it groweth stubborn and contumacious,

and secureth its interest, and gaineth upon you. If you allow yourselves

too free and full a gust and relish in any outward thing, and let loose

the heart to every alluring object, and withhold not your hearts from

any joy and sense-pleasing object, which Solomon acknowledgeth as his

sin : Eccles, ii. 10 ; vicious and inordinate desires increase upon you ;

and the more you gratify them the more they crave. The way to

abate their rage is to deny them, and hold a hard hand over them,

to ' bring the body into subjection : ' 1 Cor. ix. 27. Liberty allowed

in satisfying carnal desires doth marvellously increase and nourish

them, and will bring you to carelessness, and hardness of heart, if not

some foul scandalous fall. I am sure the heart is corrupted strangely.

Solomon saith: Pro v. xxiv. 21, ' He that delicately bringeth up a ser-

vant, shall have him become a son at length ; ' he will no more know

his condition, but grow bold and troublesome. I am sure the flesh

was ordained to be a servant, and not a master. Take it in the mildest

sense, it was ordained to be God's servant, and our servant, and must

be used as a servant, kept fit for work. We are the worse for licence ;

our natural desires, unless they feel fetters and restraints, will grow

unruly ; therefore it is good to bridle the flesh, lest it grow masterly.

But when the flesh is that which you mind, which you indulge with

too free a leave, you deny yourselves nothing, but cocker every appetite ;

you bring a snare upon the soul ; and carnal distempers are the more

rooted, and will prove troublesome if not destructive to you.

7. Consider the consequence and weight of these things. If it were

a small matter we speak to you about, you might refuse to give ear ;

but it is in a case of life and death — eternal life, and eternal death.

We can tell you of many temporal and present inconveniencies that

come by the flesh. Tiie body, the part gratified, sufFereth, as well as

the soul by it: Prov. viii. 11, 'Thou shalt mourn at last, when thy

flesh and thy body are consumed.' It betray eth you to commit such sins

as suck your bones, and devour your strength, and give your years to

the cruel. It bringeth infamy, and a blot upon the name, sins and

scandals. Pleasing the flesh, and minding the flesh, makes one turn

drunkard, another a wanton, another a glutton, or a hard-hearted

worldling, or an ambitious, vain-glorious fool, or a senseless voluptuary :

tiiese are no small things. But rather consider, it will be the eternal

ruin of your precious and immortal souls. The more you give up your-

selves to please the flesh, the more you add fuel to that fire which shall

never be quenched, and provide matter of eternal sorrows and confusion

of face to yourselves. There will a day come when God will call you

to an account for this : Eccles. xi. 9, 'llejoice, O young man in thy

youth, and let thine heart cheer thee, and walk in the way of thine

own heart, and in the sight of thine eyes : but know that for all these

things God will bring thee to judgment.' Mark, young man ! We

say, Dandum est aliquid liuic cetati — some allowance is to be made to

this age, before they have learned by experimenting pleasures to contemn

them ; but the young man is admonished : Do what thou pleasest ; let

thy wanton and wandering eye inflame the lusts of thine heart, smother

thy conscieYice by all manner of sensual and vain delights, but at length

thou wilt learn the folly of this to thy bitter cost. These things that

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are now so pleasing to the senses will one day gnaw and sting the

conscience ; when God, whom thou now forgettest, shall, whether thou

wilt or no, drag thee forth to judgment, and thou shalt in vain 'call

upon the rocks and mountains to cover thee/

8. Consider how contrary it is to our Christian hopes to mind the

flesh, or please the flesh : 1 Peter ii. 11, ' Dearly beloved, I beseech you

as strangers and pilgrims abstain from fleshly lusts which war against

the soul.' You are, or you should be, travelling into another country,

Tvhere are 'the spirits of just men made perfect;' and this body of

thine is to become a spiritual body ; will you please it not in a gioss,

but in a more cleanly manner ? Nothing is more unsuitable. Shall

we that are going to Canaan hearkeu after the flesh pots of Egypt ?

Nothing is so contrary to our profession, and that breedeth such un-

readiness to depart out of the world, as these vain delights ; and there-

fore if you be strangers and pilgrims, you should not lust after worldly

and fleshly things ; stop here, lest you forget and forfeit your great

hopes.

9. Consider what a vile unthankfulness, and an abuse it is of that

liberty which we have by Christ, and all the blessings of God's provi-

dence: 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 worldly comforts,

in order to God's glory, and as encouragements of God's service, and

for the sweetening of our pilgrimage; but now, when you use this liberty

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, he

never gave us these comforts richly to enjoy, to hearten our enemy ; he

was not a man of sorrows that we might live in pleasures, he did not

suffer in the flesh that we might have liberty to indulge and please

the flesh ; he bestowed not so large a supply of outward comforts to

hinder us from those better and eternal things which he purchased for

us — 1 Tim. vi. 17, 18 — or to turn them into occasions of unrighteous-

ness, and means whereby to dishonour his name, and destroy our souls.

Now if we would not do so, something must be done : —

1.

'2.

3.

them.

As to sinful inclinations.

As to sinful motions.

As to sinful actions.

As to sinful and fleshly inclinations, observe them, weaken

(1.) Observe them. Satan doth, and we should; he observeth

which way the tree leaneth, and what kind of diet our soul distempers

crave, and suiteth his temptations accordingly, as the angler suitcth

his bait as the fishes will take it, for every month a bait : 1 Cor. vii. 5,

'Lest satan tempt you for your incontinency.' He hatii 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 .Tudas, for he is

covetous ; thus will he furnish them with tem])tations answerable to

their inclinations ; a man by temper voluptuous may despise profit, as

iin earth-worm doth pleasure, or honour, reputation, and great places,

or at least doth not so mucli value these things. It is sad that our

enemy should know our temper better than we do ourselves, where

^e are weakest, and how to make his assaults; and therefore observe

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your inclinations. Flesh-pleasing is the general term by wliich it is

expressed. Three objects there are about which this sin of flesh-pleas-

ing is exercised : 1 John ii. 16, ' The lusts of the flesh, the lusts of the

eye, and the pride of life ' — credit or honour, profit or riches, sensual

pleasure or carnal delight. Now see which of these things do you

favour or mind most — what carnal interest suiteth with your hearts,

and groweth there.

(2.) Weaken and subdue them. It is your uprightness and faith-

fulness : Ps. xviii. 23, ' I was also upright before him, and I kept

myself from mine iniquities.' Let a Christian observe the increase or

decay of his master sin, and other things Avill succeed the more easily.

' Fight not against small nor great, but the king of Israel.' When we

can deny ourselves in our dearest lusts, Satan is more discouraged.

Samson's strength lay in his locks ; so doth the strength of sin, in one

part more than another. Every man is sensible of his darling sin,

more or less ; but the next thing to be looked after is what we do

with it. Herod raged when John the Baptist touched his Herodias ;

Felix trembled when Paul touched his bribery and intemperance, but

puts it off. The young man Avent away sad and troubled when Christ

told him of selling all that he had, for he had great possessions : Mark

X. Many are troubled in conscience, not so much for want of assurance,

as loathness to part with some bosom lust ; but when we must pluck

out right eyes, and cut off right hands, Mat. v. 29, 30, it is hard to

them. When you pray and strive against this sin, and grow in the

contrary grace, this showeth the truth of a man's self-denial ; as Abra-

ham's love appeared in that he did not spare Isaac.

[2.] As to evil motions. Prevent them, and suppress them.

(1.) Prevent them : 1 Peter i. 11, \* Abstain from fleshly lusts that

war against your souls.' Which implies not only an abstinence from

the outward act, but that you weaken the power and root of sin, that

it do not so easily bud forth ; those impetus primo prtmi are sins, not

only infelicities but sins ; they would not be so rife with us, if the heart

were more under command. We are guilty of many sins whereunto

we do consent, because we do not more strongly dissent, and more

potently and rulingly command all the subject faculties, as a man is

guilty of the murder of his child if he seeth his servant kill him, and

doth not his best to hinder it ; but chiefly when some partial consent

followeth, when the heart is tickled and delighted with them. So an

unclean glance is adultery : Mat. v. 28, ' If a man look on a woman

so as to lust after her, he hath committed adultery with her already in

his heart.' The more they are mortified, the heart is the less pestered

with them.

(2.) Suppress them speedily. When we cannot keep sin under, let

us crush it. When the mind dwelleth on it, lust is conceiving, which

bringeth forth sin : James i. 15. The flesh riseth up in arms against

every gracious motion ; so should the spirit against every sinful motion ;

if you let it alone, it will break out, to God's dishonour. Dash Babylon's

brats against the stones.

[.3.] As to sinful actions. Prevent them as much as may be ; repeat

them not, lest they grow into a habit.

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(1.) Prevent them as much as may be. It is good to stop at last, to

hinder the action. When lust hath grained the consent of the will ;

let it not break forth into action. The very lust is a grief to the

spirit, but the act will bring dishonour to God, and give ill example

to men : Micah ii. 1, ' Woe to them that devise iniquity, and work evil

upon their bed ; when the morning is light, they practise it, because it

is in the power of their hands. ' If fire be kindled in thy bosom, it is

dangerous to let the sparks fly abroad.

(2.) Kepeat not these acts ; lest they grow into a habit and settled

disposition of soul. Evil customs increase by many acts, and so the

mischief is more remediless : Jer. xiii. 27, ' I have seen thy adulteries

and thy neighings, the lewdness of thy whoredoms, Jerusalem ! Wilt

thou not be made clean? When shall it once be?' It is a very

difficult thing for a man to leave his inveterate customs ; customary

exercise in the use of earthly things begets worldly dispositions not

easily cured. Augustine saith of his mother Monica : Ad illud modicum

quotidiana modica addenda in earn cons^ietudinem delapsa erat, ut

plenos jam mcro calices inhianier hauriebat. Vinolency crept upon

her by degrees. To be gratifying carnal desires now with one thing,

now with another, what doth it do, but bring us under the power of a

distemper which we cannot remedy : Heb. iii. 13, ' Exhort one another

daily whilst it is called to-day, lest ye be hardened through the deceit-

fulness of sin.' Yield a little to sin, and it prevaileth more, till at last

you are brought under the power of it : 1 Cor. vi. 12, ' All things are

lawful for me, but all things are not expedient : all things are lawful

for me, but I will not be brought under the power of any thing.'

Secondly. Positively, as to the things of the spirit.

1. Mind the things of the spirit more than ever yoii have done.

Many stick there in the very acts that properly belong to the mind,

never so much as trouble themselves, or come to any reasoning within

themselves, about pardon of their sins, peace with God, the sanctification

of the spiiit, or hopes of eternal life : Ps. x. 4, ' The wicked, through

the pride of his countenance, will not seek after God ; God is not in

all his thoughts.' Alas ! What have you been doing since you came

to the use of reason ? How have you spent your time in youth or

riper age ? If you have never thought of God and his grace, nor

regarded the offers of mercy in the gospel, certainly you have lost your

time, neglected your duty, and betrayed your souls. What have you

been doing ? Have you been governed by the flesh or by the spirit ?

If all your care hath been about back and belly, and your thoughts

have reached no higher than the riches, and honours, and pleasures,

and applause, and esteem of the world, and heaven and heavenly

things iiave been little regarded, alas ! for the present you are in the

highway to hell and everlasting destruction, if you do not correct your

error in time, and more earnestly mind other things.

2. You mufit not only mind the things of the spirit, but prize and

choose them for your work and happiness, for some of them belong to

your duty, and some to your felicity : Luke x. 42, \* One thing is

necessary, and Mary hath chosen the better part, which shall never be

taken from her.' Give your hearty consent to seek after that happiness

iif that way. Without choice, or a determinate fixed bent of heart, you

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will never thoroughly engage yourselves to God. Determine not only

that you must, but you will walk in the way which God hath set forth

for you. All will choose happiness before misery, but they are out in

the means ; they do not choose the good of holiness before the pleasures

of sin, nor the life of faith before the life of sense. If you have more

mind to keep sin than to let it go, you are still charmed and enchanted

with the delights of the flesh, your will and resolution are not fixed.

3. To this add an industrious pursuit and seeking after these things ;

for our choice is known by our pursuit, and our bent by our work.

These things must be diligently sought after, that we may behave

ourselves like men that are desirous to have what they seek : Heb.

xi. 6, ' God is a rewarder of them that diligently seek him.' Ever-

lasting joys will not drop into the mouth of the lazy soul; these

things are not trifles, they will cost us diligence and seriousness : Phil,

ii, 12, ' Work out your salvation with fear and trembling.' It is a

weighty work, and it must be followed close ; if you miscarry in it, you

are undone for ever ; but if you happily get through it, you are in a

blessed state indeed.

4. You must seek after the privileges of the gospel in God's way.

You cannot have spiritual life, and adoption, and justification by Christ,

till you are united to him by faith : 1 John v. 12, ' He that hath the

Son, hath life ; and he that hath not the Son, hath not life.' You

cannot have heaven and glory, but by patient continuance in well-doing :

Kom. ii. 3, ' To them that by patient continuance in well-doing seek for

glory, and honour, and immortality, eternal life.' You cannot have the

end, but in the use of means, and you do not like the end if you do not

like the means. Till you come to God by Christ, you cannot live the

life of grace ; and till you live the life of grace you are not capable of

glory. Therefore you must ask your souls often. What have I to show

for my title to salvation more than most of the world have ?

5. It is not enough that you seek after them in God's way, but you

must seek after them above other things. A feeble desire cannot

maintain itself against fleshly lusts and temptations. If you have a

mind to these things, and a greater mind to other things, your resolu-

tion will be soon shaken, carnal things will intercept the vigour and life

of your souls. These things must be sought first, and most ; all must

be sold for the pearl of price : Mat. xiii. 45, 46,

6. You must beg of God to give you a new mind, and a new heart,

both to discern and relish spiritual things ; for your old corrupt minds

and hearts will never do it : 1 Cor. ii. 14, ' The natural man receiveth

not the things of the Spirit of God, for they are foolishness to him ;

neither can he receive them, because they are spiritually discerned.' He

cannot accept, nor savingly understand, these things so as to believe

them with a sound belief, and a large affection. Exhortations are in

vain, for inclination here doth more than persuasion ; all things are of

God: 2 Cor. v. 17, 18. God must give both, and therefore ask them

of him.

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SERMON VIII.

For to he carnally minded is death ; but to he spiritually minded is

life and peace. — Rom. viii. 6.

The apostle is giving reasons, why the comforts of justificatioa do

only belong to the sanctified. He only takes notice of two. First, the

difference between the sanctified and unsanctified as to their disposition ;

secondly, the difference that is between them as to the event and

issue. There is a contrary disposition, and a contrary end and issue :

first, how they are aftected, or what they mind ; secondly, what will

come of it, according to God's ordination and appointment.

1. He reasoneth from the contrary disposition of the unsanctified.

They, being after the flesh, do only mind and savour carnal things.

They study to please the flesh, value all things by the interest of the

flesh ; therefore, are justly excluded from the privileges of the spiritual

life ; for it is not fit men should be happy against their wills, or be

possessed of privileges they do not care for. God will not cast pearls

before swine that trample on them, nor bestow these precious comforts

where they are not valued. This argument you have, ver. 5, ' They

that are after the flesh do mind the things of the flesh, and they that

are after the spirit the things of the spirit.' Because they mind them

not, they have them not.

2. He reasoneth from the consequent issue and event, by the ordina-

tion and appointment of God. Thus in the text, ' For to be carnally

minded is death.' Death belongeth to the carnally minded, and life

and peace to the spiritually minded.

In this Scripture there are two ways and two ends, both opposite and

contrary to each other : —

1. The two ways ; the carnal minding, and the spiritual minding —

(ppomjfza aapKO'i, (f^povrj/xa rnv irveufMaro^.

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

Doct. That the carnal mind tendeth and bringeth a man to death,

but the spiritual mind is the way to life and peace.

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

by parts.

First To be carnally minded is death. I must open two things.

(1.) The carnal minding ; (2.) That death which is the fruit and

consequent of it.

First. What is this <f>p6vr}fjia crapKo<^, which here we translate ' to be

carnally minded,' in the margin ' the minding of the flesh,' and some

translations, ' the wisdom of the flesh' ?

1 answer, it is the influence of the flesh upon all the faculties, under-

standing, will, and affections; as also upon our practice and conversa-

tion, when the wisdom of the flesh governeth our counsels, choices and

actions. It includeth the acts of the mind; there are two acts of the

mind, apprehension and cogitation ; in both, the flesh bewrayeth itself.

[1.] As to apprehension, we are acute in discerning the nature, worth,

and value of carnal things, but stupid and blockish in things spiritual

.•md heavenly : Luke xvi. 9, ' The children of this world are wiser in

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their generation than the children of light, €l<; rrjv <yeveav;' more

dexterous in the course of their afi'airs, skilful in all things of a secular

interest in back and belly concernments, but very senseless in things

that are Avithout the line of the flesh, and beyond the present world :

2 Pet. i. 9, ' He is blind, and cannot see afar off.' He can see nothing

of the danger of perishing for ever, or the worth of salvation, or the

need of Christ to heal wounded souls, or the necessity of making serious

preparation for the world to come. It is strange to consider how acute

wits are stupid and senseless in these things, being blinded by the

delusions of the flesh. Surely none have such a lively knowledge of

spiritual things as spiritual men.

Object. But do not many carnal men understand the mysteries of

godliness ? Yea, sometimes mote distinctly and accurately than the

sanctified.

I answer, carnal men know not God, nor Christ, nor the things of

the Spirit ; it is a sottish people of no understanding: Isa. xxvii. 11,

and generally the fear of the Lord giveth a good understanding : Ps.

cxi. 10, a blunt iron that is red hot will pierce further into a board

than a sharp tool that is cold. Love to God enlivens our notions of

God and Christ and the world to come, and perfects them ; but then

it is true that carnal men may be well stocked with literal knowledge,

they have jjidpcfjwaiv ti]<; r^vwaewi : Kom. ii. 20, 'A form of the know-

ledge of the law ; ' but they have not those piercing apprehensions and

heart- warming thoughts of danger, duty, and blessedness as the spiritual

hath ; the lively light of the spirit leaveth a greater power and

impression upon the heart than this cold knowledge doth or can do.

Some carnal men may have more of the notions, words, forms, methods

than the unlearned saints have ; but they want the thing these were

made for. They may dress the meat as cooks, but the godly feed on

it, and digest it, and are most capable savingly to understand the things

concerning the spiritual life.

[2.] The next act of the mind is cogitation, and so they are said to

mind the things of the flesh, whose hearts are continually haunted and

exercised with carnal thoughts, or thoughts about sensual, worldly, and

earthly things. To make this evident, let me tell you, there are three

sorts of thoughts, expressed by three distinct words in scripture.

(1.) There are Xoyia-fMot, or SiaXoryLa /loi, discourses and reasonings.

(2.) There are 6v/jiijaeL<;, andivOvfiijaet^, musings or imaginations. (3.)

There are devices. All these ways doth the flesh or spirit bewray itself.

(1.) Sometimes in our discourses, debates, and reasonings. The spirit

is seen in debating with ourselves about our eternal condition : Acts

xvi. 14, ' She attended to the things that were spoken,' that is, weighed

them in her mind ; and Luke ii. 19, ' Mary pondered them in her

heart,' av/j.^aXXuvaa, compared thought with thought : Kom. viii. 31.

What shall we say to these things? Now the fleshly minding is seen

partly in jostling out these thoughts, and opposing these discourses of

the mind, that we have no profit by them ; and partly by filling and

stuffing the mind with carnal thoughts and discourses, that there is no

room for better things : 2 Pet. ii. 14, ' A heart they have exercised

with covetous practices.' Their hearts are always busied with low,

carnal, and base thoughts ; therefore it is said. ' The heart of the wicked

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is nothing worth : ' Prov. x. 20. All the debates and discourses of

their minds are of no value, and tend to no serious and profitable use.

(2.) Musings, admiring their excellency and blessing, and applauding

themselves in what they have, and hope for in the world : Dan. iv. 30,

' Is not this great Babel that I have built for the house of the kingdom,

by the might of my power, and for the honour of my majesty ? ' and

Ps. cxliv. 15, ' Happy is the people that is in such a case.' This self-

blessing is a sign of carnal minding ; they never set their minds a work

upon spiritual and heavenly things. Surely one that believeth heaven,

and looketh for heaven, and longeth for heaven, will be thinking of it

Shall an ambitious man find such a savour in thoughts of preferment ?

a covetous man in the thoughts of wealth and riches ? a vain-glorious

man in the echoes and supposition of applause ? the voluptuous man

in revellings and eating and drinking, so that his heart is always in the

house of mirth ? the unclean person in personating the pleasure of sin

by imaginations Mat. v. 28 ? an envious man in thoughts of revenge ?

and shall not a spiritual disposition discover itself in our musings ?

Faith and hope will send the thoughts, as spies, into the land of pro-

mise : Heb. xi. 1. Love will be thinking on the object loved. The

treasures will take up the mind and heart : Mat. vi. 21. Can a man

love God, and Christ, and never think of them ? Our pleasant musings

should be regarded. A third sort of thoughts are —

(3.) Counsels, and contrivances or devices : Rom. xiii. 14, \* Make no

provision for the flesh, to fulfil the lusts thereof.' They wholly bend

their minds how to compass their worldly ends, and how to advance

themselves in the world, carking and caring for these things, but ' God

is not in all their thoughts : ' Ps. x. 4 ; care not whether God be

pleased or displeased, honoured and glorified or dishonoured, nor how

to come to enjoy him and carry on the spiritual life with more success,

and assure their interest in eternal happiness. The spiritual life is not

a thing of hap-hazard and peradventure, but to be carried on with con-

trivance and heedfulness : ' ponder the path of thy feet : ' Prov. iv. 26.

Now men employ their time and wit upon other projects than how to

mortify sin, or ' perfect holiness in the fear of God.' Thus thoughts

being the first issues of the mind discover the temper of it. Those

that are after the flesh are thorough and true to their principle, they

can freely employ their minds about things which are agreeable to

their constitution of soul, and can hardly take them off for any serious

and grave purpose ; they do most readily and delightfully entertain

these thoughts, mind the world's weeks, years, days, but never find

leisure or time to mind life to come. They never shut the door against

vain thoughts ; but thoughts of God, Christ, and heaven and hell, sin

and holiness, what strangers are they ? and when they rush in upon

us are thrust forth as unwelcome guests. Any thing relating to the

flesh is pleasing and welcome, but how to get our hearts washed and

cleansed by the blood or Spirit of Christ, is not regarded by them ; how

t<) be more holy, to be at peace with God, to keep that peace unbroken

by an uniform course of obedience, this is not thought of, nor discoursed

of, in the mind, nor the happiness mused on, nor our care and contriv-

ance employed about it.

2. The word also corapriseth the will and afiections, desires, purposes,

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choices. What we now read ' mind ' is in other translations ' savour,'

the Vulgar reads sapiunt; Erasmus reads a^rcm^ ; Valla sew^tww^, have

a sense or gust ; so in these things, we translate it savour : Mat. xvi.

33, ' Thou savourest not the things that be of God,' ov cjjpoveh to, tov

0eov.' We translate it elsewhere : Col. iii. 2, ' Set your affec-

tions upon things above, ra avco ^povelTe, and not on

things on earth.' But the word as it standeth in our translation

will bear it ; for when men say they have a mind to it : Neh.

iv. 6, ' We built the wall, for the people had a mind to the work.'

So here it is true of the carnal minding, and the spiritual

minding. The relish and taste, which are in the will and affections,

floweth from the apprehension of the mind ; we relish and delight in

objects suitable to that nature which we have ; as the constitution is,

so are the gust and taste. Tell a carnal person of the joys of the life to

come, the comforts of the spirit, the peace of a good conscience, the

sweetness that is in the word and ordinances, they find no more savour

in these things than in the white of an egg, or a dry chip ; but banquets,

merry meetings, and idle sports, they have a complacency for these

things, and soon find a delight free and stirring at the mention of them :

' their hearts are in the house of mirth ' Eccles. vii. 4. To be well

clad, and well fed, maintained in pomp and state, these are the things

which are most sweet and pleasing to them, and which they most

desire and seek after, for they mind these things, and so bestow their

care and delight upon them, and can spend days and hours without

weariness in them. Carnal men relish no sweetness in religion : 1 Cor.

ii. 14, ' But the natural man receiveth not the things of the spirit of

God, for they are foolishness unto him ; neither can he know them,

because they are spiritually discerned.' As they do not perceive them,

so not receive them : these are not the things which are likely to make

an impression upon their souls ; but, on the contrary, the spiritual

minding is discovered by this, because it is best pleased with spiritual

things ; spiritual minds find a marvellous sweetness and comfort in the

word of God, and the means of grace and salvation : Ps. cxix. 103, ' How

sweet are thy words to my taste, yea, sweeter than honey to my mouth ; '

and Ps. Ixiii. 5, 'My soul shall be satisfied, as with marrow and fatness ;'

and Job xxiii. 12, ' I have esteemed the words of his mouth more than

my necessary food.' What gladness doth communion with God put

into their hearts ! One day with him is better thaa all those flesh-

pleasing vanities, wherewith others are deluded and' enticed from God.

3. It reacheth also to practice, and implieth earnest prosecution.

And so, to be carnally minded, is to^make the things of the flesh our

work and scope ; to be spiritually minded is to make that our work

and trade, to seek after the things of the spirit ; therefore the course

of men's actions, and the trade of their lives are to be considered. Our

business showeth our bent ; and what we constantly, frequently, and

(easily practise, discovereth the overruling principle. Wicked men

have their good moods, and godly men have their carnal fits, the con-

stant practice showeth the prevailing inclination. To mind the things

of the flesh or spirit is to seek after thera in the first place, when men

are seriously, constantly, readily, willingly carried to those things which

please the flesh, without any respect to God and eternal life. Effects

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show their causes. If the drift and bent of our lives be not for God

and salvation, and our great business in the world be not the pleasing

of God and the saving of our own souls, and this be not chiefly minded

and attended more than all the pleasures, honours, and profits of the

world, God hath not the precedency, but the flesh — walking after the

flesh or the spirit, is the great discriminating note in this place ; pro-

pounded, ver. 1. amplified afterwards by minding the things of the

flesh, and then living after the flesh, ver. 13 ; so Gal. vi. 8, ' He that

soweth to the flesh, shall of the flesh reap corruption : but he that

soweth to the spirit, shall of the spirit reap life everlasting.' We must

see whether our lives be a sowing to the flesh or the spirit. The mind

leaveth a stamp upon the actions. As a godly man showeth spirit in

all things, so a carnal man showeth flesh in all things : Zech. xiv. 21,

\* On every pot in Jerusalem, and in Judah, shall be Holiness to the

Lord of hosts.' As God showeth his divine power in every creature,

in a gnat, or pile of grass, as well as the sun ; so a Christian showeth

grace in all things. On the contrary, carnal men show their mind in

all things, not only in eating and drinking and trading, but in preach-

ing, praying, and conference about holy things. The one goeth about

his worldly business with a heavenly mind, casts all into the mould

of religion ; the other goeth about his heavenly business with a carnal

and worldly mind ; the flesh doth not only influence his common actions,

but his duties, either to feed or hide a lust, to serve his worldly mind

and vain glory ; or else that he may more plausibly carry it on without

blame before men, or check of conscience ; and so maketh one duty

excuse another. It is the flesh maketh him pray, preach, confer about

holy things, give alms, and seemingly forgive enemies, or do that which

is outwardly and materially just.

Thus you see what is the carnal minding ; only I must tell you,

that, because the apostle saith it is death, or the high way to everlasting

destruction, we must more accurately state the matter.

1. The minding of the flesh must be interpreted not barely of the

acts but the state. Who is there among God's children that doth not

mind the flesh ? and too much indulge the flesh ? But yet he doth not

make it his business to please the flesh, but rather mortifieth and sub-

dueth it : Gal. v. 24, ' And they that are Christ's have crucified the

flesh,' and they are still labouring that they may subdue it more and

more : 1 Cor. ix. 27, ' But I keep under my body, and bring it into

subjection.'

2. This minding of the flesh or spirit must be understood as to the

prevalency of each principle ; that is to say, when we mind the flesh so

as to exclude the minding of the spirit, and the things that belong to

the spirit : 1 John ii. 15, ' If any man love the world, and the things of

the world, the love of the Father is not in him.' And so on the other

side, when we so mind the spirit, as that it deadeneth our affections to

the world and baits of the flesh : Gal. vi. 14, the ' conversation in.

heaven' is that which is opposite to 'minding earthly things : ' Phil.

iii. 19, 20. Therefore if the flesh can do more, constantly and ordinarily,

to draw us to sin than the spirit to keep us from it, we are under the

power of the fleshly mind.

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

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tiauance, not with respect to our former state; for, alas ! all of usin time

past pleased the flesh, and walked according to the course of this world

in the lusts of the flesh : Tit. iii. 3, ' We were sometimes foolish and dis-

obedient, serving divers lusts and pleasures ; ' and ' if we yet please the

flesh, we are not the servants of Christ' But if we break off this ser-

vitude, and do at length become servants of righteousness, God will

not judge us according to what we have been but what we are.

Therefore it is our duty to consider what principle liveth in us, and

groweth, and increaseth ; whether the interest of the flesh decreaseth

or the interest of the spirit. If we grow more brutish, forgetful of

God, unapt for spiritual things, the flesh governeth ; but if the spiritual

life doth more and more discover itself with life and power in our

thoughts, words, and actions, the flesh is on the wane, and we shall not

be reckoned to have lived after the flesh, but after the spirit ; we have

every day a higher estimation of God and Christ, and grace

weaneth and draweth off the heart from other things, that we may

grow more dead to them, and live to God in the spirit, and more

entirely pursue our everlasting hopes.

4. Some things more immediately tend to the pleasing of the flesh,

as bodily pleasures ; and therefore the inclinations to them are called

the 'lusts of the flesh:' 1 John ii. 16. Other things more remotely,

as they lay in provisions for that end, as the honours and profits of the

world. Now, though a man be not voluptuous, he may be guilty of

the carnal minding, because he is wholly sunk and lost in the world,

and is thereby taken off from a care of and delight in better things.

Envyings, emulations, strife, and divisions make us carnal : 1 Cor. iii,

3, ' For ye are yet carnal : whereas there is among you envyings, strife,

and divisions, are ye not carnal, and walk as men ? ' They have little

of the spirit in them that bustle for greatness and esteem in the world,

though they be not wholly given to brutish pleasures ; and those that

will be rich are said to ' fall into foolish and hurtful lusts, which drown

the soul in perdition and destruction : ' 1 Tim. vi. 9. These are taken

off from God and Christ and the world to come, and therefore the

fleshly minding must be applied to any thing that will make us less

spiritual and heavenly : Luke xii. 21, ' So is he that layeth up treasure

for himself, and is not rich towards God.' They seek outward things

in good earnest, but spiritual things in an overly, careless, or perfunc-

tory manner.

5. Some please the flesh in a more cleanly manner, others in a

more gross : Gal .v. 19, ' The works of the flesh are manifest epya

aapKo^ (jjavepa adultery, fornicatio^n, uncleanness,, lasciviousness,

idolatry, witchcraft.' These are the grosser out-breakings of the flesh ;

now, though we fall not into these, yet there is a more secret carnal

minding, when we have too free a relish in any outward thing, and set

loose the heart to such alluring vanities as draw us off from God and

Christ and heaven ; and these obstruct the heavenly life, as well as

the other ; therefore, still all must be subordinated to our great interest ;

some are disengaged from baser lusts, but are full of self-love and self-

seeking. I proceed to the second thing —

Secondly. What is that death which is the consequence of it?

Death signifieth three things in Scripture — death temporal, spiritual,

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and eternal. The first consisteth in the separation of the soul from

the body ; the second in the separation of the soul from God ; the

third in an eternal separation of both body and soul from God, in a

state of endless misery.

1. Death is a separation of the soul from the body, with all its ante-

cedent preparations ; as diseases, pains, miseries, dangers, these are

death begun : ' in deaths often, ' 2 Cor. xi. 13, that is, in dangers ; that

he may take from me this death, Exod. x. 7, meaning the plague of

the locusts ; and death is consummated at our dissolution, 1 Cor. xv.

55. Now all this is the fruit of sin, and they forfeit their lives that

only use them for the flesh ; they are unserviceable to God, and there-

fore why should they live in the world ?

2. Spiritual death, or an estrangement from God, as the author of the

life of grace ; so we are said to be ' dead in trespasses and sins, ' Eph.

ii. 1 ; and so it may hold good here : 1 Tim. v. 6, ' She that liveth in

pleasure, is dead while she liveth.' That is, hath no feeling of the life

of grace. But

3. Eternal death, which consisteth in an everlasting separation from

the presence of the Lord, called the second death : Kev. xx. 6, ' On such

the second death hath no power ; \* and v. 14, ' death and hell were cast

into the lake of fire, this is the second death.' This is most horrible

and dreadful, and is the portion of all those that are slaves to the flesh.

Now this is called death, because, in all creatures that have sense, their

dissolution is accompanied with pain. Trees and vegetables die without

pain, and so doth not man and beast ; and death to men is more bitter,

because they are more sensible of the sweetness of life than beasts are, and

have some forethought of what may follow after ; and because it is a

misery from which there is no release ; as from the first death, there is

no recovery into the present life. This second death is set forth by

two solemn notions : ' The worm that never dieth, and the fire that

shall never be quenched : ' Mat. ix. 44 ; by which is meant the sting of

conscience, and the wrath of God. Both these make the sinner for ever

miserable ; the sting of conscience, or the fretting remembrance of

their past folly, when they reflect upon their madness in following the

pleasures of sin, and neglecting the offers of grace ; and besides this,

there are pains inflicted upon them by the wrath of God. There is no

member or faculty of the soul free but feeleth the misery of the second

death.

As no part is free from sin, so none shall be from punishment ; in

the first death, the pain may lie in one place, head or heart, but here

all over ; the agonies of the first death are soon over, but the agonies

and pains of the second death endure for ever. The first death, the more

it prevaileth, the more we are past feeling ; but by this second death

there is a greater vivacity than ever, the capacity of every sense is

enlarged and made more receptive of pain, while we are in the body.

Vehemens sensihile corruwpit sensum — the more vehemently anything

doth strike on the senses the more doth it deaden the sense; as the

inhabitants about the fall of Nilus are deaf with the continual noise,

and too much light puts out the eyes, and taste is dulled by custom ;

but here the capacity is improved by feeling the power of God sustaining

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the sinner whilst his wrath torments him. As the saints are fortified

by their blessedness, and can endure that light and glory, the least

glimpse of which would overwhelm them here, so the wicked are

capacitated to endure the torments. In the first death, our praying is

for life, we would not die ; there, our wish shall be for destruction, we

would not live. Every man would lose a tooth rather than be perpet-

ually tormented with the tooth-ache; these pains never cease; this

death is the fruit of the carnal life.

Secondly. To be spiritually minded is life and peace. Here all will

be easily and soon despatched.

1. What is it to be spiritually-minded? I answer, when we know

the things of the spirit, so as to believe them, and believe them so as

to affect and esteem them ; and esteem and affect them, so as to seek

after them ; and so seek after them, as to seek after them in the first

place. (1.) We must know them ; for the things of the spirit must be

understood before they can be chosen and desired: John iv. 10,\* If thou

knewest the gift.' The brutish world know not the worth of spiritual

and heavenly things, therefore mind them not. (2.) Believe them.

None will seek after that which they judge to be a fancy, or of the

certainty of which they are not persuaded, especially when they must

forego present delights and contentments to obtain it : such is salvation

by Christ: 2 Pet. i. 5, 10, 16, 'And besides this, giving all diligence

to add to your faith virtue, and to virtue knowledge : wherefore the

rather, brethren, give all diligence to make your calling and election

sure.' (3.) Affect and esteem them above all other things : Heb. xi.

13, ' Being persuaded of these things, they embraced them ; so esteem

them, that your desires may not be checked and controlled by other

things : Heb. xi. 26, ' By faith, Moses, when he was come to years,

refused to be called the son of Pharaoh's daughter.' (4.) To pursue

after them with all diligence : Phil. ii. 10, ' Working out your salva-

tion with fear and trembling ;' and John vi. 27, ' Labour not for the

meat that perisheth, but that which endureth to everlasting life.' (5.)

Seek them in the first place, that you may not only make it your busi-

ness, but the chiefest business of your lives to obtain these things :

Mat. vi. 33, ' First seek the kingdom of God.' This is to set your faces

heavenward, when you make it your great business to please God, and

save your souls.

2. This is life and peace. By life and peace are meant eternal

blessedness. He addeth to the word life the term peace, because in

eternal life there is freedom from all evil, and the presence of all good ;

for there can be no true solid peace where there is the fear of any evil,

or a want of any good ; but here being neither, the soul is fully at

peace and rest ; therefore it is said that God ' will give glory, honour,

and peace to every one that doeth good :' Eom. ii. 10. Heaven is the

new Jerusalem, the city of peace, where we converse with God, who

is a God of peace, and enjoy full peace and rest from all our molesta-

tions ; but though it be meant of heaven, yet peace of conscience is not

excluded, partly because it is the beginning and earnest of it, that

peace which we now have in the kingdom of the Messiah by our recon-

ciliation with God : Eom. v. 1, 'Being justified by faith, we have peace

with God and the testimony of a good conscience ;' 2 Cor. i. 20, ' This

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is a continual feast.' Now the fruit of righteousness is peace ; peace in

heaven, and peace on earth : Luke ii. 14, and Luke xix. 38, ' Blessed

be the king that cometh in the name of the Lord ; ' ' Peace in heaven,

and glory in the highest' It is begun here, and perfected there. . And

partly because whatever the spirit worketh tendeth to our peace and

blessedness, not only hereafter, but now : Eom. xv. 13, 'Now the God

of hope fill you with all joy and peace in believing.'

The reasons are in common.

1. With respect to God's justice. God, who is the most righteous

governor of the world, will make a just difference between the

lighteous and the wicked by rewards and punishment. It belongeth

to his general justice ttt bonis bene sit, et malis male — that it should

be well with them that do well, and ill with them that do ill : Ps. xi.

5, 6, ' Upon the wicked he shall rain snares, fire, and brimstone, and

an horrible tempest shall be the portion of their cup : for the righteous

God loveth righteousness, his countenance beholdeth the upright.

Surely God is not indifferent to good and evil, to them that will please

the flesh, and them that obey the spirit. His j ustice will not permit that

the carnal and the regenerate, who are so different in their lives, should

meet together in the end. No, surely ; the end of the one will be death,

and the other life and peace.

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

[1.] There needeth something frightful to make sin a terror to us ;

therefore doth he counterbalance with advantage the pleasures of sin,

that are but for a season. We are vehemently addicted to carnal

delights ; therefore to check this inclination, God balanceth the choicest

and highest pleasures with eternal pain, that by setting one against the

other we may be deterred from pleasing the flesh : Rom. viii. 13, ' If ye

live after the flesh, ye shall die.'

[2.] To encourage the godly in their self-denying obedience. The

godly quit and forego many pleasures which others enjoy. Now, to

restrain and deny the flesh seemeth a pain and trouble ; therefore to

encourage them to continue in a holy course, though it be distasteful

to the flesh, and to renounce worldly pleasures and sensual delights

while they may enjoy them, God hath told them of life and peace ;

they shall have joy enough.

Use 1 is Information, to show us the folly of wicked men, who are

self-destroyers, and wrong their own souls, while they despise the ways

of wisdom, and prefer carnal satisfactions before the pleasing of God :

' All that hate me, love death,' Prov. viii, 36. Not formally, but con-

sequentially ; a wicked man sinneth not- purposely that he may be

damned, but that is the issue.

2. It showeth us the security of the wicked. They sleep most

soundly when their danger is nighest, as Jonah in the storm that was

raised for his sake ; they are upon the brink of hell, yet they go on

merrily, lulling their consciences asleep with outward and vain delights ;

but though they sleep, ' their damnation sleepeth not.' It were better

to waken and escape the danger : Prov. xxvii. 12, ' A prudent man

foreseeth the evil, and hideth himself ; but the simple pass on, and are

punished.' A little sober consideration of this truth may be of use to

them.

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Use 2 is Admonition. Oh ! let this stop us from going on in a flesh-

pleasing course. Consider whither it will lead you ; what followeth

upon this : —

1. It is death. If it were a small thing, you might bear it ; but it

is a case of life and death — eternal life and death. This will be the

eternal ruin of your precious and immortal souls. The more you please

the flesh, the more you add fuel to that fire which shall never be

quenched ; and provide matter for that never-dying worm, or eternal

sorrow and confusion of face to your souls. Those things that now

please the senses, will one day sting the conscience. We should not

affect that which will be death to us. Kemember the hook, when the

flesh looketh only to the bait.

2. It is death threatened in the word of God, and therefore certain,

as well as dreadful : Eom. vi. 23, ' The wages of sin is death ; ' and

Rom. vii. 5, ' The motions of sin did bring forth fruit unto death.'

If a man warn you of apparent death in a way wherein you are going,

you will be cautious. Surely God deserveth more credit than man.

He giveth you warning of the danger of this way ; and will you go on,

and try what will come of it ? Surely men do not believe the carnal

life will be so mortal and deadly to them as it will be. The false

prophet in every man's bosom deceiveth him, that it may destroy him.

3. Consider how willing God is to reclaim you: Ezek. xxxiii. 11,

' Why will you die, house of Israel ? ' Hath God any pleasure in

your destruction? He delighteth in your conversion rather, and

threateneth death, that he may not inflict it.

Use 3. Let us examine what is our frame and temper — the carnal

minding or the spiritual minding. This is the great test, or the true

and lasting difierence between men and men, in life and death. The

great difierence and division is begun here, and continued for ever.

Other differences cease at the grave's mouth, but this distinguisheth

between heaven and hell.

1. What do you seek after, the gratifying of the flesh, or the per-

f ectives of the soul ? that the inner man may be renewed and quickened :

2 Cor. iv. 16; 'That it be strengthened: Eph. iii. 16, decked and

adorned : 1 Pet. iv. 3, to keep grace alive in your souls that is our care,

our business, and our comfort.

2. To what end do you live ? That you may please, glorify, and

enjoy God, or live after the flesh ? You were made by God, and for

God, that you might have fellowship and communion with him here

and hereafter : Ps. Ixxiii. 25, \* Whom have I in heaven but thee ? and

there is none upon earth I desire in comparison of thee.' This God's

people long for, and labour after, and wait for.

3. In what manner do we mind it ? Is this our constant care, and

earnest desire, and choice delight ? A naked approbation of that which

is good will make no evidence ; nor a few cold wishes, or faint endea-

vours ; but your constant business : 2 Cor. v. 9, ' Wherefore we labour,

that whether present or absent, we may be accepted of him.'

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SEKMON IX.

Becavse the carnal mind is enmity to God; for it is not subject to tM

laiu of God, nor indeed can he. — Kom. viii, 7.

In the words a reason is given, why the carnal minding will be

deadly to us, because it is enmity to God. God surely will be avenged

on all his enemies: those that are enemies to God will shortly be

dealt with as enemies.

Therefore to be carnally minded is death, because the carnal mind

is enmity to God, &c.

In the words here is —

1. A proposition.

2. A reason ; First. From the contumacy of the carnal mind ;

Secondly. From its impotency to overcome it : it is a weak wilfulness,

or a wilful weakness.

First. The proposition. And there is to be considered the subject,

the carnal mind. The predicate is enmity to God.

1. The subject, or thing spoken of, <^p6vrifia aapKo<i, the carnal mind,

or the minding of the flesh, or the wisdom of the flesh. But that hath

in a great measure been shown before ; therefore —

[1.] By the carnal mind is meant the rational powers, corrupted by

our sensitive appetite, and disposed to obey it ; or a mind deceived by

the flesh, and enslaved by it ; called elsewhere ' a fleshly mind,' Col.

ii. 18.

[2.] It is here considered in its prevalency and reign, as it depresseth

the mind from rising up to divine and spiritual things, and wholly

bindeth it, and causeth it to adhere to things terrene and earthly, such,

as gratify sense, and conduce to please the flesh. The wisdom of the

flesh is described : James iii. 15, ' The wisdom that descendeth not

from above is earthly, sensual, devilish : ' and 1 John ii. 16 ; ' All that

is in the world is the lust of the flesh, the lust of the eyes, and the

pride of life.'

2. The predicate. It is not only ixOpov, but ix^P^, enmity to

God. It is more emphatical ; an enemy may be reconciled, but enmity

cannot. That which is black may be made white, but blackness cannot.

Tliis emphatical expression is to set forth the perfect contrariety that

is in our desires, afi'ections, inclinations, and actions, to the will of God.

We love what he hateth, and hate what he loveth. It is not only an

enemy, but enmity.

Doct. That the wisdom of the flesh is downright opposition and

enmity to God.

To evidence this, take these considerations : —

1. It is possible that human nature may be so far forsaken as that

among men there should be found haters of God and enemies to him.

We bless ourselves from so great an evil ; and men scarce believe that

there are such profligate and forlorn wretches in the world as to

profess themselves to be enemies to God, who is so good and the

fountain of all goodness ; and, for our own part, are ready to defy those

that charge it upon us. But the matter is clear. The Scriptures show

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expressly, that there are 'haters of God,' Oeoarv^eh, Kom. i. 30 ; and

Ps. cxxxix. 21, ' Do not I hate them, Lord, that hate thee ?' and Ps.

xiii. 2, ' They that hate thee, are risen up against us without a cause.'

And we need not go among the pagans and infidels to seek or find out

them that are haters of God ; there is an opposite party to God nearer

at hand ; and they are all those that walk contrary to him : Col. i. 21,

' Enemies in your minds by evil works ; ' and Ps. Ixviii. 21, ' He will

wound the head of his enemies, and. the hairy scalp of such as go on

still in their trespasses,' Now many such live within the verge of the

church, and are not to be sought among Turks and infidels only.

2. That hatred and enmity to God may be determined by three

things: (1.) If we love not God at all; (2.) If we love him not as

much as we ought to do ; (3.) If we rebel against him and. disobey

his laws.

(1.) If we love not God at all ; for not to love, is to hate, in things

worthy to be beloved. Surely, in divine matters, there is no medium :

he that is not with God, is against him : Mat. xii. 30 ; and he that

loveth him not, hateth him. To be a neuter, is to be a rebel, because

God doth so much deserve our love, and we are so much obliged to

him, and depend upon him. So it is said, Prov. viii. 36, ' All that hate

me, love death : he that sinneth against me, wrongeth his own soul.'

They that do not seek after wisdom, hate it ; they care not for God,

whether he be pleased or displeased. You speak all manner of misery

to that man of whom you may say, that he loveth not God. So Christ

brandeth his enemies : ' I know that you have not the love of God in

you,' John v. 42. Men are in a woeful case, if void of the love of God.

Love being the fountain of desiring all communion with him, and the

root of all obedience to him ; therefore, if men, blinded by the delusions

of the flesh, or diverted by the world, love not God, being so deeply

engaged to God, and God so deserving their love, they are enemies to

him : 1 John ii. 15, ' If any man love the world, the love of the Father

is not in him : ' 1 Cor. xvi. 22, ' If any man love not the Lord Jesus

Christ, let him be Anathema Maranatha.' It is danger enough not to

love him, though we break not out in open opposition against his ways.

(2.) If we love him not so much as we ought to do, or not so much

as we love some other thing. For, in the sacred dialect, a lesser love is

hatred ; as, for instance, in the notion of the law of the hated wife :

Deut. xxi. 15, 16, ' If a man have two wives, one beloved and another

hated, and they have born him children, both the beloved and the

hated,' etc. Not that she was Mot loved at all, or absolutely hated ;

but she that was not loved as much ^as the other, is called the hated

wife. So in that proverb, Prov. xiv. 20, ' The poor is even hated of

his own neighbour ; but the rich hath many friends.' There, hatred is

taken for slighting, or a lesser degree of love. So in this case between

us and God : Mat. x. 37, ' He that loveth father or mother more than

me, is not worthy of me.' But in Luke xiv. 26, it is, ' If any man hate

not father and mother, and brothers and sisters ; yea, and his own life,

he cannot be my disciple.' There, the lower and lesser love is called

hatred. For Christ's religion teacheth us, not to be unnatural ; but in

comparison of Christ, we should hate them, trample upon the comforts

and benefi.ts which result from such relations, if they be snares to us :

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SO Mat. vi. 24, \* No man can serve two masters, for either he will hate

the one and love the other, or hold to the one and despise the other.

Ye cannot serve Grod and Mammon.' God is of that excellent nature,

that to esteem any thing above him, or equal with him, is to hate

him.

Now, because men love the world, and the things of the world over

much, yea, more than God, they hate him — are enemies to him. All

carnal men are guilty of this, as they are lovers of pleasure more than

lovers of God. This over-love of sensual satisfactions, or terrene and

earthly things, is the highest contempt and affront that can be put upon

God, in comparison of our love to him. All the pleasures and content-

ments of the world should be hated rather than loved. So far as our

hearts are set upon those things, which the flesh savoureth and delighteth

in, so far are they estranged from God ; and then you will neglect him,

or easily part with him for the world's sake. If a father should come

to his child, and say, ' If you love such vain and enticing company, I

shall take you for mine enemy, you must either hate me or them,' would

not an ingenuous child refrain his haunts, rather than forfeit his father's

love ? This is the case between us and God : ' Love not the world,'

saith he, ' nor the things of the world ; if you love the world, you do

not love me.' Therefore for us only to savour and relish these things

is flat enmity to God.

(3.) We are said to hate God, and be enemies to him, if we rebel

against him and disobey his laws. God's love to us is a love of bounty,

and our love to him is a love of duty, shown rather by obedience than

a fellow-like familiarity. Here in the text, our respects to God are

interpreted and judged of by our respects to his law. By this, God

measureth our love and hatred to himself. It is enmity to God,

' because it is not subject to the law of God.' So, elsewhere, love is

determined by obedience: 1 John v. 8, 'For this is the love of God,

that we keep his commandments ; ' and John xiv. 21, ' He that hath

my commandments, and keepeth them, he it is that loveth me.' On

the other side, hatred is expressed by disobedience : Deut. v. 9, ' On

them that hate me, and keep not my commandments.' All sin is a

hatred of God ; actual sin is odium Dei actuale, and habitual sin is

odium Dei habituale. It is finis operis, if not operantis. We think

not so, but the Scripture judgeth so ; and it appears from reason. We

apprehend God standeth in the way of our desires ; and because we

cannot enjoy our lusts with that freedom and security, as we might other-

wise were it not for his law, therefore we hate God. He commandeth

that which we cannot, and will not do, being enticed and inveigled by

the flesh.

3. There is a twofold hatred : odium abominationis and odium

inimicitice — the hatred of abomination, and dislike, and the hatred of

enmity. The one is opposite to the love of good will, the other to the

love of complacency : Prov. xxix. 27, ' The wicked are an abomination

to the righteous.' Surely a righteous man hateth not his neighbour

with the hatred of enmity, to seek his destruction ; but with the hatred

of offence, so as not to delight in him while he is wicked, in opposition

to the love of complacency. We may hate our sinful neighbour, as we

must first hate ourselves, and loathe ourselves, because of our sins : but

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-in opposition to the love of benevolence we must neither hate our

neighbour, nor our enemy, nor ourselves.

[1.] Apply this distinction to the case between God and us, it will

be hard to excuse any carnal man from either hatred ; certainly not

from the hatred of offence or abomination, there being such an unsuit-

ableness and dissimilitude between God and them in pure nature. We

were created after his image, and then we delighted in him ; but when

we lost our first nature, we left our first love ; for love is grounded upon

likeness, or willing and nilling the same things. But, alas ! now we

love what he hateth, and hate what he loveth ; and therefore, because

of this dissimilitude, there is a hatred. How can we delight in a

holy God, and a God of pure eyes delight in such sensual polluted

creatures ? What can carnal men see lovely in God, or God in them ?

See Zech. xi. 8, ' My soul loatheth them, and their soul abhorreth me.'

Therefore from this hatred of loathing, offence, and abomination, none

can excuse themselves ; till they come to hate what God hateth, and

to love what God loveth, there is, and will be, the hatred of offence :

Prov. viii. 13, ' The fear of the Lord is to hate evil.'

[2.] For the other branch. The hatred of enmity, is that which

implieth all endeavours of mischief, and seeketh the destruction of the

thing hated. We cannot excuse the carnal man from this either ;

for there is a secret positive enmity in them against the being of God ;

and this is the effect of slavish fear. We hate God under a double

notion, as a lawgiver, thwarting our lusts by his precepts ; and as an

avenger, punishing our disorders. This latter we are upon. Slavish

fear apprehendeth God as an avenger of sin, or as a condemning God.

Men hate those whom they fear. The Roman historian observeth it:

proprium est humani ingenii odisse quos Iceserit. Why? Because

we fear their revenge. We have wronged God exceedingly, and know

that he will call us to an account ; and, therefore, being sensible of the

righteousness of his vindictive justice, we hate him. All that are

afraid of God, with such a fear as hath torment in it, aut extinctum

Deum cupiunt aut exanimatum, it is a pleasing thought to them if there

were no God : Ps. xiv. 1, \* The fool hath said in his heart there is no

God.' As the devils tremble at their own thoughts of God so do

wicked men. It were welcome news to them to hear there were no God.

4. God's enemies carry on a double war against him, offensive and

defensive. The offensive war is when men break his laws ; employ all

their faculties, mercies, comforts, as weapons of unrighteousness against

God : Rom. vi. 13, ' Yield not your members as instruments of unright-

eousness to sin, orrXa dSiKia^i ; but yield .yourselves to God. Our faculties,

talents, and interests are employed either as armour of light for God, or

as weapons of unrighteousness against God. The defensive war is when

we slight his word, despise his grace, resist the motions of his Spirit :

Acts vii. 51, ' Ye stiff-necked and uncircumcised in heart and ear, ye

do always resist the Holy Ghost/ When God bringeth his spiritual

artillery to batter down all that which lifteth up itself against the

obedience of Christ, 2 Cor. x. 4, 5. When he besiegeth our hearts,

and battereth them daily by the rebukes and motions of his Spirit, yet

men will not yield the fortress, but stand it out to the last ; take delight

to go on in the obedience of their natural corruptions ; will not have

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Christ to reign over them ; and so they increase their enmity, and

double their misery, by a resistance of grace, and are rebels, not only

against the law, but the gospel, stand out against their own mercies.

They are enemies to an earthly prince, that not only infest his country

with continual inroads and incursions, but those also that keep his

towns and strongholds against him. And in this sense an impenitent

person, and an enemy to God, are equivalent expressions in scripture.

Though you do not break out into open acts of hostility against God,

yet if you will not come out of your bondage, and come out of the

misery and folly of your carnal estate, you are enemies to him.

5. That herein the enemies of our salvation agree, that they all

make us rebels to God. The devil, world and flesh, are equal in

this. The devil's servants and subjects are opposite to Christ's king-

dom : Eph. vi. 12, ' Rulers of the darkness of this world ; ' and Col.

i. 13, ' Who hath translated us out of the kingdom of darkness,

into the kingdom of his dear Son/ While we remain in the one

kingdom we are enemies to the other : Luke xix. 27, ' But for those,

mine enemies, that would not that I should reign over them, bring them

hither, and slay them before me. The world : James iv. 4, ' Know ye

not that the friendship of the world is enmity with God ? whosoever

therefore will be a friend to the world, is an enemy to God.' They

whose hearts are set upon the pleasures, profits, and honours of the world,

they are withdrawn from God, as their proper Lord, and chief hap-

piness, and will neither be ruled by his will, nor seek his love and

favour. First, They will not be ruled by His will ; for God and the

world command contrary things. The world saitli, slack no oppor-

tunity of gain; to stand nicely upon conscience is to draw trouble

upon ourselves ; that to give is wasteful profuseness ; and to forgive,

folly and weakness. God, on the contrary, biddeth us deny ourselves —

take up our cross ; telleth us, that giving is receiving, and the glory

of a man is to pass by an offence, or to forgive the wrongs done to

him. So the flesh : as the world tempts us to rebellion against God, so

the flesh swalloweth the temptation ; it carrieth us to do what we list,

and disposeth us to a flat rebellion against God, and a contempt of his

authority : 2 Sam. xii. 9, ' Wherefore hast thou sinned, and despised

the commandments of God ? ' The flesh will have it so : Ps. ii. 3,

' Let us break his bands, and cast away his cords from us.' Affectation

of carnal liberty is the very effect of sense-pleasing and flesh-pleasing ;

80 that the carnal mind implieth a downright opposition to the law of

God : all our ways are enmity to it, and a direct repugnancy against

it. Secondly, Nor do we seek his love and favour as our happiness.

The world propoundeth objects that are pleasant to our senses, neces-

sary in part for our uses, in subordination to other things ; and so

enticeth us from God. But it could not entice us, were it not for the

flesh, which greedily swalloweth the bait : 2 Tim. iv. 10, ' Demas hath

forsaken us, and embraced the present world ; ' and 2 Tim. iii. 4,

• Lovers of pleasure more than lovers of God ; ' and John v. 44, ' How

can you believe that receive honour one of another ? ' And so we are

detained from God by the creature, which should be a step and stair

that should lead us up to him. The world is full of allurements to the

flesh ; and those mercies which would raise the mind to God are made

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the fuel of sensuality, and the greatest means to keep it from him.

None neglect him so much as those that have most of the world : Jer.

ii. 31, '0 generation ! see ye the word of the Lord; have I been a

wilderness to Israel — a land of darkness ? wherefore say my people we

are lords, we will come no more at thee ? ' So Mark x. 24, ' How hard

is it for them that trust in riches to enter into the kingdom of God : '

they are most apt to live an ungodly sensual life, as having less occa-

sion than others to drive them to God.

6. This enmity arising from the flesh, is the more strengthened and

increased the more it gaineth the mind and corrupts the mind ; for

two reasons : [1.] Then the leading part of the soul, which should

guide and command the rest, is corrupted also. There is in the upper

part of the soul a directive and imperial power to fit him to obey God.

Now it is blinded as to the directive power, and weakened as to its

imperial and commanding power ; all must needs fall into disorder, and

man will live a rebel to thelaw of his creation, and so be an enemy to God.

(1.) As to the leading and directing part of the soul, that is the

understanding, there is a great blindness come upon us by the lust of

the flesh, so that we have neither a due sense of our happiness, nor our

duty. Not of our happiness, for till the eyes of our minds are opened

by the Spirit, we have no real persuasion of the world to come : Eph.

i. 18, ' The eyes of your understanding being enlightened, that ye may

know what is the hope of his calling, and the riches of the glory of the

inheritance of the saints in light : ' and 2 Pet. i. 9, ' He that lacketh

these things is blind, and cannot see afar ofi\*.' Nor of our duty ; for

though some moralities be evident to corrupt nature : Kom. ii. 14,

yet for a full resignation, obedience, and love to God, nature owneth

little of it, and depraved reason is blind, or sleepy, so that we may have

no clear, deep sense of our duty impressed upon our hearts, so as that

conscience (whidi is applicative reason) should warn us of sin, or mind

us of our duty upon all necessary occasions.

(2.) The commanding power is weakened. For our senses are so

masterly, inordinate, and eagerly set upon the objects, that we yield

ourselves to the conduct of them, how unreasonable soever the acts are :

Tit. iii. 3, ' For we ourselves were sometimes foolish and disobedient,

serving divers lusts and pleasures, living in malice and envy, hateful,

and hating one another.' We give way to that which is evil, and

oppose that which is good, even against the urgings of conscience:

' The law of our members warreth against the law of our minds : ' Kom.

vi. 22 ; and it is a trouble to the flesh to be restrained from what it

desireth, as an headstrong horse is loath to be curbed.

[2,] Because, as the leading part of the soul cannot hinder sin, so

it doth promote it. And the more wit and wisdom we have, if it be

carnal, the more is our enmity against God, as appeareth by those

men in a carnal estate who have most of natural acquisitions; the

devil's cause is varnished by them, and they prostitute all their suffici-

encies to the interest of the flesh, and to cast off the government of

God. How many wit themselves into hell ? But it is common to all,

as appeareth by the two principal effects of the carnal minding, arguing

and contriving, by these two the malignity of the flesh doth most

betray itself.

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(1.) By tbe arguings of the flesh. What carnal reasons have men

for every sin, and against every duty ? Which showeth the corruption

of nature hath not only taken hold of the appetite and senses, but hath

over-spread the mind and reason. Let any temptation come to inor-

dinate pleasure, they will palliate it and honest it with some excuse,

that the bait is soon swallowed ; or to unlawful gain, by it they pretend

they shall be enabled to do good to the church of God ; if to honour

and applause, they will say religion shall have the advantage of it ; so

if the temptation be against duty, they will say that they will recompense

it another time.

(2.) By contriving : Kom. xiii. 14, and 'make no more provision for

the flesh to fulfil the lusts thereof.' Yv'herein do men usually spend

their time, but in studying to please the flesh, or to fulfil their fleshly

desires ? All their wit is wholly employed to this end.

Use 1 is Caution, not to stroke the carnal minding with a gentle

censure, as if it were no great matter ; it is enmity to God ; and if you

indulge it, you live in a state of rebellion against him. It is an evil ;

first, as a wrong done to God, whose we are, and whom we should

serve ; because it is an usurping of the government of ourselves against

God's right, as if we were at our own disposal, as if we might do with

ourselves and faculties as we list, without giving an account to an

higher Lord. Now to rob God of his authority over his creature, is no

small evil : Ps. xii. 4, ' Who have said, with our tongue we will prevail,

our lips are our own, who is Lord over us ? ' To challenge anything

as our own, is to affect to be as God. Secondly, It is a wrong to our-

selves, for so we set up our senses and appetite above our reason, and

make the beast ride the man ; for the lower faculties rule, when the

mind is debauched to serve the flesh, and to cater for it, and contrive

about it, when it should govern our senses in order to our true happiness

and felicity : JudelO,' In what they know naturally, in those things as

brute beasts, they corrupt themselves ; ' that is, against the light of

nature they engulph themselves in all manner of sensuality. Thirdly,

It is a contempt of that glorious happiness which God hath provided

for us, Heb. iii. 2. When soul, and heaven, and God, and all things

are despised for our carnal ends, how can we look upon it as a light

sin ? Is it nothing to cast off" God and Christ, and despise our own

souls, and all the happiness of the world to come, which God hath

encouraged us to expect, as if a little worldly transitory pleasure of sin

were much better. Fourthly, It is the worse because it is natural.

Your very natures being destitute of original righteousness, incline you

to please the flesh before God ; so that this opposition against God

being natural, it is first, the more lasting, for natural antipathies are not

easily broken and cured, as that between the wolf and the lamb, the

raven and the dove ; and the spirit that dwelleth in us, lusteth to envy :

Jam. iv. 5 : and, Gen. vi. 5, ' Every imagination of the thought of his

heart is only evil continually.' We find it early, we find it to be con-

stant ; after grace received, the understanding is not so clear and

watchful as it should be, but a dark, imperfect guide to us, our will not

so powerful as it ought to be ; the wisdom of the flesh is kneaded into

our natures that we cannot get rid of it, and there is too great a

rebellion in the appetite and senses, and in the best a great averseness

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to their duty; our reason still too often stoopeth to our sensuality.

Fifthly, Accidental evil is matter of compassion ; but natural, of indig-

nation ; we pity a dog poisoned, but hate a toad that is poisonous.

If it were only a slip of our natures, or a frailty, it were another thing ;

but it is the rooted disposition of our hearts. We can better dispense

with a fit of anger, than with cankered malice ; a blow and away may

be forgiven, but an abiding enmity provoketh us to take revenge. Thus

it is necessary to know the evil, that we may seek after and admire

the cure.

Use 2 is to press us to come out of this estate of carnality : will

you live in enmity against God ?

1. Can you make good your part against him ? 1 Cor. x. 22, \* Will

you provoke the Lord to jealousy? are you stronger than he?'

Secondly, He hath potestatem vitce et necis: Jam. iv. 12, ' There is

one lawgiver, who is able to save and to destroy.' Thirdly, God is an

enemy to those that are enemies to him : Ps. v. 5, ' He hateth all workers

of iniquity ; ' and Ps. vii. 11, 12, ' He is angry with the wicked every

day : if he turn not, he will whet his sword, he will bend his bow, and

will make it ready.' God's justice, if it doth for a while spare the

wicked, yet it doth not lie idle ; he can deal with us, comminus and

eminus — at a distance, and near at hand. He is whetting his sword,

and bending his bow ; if he fall upon us, what shall we do ? If a spark

of his wrath light upon the conscience, how soon is man made a burden

to himself ? Ps. ii. 12, much more when he stirreth up all his wrath

against us. What shall we do ? First, Accept of the conditions of

peace God hath provided : 2 Cor. v. 19, 20, ' to wit, that God was in

Christ reconciling the world to himself; not imputing their trespasses

to them ; and hath committed to us the word of reconciliation. Now

then we are ambassadors of Christ, as though God did beseech you by

us, we pray you in Christ's stead, be ye reconciled to God.' We read

of princes that, Luke xiv. 31, while their enemy is yet a great way oflf,

they send an embassy, and desire conditions of peace. God sendeth the

embassy to us, let us accept of the offer ; we are no match for God.

Secondly, Get corrupt nature healed, and the heart renewed by the

Spirit : for there is no peace as long as the old heart remaineth. When

renewed, we are reconciled ; we receive the atonement, if God sanctifieth ;

he is a (xod of peace. Be once after the spirit, and then you will be

spiritually minded ; and to one that is spiritually minded, there is life

and peace.

Secondly. The next thing is our impotency to recover ourselves out

of this estate ; for it is not subject to the law of God, neither indeed

can be. Hence observe :

Doct. That while we remain carnally minded, there is no breakmg

off this enmity between God and us. The reasons of this repugnancy,

or why the carnal mind standeth in such direct opposition to the law,

are — . , -d

1. ' The law is spiritual, and we are carnal, sold under sm, Rom. vu.

14. Men in an habitual state of carnality, cannot obey a spiritual law.

2. The law is pure and holy : Ps. cxix. 140, ' Thy law is very pure,

therefore thy servant loveth it.' But it is otherwise with fleshly crea-

tures, impuriias est mixtura vilioris.

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3. The law is directly contrary to the fleshly mind, and therefore

the fleshly mind is directly contrary to it. The law of God forbiddeth

many things that are pleasing to carnal nature, as all excess of bodily

pleasures, inordinate seeking after the profits and honours of the world ;

commandeth many things tedious to flesh and blood, as the loving

God with ail our hearts, serving him with all our might and strength,

loving enemies, doing good to all, seeking others' welfare as our own.

Secondly, Besides its repugnancy, there is an utter incapacity. But

may it not be brought to obedience by the law demanding its right and

due in the name of God? (1.) Not by a bare prohibition, for that

exasperateth the evil : Eom. vii. 5, ' For when we were in the flesh, the

motions of sins which were by the law, did work in my members to

bring forth fruit unto death.' (2.) Not by persuasions or instructions ;

for spiritual arguments work little with a carnal heart; persuasion

alone prevaileth not against inclination : 1 Cor. ii 14, ' For the natural

man receiveth not the things of the Spirit of God.' (3.) Nor will

resolutions, vows, and covenants, make us subject, for these are but the

dictates of conscience, till the will be renewed. It is our judgment we

should, but the bent of our hearts lieth as a weight against it : Eom.

ii. 18, ' Thou approvest the things that are excellent, being instructed

out of the law.'

Use is information. Since the unregenerate are altogether flesh, and

the regenerate in part flesh, the one can do nothing good, the other

nothing perfect.

1. It giveth us a true account of man's natural incapacity to what is

good. First, there is a natural propensity or inclination to the body

before the soul, and earth before heaven, the creature before God : John

iii. 6, \* That which is born of flesh is flesh.'

2. This is increased in us by being accustomed to a sinful life : Jer.

xiii. 13, ' Can the Ethiopian change his skin, or the leopard his spots?

then may ye also do good that are accustomed to do evil.'

3. This custom is more confirmed and rooted by the general practice

of all about us : Is. vi. 5, ' Woe is me, for I am undone, because I am

a man of unclean lips, and dwell in the midst of a people of unclean lips.'

4. It is not only practised, but countenanced generally in the world :

1 Pet. iv. 4, ' Wherein they think it strange, that you run not with

them into the same excess of riot.'

5. The encouragements of another course, lie wholly in a world to

come : Mat. v. 12, ' Eejoice and be exceeding glad, for great is your

reward in heaven.'

6. The precepts to renounce this sensuality, are given by an invisible

God ; who, though he hath given sufficient demonstration of the truth

of his being, is little cared for : Ps. x. 4, ' The wicked through the

pride of his countenance will not seek after God : God is not in all his

thoughts.'

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SERMON X.

So then they that are in thejlesh cannot please God. — Rom. viii. 8.

This verse is consectary from the whole discourse, especially from

the former verse. They who are in the flesh, are professed enemies to

God, and therefore they cannot please him.

In the words here are two things —

1. The persons spoken of.

2. What is said of them.

1, The persons spoken of. They that are in the flesh, that is, who

are unregenerate, in the state of corrupt nature. He saith not, if the

flesh be in you, ye cannot please Grod, but if you be in the flesh, that

is in a carnal state. As to be in the faith, 2 Cor. xiii. 5, implieth being

in a gospel state ; and to be in Christ : Rom. viii. 1, noteth a state of

true Christianity ; so to be in the flesh is to be under the dominion and

power of the flesh, so as to serve the lusts and passions thereof ; during

this carnal and corrupt estate, till men are converted and changed, they

cannot please God.

2. What is said of them ? They cannot please God. Which may

be interpreted two ways, quoad conaium, vel quoad evenium. First,

With respect to their endeavour, they will not frame their doings, nor

make this their business and scope to please the Lord, as it is said of

the Jews that rigorously kept up the ritual observances of the law : 1

Thess. ii. 15, ' They please not God, and are contrary to all men.' They

were as far from fulfilling the true meaning of the law, as they were

from observing the gospel ; and all men as long as their lusts are

untamed and unbroken, they cannot do those things which are pleasing

in his sight. Secondly, With respect to God's acceptance and favour,

they are not accepted with him so as to obtain life and peace, and be

exempted from condemnation.

Doct. Carnal men do not, cannot please God.

To prove this I shall lay down some propositions : —

1. That it is man's duty and happiness to please God. For this end

was he made and sent into the world, not that he might live to himself,

but unto God. I prove it by this argument ; It is man's happiness

to please him upon whom he dependeth ; all the world goeth upon this

principle, that dependance begetteth observance, or a study to please ;

and as the dependance is less or greater, so men take themselves bound

more or less to please those from whom they receive their supplies, as

children their parents, servants their masters ; and if any breach and

displeasure fall out, their dependance obli^eth them to see it made up

again. We have an instance in scripture : Acts xii. 24, ' Herod was

highly displeased with them of Tyre and Sidon, but they came with

one accord to him, and desired ])eace, because their country was

nourished by the king's country.' What their interest taught them to

do to man, our interest teacheth us to do to God ; we depend upon none

so much as God, from whom we have hoth our being and well-being :

' In his hand is our breath, and all our ways,' Dan. v. 23. Our business

lieth more with God, than with all the world besides, and therefore

him should we love and study to please.

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2. That this being man's duty and happiness, it should be our work

and scope to approve ourselves to God ; for man is never in his proper

posture, till he mindeth his true work and happiness, but is either out

in the end or way ; his end, if pleasing God and being accepted with

him be not his scope ; the way, if he doth not those things which God

will accept. Therefore God's children are sometimes described by their

intention, which is of the end, intentio est finis ultimi : sometimes

by theiir choce, which is of the means, electio est medii ; by their scope

oand intentin : 2 Cor. v. 9, ' Therefore we labour, that whether present

or absent, we may be accepted with him,' (fyiXorcfiovfieOa. This is the

honour we affect, the end which we propound to ourselves, and which

our minds are principally set upon. Some seek to please God, others to

please their fleshly mind by the fruition of some inferior good. That

is our end which we love most, and are pleased best with, and would

do most for ; so the people of God are sometimes described by the

choice of their ways : Isa. Ivi. 4, ' They choose the things that please

him, and take hold of his covenant ; ' that is, resolve to do what is

pleasing to God, or to behave themselves in such a manner as they

may be accepted with him.

3. That it is no easy matter to make this our scope and work to

please God. This I shall prove by two reasons.

[1.] Because of the thing itself.

[2.] Because of the requisites thereunto, which are, that a man be

renewed and reconciled, &c.

[1.] The matter of itself. God is a great and holy God, and will

not be put off with anything, but expecteth worship and service from

us becoming his majesty ; and lest we should mistake, hath stated our

duty in his holy law ; which we are to study and fulfil, we are to study

it, and know how God will be pleased : Rom. xii. 2, ^ That we may

prove what is that good and acceptable and perfect will of God.' It is

a good and perfect rule that we must live by, for this is only evdpearov

acceptable or well-pleasing unto God : so Eph. v. 10 : ' Proving what

is acceptable unto the Lord ? We must not serve God hand over head,

but prove and try our way, and every step of it, whether it be well

pleasing unto him ; and consult often, not what is our interest, but our

duty ; not what is for our advantage, and will gratify our lusts and

please the world, but what will please God ; and again, v. 17, ' Be not

unwise, but understanding what the will of the Lord is.' We may

mistake, and therefore we must search again and again, crassa negli-

fjentia dolus est. It is a sign men have no mind to practise, when they

have no mind to know, or be informed. And we are to fulfil our duty

as well as to understand it, and that not in a few things, but all : Col.

i 19, 'That ye walk worthy of the Lord unto all pleasing.' Some

men are in with one duty, and out with another ; but this is to please

ourselves, not to please God. Some will rest in rituals, and neglect

morals, though the moral duty hath the attestation not only of the word

of God, but of conscience : Rom. xiv. 17, 18, ' For the kingdom of God

is not meat and drink, but righteousness and peace, and joy in the Holy

Ghost : for he that in these things serveth Christ, is acceptable to God,

and approved of men.' Many will rest in ordinances and church-

])rivileges, this will not satisfy God : 2 Cor. x. 5, ' With many of them,

God was not well-pleased.' Some rest in moralities, and cast off faith

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and the love of God ; others please themselves in an overly religion,

without moral duties.

Nor must this be minded superficially ; no, we must be every day

more exact in our walking, that no cause of offence, or breach may

arise between us and him : 1 Thess. iv. 1, 'As ye have received of us,

how to walk, and how to please God, so you would abound therein more

and more.' You never please God so much, but you are to please him

better ; he expecteth more from you, the more you are acquainted with

him ; and that we should not always keep to our first weaknesses.

[2.] Consider what is requisite thereunto, viz., that a man be in a

reconciled and renewed estate.

(1.) Eeconciled to God by Christ. All mankind is fallen under the

displeasure of the most high God, by preferring the pleasure of the

flesh before the pleasing of God ; and there is no atonement found to

pacify him, but only Jesus Christ, who is his beloved Son, in whom

he is well pleased : Mat. iii. 17. Upon his account grace may be had,

both to justify and sanctify us. Now while men are in rebellion

against God, they have no interest in Christ, or the grace purchased

for them, but are under death and damnation, and therefore cannot be

accepted with God, so far as to obtain the great reward ; yea, to do

nothing acceptably to him, till we believe and are in Christ Jesus, and

have his merits applied to us ; therefore it is said : Heb. xi. 6, ' With-

out faith it is impossible to please God ; ' for till there be some means,

that God be a rewarder rather than a punisher to the fallen creature,

nothing is done kindly, or taken kindly. Well then, nothing can please

God but what is done in faith, or in a reconciled estate ; and that both

in respect to the person working, or the work itself. With respect to

the person working ; for he is not within the covenant of grace till he

believe, but the wrath of God abideth on him : John iii. 36 ; he is an

enemy to God. 2. With respect to the work itself ; for till it be

quickened by a true and lively faith, and love to God as the consequence

of it, it is but the carcase of a good work, and so not acceptable to

God ; the life and soul of it are wanting, that obediential confidence

which should enliven it. Certainly there is no bringing forth fruit

unto God, till married to Christ : Eom. vii. 4. As children are not

legitimate who are born before marriage, it is a bastard ofispring ; so

neither are works acceptable till we are married to Christ.

(2.) It is also requisite that the person be renewed by the Spirit of

Christ ; for otherwise he cannot have his spirit, affections, and ways,

such as to please God. Nature can rise no higher than itself ; it is

grace carrieth the soul to God ; there .needeth renewing grace : Heb.

xii. 28, ' Let us have grace, whereby we may serve him acceptably with

reverence and godly fear.' To serve him evape(Tra)<i, in an acceptable

manner, and with that reverence and seriousness as is necessary, is a

work above our natural faculties ; till God change them, we cannot

please him. So also actual grace : Heb. xiii. 21, ' Working in you that

which is pleasing in his sight.' The best actions of wicked men please

him no more than Cain's sacrifice, or Esau's tears, or the Pharisees

prayers, it is but a shadow of what a man reconciled and renewed doth,

or an imperfect imitation, as an ape doth imitate a man, or a violent

motion doth resemble a natural.

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Use 1. Is to show us what to think of the good actions of carnal

men ; they do not please God ; they are for the matter good, hut there

are manifold defects in them.

1. There is a defect in their state, they are not renewed and reconciled

to God hy Christ, and therefore God may justly say; Mai. i. 10, ' I

have no pleasure in you, neither will I accept an offering at your hands.'

They live in their sins, and therefore he may justly abhor and reject all

their services ; they live in enmity to him, and in neglect of his grace,

and will not sue out their atonement.

2. There is a defect in the root of these actitns. They do not come

from faith working by love, which is the true principle of all obedience,

Gal. V. 6. Without love to God in Christ, we want the soul and life

of every duty. Obedience is love breaking out into its perfect act :

1 John ii. .5, ' If we keep his word, herein is love perfected.'

3. There is a defect in the manner. They do not serve God with

tkat sincerity, reverence, seriousness, and willingness, which the work

calleth for ; they show love to him with their lips, when their hearts are

far from him. Mat. xv. 8 ; there is an habitual aversion, whilst they

seem to show love to him. All their duties are but as flowers strewed

upon a dunghill.

4. There is a defect in the end. They do not regard God's glory in

their most commendable actions ; they have either a natural aim, as

when they are frightened into a little religiousness of worship in their

extremities : Hos. vii. 14, ' They howl upon their beds for corn and

wine.' And then they are like ice in thawing weather, soft at top, and

liard at bottom. Or a carnal aim, out of bravery and vain glory, Mat.

viii. 2. Or a legal aim, when they seem very devout, to quiet conscience,

or to satisfy God for their sins, by their external duties : Mic. vi. G, 7,

8, ' Wherewith shall I come before the Lord, and bow myself before

the high God ? Shall I come before him with burnt-offerings, and

calves of a year old ? Will the Lord be ])leased with thousands of

rams, or with ten thousand rivers of oil ? Shall I give my first born

for my transgression, the fruit of my body for the sin of my soul ? '

But Solomon telleth us, Prov. xxi. 21, ' The sacrifice of the wicked is

an abomination to the Lord,' much more when he bringeth it with an

evil mind. At best it is an abomination, much more when it is to buy

an indulgence in some licentious practice, by performing some duties

requiring a sin-offering, not a thank-offering. But this cannot please

God, so as to obtain an eternal reward. God temporarily rewardeth

moral obedience, to keep up the government of the world ; as Pagan

Home while it excelled in virtue, God gave it a great empire and large

dominion. And Ahab's going softly and mourning, was recompensed

with a suspension of temporal judgments : 1 Kings xxi. 29, 'Because

he humbleth himself before me, I will not bring the evil in his days.'

Again, there is a difference between a wicked man going on in his

wickedness, and a natural man returning to God. When wicked men

pray to God to prosper them in their wickedness, as Balaam's altars

were made; or to beg pardon while they go on in their sins; so 'the

sacrifice of the wicked is an abomination to the Lord,' Prov. xv. 8.

Namely, as they rest in external performances, and think by their

prayers or some other good duties to put by the great duties of faith,

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repentance, and new obedience, so these prayers and good things are

abominable ; but in sinners returning to God, and using the means,

and expressing their desires of grace, though but with a natural fer-

vency, and with some common help of the Spirit, though the action

doth not deserve acceptance with God, and the person is not in such an

estate that God hath made an express promise to him that he will

accept him, yet he hath to do with a good God, who doth not refuse the

cry of his creatures in their extremities, and it is a thousand to one,

but he will speed. The carnal man is to act these abilities, and

common grace he hath, that God may give more.

Use 2. Is to exhort us. 1. To come out of the carnal estate into the

spiritual life ; for whilst you are in the flesh, you cannot please God.

Now what is more unhappy than to do much to no good purpose ; to

be acquainted with the toil of duties, and not to be accepted in them ?

Men are apt to rest in some superficial good actions, and so neglect the

grace of God in Christ. We cannot sufficiently beat men from this

false righteousness wherewith they hope to please God. Certainly while

you are ruled by the world, the flesh, and the devil, you are unfit to

obey God ; therefore you must renounce the flesh, the world and the

devil, and give up yourselves to God the Father, Son, and Holy Ghost,

as Creator, Kedeemer and Sanctifier. All after-duties depend on the

seriousness of the first : 2 Cor. viii. 5, ' They first gave themselves to

the Lord, then unto us, by 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.' The more

heartily you give up yourselves to obey God, and look for his favour

upon the account of Christ's righteousness, and wait for the healing

grace of his Spirit, in the use of fit means, the more easily, readily, and

comfortably will the spiritual life be carried on ; and the more hearty

and serious you are in this, the more peace you will have, and such

graces will be heaped upon you, as will be the evident tokens of God's

approbation and acceptance. Till you renounce God's enemies, and

consent to be the Lord's, you are in the state of rebels ; rebels in heart,

though subjects in show ; and what you perform, is by constraint, and

not by a willing mind. God hath right to our duties, before we consent,

and therefore it is a sin in carnal men to omit them, but our consent

and self-obligation is necessary to our voluntary obedience and accept-

ation with God. Besides, when this resignation, willingness and

consent, is deep rooted, it becometh as a nature to us, and carrieth the

force and authority of a principle in our hearts, and puts the soul upon

such sincere obedience as God will take kindly at our hands ; it habit-

uate th the mind to an obediential frame, and then the particular acts

will not be very difficult.

2. To exhort us to please God. This must be managed, —

[1.] Negatively : —

(1.) Not to please the flesh ; flesh-pleasing is the fortress of sin, for

all sin tendeth to flesh-pleasing. Now christians are to crucify the

flesh, not to gratify the flesh ; our Lord Jesus Christ pleased not him-

self, Rom. XV. 3 ; he sought not to gratify that life he had assumed ;

uot that we should deny the body all delight in the mercies of God ;

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then the soul would soon be clogged, which perfecteth its operations l>y

the body. We are to abstain from fleshly lusts which war against the

80ul, but not to abstain from worldly comforts, which would produce

the same effect, hindering our cheerful service of God. Common

mercies must be received as mercies, else there would be no room for

humiliation and thanksgiving. Not of humiliation, when God correctetli

us for sin by depriving us of those mercies, and so there would be no

distinction between mercy and punishment ; nor for thankfulness, for

we cannot be thankful for what we do not esteem and relish in some

subordinate degree. Is it a mercy, or is it not ? If it be a mercy, we

may use it with thanksgiving ; if not, then you cannot bless God for

it. But in the use of these things, we must take heed that the soul be

not drawn away from God, and the interest of the flesh be not set up

against him. It becometh a christian much more to mortify the deeds

of the body, than to fulfil his lusts ; and he must be cautious that he

do not displease God by pleasing the flesh ; that Satan who is ever

laying his baits to catch unwary souls, do not draw him to such an use

of bodily pleasures, as are immoderate and sinful.

(2.) Not to please men, who have power, or many advantages over

us. That we please not them to the wrong of God : the apostle saith ;

Gal. i. 10, 'If I yet pleased men, I were not the servant of Christ.'

There is a twofold man-pleasing, which is sinful ; the one respects the

matter, the other the scope. First, The matter, when we seek to please

them by something that is sinful, or by dispensing with our duty to

God. To do this voluntarily and deliberately, is to forsake our vowed

duty in the covenant, and to renounce our happiness, and therefore a

damnable sin ; we forsake our duty, when man must be pleased by some

known sin ; no, our absolute dependance is on God, and therefore his

will must be regarded in the first place : Acts v. 29, ' We ought to obey

God, rather than man.' And therefore no man must be pleased by sin,

it is a renouncing of our happiness, as if their favour were to be pre-

ferred before the favour of God : John xii. 42, ' Nevertheless among

the chief rulers also, many believed on him : but because of the Phari-

sees, they did not confess him, lest they should be put out of the

synagogue ; ' and chap. v. 44, ' How can you believe that seek honour

one of another ? ' No, God is enough to a gracious soul : Ps. Ixiii. 3,

' Because thy loving kindness is better than life, my lips shall praise

thee.' His approbation should satisfy us ; the people of God have felt

what it is to have displeased God, and what it is to be reconciled to

him by the death and intercession of Christ ; that to them it is a small

matter whether man be pleased or displeased ; if God be pleased, it is

no matter who is displeased.

Secondly. As to their scope, when the matter is pleasing both to God

and men, but you regard man's eye most : Eph. vi. 6, ' Not with eye-

Kcrvice on men-pleasers ; but as the servant of God, doing the will of

God from the heart ; ' and Col. iii. 22, ' Not with eye-service as men-

pleasers, but with singleness of heart, fearing God.' As your happiness

iieth not in man's approbation, so this is the only constant motive of

pure and sincere obedience.

[2.] Positively. Pleasing God is your great duty and business in

the world ; this is uprightness, and this will be your safety and

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liappiness ; for if you study to please God, then God is ever with you.

Christ hath given you an instance of that : John viii. 29, \* And he that

sent me is with me, the Father hath not left me alone: for I do always

those things that please him.' And then it is no matter who is dis-

pleased and angry with us : Prov. xvi. 7, ' When a man's ways please

the Lord, he maketh his enemies to be at peace with him.' God will

hear your prayers : 1 John iii. 22, ' And whatsoever we ask, we receive

of him, because we keep his commandments. He will give you ever-

lasting happiness and glory : Heb. iv. 5, and truly he is not hard to

be pleased : Mai. iii. 17. Man-pleasing is a more difficult and unpro-

fitable task ; God is pleased with nothing that hurts yourselves or others.

3. Let me exhort you, to beg more of the spirit : for whilst we are

in the flesh, we cannot please God ; and therefore you must beg more

plentiful grace to change your natures, and to fix your intention right

that you may please God in all things. Your natures are never

changed till your love be altered, nor till God direct your love : 2 Thes.

iii. 5, ' And the Lord direct your hearts to the love of God.'

SERMON XL

But ye are not in the flesh, hut in the spirit ; if so he the Spirit of God

dtuell in you. — Eom. viii. 9.

In these words the Apostle applieth the property of the justified, unto

the -Romans. In this application you may observe both his charity and

liis prudence ; —

l.His charity, but you are not in the flesh, but in the spirit.

2. His prudence, if so be the Spirit of God dwell in you.

L For that clause which expresseth his charity. The phrases of

being ' in the flesh,' or ' in the spirit,' are the same with being ' after the

flesh,' and ' after the spirit,' ver. 5, or ' walking,' or ' living after the

flesh,' or ' after the spirit,' used in other verses of this chapter.

2. In the other clause which expresseth his prudence. The word is

either causal or conditional, and signifieth either for so much, or if so

be ; our translation preferreth the latter rendering ; and the sense is, if

it were not so, I would not judge you to belong to Christ. As to the

latter, observe two things. (1.) To be in the spirit, or to have the

spirit dwelling in us, is the same, for the inhabitation is mutual ; we

are in the spirit, and the spirit in us. (2.) That the Spirit of God and

of Christ are all one, witness the proof here subjoined, for he that hath

not the Spirit of Christ, is none of his.

Doct. That they in whom the Spirit of God dwelleth, though they

live in the flesh, they do not live after the flesh.

1. The terms must be explained.

2. The connection proved.

1. The terms must be explained. Two terms there are : — [L]

What is the indwelling of the spirit; [2.] What it is to live in the flesh.

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[1.] What the Spirit dwelling in us meaneth. Three things are

implied, — intimacy, constancy, Kovereignty ; intimacy with us, constancy

of operation in us, and sovereignty over us.

(1.) Intin\*acy, or familiar presence. As the inhabitant in his own

house, he is more there than elsewhere. God is every where essentially ;

his essence and being is no where included, and no where excluded : Ps.

cxxxix. 7, 'Whither shall I go from the Spirit? or whither shall I flee

from thy presence ? ' He is said more especially to be there where he

most manifests his power and presence, so his dwelling is known by his

operation, he is in us virtute insignis altciijus effecfus, by some notable

and eminent effect which he produceth in us. As to the effects of

common providence, it is said : Eph. iv. 6, ' That God is above all, and

through all, and in all,' But he dwelleth in believers, not by the effects

of common providence, but by the special influence of his grace, as

Christ's agent begetting and maintaining a new spiritual life in their

souls. So he is in them as he is no where else, by his gracious opera-

tions performed there : Acts xxvi. 18, ' Opening their hearts : ' Acts

xvi. 14, comforting and guiding them upon all occasions. This is his

gracious and familiar presence, which the woi-ld is not capable of : John

xiv. 17, 'I\_ will send unto you the Spirit of truth, whom the world

cannot receive, because it seeth him not, neither knoweth him : but ye

know him, for he dwelleth with you, and shall be in you.' The world

of natural men are great strangers to the Spirit of Christ ; they were

never acquainted with his gracious and saving operations ; but he in-

timately discovereth his presence to those that enjoy him in the exercise

of grace ; they feel and discern his motions, and have that comfort and

peace which others are strarigers to. This then is the intimate and

familiar presence of the Spirit in the hearts of believers. Some have

raised questions, whether the person of the Holy Ghost be in believers,

or only his gifts and graces. The person questionless. We have not

only the fruit but the tree, the stream but the fountain ; but he doth

not dwell in us personally. The Spirit was in Christ cTa>ixaTLKM<;, bodily

or personally, for his soul dwelt with God in a personal union ; in all

creatures he is 7rvevfxaTLK(o<;, by the common effects of his power and

providence ; but in believers ivep^eriKW'i spiritually by gracious effects,

which is all the conception we can have of it.

(2.) Qonstancy. Dwelling uoteth his residence, or a permanent and

constant abode. He doth not act upon them, or affect them by a tran-

sient motion only, or come upon them as he came upon Sampson, at

times, or as he came upon the prophets or holy men of God, when in

some particular services they were specially inspired and carried beyond

the line of their ordinary abilities ; but he dwelleth in us by working

such effects as carry the nature of a permanent habit. On the carnal

he worketh per modum, actionis iransetmtis, but on the sanctified

there are effects wrought, not transient, but permanent, j'ler modum

hahiius permaneniis, as faith, love, and hope. There is differ-

ence between his acting upon us and dwelling in us ; the Holy

Spirit Cometh to us not as a gne.st but as an inhabitant ; not for a visit

and away, but to take up his abode in us. Therefore, when the Spirit

is promised, Christ saith, ' He will give us a well of water always

springing into eternal life ; ' John iv. 14, — Not a draught nor a plash

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of water, nor a pond, but a living spring : so John xiv. 23, 'We will

come to him, and make our abode with him. He liveth in the heart,

that, by constant and. continual influence, he may maintain the life of

grace in us, Gal. v. 25 ; by degrees he deadeneth and mortifieth our

dearest and strongest sin, Rom. viii. 13, and contimially stirreth us up

to the love and obedience of God in Christ : 1 Peter i. 22 ; exciteth us

to prayer, and quickeneth our spiritual desires, Rom. viii. 26 ; giveth

us consolation in crosses, 1 Peter iv. 14, and counsel in all our ways,

and Rom. viii. 14 ; and sets us a longing for heaven, Rom. viii. 23.

In short, the Spirit is said to dwell there where his ordinary and constant

work is, and where he doth by his constant and continual influence

form and frame men's hearts and lives to holiness.

(3.) Sovereignty. This is implied also in the notion of dwelling ;

take the metaphor either from a common house, or from a temple.

From an house : where the spirit dwelleth, he dwelleth there as the

owner of an house, not as an underling. The apostle int'erreth from

the Spirit dwelling in us, that we are not our own, 1 Cor. vi. 19. We

were possessed by another owner before we were recovered into his

hands; our hearts are Satan's shop and workhouse; the evil spirit saith.

Mat. xii. 44, 45, ' I will return to mine own house.' But he is

dispossessed by the Spirit, and then it becomes his house, where he

commandeth and doth dispose and govern our hearts after his own will.

But it more clearly floweth from the other notion of a sacred house or

temple : 1 Cor. iii. 16, ' Know ye not that ye are the temple of God,

and that the Spirit of God dwelleth in you ? ' and 1 Cor. vi. 19, ' VVhat ?

know ye not that your body is the temple of the Holy Ghost which is

in you ? ' A temple is a sacred house, and must be employed for the

honour of the God whose temple it is. The heart of man naturally is

a temple full of idols ; every dunghill-god is worshipped there, Mam-

mon, the belly, Satan ; but when this temple is cleansed, and becometh

a mansion for the Holy Spirit, he must be chief there, and all things

must be done to his honour, that he may be obeyed, reverenced and

worshipped in his own temple. This much we get from either notion :

of a common house, that the Spirit is owner or lord of that house ; or

from a sacred house or temple, that he is the god of that temple ; and

so wherever he dwelleth he is chief, and principally beareth sway in the

heart ; whatever opposeth or controlleth his motions, it is as au intruder

in a common house, or as an idol set up in a temple.

[2.] What it is to be, or live in the flesh. It noteth two things, the

natural life, or the carnal life.

(1.) The natural life, as Gal. ii. 20> ' The life that I now live in the

flesh, I live by the faith of the Son of God ; ' that is, while I exercise

the functions and actions of this natural life : Phil. i. 22, ' But if I live

in the flesh, this is the fruit of my labour ; ' that is, if I still enjoy this

natural life : for the apostle was in a strait which to desire, to be in

the flesh, or out of the flesh.

(2.) The carnal life, as the 8tli verse of this chapter, ' They that are

in tlie flesh cannot please God.' Sometimes it is put for some acts

belonging to the carnal life ; but more usually for the state of carnality :

' if ye live after the flesh, ye shall die.' Now I say, the children of God

having his Spirit dwelling in them, though they live in the flesh,

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though they live a natural life, and having not divested themselves of

the interests and concernments of flesh and blood no more than others,

yet they do not 'live after the flesh.' A life carnal, see it notably

expressed : 1 Pet. iv. 2, ' That he should no longer live the rest of his

time in the flesh, to the lusts of men, but the will of God.' Though

the life be in the flesh still, yet it is not ordered by the will of the

flesh, but the will of God. It is iu the flesh we live, but not after the

flesh, — mortifying and subduing the inclinations of corrupt nature yet

more and more. Thus we see the sense of the words.

(2.) Let me prove the connection, that though they live in the flesh,

yet they do not live after the flesh. The very explication doth suffici-

entlv sliow it.

[1.] For if the dwelling of tne Spirit implieth intimacy and familiarity,

or such operations in the hearts of believers as are not common to

others, but peculiar to them, then certainly God's children, though they

live in the flesh as others do, yet they should and do live above the rate

of flesh and blood ; for they have an higher principle in them, which

others have not. It is a charge on christians, that they walk as mea

2 Cor. iii. 3, kut avOpcoirov. If we do no more than ordinary men do,

wherein do we difi'er? What peculiar excellency do we show forth?

Some live as beasts, as if they had forsaken all humanity, and had no

reason, but sense ; others only as men that have reason, but not the

spirit. But our way should be with the wise, above, as having a more

excellent spirit dwelling in us.

[2.] If it implieth the constancy of his operations ; he doth not sojourn

for a season, but dwelleth in us by his continuance and abode in our

hearts ; for he hath constant work to do there, to quicken and enliven

our graces, and check the flesh, and abate the force of it. Surely then

the tenor of our lives must not be after the flesh, but after the spirit.

There are but few but have their good moods and flts ; but a constant

habitual influence or principle of life, inferreth more than some good

moods now and then, a constant living in obedience to God.

[3.] If it implieth sovereingty, that he dwelleth as lord in his own

liouse, then he must not be controlled, nor grieved by the indulging the

desires of the flesh : so that the terms explained do evidence themselves,

and make out their own truth to any man's consideration. But yet we

shall give you some other reasons.

(1.) The Si)int dwelleth nowhere, but where he hath changed the

heart so far as to put a new nature in us. He writeth the word of God

upon the heart : Heb. viii. 10, and thereby imprinteth his image upon

them : 2 Cor. iii. 18, ' But we all as with open face beholding the glory

of the Lord, are changed into the same image ; ' so fitting us for God,

and making us amiable in his sight. Now they that are thus prepared,

are in the flesh, but not after the flesh ; they keep the affections which

l)elong to the bodily life, but they are mortified and subdued, they are

not governed by them : 2 Pet. i. 4, ' To us are given great and precious

promises, that by these you might be partakers of the divine nature,

having escaped the corruption which is in the world through lust.' In

which j)hice is intimated a new principle, and that is the divine nature ;

a new rule, and that is not the course of the world, but the will of God

revealed in his word : new ends and motives, and those not the satis-

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fying of our fleshly lusts, but the vision and fruition of God, intimated

in the great and precious promises. Now if the Spirit of God dwelleth

nowhere but where he hath thus fitted the heart for his residence by

sanctifying it and inclining it to God, and the world to come as our

happiness, and the word of God as our sure direction thither, it must

needs follow, that where the Spiiit of God dwelleth, they do not live

after the flesh, though they live in it; for then there is a contrary

principle, the new nature, which must needs be a curb upon the fleshy

if we obey the inclinations of it: Gal. v. 16, 'Walk in the spirit, and

you shall not fulfil the lusts of the flesh.' And a contrary rule, which

is the will of God : Eom. xii. 2, ' Be not conformed to this world, but be

ye transformed by the renewing of your minds, that ye may prove what

is that good, and acceptable, and perfect will of God.' For by it they

are new formed, and to it they are suited ; and there is a contrary end

and tendency, which is to love, please, serve, glorify and enjoy God.

As the natural soul looketh after the conveniences of the body, and

catereth only for the body ; so the renewed soul looketh after the pleas-

ing of God : 1 Pet. iv. 6, ' We live to God in the spirit' Their business

lieth with God, and their happiness lieth in God ; it is his favour they

seek, his work they do, and the fruition of him they aim at. Spiritual

life carrieth a resemblance with the life of Christ as Mediator. Now

Christ, \* in that he liveth, he liveth unto God: ' Rom. vi. 10 ; so doth a

christian, his whole life is a living unto God: Gal. ii. 19, 'The life

that Hive in the flesh, I live by the faith of the Son of God.'

(2.) When the heart is thus prepared, the Spirit of God cometh to

dwell in them, to take possession of them for God's use : 2 Cor. vi. 10,

' I will dwell in them, and walk in them ; for I will be their God, and

they shall be my people.' They have given up themselves to God,

and God owneth the dedication, and sendeth his Spirit into their hearts,

first, to take possession of them, and then to maintain and keep afoot

his interest in their souls against all the assaults of the devil : ' For

stronger is he that is in us, than he that is in the world : ' 1 John iv.

4. The world is governed by the evil spirit, but they that are regener-

ated and enlightened by the Spirit of God, have the knowledge of his

will, which is more mighty to establish the saints in truth and holiness,

than the spirit of error and persecution to draw and drive them from

it. So against the world: 2 Cor. ii. 12, 'We have not received the

spirit of the world, but the Spirit of God, that we might know the

things that are freely given us of God.' He showeth us better things,

and so causeth us to believe them, and to live above all the glory, riches,

and pleasures of the world. For the fl&sh, as he hath set up a contrary

opposite principle against it, so his constant working in the heart is to

maintain it in predominancy, bringing us more and more to abhor all

licentiousness and sensuality, and warning us of our snares and dangers,

that we may not make provision for the flesh, to fulfil the lusts thereof.

Indeed this doth not exclude our duty : we are to be led by the Spirit,

or else we aio not what we do pretend to be. We are not to grieve

the Spirit, or else we carry it unthankfully towards him, and resist and

forfeit his grace ; nor do we fulfil our covenant-vow made with the

Holy Ghost, if we disobey his sanctifying motions ; but it is a great

advantage, that we have not only an opposite principle, but an opposite

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power, -which is an enemy to the flesh, and is still contending against

it in our hearts.

Use 1 is information.

1. How much this is for the glory of God, that he can maintain"

grace in the hearts of his people ; that whilst they live in the flesh, they

do not live after the flesh. Take living in the flesh in the softest sense,

for the natural life, it is a state of great frailty and weakness. The

natural life only seeketh what is good for itself. Christians have the

same bodies, and the same affections that other men have, yet they live

quite after another manner ; their natural inclination is overruled ;

while they are in the flesh, they are humbled with many wants, afflic-

tions, and weaknesses, but God's power is made perfect in our weakness :

2 Cor. xii. 9. The word made perfect is notable ; excellent things

suffer a kind of imperfection till there be an occasion to discover them.

Now our many infirmities give an occasion to show forth the perfection

that is in the power of grace, which can maintain us in life and comfort,

notwithstanding reproaches, pain, sufferings. Were it not for the

animal life, there would be no place for temptations and the exercise

of grace ; but all that are in the flesh have all these things accomplished

in them : 1 Pet. v. 19. During our worldly state, we must expect

hardships ; there goeth more grace to preserve a man in his duty, than

goeth to preserve the good angels in their estate ; they are out of gun-

shot and harm's way. To glorify God upon earth is the greater

difficulty : John xvii. 4, 5, 'I have glorified thee on earth, and now,

Father, glorify thou me with thine own self, with the glory I had

with thee before the world was.' Christ pleadeth that now for the

saints, in the midst of so many afflictions ; to maintain their integrity

and delight in God is the great glory of grace ; for surely we stand not

by our own strength. But besides the natural life which exposeth us

to these difficulties, the carnal life is not wholly extinguished ; there is

flesh in us, though we be not in the flesh : Gal. v. 17, ' For the flesh

lusteth against the spirit, and the spirit against the flesh, and these are

contrary the one to the other.' Now not only to maintain the combat,

but to obtain conquest and victory, is the great wonder of grace, when

there are not only temptations without, but mixed principles within.

Surely not only in this frail, but this mixed estate, it is as great a

wonder to maintain grace in the soul as to maintain a spark of fire in

wet wood. The world hath usually an advantage of us in matter of

principle ; but we have the advantage of them in matter of motive and

assisting power, to whom the glory of the conquest alone is to be

ascribed. We have, indeed, a principle which directeth and inclineth

us to higher ends than the children of this world look after ; but their

principles are more entire and unbroken, for they are altogether flesh :

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.' But ours are mixed, flesh and spirit. They pour

out their whole heart in their sinful and worldly courses : Jude 11,

' They run greedily after the error of Balaam for reward ; i^exvdrjo'av,'

they were ])0ured Ibrth, as water out of an open vessel ; and Luke xvi.

8, 'The children of this world are wiser in their generation than the

children of light.' The reasen is manifest ; grace, though it be.forcible,

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it is weak, like a keen sword in the hand of a child. But we have the

advantage in matter of motive ; the flesh cannot propound such

excellent rewards as faith propoundeth, eternal happiness in the vision

and fruition of God ; but now general motives do little prevail against

inclination, and our great motives lie in an unseen world ; therefore our

best security lieth in the assisting power, which is the mighty Spirit of

God dwelling in us, who cherisheth and strengtheneth the new creature

not only to keep up the combat, but to get a victory, and to overcome

the carnal inclination more and more. Therefore thanks be unto God,

who giveth us the victory through Jesus Christ our Lord; not only

over external temptations, but our indwelling flesh: Kom. vii. 25, 'I

thank God through Jesus Christ our Lord.' By the Spirit of Christ

we have strength to overcome the oppositions of the flesh, and have

grace to perform what God will accept, and so far accept, that notwith-

standing weaknesses we shall be reckoned rather to be in the spirit,

than in the flesh, and obtain the privileges of the justified.

2. It showeth us the reason why carnal men think so meanly of the

people of God, and the spirit that dwelleth in them. They think

christians are but as other men, and that there is no such great matter

to be found in those that profess strictness in religion, no such spirit

of God and glory, but what others have. I answer, no wonder that

they who are blinded with prejudice and malice, and are loath to see the

excellency of others whom they hate, lest it disturb their own carnal

quiet, will not see what else would plainly discover itself. But some

reason there is for it. This life is a hidden life : Col. iii. 3. It is

hidden, partly under the veil of the natural life. It is a life within a

life ; they live in the flesh as others do, but they do not live after the

flesh ; they eat, drink, sleep, trade, marry, and give in marriage, as the

rest of the world do, but all these things are governed by grace, and

carried on to high and eternal ends. The spirit and life are not seen

and felt by others, but only discovered in the effects ; as these things

are carried on holily and with a sincere respect to God's glory : 1 Cor.

X. 31. Besides, the efi"ects are imperfect, and clouded with a mixture

of remaining infirmities ; the best christians show forth too much of

the flesh, and do not act as those that have the Spirit of God dwelling

in them ; now this is a great hindrance to the converting of the world,

and a means of hardening to prying atheists, who think all strictness is

but a pretence : 1 Cor. iii. 3, ' White there is yet strife, envyings, and

divisions among you, are ye not carnal, and walk as men ? ' Mat. xviii.

7, ' Wo to the world because of offences : for it must needs be that

offences come, but wo to the man by wliom the offence cometh.' It is

dangerous to scandalise the world ; but the chief cause is their secret

enmity to holiness ; they censure and traduce good men by reproaches

and base misprisions, and cannot endure that those that take a contrary

course should have an excellency owned that might alarm their con-

sciences to reverence : 1 Pet. iv. 6, ' Judged according to men in the

flesh, but live to God in the spirit; as deceivers, and yet true,' So

reputed in the world as a company of dissemblers ; the world's malice

will not give them leave to see any good in those whom they

dislike.

3. It showeth how much it becometh christians to give such a

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demonstration and proof of the Spirit's dwelliiif? in them, that others

may be able to say they are not in the flesh but in the Spirit. So did

these Romans co Paul ; they gave ground for his charity to think them

justified ; so should all that are sincere do. Now these others may be

either the godly or the carnal world. First, For the godly, who are

best able to judge, they have cause to think so, when you are companions

with them in the faith, holiness, and patience of the gospel ; the men

in the world are tied to one another, like Samson's foxes by their tails,

though their heads look several ways, by their mutual interests and

common agreement in mischief and enmity to the godly ; but the godly

themselves should be joined together in the communion of the spirit,

loving one another with a Christ-like love, and seeking each other's

good as their own, and being affected with mutual sympathy towards

each other's condition, as if it were their own case, and with one mind

and mouth glorifying God, and promoting the interests of his kingdom ;

and by their personal holiness bringing his honour in request in the

world. Surely whoever do so, we are to judge them heirs with us of

the same grace of life, and to bless God for them. Secondly, For the

carnal world; you must keep up the majesty of your profession, that

they may see there is a generation of men whose'Iife is not spent in

carnal pleasures and delights, who are not as other men, nor as them-

selves once were, and do things which can be accomplished in them by

no other means or agent than the Spirit of God ; who in their common

business act upon reasons and principles of religion, and turn all duties

of the second table into duties of the first, discharging all their respects

to men out of the love of God, and fear of God ; and are led by con-

science rather than interest ; and begin and end with God in all they

do, and cast their whole lives into a holy and heavenly mould, making

straight steps to their feet, and walk with a temper becoming religion,

in all the inequality of conditions they pass through in the world,

looking for no great matters here, but fetching their main supports and

comforts from the world to come.

[1.] Those that do so, will in time overcome malice and prejudice,

and convince the world that God is in them of a truth, and they are a

heavenly and holy people, and have a spirit and a presence that others

have not : Prov. xii. 26, ' The righteous is more excellent than his

neighbour.'

[2.] They will reprove the world : Heb. xi. 7. Noah condemned

the world by his ready obedience to God's warning.

[3.] They will make the world wonder : 1 Peter iv. 4, ' They think

it strange you run not into the same excess of riot with them.' It is

no wonder to see men proud, covetous, revengeful, carnal, self-seeking:

corrupt nature will sufficiently prove this. As it is no wonder to see

the sun move, though it was a wonder in Joshua's time when the sun

stood still ; so it is no wonder to see men loose and wicked ; but it is a

wonder to see men holy, heavenly, mortified, self-denying.

[4.] You will justify the ways of God against the cavils of atheists

and profane carnal men : Mat. xi. 19, ' Wisdom is justified of her

children ; ' and Israel justified Sodom, Ezek. xvi.

Use 2 is to exhort us to get this Holy Spirit to dwell in our hearts,

that he may work in us a divine nature, or that spiritual and divine

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temper which will teach us to live above and against the inclinations

of the flesh.

1. The means of infusing the divine nature into us is the doctrine

and example of Christ. First, His doctrine, which discovereth higher

things than the flesh inclineth us unto, and is the only cure of the carnal

spirit. This word was indited by the Holy Spirit : ' For holy men

spake as they were moved by the Holy Ghost : ' 2 Pet. ii. 21. He

inspired the holy apostles, first to speak, and then to write, the doctrine

of Christ ; he ' led them into all truth : ' John xvi. 13. The same

Spirit attested this doctrine by miraculous gifts: Heb. ii. 4 ; is con-

veyed by it : Gal. iii. 2, ' Received ye the Spirit by the works of the

law, or the hearing of faith ? ' He prepareth and assisteth the

ordinary ministry, that they may be fitted to convey this great gift :

Acts XX. 28, ' Take heed therefore unto yourselves, and to all the flock

over which the Holy Ghost hath made you overseers ; ' and 2 Cor. iii.

6, ' Who also hath made us able ministers of the New Testament, not

of the letter but of the spirit.' He writeth this doctrine upon the heart :

Heb. X. 8, and 2 Cor. iii. 3. Doth so renew and sanctify our souls, that

we may live unto God. Secondly, The example of Christ, for he had

the days of his flesh : John i. 14 ; and Heb. v. 7 ; lived in the world,

as men do, but not after the flesh ; and God in our nature is the fit

pattern for us to imitate, that we may be in the world as he was in the

world, and not please the flesh, as he pleased not himself. To this

example we are to be conformed ; but it doth not barely work as an

example, but as sanctified and accompanied by the Spirit ; for it is

said : 2 Cor. iii. 18, ' Beholding the glory of the Lord, as in a glass,

we are changed into his image and likeness ; ' and so we are made par-

takers of this new and divine nature.

2. When the Spirit cometh to work it in us, we must not neglect

and refuse his help, but give place to his motions ; as when the waters

were stirred, they presently put in for cure. To smother convictions

breedeth atheism and hardness of heart. When he reproveth, you

must hearken and observe : Prov. i. 23, when he knocketh you must

open : Eev. iii. 20 ; when he draweth, you must run : Cant. i. 4. The

smarter the reproof, the louder the knock, the stronger the drawing,

the more you are boimd to improve it, or else you are left in worse

condition than before, by resisting or quenching the Spirit. It will be

your advantage to obey him speedily, before the heart cool again : Isa.

liv. 6. It is a time of finding which God may not give you again ;

delaying and shifting is a sign the help offered is rather looked upon

as a trouble than a favour ; and it is but a deceit of heart to elude the

importunity of the present conviction : Mat. xxvii. 24, 25, ' Pilate took

Avater and washed his hands, saying before the multitude, I am innocent

of the blood of this man.' His conscience boggles, and he makes use

of this shift to put off the conviction. Surely God demandeth a

present obedience : Heb. iii. 7, 8, ' To day if ye will hear his voice,

harden not your hearts ; ' and all serious people will take the advantage :

Gal. i. 16, ' Immediately I consulted not with flesh and blood ; ' Ps.

cxix. 60, ' I made haste, and delayed not to keep thy commandments.'

2. Obey him thoroughly. Many will yield to him in some things,

but reserve others. He must be obeyed in all things, even in renouncing

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our sweetest and dearest lusts : Mat. v. 29, 30. Nothing must be

spared ; every way of pleasing the flesh must be renounced ; a partial

©bedience is rather a following our own humour and inclination than

an obeying the Spirit, for he is contrary to all sin ; and one sin let alone

and allowed, is Satan's nest-egg in our hearts, that he may come thither

again and lay more.

3. Obey him constantly, for he is still your guide and monitor, to

put you in remembrance of your snares and duties : Eph. iv. 30.

' Grieve not the Holy Spirit, whereby you are sealed to the day of

redemption.' When he hath sealed you, and stamped God's image and

impress upon your hearts, he must not be grieved by your folly and

disobedience. The children of God, that are first regenerated by the

Spirit, are still guided and led by him : Kom. viii. 14, ' For as many

as are led by the Spirit, are the sons of God.' You are not only to

obey at first, but obey still. Jesus Christ, that was at first conceived

by the Holy Ghost, was led by him : Luke i. 4, 14. So christians are

always under his conduct. You interrupt the course of his love when

you are deaf to his motions.

Use 3 is to put us upon serious reflections. Are we in the flesh, or

in the spirit ? We are never christians indeed, till we are in the spirit ;

you will have flesh in you, but which principle is the most pre-

dominant ? Surely, that principle is predominant whose object is our

chiefest good, or esteemed as our felicity. Objects of the flesh, are

contentments of the present world ; the objects of the spirit are God

and heaven ; what do you count your happiness ? Ps. cxliv. 15, ' Happy

is the people that is in such a case, ' Many judge them happy that

have much of the world ; ' Yea, happy is the people whose God is the

Lord.' There is the natural happiness, and the spiritual happiness ;

which is most valuable, or most prized by you? Secondly, That

principle is most predominant, which doth most employ us. What do

we most industriously pursue ? the pleasure and prosperity of the body,

or the happiness of the soul ? All the care of some is about the body

and the bodily life, but their neglected soul may complain of hard

usage ; what have you done to get the soul furnished and adorned with

grace, or established in the comfort and hope of the gospel ? Mat. vi.

33, ' First seek the kingdom of God, and his righteousness, and all

these things shall be added ; ' John vi. 27, ' Labour not for the meat

that perisheth, but the meat that endureth to everlasting life.' Thirdly,

When, to the hurt of the soul and displeasure of God, you frequently

gratify the flesh, this is such a constant disobedience to the Spirit's

discipline that you cannot be said to be influenced by him.

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