

The Mortification of Sin

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I. The Importance of Dealing with Sin.

A. *[Romans 8.13]- For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*

1. A duty prescribed: *"Mortify the deeds of the body."*
2. The persons are denoted to whom it is prescribed: *"You," -- "if you mortify."*
3. A promise annexed to that duty: *"You shall live."*
4. The cause or means of the performance of this duty, -- the Spirit: *"If you through the Spirit."*
5. The conditionality of the whole proposition, wherein duty, means, and promise are contained: *"If you,"* etc.

B. The conditionality of the whole proposition, *"If you,"*

1. The uncertainty of the event or thing promised.
 - a. *[Romans 8.1]- There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*
2. The certainty of the coherence and connection that is between the things spoken of.
 - a. *[Romans 6.23]- For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.*

C. The persons are denoted to whom it is prescribed: *"You," -- "if you mortify."*

1. *[Romans 8.9-11]- But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And 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.*
2. *[Romans 10.3-4]- For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.*
3. *[John 15.5]- 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.*

D. The cause or means of the performance of this duty, -- the Spirit: *"If you through the Spirit."*

1. *[Romans 8.11]- 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.*

2. *[Romans 8.14-15,26]- 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 we cry, Abba, Father. 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.*

E. The duty itself, "Mortify the deeds of the body,"

1. What does 'the body' mean? Same as the flesh as early in the verse.
 - a. *[Romans 6.19]- I speak after the manner of men because of the infirmity of your flesh: for 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.*
 - b. *[Romans 6.6]- 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.*
2. What by the deeds of the body?
 - a. *[Galatians 5.19]- Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,*
3. What by mortifying of them?
 - a. *[Romans 6.6, 8]- 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. Now if we be dead with Christ, we believe that we shall also live with him:*
 - b. *[Romans 6.3-5]- Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*
 - c. *[Galatians 5.17]- For 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.*

F. The promise unto this duty is life: "*You shall live.*"

1. *[Galatians 6.8]- For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*
2. *[1 Thessalonians 3.8]- For now we live, if ye stand fast in the Lord.*

II. Why the Flesh should be mortified. *Mortification the duty of the best believers.*

A. Proof texts.

1. *[Colossians 3.5]- Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*
2. *[1 Corinthians 9.27]- But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*

B. Indwelling sin always abides; no perfection in this life.

1. *[Philippians 3.12]- Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*
2. *[1 Corinthians 13.12]- 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.*
3. *[2 Peter 3.18]- But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*
4. *[Galatians 5.17]- For 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.*

C. The activity of abiding sin in believers.

1. *[Romans 7.23]- But 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.*
2. *[James 4.5]- Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?*
3. *[Hebrews 12.1]- Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,*

D. Its fruitfulness and tendency - Every lust aims at the height in its kind.

E. The Spirit and new nature given to contend against indwelling sin.

1. *[Galatians 5.17]- For 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.*
2. *[2 Peter 1.4-5]- Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;*
3. *[Romans 7. 23]- But 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.*

F. The fearful issue of the neglect of mortification.

1. *[Revelation 3.2]- Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.*

2. *[Hebrews 3.13]- But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.*
- G. That the choicest believers, who are assuredly freed from the condemning power of sin, ought you to make it their business all their days to mortify the indwelling power of sin.
1. *[Colossians 3.1-5]- If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. 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. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*
 2. *[John 15.2]- 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.*
 3. *[1 Corinthians 9.27]- But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*
 4. Reasons we ought to make mortification of sins our chief business.
 - a. Indwelling sin always abides whilst we are in this world; therefore it is always to be mortified.
 - 1.) *[Philippians 3.12]- Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*
 - 2.) *[2 Corinthians 4.16]- For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.*
 - 3.) *[1 Corinthians 13.12]- 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.*
 - 4.) *[2 Peter 3.18]- But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*
 - 5.) *[Galatians 5.17]- For 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.*
 - 6.) *[1 John 1.8]- If we say that we have no sin, we deceive ourselves, and the truth is not in us.*
 - 7.) *[Romans 7.24]- O wretched man that I am! who shall deliver me from the body of this death?*
 - 8.) *[Philippians 3.21]- Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
 - 9.) *[Galatians 6.9]- And let us not be weary in well doing: for in due season we shall reap, if we faint not.*
 - 10.) *[Hebrews 12.1]- Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,*

- 11.) *[2 Corinthians 7.1]- Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
- b. Sin does not only still abide in us, but is still acting, still labouring to bring forth the deeds of the flesh.
- 1.) *[Romans 7.23]- But 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.*
 - 2.) *[James 4.5]- Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?*
 - 3.) *[Galatians 5.17]- For 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.*
 - 4.) *[James 1.14]- But every man is tempted, when he is drawn away of his own lust, and enticed.*
 - 5.) *[Romans 7.19]- For the good that I would I do not: but the evil which I would not, that I do.*
 - 6.) *[Hebrews 12.1]- Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,*
- c. Sin will not only be striving, acting, rebelling, troubling, disquieting, but if let alone, if not continually mortified, it will bring forth great, cursed, scandalous, soul-destroying sins.
- 1.) *[Galatians 5.19-21]- Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*
 - 2.) *[Hebrews 3.13]- But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.*
- d. This is one main reason why the Spirit and the new nature is given unto us, -- that we may have a principle within whereby to oppose sin and lust.
- 1.) *[Galatians 5.17]- For 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.*
 - 2.) *[2 Peter 1. 4-5.]- Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;*
 - 3.) *[Romans 7. 23]- But 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.*

- e. Negligence in this duty casts the soul into a perfect contrary condition to that which the apostle affirms was his,
- 1.) *[2 Corinthians 4.16]- For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.*
 - 2.) *[Revelation 3.2]- Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.*
 - 3.) *[Hebrews 3.13]- But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.*
 - 4.) *[Psalm 31.10]- For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.*
 - 5.) *[Psalm 51.8]-Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.*
 - 6.) *[Psalm 33. 3-5]-Sing unto him a new song; play skilfully with a loud noise. For the word of the LORD is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the LORD.*
 - 7.) *[Psalm 40.12]-For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.*
 - 8.) *[Isaiah 33.24]-And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity.*
 - 9.) *“when poor creatures will take blow after blow, wound after wound, foil after foil, and never rouse up themselves to a vigorous opposition, can they expect anything but to be hardened through the deceitfulness of sin, and that their souls should bleed to death?”*
 - 10.) *[2 John 8]-Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.*
 - 11.) *“Indeed, it is a sad thing to consider the fearful issues of this neglect, which lie under our eyes every day. See we not those, whom we knew humble, melting, broken-hearted Christians, tender and fearful to offend, zealous for God and all his ways, his Sabbaths and ordinances, grown, through a neglect of watching unto this duty, earthly, carnal, cold, wrathful, complying with the men of the world and things of the world, to the scandal of religion and the fearful temptation of them that know them?”*
- f. It is our duty to be "perfecting holiness in the fear of God, to be "growing in grace" every day, to be "renewing our inward man day by day, Now, this cannot be done without the daily mortifying of sin.
- 1.) *[2 Corinthians 7.1]- Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
 - 2.) *[1 Peter 2. 2]- As newborn babes, desire the sincere milk of the word, that ye may grow thereby:*
 - 3.) *[2 Peter 3.18]- But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

- 4.) *[2 Corinthians 4.16]- For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.*
- 5.) There are two evils, which certainly attend every unmortified professor.
 - a.) In himself. The root of an unmortified course is the digestion of sin without bitterness in the heart.
 - 1.) *[1 John 1.7]- But 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.*
 - 2.) *[Titus 2.14]- Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*
 - 3.) *[Acts 5.31]- Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*
 - 4.) *[Titus 2.11-12]- For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*
 - 5.) *[2 Peter 2.20]- 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, the latter end is worse with them than the beginning.*
 - b.) To others. It has an evil influence on them.
 - 1.) It hardens them, by begetting in them a persuasion that they are in as good condition as the best professors.
 - 2.) They deceive them, in making them believe that if they can come up to their condition it shall be well with them; and so it grows an easy thing to have the great temptation of repute in religion to wrestle withal, when they may go far beyond them as to what appears in them, and yet come short of eternal life.

III. The Work of the Spirit in Mortification. *He only is sufficient for this work; all ways and means without Him are as a thing of nought; and He is the great efficient of it, -- He works in us as He pleases.*

A. In vain do men seek other remedies; they shall not be healed by them.

1. *[Revelation 9.3,6]- And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.*
2. Reasons why the Papists can never, with all their endeavours, truly mortify any one sin, amongst others, are, --
 - a. Because many of the ways and means they use and insist upon for this end were never appointed of God for that purpose.
 - b. Because those things that are appointed of God as means are not used by them in their due place and order, -- such as are praying, fasting, watching, meditation, and the like.

- c. Men are galled with the guilt of a sin that has prevailed over them; they instantly promise to themselves and God that they will do so no more; they watch over themselves, and pray for a season, until this heat waxes cold, and the sense of sin is worn off: and so mortification goes also, and sin returns to its former dominion.

B. It is, then, the work of the Spirit. For, --

1. He is promised of God to be given unto us to do this work.

- a. *[Ezekiel 11.19]- And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh:*
- b. *[Ezekiel 36.26]- 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.*
- c. *[Isaiah 57.17-18]- For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.*

2. We have all our mortification from the gift of Christ, and all the gifts of Christ are communicated to us and given us by the Spirit of Christ:

- a. *[John 15.5]- 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.*
- b. *[Acts 5.31]- Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*
- c. *[Acts 2.33]- Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.*

C. How does the Spirit mortify sin?

1. By causing our hearts to abound in grace and the fruits that are contrary to the flesh, and the fruits thereof and principles of them.

- a. *[Galatians 5.19-21]- Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*
- b. *[Galatians 5.22-25]- But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.*
- c. *[Titus 3.5]- 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;*

2. By a real physical efficiency on the root and habit of sin, for the weakening, destroying, and taking it away.
 - a. *[Isaiah 4.4]- When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.*
3. He brings the cross of Christ into the heart of a sinner by faith, and gives us communion with Christ in his death, and fellowship in his sufferings: of the manner whereof more afterward.

D. If this be the work of the Spirit alone, how is it that we are exhorted to it? -- Seeing the Spirit of God only can do it, let the work be left wholly to him.

- I. It is no otherwise the work of the Spirit but as all graces and good works, which are in us, are his.
 - a. *[Philippians 2.13]- For it is God which worketh in you both to will and to do of his good pleasure.*
 - b. *[Isaiah 26.12]- LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.*
 - c. *[2 Thessalonians 1.11]- Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power:*
 - d. *[Colossians 2.12]- 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.*
 - e. *[Romans 8.26]- 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.*
 - f. *[Zechariah 12.10]- And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me 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 firstborn.*

2. He does not so work our mortification in us as not to keep it still an act of our obedience.

IV. That the Life and Comfort Depend on Mortification.

- A. I do not say they proceed from it, as though they were necessarily tied to it.
 1. *[Psalm 88.14]- LORD, why castest thou off my soul? why hidest thou thy face from me?*
 2. *[Isaiah 57.18-19]- I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.*

B. In the ways instituted by God for to give us life, vigour, courage, and consolation, mortification is not one of the immediate causes of it.

1. [Romans 8.16]-The Spirit itself beareth witness with our spirit, that we are the children of God:

C. In our ordinary walking with God, and in an ordinary course of his dealing with us, the vigour and comfort of our spiritual lives depend much on our mortification, not only as a "causa sine qua non," but as a thing that has an effectual influence there into.

1. This alone keeps sin from depriving us of the one and the other.

a. It weakens the soul, and deprives it of its strength.

1.) [Psalm 38.3,8]- There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

2.) [Psalm 40.12]- For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.

3.) It untunes and unframes the heart itself, by entangling its affections.

a.) [1 John 2.15]- 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.

b.) [1 John 3.17]- But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

4.) It fills the thoughts with contrivances about it.

5.) It breaks out and actually hinders duty.

b. As sin weakens, so it darkens the soul.

2. Mortification prunes all the graces of God, and makes room for them in our hearts to grow.

3. As to our peace; as there is nothing that has any evidence of sincerity without it, so I know nothing that has such an evidence of sincerity in it; -- which is no small foundation of our peace.

a. Mortification is the soul's vigorous opposition to self, wherein sincerity is most evident.

V. What Mortification is not.

A. To mortify a sin is not utterly to kill, root it out, and destroy it, that it should have no more hold at all nor residence in our hearts.

1. [Philippians 3.12]- Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

2. *[Philippians 3.15]- Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.*
3. *[Philippians 3.21]- Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
4. *[Colossians 2.10]- And ye are complete in him, which is the head of all principality and power:*

B. It is not the dissimulation of a sin.

C. The mortification of sin consists not in the improvement of a quiet, sedate nature.

D. A sin is not mortified when it is only diverted.

1. *[Acts 8.23]- For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.*

E. Occasional conquests of sin do not amount to a mortifying of it.

1. When it has had some sad eruption, to the disturbance of his peace, terror of his conscience, dread of scandal, and evident provocation of God.

a. *[2 Corinthians 7.11]- For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.*

2. In a time of some judgment, calamity, or pressing affliction; the heart is then taken up with thoughts and contrivances of flying from the present troubles, fears, and dangers.

a. *[Psalm 78.32-37]- For all this they sinned still, and believed not for his wondrous works. Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him: and they returned and enquired early after God. And they remembered that God was their rock, and the high God their redeemer. Nevertheless 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 stedfast in his covenant.*

VI. What Mortification is.

A. An habitual weakening of sin.

1. *[Genesis 6.5]- And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*
2. *[Romans 13.14]- But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*
3. *[1 Peter 2.11]- Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;*

4. *[Romans 7.23]- But 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.*
5. *[James 1.14-15]- But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*
6. Though every lust does in its own nature equally, universally, incline and impel to sin, yet this must be granted with these two limitations.
 - a. One lust, or a lust in one man, may receive many accidental improvements, heightenings, and strengthenings, which may give it life, power, and vigour, exceedingly above what another lust has, or the same lust (that is, of the same kind and nature) in another man.
 - b. Some lusts are far more sensible and discernible in their violent actings than others.
 - 1.) *[1 Corinthians 6.18]- Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.*
 - 2.) *[Galatians 5. 24]- And they that are Christ's have crucified the flesh with the affections and lusts.*
 - 3.) *[2 Corinthians 4.16]- For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.*
 - 4.) *[Romans 6.6]- 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.*

B. In constant fighting and contending against sin.

1. *[Psalm 40.12]- For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.*
2. Sundry things are required unto and comprised in this fighting against sin:
 - a. To know that a man has such an enemy to deal withal, to take notice of it, to consider it as an enemy indeed, and one that is to be destroyed by all means possible, is required hereunto.
 - 1.) *[1 Kings 8.38]- What prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands toward this house:*
 - 2.) *[2 Chronicles 16.10]- Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time.*
 - b. To labor to be acquainted with the ways, wiles, methods, advantages, and occasions of its success, is the beginning of this warfare.
 - 1.) *[Psalm 51.3]- For I acknowledge my transgressions: and my sin is ever before me.*

- c. To load it daily with all the things which shall after be mentioned, that are grievous, killing, and destructive to it, is the height of this contest.

1.) [Colossians 3.5]- *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*

C. In success. Frequent success against any lust is another part and evidence of mortification.

- 1. The weakening of its indwelling disposition, whereby it inclines, entices, impels to evil, rebels, opposes, fights against God, by the implanting, habitual residence, and cherishing of a principle of grace that stands in direct opposition to it and is destructive of it, is the foundation of it.
- 2. The promptness, alacrity, vigour of the Spirit, or new man, in contending with, cheerful fighting against, the lust spoken of, by all the ways and with all the means that are appointed thereunto, constantly using the succours provided against its motions and actings.

VII. God Demands Complete Obedience.

A. The ways and means whereby a soul may proceed to the mortification of any particular lust and sin, which Satan takes advantage by to disquiet and weaken him, come next under consideration.

- I. Unless a man be a believer, -- that is, one that is truly ingrafted into Christ, -- he can never mortify any one sin; I do not say, unless he know himself to be so, but unless indeed he be so.
 - a. **[Romans 8.13]- *For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.***
 - b. **[Colossians 3.5]- *Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:***
 - c. **[Romans 9.31-32]- *But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;***
 - d. **[Romans 8.8-11]- *So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And 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.***
 - e. **[Malachi 3.2-3]- *But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.***
 - f. **[Isaiah 4.4]- *When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.***

- g. *[Jeremiah 6. 28-30]- They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters. The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. Reprobate silver shall men call them, because the LORD hath rejected them.*
- h. *[Acts 2.37-38]- Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*
- i. *[Matthew 3.10]- And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.*
- j. *[Matthew 7.16-18]- Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*
- k. *[Matthew 12.33]- Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.*
- l. There are sundry desperate evils attending an endeavour in convinced persons that are no more but so, to perform this duty.
- 1.) The mind and soul is taken up about that which is not the man's proper business, and so he is diverted from that which is so. God lays hold by his word and judgments on some sin in him, galls his conscience, disquiets his heart, deprives him of his rest; now other diversions will not serve his turn; he must apply himself to the work before him.
- a.) *[Hosea 7.12]- When they shall go, I will spread my net upon them; I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.*
- 2.) This duty being a thing good in itself, in its proper place, a duty evidencing sincerity, bringing home peace to the conscience; a man finding himself really engaged in it, his mind and heart set against this or that sin, with purpose and resolution to have no more to do with it, -- he is ready to conclude that his state and condition is good, and so to delude his own soul. For, --
- a.) When his conscience has been made sick with sin, and he could find no rest, when he should go to the great Physician of souls, and get healing in his blood, the man by this engagement against sin pacifies and quiets his conscience, and sits down without going to Christ at all.
- 1.) *[Hosea 5.13]- When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.*
- 2.) *[Romans 10.3]- For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

b.) By this means men satisfy themselves that their state and condition is good, seeing they do that which is a work good in itself, and they do not do it to be seen.

3.) When a man has thus for a season been deluded, and has deceived his own soul, and finds in a long course of life that indeed his sin is not mortified, or if he has changed one he has gotten another, he begins at length to think that all contending is in vain, -- he shall never be able to prevail; he is making a dam against water that increases on him.

2. It is the work of faith, the peculiar work of faith.

a. *[Acts 15.9]- And put no difference between us and them, purifying their hearts by faith.*

b. *[1 Peter 1.22]- Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:*

c. Objection: What, then, would you have unregenerate men that are convinced of the evil of sin do? Shall they cease striving against sin, live dissolutely, give their lusts their swing, and be as bad as the worst of men?

1.) *Answer 1. God forbid! It is to be looked on as a great issue of the wisdom, goodness, and love of God, that by manifold ways and means he is pleased to restrain the sons of men from running forth into that compass of excess and riot which the depravedness of their nature would carry them out unto with violence.*

2.) *Answer 2. There is a peculiar convincing power in the word, which God is oftentimes pleased to put forth, to the wounding, amazing, and, in some sort, humbling of sinners, though they are never converted.*

3.) *Answer 3. Though this be the work of the word and Spirit, and it be good in itself, yet it is not profitable nor available as to the main end in them in whom it is wrought; they are still in the gall of bitterness, and under the power of darkness.*

4.) *Answer 4. Let men know it is their duty, but in its proper place; I take not men from mortification, but put them upon conversion.*

VIII. Only Believers Can Mortify Sin.

A. Without sincerity and diligence in a universality of obedience, there is no mortification of any one perplexing lust to be obtained.

1. *[Isaiah 58.2, 5-7]- Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy*

bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

2. So will his attempts be that shall endeavour to stop a bloody issue of sin and filth in his soul, and is not equally careful of his universal spiritual temperature and constitution.
 - a. This kind of endeavour for mortification proceeds from a corrupt principle, ground, and foundation; so that it will never proceed to a good issue.
 - 1.) *[2 Corinthians 7.1]- Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
 - b. How know you but that God has suffered the lust wherewith you hast been perplexed to get strength in you, and power over you, to chasten you for your other negligences and common lukewarmness in walking before him; at least to awaken you to the consideration of your ways, that you may make a thorough work and change in your course of walking with him?
3. The rage and predominancy of a particular lust is commonly the fruit and issue of a careless, negligent course in general, and that upon a double account:
 - a. As its natural effect. Lust, as I showed in general, lies in the heart of everyone, even the best, whilst he lives; and think not that the Scripture speaks in vain, that it is subtle, cunning, crafty, -- that it seduces, entices, fights, rebels.
 - b. God oftentimes suffers it to chasten our other negligences: for as with wicked men, he gives them up to one sin as the judgment of another, a greater for the punishment of a less, or one that will hold them more firmly and securely for that which they might have possibly obtained a deliverance from; so even with his own, he may, he does, leave them sometimes to some vexatious distempers, either to prevent or cure some other evil.
 - 1.) *[Romans 1.26]- For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:*
 - 2.) *[2 Corinthians 12.7]- And 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 buffet me, lest I should be exalted above measure.*
 - 3.) *[Isaiah 43.24]- Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.*

IX. Dangerous Symptoms of Besetting Sin.

- A. Inveterateness-If it has lain long corrupting in your heart, if you hast suffered it to abide in power and prevalency, without attempting vigorously the killing of it, and the healing of the wounds you hast received by it, for some long season, your distemper is dangerous.

1. *[Psalm 38.5]- My wounds stink and are corrupt because of my foolishness.*

2. Unless some extraordinary course be taken, such a person has no ground in the world to expect that his latter end shall be peace.
 - a. How will he be able to distinguish between the long abode of an unmortified lust and the dominion of sin, which cannot befall a regenerate person?
 - b. How can he promise himself that it shall ever be otherwise with him, or that his lust will cease tumultuating and seducing, when he sees it fixed and abiding, and has done so for many days, and has gone through a variety of conditions with him?

- B. Secret pleas of the heart for the countenancing of itself, and keeping up its peace, notwithstanding the abiding of a lust, without a vigorous gospel attempt for its mortification, is another dangerous symptom of a deadly distemper in the heart.
 1. When upon thoughts, perplexing thoughts about sin, instead of applying himself to the destruction of it, a man searches his heart to see what evidences he can find of a good condition, notwithstanding that sin and lust, so that it may go well with him.
 - a. *[Psalm 77.6-9]- I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.*
 - b. *[2 Corinthians 13.5]- Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*

 2. By applying grace and mercy to an unmortified sin, or one not sincerely endeavoured to be mortified, is this deceit carried on.
 - a. *[2 Kings 5.18]- In this thing the LORD pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the LORD pardon thy servant in this thing.*
 - b. *[Jude 4]- For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*
 - c. *[Romans 6.1-2]- What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?*

- C. Frequency of success in sin's seduction, in obtaining the prevailing consent of the will unto it, is another dangerous symptom.
 1. *[James 1.14-15]- But every man is tempted, when he is drawn away of his own lust, and enticed.*

- D. When a man fights against his sin only with arguments from the issue or the punishment due unto it, this is a sign that sin has taken great possession of the will, and that in the heart there is a superfluity of naughtiness.

1. *[Genesis 39.9]- There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*
 2. *[2 Corinthians 5.14]- For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:*
 3. *[2 Corinthians 7.1]- Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
 4. *[Romans 6.14]- For sin shall not have dominion over you: for ye are not under the law, but under grace.*
- E. When it is probable that there is, or may be, somewhat of judiciary hardness, or at least of chastening punishment, in your lust as disquieting.
1. *[Isaiah 63.17]- O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance.*
- F. When your lust has already withstood particular dealings from God against it.
1. *[Isaiah 57.17]- For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.*
- X. Seeing Sin for what it is.
- A. The Guilt of Sin.
1. *[Hosea 4.11]- Whoredom and wine and new wine take away the heart.*
 2. *[Proverbs 7.7]- And beheld among the simple ones, I discerned among the youths, a young man void of understanding,*
 3. *[Proverbs 7.23]- Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.*
 4. *[Hosea 7.11]- Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria.*
 5. Let this, then, be the first care of him that would mortify sin, -- to fix a right judgment of its guilt in his mind.
 - a. Though the power of sin be weakened by inherent grace in them that have it, that sin shall not have dominion over them as it has over others, yet the guilt of sin that does yet abide and remain is aggravated and heightened by it:
 - 1.) *[Romans 6.1-2]- What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?*
 - b. That as God sees abundance of beauty and excellency in the desires of the heart of his servants, more than in any the most glorious works of other men, yea, more than in most of their own

outward performances, which have a greater mixture of sin than the desires and pantings of grace in the heart have;

1.) *[Revelation 3.15]- I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.*

B. The Danger of Sin.

1. Of being hardened by the deceitfulness.

a. *[Hebrews 3.12-13]- Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.*

2. The danger of some great temporal correction, which the Scripture calls "vengeance," "judgment," and "punishment."

a. *[Psalm 89.30-33]- If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.*

3. Loss of peace and strength all a man's days.

a. *[Isaiah 57.17]- For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.*

b. *[Hosea 5.15]- I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.*

4. There is the danger of eternal destruction.

a. That there is such a connection between a continuance in sin and eternal destruction, that though God does resolve to deliver some from a continuance in sin that they may not be destroyed, yet he will deliver none from destruction that continue in sin; so that whilst any one lies under an abiding power of sin, the threats of destruction and everlasting separation from God are to be held out to him.

1.) *[Hebrews 3.12]- Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*

2.) *[Hebrews 10.38]- Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.*

3.) *[Galatians 6.8]- For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

- b. That he who is so entangled, as above described, under the power of any corruption, can have at that present no clear prevailing evidence of his interest in the covenant, by the efficacy whereof he may be delivered from fear of destruction; so that destruction from the Lord may justly be a terror to him; and he may, he ought to look upon it, as that which will be the end of his course and ways.

1.) [Romans 8.1]- There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

C. The Evils of Sin.

1. It grieves the holy and blessed Spirit, which is given to believers to dwell in them and abide with them.
 - a. *[Ephesians 4.25-30]- Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*
 - b. *[Lamentations 3.33]- For he doth not afflict willingly nor grieve the children of men.*
 - c. *[Numbers 25.6]- And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.*
2. The Lord Jesus Christ is wounded afresh by it; His new creature in the heart is wounded; His love is foiled; His adversary gratified.
3. It will take away a man's usefulness in his generation.

XI. A Tender Conscience and a Watchful Heart (Part 1)

A. Load your conscience with the guilt of it.

1. Take God's method in it, and begin with generals
 - a. Charge your conscience with that guilt which appears in it from the rectitude and holiness of the law.
 - 1.) Tell your conscience that it cannot manage any evidence to the purpose that you art free from the condemning power of sin, whilst your unmortified lust lies in your heart; so that, perhaps, the law may make good its plea against you for a full dominion, and then you art a lost creature.
 - 2.) Whatever be the issue, yet the law has commission from God to seize upon transgressors wherever it find them, and so bring them before his throne, where they are to plead for themselves.

- 3.) However, this is the proper work of the law, to discover sin in the guilt of it, to awake and humble the soul for it, to be a glass to represent sin in its colours; and if you deny to deal with it on this account, it is not through faith, but through the hardness of your heart and the deceitfulness of sin.
 - b. Bring your lust to the gospel, -- not for relief, but for farther conviction of its guilt; look on Him whom you hast pierced, and be in bitterness.
2. Take God's method in it, descend to particulars:
 - a. Consider the infinite patience and forbearance of God towards you in particular.
 - b. How often hast you been at the door of being hardened by the deceitfulness of sin, and by the infinite rich grace of God hast been recovered to communion with him again?
 - c. All God's gracious dealings with you, in providential dispensations, deliverances, afflictions, mercies, enjoyments, all ought here to take place.
- B. Being thus affected with your sin, in the next place get a constant longing, breathing after deliverance from the power of it.
1. *[2 Corinthians 7.11]- For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.*
 2. *[Romans 7.24]- O wretched man that I am! who shall deliver me from the body of this death?*
- C. Consider whether the distemper with which you art perplexed be not rooted in your nature, and cherished, fomented, and heightened from your constitution.
1. This is not in the least an extenuation of the guilt of your sin.
 - a. *[Psalm 51.5]- Behold, I was shapen in iniquity; and in sin did my mother conceive me.*
 2. That you hast to fix upon on this account, in reference to your walking with God, is, that so great an advantage is given to sin, as also to Satan, by this your temper and disposition, that without extraordinary watchfulness, care, and diligence, they will assuredly prevail against your soul.
 3. For the mortification of any distemper so rooted in the nature of a man, unto all other ways and means already named or farther to be insisted on, there is one expedient peculiarly suited; this is that of the apostle.
 - a. *[1 Corinthians 9.27]- But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*

- b. The bringing of the body into subjection in the case insisted on, by cutting short the natural appetite, by fasting, watching, and the like, is doubtless acceptable to God, so it be done with the ensuing limitations:
 - 1.) That the outward weakening and impairing of the body be not looked upon as a thing good in itself, or that any mortification does consist therein, -- which were again to bring us under carnal ordinances; but only as a means for the end proposed, -- the weakening of any distemper in its natural root and seat. A man may have leanness of body and soul together.
 - 2.) That the means whereby this is done, -- namely, by fasting and watching, and the like, -- be not looked on as things that in themselves, and by virtue of their own power, can produce true mortification of any sin; for if they would, sin might be mortified without any help of the Spirit in any unregenerate person in the world.

D. Consider what occasions, what advantages your distemper has taken to exert and put forth itself, and watch against them all.

- 1. *[Mark 13.37]- And what I say unto you I say unto all, Watch.*
- 2. *[Luke 21.34]- And 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.*

E. Rise mightily against the first actings of your distemper, its first conceptions; suffer it not to get the least ground.

- 1. *[James 1.14-15]- But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.*

XII. A Tender Conscience and a Watchful Heart (Part 2) -Humility before the Lord.

A. Thoughtfulness of the excellency of the majesty of God --Use and exercise yourself to such meditations as may serve to fill you at all times with self-abasement and thoughts of your own vileness; as

- I. Be much in thoughtfulness of the excellency of the majesty of God and your infinite, inconceivable distance from him.
 - a. *[Job 37.22]- Fair weather cometh out of the north: with God is terrible majesty.*
 - b. *[Isaiah 40.12,15,17,22]- Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:*

2. Think much of your unacquaintedness with him.
- a. *[Proverbs 30.2-4]- Surely I am more brutish than any man, and have not the understanding of a man. I neither learned wisdom, nor have the knowledge of the holy. Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?*
 - b. *[Exodus 34.5- 6]- And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth,*
 - c. *[John 1.17-18]- For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.*
 - d. You will say that Moses was under the law when God wrapped up himself in darkness, and his mind in types and clouds and dark institutions; -- under the glorious shining of the gospel, which has brought life and immortality to light, God being revealed from his own bosom, we now know him much more clearly, and as he is; we see his face now, and not his back parts only, as Moses did.
 - 1.) Answer 1: Acknowledge a vast and almost inconceivable difference between the acquaintance we now have with God, after his speaking to us by his own Son, and that which the generality of the saints had under the law; for although their eyes were as good, sharp, and clear as ours, their faith and spiritual understanding not behind ours, the object as glorious unto them as unto us, yet our day is more clear than theirs was, the clouds are blown away and scattered, the shadows of the night are gone and fled away, the sun is risen, and the means of sight is made more eminent and clear than formerly.
 - a.) *[Hebrews 1.2]- Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*
 - b.) *[Song of Solomon 4.6]- Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.*
 - 2.) Answer 2: That peculiar sight which Moses had of God, was a gospel-sight, a sight of God as "gracious," etc., and yet it is called but his "back parts;" that is, but low and mean, in comparison of his Excellencies and perfections.
 - a.) *[Exodus 34.6-8]- And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped.*
 - 3.) Answer 3: The apostle, exalting to the utmost this glory of light above that of the law, manifesting that now the "veil" causing darkness is taken away, so that with "open" or uncovered "face".

- a.) *[2 Corinthians 3.18]- But 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.*
- b.) *[1 Corinthians 13.11-12]- 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.*
- c.) *[1 John 3.2]- Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

3. Consider either him who is to be known, or the way whereby we know him, and this will farther appear: --

- a. We know so little of God, because it is God who is thus to be known, -- that is, he who has described himself to us very much by this, that we cannot know him.

- 1.) *[1 Timothy 4.16]- Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*

- 2.) *[Proverbs 30. 2]- Surely I am more brutish than any man, and have not the understanding of a man.*

- 3.) For the being of God; we are so far from a knowledge of it, so as to be able to instruct one another therein by words and expressions of it, as that to frame any conceptions in our mind, with such species and impressions of things as we receive the knowledge of all other things by, is to make an idol to ourselves, and so to worship a god of our own making, and not the God that made us.

- 4.) There be some things of God which he himself has taught us to speak of, and to regulate our expressions of them; but when we have so done, we see not the things themselves; we know them not.

- b. We know little of God, because it is faith alone whereby here we know him.

- 1.) *[Hebrews 11.6]- But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

- 2.) *[2 Corinthians 5.7]- (For we walk by faith, not by sight:)*

- 3.) *[Hebrews 11.1]- Now faith is the substance of things hoped for, the evidence of things not seen.*

- c. All this is true, but yet it is only so to them that know not God, perhaps, as he is revealed in Jesus Christ; with them who do so it is otherwise.

- 1.) *[John 1.18]- No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.*

- 2.) *[1 John 5.20]- And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.*
- 3.) *[2 Corinthians 4.4-6]- 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, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.*
- 4.) *[Ephesians 5.8]- For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:*
- 5.) *[2 Corinthians 3.18]- But 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.*
- 6.) *[1 John 1.3]- That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*
- 7.) Answer 1: The truth is, we all of us know enough of him to love him more than we do, to delight in him and serve him, believe him, obey him, put our trust in him, above all that we have hitherto attained.
- 8.) Answer 2: Comparatively, that knowledge which we have of God by the revelation of Jesus Christ in the gospel is exceeding eminent and glorious.
- 9.) Answer 3: The difference between believers and unbelievers as to knowledge is not so much in the matter of their knowledge as in the manner of knowing.
- 10.) Answer 4: Jesus Christ by his word and Spirit reveals to the hearts of all his, God as a Father, as a God in covenant, as a rewarder, every way sufficiently to teach us to obey him here, and to lead us to his bosom, to lie down there in the fruition of him to eternity.
- 11.) Answer 5: Notwithstanding all this, it is but a little portion we know of him; we see but his back parts.
 - a.) The intendment of all gospel revelation is, not to unveil God's essential glory, that we should see him as he is, but merely to declare so much of him as he knows sufficient to be a bottom of our faith, love, obedience, and coming to him, -- that is, of the faith which here he expects from us; such services as besseem poor creatures in the midst of temptations.
 - b.) We are dull and slow of heart to receive the things that are in the word revealed; God, by our infirmity and weakness, keeping us in continual dependence on him for teachings and revelations of himself out of his word, never in this world bringing any soul to the utmost of what is from the word to be made out and discovered: so that although the way of revelation in the gospel be clear and evident, yet we know little of the things themselves that are revealed.

- A. In case God disquiet the heart about the guilt of its distempers, either in respect of its root and indwelling, or in respect of any eruptions of it, take heed you speak not peace to yourself before God speaks it; but hearken what he says to your soul.
1. That as it is the great prerogative and sovereignty of God to give grace to whom he pleases ("He has mercy on whom he will," and among all the sons of men, he calls whom he will, and sanctifies whom he will), so among those so called and justified, and whom he will save, he yet reserves this privilege to himself, to speak peace to whom he pleases, and in what degree he pleases, even amongst them on whom he has bestowed grace.
 - a. *[Romans 9.18]- Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*
 - b. *[Isaiah 57.16-19]- For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.*
 2. As God creates it for whom he pleases, so it is the prerogative of Christ to speak it home to the conscience.
 - a. *[Revelation 3.14]- And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;*
 - b. *[Isaiah 11.3]- And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:*
 3. Rules whereby men may know whether God speaks peace to them, or whether they speak peace to themselves only: --
 - a. Men certainly speak peace to themselves when their so doing is not attended with the greatest detestation imaginable of that sin in reference whereunto they do speak peace to themselves, and abhorreny of themselves for it.
 - 1.) *[Zechariah 12.10]- And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me 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 firstborn.*
 - 2.) *[Isaiah 53.5]- But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*
 - 3.) *[Ezekiel 16.60-61]- Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder*

and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

- 4.) *[2 Corinthians 7.11]- For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.*
 - 5.) *[Job 42.6]- Wherefore I abhor myself, and repent in dust and ashes.*
 - 6.) *[Psalm 78.33-37]- Therefore their days did he consume in vanity, and their years in trouble. When he slew them, then they sought him: and they returned and enquired early after God. And they remembered that God was their rock, and the high God their redeemer. Nevertheless 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 stedfast in his covenant.*
 - 7.) *[1 John 2.15]- 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.*
 - 8.) *[Isaiah 57.17]- For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.*
- b. When men measure out peace to themselves upon the conclusions that their convictions and rational principles will carry them out unto, this is a false peace, and will not abide.
- 1.) *[John 16.8]- And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:*
 - 2.) *[Isaiah 55.7]- 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.*
 - 3.) *[Hosea 14.4]- I will heal their backsliding, I will love them freely: for mine anger is turned away from him.*
 - 4.) *[Hosea 9.9]- They have deeply corrupted themselves, as in the days of Gibeah: therefore he will remember their iniquity, he will visit their sins.*
 - 5.) Question: Seeing that this seems to be the path that the Holy Spirit leads us in for the healing of our wounds and quieting of our hearts, how shall we know when we go alone ourselves, and when the Spirit also does accompany us?
 - a.) Answer 1: If any of you are out of the way upon this account, God will speedily let you know it; for besides that you have his promise, that the "meek he will guide in judgment and teach them his way," he will not let you always err.
 - 1.) *[Psalm 25.9]- The meek will he guide in judgment: and the meek will he teach his way.*
 - b.) Answer 2: This course is commonly taken without waiting; which is the grace, and that peculiar acting of faith which God calls for, to be exercised in such a condition.

- 1.) *[Psalm 130.6]- My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.*
 - 2.) *[Psalm 123.2]- Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.*
 - 3.) *[Isaiah 8.17]- And I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.*
 - 4.) *[Isaiah 28.16]- Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.*
- c.) Answer 3: Such a course, though it may quiet the conscience and the mind, the rational concluding part of the soul, yet it does not sweeten the heart with rest and gracious contentation.
- 2.) *[2 Kings 5.19]- And he said unto him, Go in peace. So he departed from him a little way.*
 - 3.) *[Micah 2.7]- O thou that art named the house of Jacob, is the spirit of the LORD straitened? are these his doings? do not my words do good to him that walketh uprightly?*
 - 4.) *[Psalm 116.7]- Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee.*
- d.) Answer 4: Which is worst of all, it amends not the life, it heals not the evil, it cures not the distemper.
- 1.) *[Psalm 85.8]- I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.*
 - 2.) *[Luke 22.32]- But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*
- c. We speak peace to ourselves when we do it slightly.
- 1.) *[Jeremiah 6.14]- They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.*
 - 2.) *[Hebrews 4.2]- For unto 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 that heard it.*
- d. Whoever speaks peace to himself upon any one account, and at the same time has another evil of no less importance lying upon his spirit, about which he has had no dealing with God, that man cries "Peace" when there is none.

1.) *[Habakkuk 1:13]- Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he?*

e. When men of themselves speak peace to their consciences, it is seldom that God speaks humiliation to their souls.

1.) *[Psalm 51.1]- Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.*

f. Question 1: When may we take the comfort of a promise as our own, in relation to some peculiar wound, for the quieting the heart?

1.) In general, when God speaks it, be it when it will, sooner or later.

2.) There is not anything that, in our communion with him, the Lord is more troubled with us for than our unbelieving fears that keep us off from receiving that strong consolation which he is so willing to give to us.

g. Question 2: We are where we were. When God speaks it, we must receive it, that is true; but how shall we know when he speaks?

1.) Receive peace when we are convinced that God speaks it, and that it is our duty to receive it.

2.) There is a secret instinct in faith, whereby it knows the voice of Christ when he speaks indeed; as the babe leaped in the womb when the blessed Virgin came to Elisabeth, faith leaps in the heart when Christ indeed draws nigh to it.

a.) *[John 5.4]- For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.*

b.) *[Luke 24.38] - And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?*

c.) *[Song of Solomon 5.2,4]- I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. My beloved put in his hand by the hole of the door, and my bowels were moved for him.*

XIV. The Work of Christ and the Power of the Spirit.

A. Set faith at work on Christ for the killing of your sin. How shall faith act itself on Christ for this end and purpose?

1. By faith fill your soul with a due consideration of that provision which is laid up in Jesus Christ for this end and purpose, that all your lusts, this very lust wherewith you art entangled, may be mortified.

- a. *[Philippians 4.13]- I can do all things through Christ which strengtheneth me.*
 - b. *[Luke 15.17]- And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!*
 - c. *[Isaiah 40.28-31]- Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. 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.*
 - d. *[John 1.16]- And of his fulness have all we received, and grace for grace.*
 - e. *[Colossians 1.19]- For it pleased the Father that in him should all fulness dwell;*
 - f. *[Acts 5.31]- Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.*
 - g. *[John 15.3]- Now ye are clean through the word which I have spoken unto you.*
 - h. *[Romans 11.19-20]- Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:*
 - i. *[John 1.16]- And of his fulness have all we received, and grace for grace.*
 - j. *[Matthew 28.18]- And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*
 - k. *[Romans 8.37]- Nay, in all these things we are more than conquerors through him that loved us.*
 - l. *[Isaiah 40.27-31]- Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. 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.*
 - m. *[Isaiah 35.7]- And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.*
 - n. *[2 Corinthians 12.9]- And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.*
2. Raise up your heart by faith to an expectation of relief from Christ.
 - a. *[Habakkuk 2.3]- For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.*

- b. *[Psalm 123.2]- Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.*
- c. *[Isaiah 7.9]- And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.*
- d. *[John 6.68]- Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.*
- e. *[John 15.2,5]- 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. 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.*
- f. *[Colossians 1.19]- For it pleased the Father that in him should all fulness dwell;*
- g. *[John 1.16]- And of his fulness have all we received, and grace for grace.*
- h. *[Colossians 1.11]- Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;*
- i. *[Ephesians 3.16-17]- That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,*

B. Other Expectations.

- I. Consider his mercifulness, tenderness, and kindness, as he is our great High Priest at the right hand of God.
 - a. *[Isaiah 66.13]- As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.*
 - b. *[Hebrews 2.17-18]- Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make 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.*
 - c. *[Hebrews.15-16]- For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*
 - d. *[Matthew 11.28]- Come unto me, all ye that labour and are heavy laden, and I will give you rest.*
 - e. *[Isaiah 55.1-3]- 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. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.*

- f. *[Revelation 3.18]- I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*
2. Consider His faithfulness who has promised; which may raise you up and confirm you in this waiting in an expectation of relief.
- a. *[Jeremiah 31.36]- If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.*
- b. *[Psalm 130.6]- My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.*
3. Now, there are two eminent advantages which always attend this expectation of succour from Jesus Christ: --
- a. It engages him to a full and speedy assistance.
- b. It engages the heart to attend diligently to all the ways and means whereby Christ is wont to communicate himself to the soul; and so takes in the real assistance of all graces and ordinances whatever.
4. Who have walked with God under this temptation, and have not found the use and success of it?
- a. Act faith peculiarly upon the death, blood, and cross of Christ; that is, on Christ as crucified and slain. Mortification of sin is peculiarly from the death of Christ.
- 1.) *[Titus 2.14]- Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*
- 2.) *[Ephesians 5.25-27]- Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, 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.*
- 3.) *[1 John 1.7]- But 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.*
- 4.) *[Hebrews 1.3]- Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high:*
- 5.) *[Revelation 1.5]- And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*
- 6.) *[Hebrews 9.14]- 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?*

7.) *[Romans 6.2-6]- God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 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.*

b. Then act faith on the death of Christ, and that under these two notions, -- first, In expectation of power; secondly, In endeavors for conformity.

1.) *[Philippians 3.10]- That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;*

2.) *[Colossians 3.3]- For ye are dead, and your life is hid with Christ in God.*

3.) *[1 Peter 1.18-19]- Forasmuch as ye know that 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:*

4.) *[Galatians 3.1]- O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?*

5.) *[1 Corinthians 15.3]- For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*

6.) *[1 Peter 5.1- 2]- The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;*

7.) *[Colossians 1.14,18]- In whom we have redemption through his blood, even the forgiveness of sins: And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

C. The heads of the work of the Spirit in this business of mortification, which is so peculiarly ascribed to him. This whole work, which I have described as our duty, is effected, carried on, and accomplished by the power of the Spirit, in all the parts and degrees of it; as, --

I. He alone clearly and fully convinces the heart of the evil and guilt and danger of the corruption, lust, or sin to be mortified.

a. *[John 16.8]- And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:*

2. The Spirit alone reveals unto us the fullness of Christ for our relief; which is the consideration that stays the heart from false ways and from despairing despondency,
 - a. *[1 Corinthians 2.8]- Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.*

3. The Spirit alone establishes the heart in expectation of relief from Christ; which is the great sovereign means of mortification, as has been discovered,
 - a. *[2 Corinthians 1.21]- Now he which stablisheth us with you in Christ, and hath anointed us, is God;*

4. The Spirit alone brings the cross of Christ into our hearts with its sin-killing power; for by the Spirit are we baptized into the death of Christ.

5. The Spirit is the author and finisher of our sanctification; gives new supplies and influences of grace for holiness and sanctification, when the contrary principle is weakened and abated.
 - a. *[Ephesians 3.16-18]- That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height;*

6. In all the soul's addresses to God in this condition, it has supportment from the Spirit.
 - a. *[Zechariah 12.10]- And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me 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 firstborn.*
 - b. *[Romans 8.26]- 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.*
 - c. *[2 Corinthians 12.8]- For this thing I besought the Lord thrice, that it might depart from me.*