

effects and prevalency. The second way whereby it exerts itself is *opposition*. Enmity will oppose and contend with that wherewith it is at enmity; it is so in things natural and moral. As light and darkness, heat and cold, so virtue and vice oppose each other. So is it with sin and grace; saith the apostle, "These are contrary one to the other," Gal. v. 17;—'Αλλήλοις ἀντίκειται. They are placed and set in mutual opposition, and that continually and constantly, as we shall see.

Now, there are two ways whereby enemies manage an opposition,—first, by *force*; and, secondly, by *fraud* and deceit. So when the Egyptians became enemies to the children of Israel, and managed an enmity against them, Exod. i. 10, Pharaoh saith, "Let us deal wisely," or rather cunningly and subtilly, "with this people;" for so Stephen, with respect to this word, expresseth it, Acts vii. 19, by κατασοφισάμενος,—he used "all manner of fraudulent sophistry." And unto this deceit they added force in their grievous oppressions. This is the way and manner of things where there is a prevailing enmity; and both these are made use of by the law of sin in its enmity against God and our souls.

I shall begin with the first, or its actings, as it were, in a way of force, in an open downright opposition to God and his law, or the good that a believing soul would do in obedience unto God and his law. And in this whole matter we must be careful to steer our course aright, taking the Scripture for our guide, with spiritual reason and experience for our companions; for there are many shelves in our course which must diligently be avoided, that none who consider these things be troubled without cause, or comforted without a just foundation.

In this first way, whereby this sin exerts its enmity in opposition,—namely, as it were by force or strength,—there are four things, expressing so many distinct degrees in its progress and procedure in the pursuit of its enmity:—

First, Its general inclination: It "lusteth," Gal. v. 17.

Secondly, Its particular way of contending: It "fights or wars," Rom. vii. 23; James iv. 1; 1 Pet. ii. 11.

Thirdly, Its success in this contest: It "brings the soul into captivity to the law of sin," Rom. vii. 23.

Fourthly, Its growth and rage upon success: It comes up to "madness," as an enraged enemy will do, Eccles. ix. 3. All which we must speak to in order.

First, In general it is said to *lust*: Gal. v. 17, "The flesh lusteth against the Spirit." This word expresseth the general nature of that opposition which the law of sin maketh against God and the rule of his Spirit or grace in them that believe; and, therefore, the