

Free Grace Broadcaster

ISSUE 249

SPIRITUAL MINDEDNESS

*To be spiritually minded
is life and peace.*

Romans 8:6

Our Purpose

*“To humble the pride of man,
to exalt the grace of God in salvation,
and to promote real holiness in heart and life.”*

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249

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CARNAL AND SPIRITUAL MINDS

Charles Simeon (1759-1836)

For to be carnally minded is death; but to be spiritually minded is life and peace.—Romans 8:6

THE world in general is much mistaken with respect to the means of solid happiness. It seeks the vanities of time and sense in hopes of finding satisfaction. It shuns religion¹ under the idea that it would make it melancholy: “but the way of transgressors is hard” (Pro 13:15). On the contrary, the ways of religion afford both peace and pleasure (Pro 3:17). The testimony of St. Paul respecting this is clear and decisive. His words naturally lead us to consider the difference between the carnal² and the spiritual³ mind,

I. In their operations: By “the carnal mind,” we understand that principle of our fallen nature that affects⁴ and idolizes carnal things. “The spiritual mind” imports⁵ the principle that leads the soul to spiritual objects and is implanted by the Holy Spirit in the hearts of the regenerate. The difference between these two principles is discoverable *in our thoughts*.

The thoughts will naturally be fixed on the objects that are best suited to the reigning principle.⁶ To these objects, they recur⁷ with frequency, fervor, and complacency.⁸ If we be under the dominion of a carnal principle, we shall be thinking of some pleasure, profit, honor, or other worldly vanity. If we be led by a spiritual principle, God,

¹ **religion** – the author means “biblical Christianity,” not religion generally.

² **carnal** – worldly; sensual and unspiritual, as opposed to spiritual.

³ **spiritual** – Spirit, as the word is used to signify the Third Person in the Trinity, is the substantive [a word that functions as noun] of which is formed the adjective *spiritual* in the Holy Scriptures. Thus, Christians are called *spiritual* persons because they are born of the Spirit and because of the indwelling and holy influences of the Spirit of God in them... Things are called *spiritual* as related to the Spirit of God (1Co 2:13-14). (Jonathan Edwards, *Religious Affections*, Works, Vol. 1, 264)

⁴ **affects** – loves; is drawn to.

⁵ **imports** – has to do with.

⁶ Our occupations in life indeed will give a direction to our minds: a carnal mind may from necessity be knowledgeable about spiritual things and a spiritual mind about carnal things. Particular occasions may also fix the attention either on spiritual or carnal objects. But we speak only of those seasons when the mind is free from pressing obligations and can fix on the things that it most loves.

⁷ **recur** – return.

⁸ **complacency** – pleasure; delight.

Christ, and the concerns of the soul will occupy the mind.

The principles will also operate on the affections.⁹ Whatever we most esteem, we desire it when absent, hope for if it be attainable, love the means of attaining it, and rejoice in it when secured. If there be danger of losing it, we fear; the means that would deprive us of it, we hate; and if it be lost, we grieve. The carnal mind is thus exercised about carnal objects; the spiritual mind is thus exercised about spiritual objects. Hence that caution given us with respect to the affections: “Set your affection on things above, not on things on the earth” (Col 3:2).

The principles will yet further influence our aims and ends of action: a carnal man can act only from carnal motives. He will have carnal aims even in spiritual employments (Zec 7:5-6). A spiritual man, on the contrary, will act from spiritual motives. He will act with spiritual views even in his temporal concerns. The one will seek his own interest or honor and the other God’s glory (1Co 10:31).

This difference in the operation of the two principles causes a corresponding difference,

II. In their effects: The effect of the carnal principle is awful beyond measure. This principle reigning in us proves us destitute¹⁰ of life; yea, rather, the reign of it is itself a state of spiritual “death.” It must moreover terminate in everlasting death. God hath irreversibly decreed it (Gal 6:7); and it must be so in the very nature of things.

The effect of the spiritual principle is inexpressibly glorious: wherever it prevails, it is a proof of spiritual life. It is also invariably the means of filling the soul with “peace.” Nor can it issue otherwise than in eternal life and peace. This also is according to the express constitution of God; and it must be so in the very nature of things.

The carnal-minded: In what a lamentable¹¹ state are they whose consciences testify that their thoughts, affections, and aims are altogether carnal! Let it be remembered that it is God Who declares this.

⁹ **affections** – “The affections are no other, than the more vigorous and sensible exercises of the inclination and will of the soul” (Edwards, *Religious Affections*, Works, Vol. 1, 237), by which he means strong inclinations of the soul that are manifested in thinking, feeling, and acting. The difference between *affections* and *emotions* is that affections are (1) long-lasting, (2) deep, (3) consistent with beliefs, (4) always result in action, and (5) involve mind, will, and feelings. On the other hand, emotions are (1) fleeting, (2) superficial, (3) sometimes overpowering, (4) often unable to produce action, and (5) often disconnected from the mind and will. (Gerald McDermott, *Seeing God*, 40)

¹⁰ **destitute** – utterly lacking.

¹¹ **lamentable** – full of or expressing sorrow or grief.

Who would dare to continue in such a state another day? Let those who feel their misery plead that promise. There is the same grace for them as has been effectual for others.

The spiritual minded: Happy are they who are of this description! Let such adore the grace that has caused them to differ from others. Let them endeavor to improve in spirituality of mind. Let them guard against relapses, which will destroy their peace. And let their eyes be fixed upon the eternal state, where their present bliss shall be consummated in glory.¹²

From *Horae Homileticae: Romans*, Vol. 15 (London: Holdsworth and Ball, 1833), 200-202; in the public domain.

Charles Simeon (1759-1836): Anglican clergyman; born in Reading, Berkshire, England, UK.



Wherever the Spirit of grace inhabits, there is a heavenly, spiritual frame of mind accompanying and evidencing the indwelling of the Spirit. By the mind, understand the musings, reasonings, yea, and the cares, fears, delights, and pleasures of the soul, which follow the workings and meditations of the mind. As these are, so are we. If these be ordinarily and habitually taken up and exercised about earthly things, then is the frame and state of the man carnal and earthly: the workings of every creature follow the being and nature of it. If God, Christ, heaven, and the world to come engage the thoughts and affections of the soul, and the temper of such a soul is spiritual, and the Spirit of God dwelleth there, that is the life of the regenerate: “Our conversation is in heaven” (Phi 3:20). Such a frame of heart is *life and peace* (Rom 8:6), a serene, placid, and most comfortable life. No pleasures upon earth, no gratifications of the senses, do relish and savor as spiritual things do. Consider, therefore, which way thy heart ordinarily works, especially in thy solitudes and hours of retirement. These things will be a great evidence for or against thy soul.—*John Flavel*

[It] is absolutely essential that we should have a spiritual mind, a spiritual outlook. We were dead in trespasses and sins; and though we have become Christians, the deadness still tends to remain and to afflict us. Is it not difficult at times to rouse ourselves?...Now the Holy Spirit enlivens us, quickens us, disturbs us, moves us, stimulates us, moves our carnal minds to think spiritually.—*David Martin Lloyd-Jones*

We must be heavenly minded and have heavenly tastes in the life that now is, or else we shall never find ourselves in heaven in the life to come.—*J. C. Ryle*

Spiritual mindedness, therefore, is the state of mind that manifests itself in making the things of the Spirit the great object of thought, desire, and pursuit. The things of the Spirit are God, Christ, truth, holiness, the interests of Christ’s kingdom and heaven.

—*Charles Hodge*

¹² **consummated in glory** – perfected in the glories of the new heavens and new earth.

WHAT SPIRITUAL MINDEDNESS IS

John Owen (1616-1683)

AS the nature of the earth is judged by the grass that grows on it, so the heart may be judged by the thoughts produced by it. If those thoughts are spiritual, the man is spiritual. If they are worldly, then the man is worldly.

Everyone's heart is his treasury, and the treasure the heart contains is either good or evil, as Jesus tells us (Mat 12:35). There is good and bad treasure in the heart. So, whatever a man has in his heart is his treasure. This treasure is never exhausted. The more it is poured out, the more it increases. The more one pours out the treasure of one's heart, the more one will be repaid in the same kind. If the heart is filled with evil treasure, the thoughts it pours out will be evil. But if the heart has been renewed by grace and is under the power and dominion of grace, then it is full of good, spiritual treasure, and the thoughts it pours out are good and spiritual too (Mat 12:35).

So, the thoughts of the heart reveal the real truth about a person. Thoughts that are voluntary, unforced, and that arise naturally—because they are delighted in and bring satisfaction to the mind—these are the thoughts that show us the real truth about ourselves.

We all have many thoughts about our work, our family, and our various duties. But these thoughts do not tell us the real truth about ourselves. So, those whose calling it is to study Scripture and preach it to others cannot but have many spiritual thoughts. Yet Christian ministers may be, and often are, the least spiritually minded of all people. It would be well for the church if all preachers diligently examined themselves in this matter.

It is the same with all those who read a portion of Scripture every day. They may be very faithful in performing this religious ritual and yet not be at all spiritually minded (Eze 33:31).

But when a person is relaxed and free from all cares and worries, and his mind is free to think as it pleases, then we can see what thoughts are natural to it. If these are useless, foolish, proud, ambitious, lustful, or degrading, then such is the true nature of the heart and the person. But if they are holy, spiritual, and heavenly, so is the heart and the person.

In the unregenerate, “every imagination of the thoughts of his heart [is] only evil continually” (Gen 6:5). This is the natural, genuine product of the heart of the unbeliever. So, the wicked are said to be “like the troubled sea, when it cannot rest, whose waters cast up mire and dirt” (Isa 57:20). Their hearts are full of evil. This mire and dirt of evil thoughts is continually stirred up by the ever-moving sea of lusts and uncontrollable desires.

So, to be spiritually minded, in the first place, is to have holy, heavenly, spiritual thoughts. The regenerate, spiritual heart, like a refreshing spring, pours out a crystal-clear stream of such thoughts.

As all men occasionally think of spiritual things, but are not spiritually minded, we must find out what thoughts especially prove us to be spiritually minded.

Before we can do so, we must first make a clear distinction between thoughts that arise naturally from the heart and those that are forced on us from an outside influence.

Some men naturally think about their houses and lands, and even like to call their lands after their own names (Psa 49:11). Others’ minds are filled with evil schemes (Psa 64:6). But the psalmist does not distinguish between thoughts arising from the natural bent of the heart and those stirred up by outward influences.

The thoughts of wicked men are stirred up by inward lusts (Jam 1:14). These lusts stir up thoughts, leading and encouraging the person to provide for what the flesh desires.

Similarly with spiritual thoughts, they are the first, natural thoughts of the regenerate mind and stir up the person to provide for his spiritual growth and health. For instance, there are two sorts of thoughts that stir up covetousness. Covetousness can be stirred up by sight of desirable objects. The covetous desires of Achan were roused when he saw a “goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold” (Jos 7:21). When he saw them, he coveted them. The covetous man is naturally covetous, and so covetous desires naturally well up within him (Isa 32:6). He is quite the opposite of the generous-hearted man (Isa 32:8).

The unclean person is the same. His lust is aroused by outward objects. To avoid being stirred up to unclean thoughts, Job made a covenant with his eyes (Job 31:1). Christ also warned of adulterous thoughts being awakened within by a lustful look (Mat 5:28). It is better to pluck out the right eye than to allow one’s mind to be filled with such unclean thoughts (verse 29).

But an unclean person is also naturally lustful and has these desires in himself which give rise to lustful thoughts. So, Peter describes such persons as “having eyes full of adultery, and that cannot cease from sin” (2Pe 2:14). But if our natural thoughts and desires are for spiritual things, then we may judge ourselves to be spiritually minded.

One day, the psalmist was meditating¹ on spiritual things, namely the person and kingdom of the Messiah (Psa 45:1). His heart “bubbled up” a good matter, as it says in the original. It is a picture of a spring of water bubbling up. His spiritual thoughts bubbled up from a living spiritual spring within him. This is true spiritual mindedness. There is, in the regenerate heart, a living spring full of spiritual things that bubbles up into holy thoughts. This is how Christ describes spiritual life (Joh 4:10, 12). The Holy Spirit with His graces in the heart of a believer is a well of living water.

The well the Samaritan woman drew water from was a lifeless, earthly thing, of no use unless buckets and ropes were used to draw the water to the surface. But the “living water” Christ gives bubbles up continually within us and is for our spiritual refreshment. This is the secret of the person who is a new creation in Christ and who has a new spiritual nature. The Spirit with His graces is the source of true spiritual life in believers. This spiritual spring bubbles up of itself without the need of any outward influences to draw it into holy, heavenly, spiritual thoughts. The spiritual man has within him a spiritual spring which “naturally” bubbles up spiritual thoughts and desires.

Christ also likens the spiritual life to a fruit tree. A good tree naturally bears good fruit, and a bad tree naturally bears bad fruit (Mat 12:33). The good tree signifies a life made new by the grace of regeneration and which now naturally bears the good fruit of holy, spiritual thoughts.

Men may have many thoughts of spiritual things that do not bubble up from an inward spiritual spring but are drawn up by other influences. When the Holy Spirit does His work of convicting a person of sin, of righteousness, and of judgment (Joh 16:8), this stirs the mind to think of spiritual things in a way that is contrary to its own natural inclination.

It is natural for water to fall and flow downhill. But when pressure

¹ See FGB 245, *Meditation*, available from CHAPEL LIBRARY.

is applied to it as it runs through a hose pipe, it will spurt upwards as if it was natural for it to do so. But as soon as the pressure eases, then the water returns to its natural tendency. So it is with our thoughts. They naturally flow to the earth. But when the pressure of spiritual conviction is brought to bear on the soul, then the thoughts are forced up to heaven as if it was natural for them to be there. But when the pressure of spiritual conviction is removed, then the thoughts return to earthly things.

Outward troubles also force thoughts up to God (Psa 78:34-37). But these thoughts are not genuine and honest. Troubles, dangers, sickness, fear of dying will force people to think of God and spiritual things for a while. But when the pressure is eased, then the mind returns to its natural, unspiritual interests. Jeremiah gives the reason for this (Jer 13:23).

So, a person who depends on outward pressures and influences to keep up his spiritual thoughts is not naturally spiritually minded.

Water that bubbles up from a spring flows steadily and constantly unless it is obstructed or diverted. But that which flows from thunderstorms runs furiously for a while and is then quickly dried up. So, true spiritual thoughts, bubbling up from an inward spiritual spring, are steady and constantly present in the mind unless diverted by secular work or obstructed for a while by strong temptations. But the spiritual thoughts stirred up by the thunderstorms of conviction are soon dried up...

So, all the means that God has given for producing holy, heavenly thoughts only do so by exciting and stirring up the inward spiritual principle within the regenerated heart. But in those whose hearts are barren, the same divine means only serve, as it were, to stir up occasional thoughts, some here and some there.

From *Spiritual Mindedness*, abridgement R. J. K. Law (Edinburgh; Carlisle: The Banner of Truth Trust, 2009), 7-14; this book is available in print from www.banneroftruth.org; used by permission.

John Owen (1616-1683): English Congregational pastor, author, and theologian; born in Stadhampton, Oxfordshire, England, UK.



Whatever degree of religious pleasure a professor of the gospel may possess; or however confident he may be, relative to the safety of his own state; if not habitually desirous of growing in grace, in spiritual mindedness, and in conformity to the example of Jesus Christ, he may be justly considered as a self-deceiver.—*John Newton*

THE CARNAL MIND IS DEATH

David Martyn Lloyd-Jones (1899-1981)

For they that are after the flesh do mind the things of the flesh.—Romans 8:5

WE take first what Paul says here about the man who is not a Christian. His general description of him is that he is “after the flesh.” What does he mean by this?...The word *flesh* means fallen human nature—human nature as it is before the Spirit of God begins His work in a person. It is man left to himself—man born, developing, and growing in life in this world outside the activity of God upon him. The non-Christian is “after the flesh.” The word *after* is interesting. Some would translate it as “according to the flesh,” but the best translation is “under the flesh.” The word the apostle uses carries the idea of being “under” something else, under authority in particular. So, we are told that the non-Christian is one who is habitually dominated by the nature with which he was born...We are born like this because of our connection with Adam and because of Adam’s sin. Everyone born subsequent to Adam has been born “after the flesh”; we are born under the power, the domination of this fallen human nature that we inherit. The apostle adds that it is something that is continuous—“they are after the flesh.” They are born in sin, they exist in sin, in sin they go on living.

How does that show itself, and to what does it lead? The first thing is that such a man “minds” certain things. “They that are after the flesh do *mind* the things of the flesh.” That is a most interesting expression. In the Epistle to the Philippians, the apostle uses exactly the same expression several times. He says: “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” (3:15). Verse 16 has the same word: “Nevertheless, whereto we have already attained, let us walk by the same rule, let us *mind* the same thing.” Then Paul introduces it negatively in verse 19, where he is talking about people “whose end is destruction, whose God is their belly, and whose glory is in their shame, who *mind* earthly things.”

“To mind” is a term with which we are familiar, an expression that is quite commonly used. If a man is a busybody and puts too many questions to you and shows too great an interest in your affairs, you say to him, “Mind your own business.” The expression means, there-

fore, the deliberate action of your mind on certain objects. That is why you say to the busybody, “Do not train your mind on me and on my affairs, switch it to your own affairs, mind your own business.”

But the term includes not only thought and understanding, it includes the affections, the emotions, the desires, and the objects of pursuit. In other words, it is a comprehensive term. To “mind earthly things” not only means that non-Christians think about them occasionally, but that these are the things that they think of most of all. These are the things of which they think habitually; the trend or the bent of their thinking is toward them. “Earthly things” are the things that please them most of all, the things that give them greatest satisfaction, and therefore the things that they seek after most of all. The term is comprehensive, and we must not limit it merely to the intellectual aspect. It is much wider than the interests of the mind and takes in the whole personality. The apostle John, in his First Epistle (chapter 2, verses 15 to 17) has the same idea though he uses a different term. He says, “Love not the world, neither the things that are in the world.” He might equally well have said, “*Mind* not the world, neither the things that are in the world.”

The first thing about the non-Christian, therefore, is that because he is dominated by his fallen human nature, he is a man who is deliberately interested in and concerned about “the things of the flesh.” Once more, we have to be careful that our understanding of this expression is sufficiently comprehensive. What are “the things of the flesh”? The danger is to limit the term to sensual pleasures and to the sins that belong only to the body. The term “the flesh” tends to make us think immediately of physical sins, sins that belong primarily to the realm of our animal being. They are certainly included, but it is important for us to realize that the term is very much more comprehensive in its use, as we find when we turn to the Epistle to the Galatians, chapter 5, verses 19 to 21. “Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness.¹” Yes, but also, “Idolatry, witchcraft, hatred, variance, emulations,² wrath, strife, seditions,³ heresies, envyings, murders, drunkenness, revellings,⁴ and such like.” We see that the notion is indeed a very wide one. Or go back again to the First Epistle of John, chapter

¹ **fornication, uncleanness, lasciviousness** – sexual immorality; moral corruption; lacking moral restraint, extreme immorality.

² **variance, emulations** – rivalries; jealousy.

³ **strife, seditions** – selfish ambition; division into opposing groups.

⁴ **revellings** – drinking parties and accompanying immoral behavior; partying.

2, verses 15 to 17: “Love not the world, neither the things that are in the world.” What are they? The apostle lists them as “the lust of the flesh, and the lust of the eyes, and the pride of life.” “The flesh” is a big term, a widely inclusive one.

What, then, does “the flesh” mean? In a word, it means “worldly-mindedness”...It includes everything that is opposed to “the mind” and “the life” of the Holy Spirit. Another way of putting it is to say that “the things of the flesh” means every aspect of life without God, everything in life from which God is excluded. It refers, in other words, to the life of this world only. It denotes a complete severance⁵ from all that is spiritual. It concentrates on the visible, the seen, and has nothing at all to do with the unseen...Its reference is to life in this world only, to life bounded by the body and the various qualities and attributes of the fleshly mind, but to the exclusion of the spiritual element.

The tragedy of the matter is that many people think that this description—“they that are after the flesh do mind the things of the flesh”—applies only to open, obvious, profligate⁶ sinners on the streets and in the public houses of great cities. The fact [is] that it includes also very highly intellectual people, very moral people, and people whom the world would describe as very noble. To “mind the things of the flesh” includes political interests without God, social interests without God, cultural interests without God. That is what the expression means. Paul has in mind man’s highest pursuits—his philosophy, his art, his culture, his music—that never get beyond the flesh. God is outside it all; He is excluded from it; there is nothing spiritual about it. Men may write very cleverly, and in a very learned, interesting, and entertaining manner about social conditions. They can tell us how to ameliorate⁷ bad conditions, how to improve them; they can write eloquently about forming some sort of Utopia;⁸ they can produce masterpieces of art and of literature and of music; but there is no soul there, there is no God there, no Spirit there. It is all “after the flesh.”

How important it is to realize the truth of this matter! That is why that list in Galatians 5 is so important. Paul does not stop at drunkenness and adultery and murder and things of that type. He goes to the realm of the inner man; and there you find that his list is all-inclusive. So, what the apostle is really saying about the non-

⁵ **severance** – separation; cutting off.

⁶ **profligate** – recklessly given to lewd, sensual pleasures and extravagance.

⁷ **ameliorate** – make better.

⁸ **Utopia** – imaginary place, with ideally perfect social, legal, and political systems.

Christian is that it does not matter where he fits in this gamut⁹ of possible interests, behavior, and conduct, he is still only minding “the things of the flesh.” It is because the world does not understand this that it is not interested in the gospel. The world’s good, moral people are admired so much today; and yet the apostle’s words describe exactly where they stand. They are as much “after the flesh,” and they as much “mind the things of the flesh,” as does the man who falls into drunkenness or gives rein to his passions and lusts. It is purely a difference of degree. There is no essential difference at all.

The good, cultured, well-spoken, moral man is as devoid of the Spirit as the most obvious and profligate sinner. He is outside the life of God as much as the other. He hates to be told this, of course; that is why he is the typical Pharisee. And that is why the Pharisees crucified the Lord Jesus Christ. He convinced them of being “after the flesh” and “minding” only the things of the flesh. What a terrible state this is! And how alarming it is to realize that people can be in it without ever imagining it! They draw many distinctions and divisions; but there are none in reality. The only difference between the obvious so-called “sinner” and the highly cultured, good moral man is purely a *social* difference—a superficial one...In their inner beings as men and in their relationship to God, there is not the slightest difference between them. They both together *mind* the things of the flesh. All their thinking, all their interests, all their pursuits are entirely outside the realm of the spiritual and of God. That is what the apostle tells us about them.

The next thing the apostle says about them is found in verse 6, where we find the words, “To be carnally minded is death”...It should read, “The mind of the flesh is death,” or, “To have the mind of the flesh is death.” He has already said that non-Christians *mind* the things of the flesh; now he is saying that the people who do *mind* the things of the flesh, and have the sort of mind that does that, are dead. Here Paul is describing the quality or the state of mind of people who only *mind* the things of the flesh. It is, he says, nothing else but sheer death.

Our Lord gives us the best understanding of this in what He said to Peter on that occasion at Caesarea Philippi when the apostle made his great confession in reply to our Lord’s question, “Whom say ye that I am?” (Mat 16:15). Matthew records the matter in his 16th chapter. Peter said, “Thou art the Christ, the Son of the living God” (v.

⁹ **gamut** – complete extent or range.

16). But a few minutes later, when our Lord began to tell the disciples about His approaching death, Peter said, “Be it far from thee, Lord” (v. 22). Our Lord rebuked him severely and said, “Get thee behind me, Satan...for thou savourest not the things that be of God, but those that be of men” (v. 23). The word translated “savourest” really means “to think”—“thou thinkest not the things that be of God.” Indeed, it is the very word that is used in this sixth verse of Romans 8. “The trouble with you, Peter,” said our Lord in effect, “is that your whole mentality is wrong. Your whole way of thinking is wrong. You are not thinking the things of God, you are thinking the things of man.” “Peter,” He seems to say, “what is the matter with you? You have just made your great confession, and I told you that flesh and blood had not revealed it unto you, but my Father which is in heaven (Mat 16:17). Now you are proving that I was right because when I go on to make a great spiritual statement to you, you turn and say, ‘That be far from Thee, Lord.’ Peter, the trouble with you is that you are not now thinking after God, but after men. Your whole outlook, your whole mentality, your whole process of thinking is sadly astray”...

That is the idea in the phrase “The mind of the flesh is death”...[It] means that the natural man is in a state of spiritual death. That is what the apostle says everywhere about the unbeliever, about the man who is not a Christian. We find it mentioned at the beginning of the second chapter of Ephesians: “You hath he quickened, who were dead in trespasses and sins” (Eph 2:1). “Dead”! He repeats it again in verse 5: “Even when we were dead in sins, [he] hath quickened us together with Christ.” The apostle is saying the same thing here. The man who is “under the flesh” and governed and controlled by his fallen human nature, not only minds the things of the flesh—those worldly things out of which God is shut—but he does so because he is spiritually dead. He is alive physically, he exists, but spiritually he is a dead man.

The apostle’s statement means that the man is dead to God; he lives as if there were no God. Some of your greatest moral men, some of your most cultured men in the world are in that position. They are very able, very cultured, very much interested in life, they never get drunk, they are not guilty of adultery...“Ah,” you say, “you cannot say that such a man minds the things of the flesh.” I do just that! God is not in all his thoughts (Psa 10:4); he is completely dead to God; he is living as if there were no God! That is what is meant by spiritual death. Spiritual death is to be outside the life of God. Our Lord has settled the matter for us. In John’s Gospel 17:3, we read: “And this is

life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” The man who has not got eternal life does not know God. He is outside the life of God, and that means that he is dead...There are such people. They come to a place of worship, they listen to things that ravish the hearts of believers, but they see nothing in it at all. There are many such people in the churches now, as there always have been...They are dead—dead to God, dead to the Lord Jesus Christ, dead to the realm of the spiritual and all spiritual realities, dead to their own soul and spirit and their everlasting and eternal interests! They never think about such matters at all. That is their trouble. That is what the apostle says here about them. This mind of the flesh shuts them out from the life of God...Nothing more terrible can be contemplated. That is the meaning of spiritual death.

The only true knowledge that we have of God is to be found in the Bible. God has revealed Himself...By definition God is absolute and infinite and eternal in all His attributes and qualities. We cannot arrive at Him of ourselves; He must reveal Himself. He has done so, in the Scriptures and in the Lord Jesus Christ. And the Lord Jesus Christ has taught us about the wrath of God, about the judgment of God, and about hell. Yes, but the moment these people who say they believe in God hear such things, they become furious and remonstrate¹⁰ against it; they hate it. Indeed, they hate God! As Paul tells us, this “mind of the flesh is enmity against God.” It wants a god after its own image, and it hates the God of the Bible, the God and Father of our Lord Jesus Christ, the God preached by this apostle Paul and all the other apostles. This is the all-too-common state of things today; alas, you find it in so-called Christian pulpits and churches. In the name of God and of Christ, men are showing their enmity and their hatred of God, the living God, “the only true God” (Joh 17:3)...All natural men, all who are not Christians, are “at enmity against God.”

From *Romans: An Exposition of Chapter 8:5-17, The Sons of God* (Edinburgh; Carlisle: The Banner of Truth Trust, 1974), 4-13; this book is available in print from www.banneroftruth.org; used by permission.

David Martyn Lloyd-Jones (1899-1981): Welsh expository preacher and author; born in Cardiff, Wales, UK.



The longer I live, the more certain I am, that all pretenses to piety without spiritual mindedness are of no worth.—*Abraham Booth*

¹⁰ **remonstrate** – argue in protest, forcefully and sometimes angrily.

DO YOU HAVE GOD'S SPIRIT?

J. C. Ryle (1816-1900)

... having not the Spirit.—Jude 1:19

WHAT, then, are these general effects that the Spirit always produces on those who really have Him? What are the marks of His presence in the soul? This is the question that now remains to be considered. Let us try to set down these marks in order.

1. **All who have the Spirit are quickened by Him and made spiritually alive.** He is called in Scripture, “The Spirit of life” (Rom 8:2). “It is the spirit,” says our Lord Jesus Christ, “that quickeneth.”¹ (Joh 6:63). We are all by nature dead in trespasses and sins. We have neither feeling nor interest about religion; we have neither faith, nor hope, nor fear, nor love. Our hearts are in a state of torpor;² they are compared in Scripture to a stone. We may be alive about money, learning, politics, or pleasure, but we are dead towards God. All this is changed when the Spirit comes into the heart. He raises us from this state of death and makes us new creatures. He awakens the conscience and inclines the will towards God. He causes old things to pass away, and all things to become new. He gives us a new heart; He makes us put off the old man and put on the new. He blows the trumpet in the ear of our slumbering faculties and sends us forth to walk [in] the world as if we were new beings. How unlike was Lazarus shut up in the silent tomb to Lazarus coming forth at our Lord’s command! How unlike was Jairus’ daughter lying cold on her bed amidst weeping friends to Jairus’ daughter rising and speaking to her mother as she was wont to do³! Just as unlike is the man in whom the Spirit dwells to what he was before the Spirit came into him.

I appeal to every thinking reader. Can he whose heart is manifestly full of everything but God—hard, cold, and insensible—can he be said to “have the Spirit”? Judge for yourself.

2. **All who have the Spirit are taught by Him.** He is called in Scripture, “The spirit of wisdom and revelation” (Eph 1:17). It was the

¹ **quickeneth** – makes alive.

² **torpor** – inactivity resulting from a lack of mental or physical energy.

³ **wont to do** – in the habit of doing.

promise of the Lord Jesus: “He shall teach you all things”; “He shall guide you into all truth” (Joh 14:26; 16:13). We are all by nature ignorant of spiritual truth. “The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him” (1Co 2:14). Our eyes are blinded. We neither know God, Christ, ourselves, the world, sin, heaven, nor hell as we ought. We see everything under false colors. The Spirit alters entirely this state of things. He opens the eyes of our understandings; He illumines us; He calls us out of darkness into marvelous light; He takes away the veil; He shines into our hearts and makes us see things as they really are. No wonder that all true Christians are so remarkably agreed upon the essentials of true religion! The reason is that they have all learned in one school—the school of the Holy Ghost. No wonder that true Christians can understand each other at once and find common ground of communion! They have been taught the same language by One Whose lessons are never forgotten.

I appeal again to every thinking reader. Can he who is ignorant of the leading doctrines of the gospel and blind to his own state—can he be said to “have the Spirit”? Judge for yourself.

3. All who have the Spirit are led by Him to the Scriptures. This is the instrument by which He specially works on the soul. The Word is called “the sword of the Spirit” (Eph 6:17). Those who are born again are said to be “born again...by the word of God” (1Pe 1:23). All Scripture was written under His inspiration: He never teaches anything that is not therein written. He causes the man in whom He dwells to “delight in the law of the LORD” (Psa 1:2). Just as the infant desires the milk that nature has provided for it and refuses all other food, so does the soul that has the Spirit desire the sincere milk of the Word. Just as the Israelites fed on the manna in the wilderness, so are the children of God taught by the Holy Ghost to feed on the contents of the Bible.

I appeal again to every thinking reader. Can he who never reads the Bible or only reads it formally—can he be said to “have the Spirit”? Judge for yourself.

4. All who have the Spirit are convinced by Him of sin. This is an especial office that the Lord Jesus promised He should fulfil. “When he is come, he will reprove the world of sin” (Joh 16:8). He alone can open a man’s eyes to the real extent of his guilt and corruption before God. He always does this when He comes into the soul. He puts us in our right place. He shows us the vileness of our own hearts and makes

us cry with the publican,⁴ “God be merciful to me a sinner.” He pulls down those proud, self-righteous, self-justifying notions with which we are all born, and makes us feel as we ought to feel: “I am a bad man, and I deserve to be in hell.” Ministers may alarm us for a little season; sickness may break the ice on our hearts; but the ice will soon freeze again if it is not thawed by the breath of the Spirit, and convictions not wrought by Him will pass away like the morning dew.

I appeal again to every thinking reader. Can the man who never feels the burden of his sins, and knows not what it is to be humbled by the thought of them—can he “have the Spirit”? Judge for yourself.

5. All who have the Spirit [have been] led by Him to Christ for salvation. It is one special part of His office to testify of Christ, to take of the things of Christ, and to show them to us (Joh 15:26; 16:15). By nature, we all think to work our own way to heaven: we fancy in our blindness that we can make our peace with God. From this miserable blindness the Spirit delivers us. He shows us that in ourselves we are lost and hopeless and that Christ is the only door by which we can enter heaven and be saved. He teaches us that nothing but the blood of Jesus can atone for sin and that through His mediation⁵ alone God can be just and the justifier of the ungodly. He reveals to us the exquisite fitness and suitableness of Christ's salvation to our souls. He unfolds to us the beauty of the glorious doctrine of justification⁶ by simple faith. He sheds abroad in our hearts that mighty love of God that is in Christ Jesus (Rom 5:5-8). Just as the dove flies to the well-known cleft of the rock, so does the soul of him who has the Spirit flee to Christ and rest on Him.

I appeal again to every thinking reader. Can he who knows nothing of faith in Christ be said to “have the Spirit”? Judge for yourself.

6. All who have the Spirit are by Him made holy. He is “the spirit of holiness” (Rom 1:4). When He dwells in men, He makes them fol-

⁴ **publican** – tax collector.

⁵ **mediation** – act of coming between two hostile parties to restore peace; “It pleased God in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son according to the Covenant made between them both, to be the mediator between God and Man; the Prophet, Priest, and King; Head and Savior of His Church, the heir of all things, and judge of the world: Unto Whom He did from all eternity give a people to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified.” See Free Grace Broadcaster 183, *Christ the Mediator*.

⁶ **justification** – Justification is an act of God's free grace, wherein He pardons all our sins (Rom 3:24; Eph 1:7), and accepts us as righteous in His sight (2Co 5:21) only for the righteousness of Christ imputed to us (Rom 5:19), and received by faith alone (Gal 2:16; Phi 3:9). (*Spurgeon's Catechism*, Q. 32) See Free Grace Broadcaster 187, *Justification*; both available from CHAPEL LIBRARY.

low after “love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal 5:22-23). He makes it *natural* to them through their new “divine nature” to count all God’s precepts concerning all things to be right and to “hate every false way” (2Pe 1:4; Psa 119:128). Sin is no more pleasant to them: it is their sorrow when tempted by it. It is their shame when they are overtaken by it. Their desire is to be free from it altogether. Their happiest times are when they are enabled to walk most closely with God; their saddest times are when they are furthest off from Him.

I appeal again to every thinking reader. Can those who do not even pretend to live strictly according to God’s will, be said to “have the Spirit”? Judge for yourself.

7. All those who have the Spirit are spiritually minded. To use the words of the apostle Paul, “They that are after the Spirit, [mind] the things of the Spirit” (Rom 8:5). The general tone, tenor, and bias of their minds is in favor of spiritual things. They do not serve God by fits and starts, but habitually. They may be drawn aside by strong temptations, but the general tendency of their lives, ways, tastes, thoughts, and habits is spiritual. You see it in the way they spend their leisure time, the company they love to keep, and their conduct in their own homes. And all is the result of the spiritual nature implanted in them by the Holy Ghost...

I appeal again to every thinking reader. Can those whose minds are wholly intent on the things of this world be said to “have the Spirit”? Judge for yourself.

8. All that have the Spirit feel a conflict within them between the old nature and the new. The words of St. Paul are true, more or less, of all the children of God: “The flesh lusteth against the Spirit, and the Spirit against the flesh...so that ye cannot do the things that ye would” (Gal 5:17). They feel a holy principle within their breasts, which makes them delight in the Law of God; but they feel another principle within, striving hard for the mastery and struggling to drag them downwards and backwards. Some feel this conflict more than others. But all who have the Spirit are acquainted with it, and it is a token for good. It is a proof that the “strong man armed” (Luk 11:21) no longer reigns within as he once did, with undisputed sway. The presence of the Holy Ghost may be known by inward warfare as well as by inward peace. He that has been taught to rest and hope in Christ will always be one who fights and wars with sin.

I appeal again to every thinking reader. Can he who knows nothing

of inward conflict and is a servant to sin, the world, and his own self-will—can he be said to “have the Spirit”? Judge for yourself.

9. All who have the Spirit love others who have the Spirit. It is written of them by St. John, “We know that we have passed from death unto life, because we love the brethren” (1Jo 3:14). The more they see of the Holy Ghost in anyone, the dearer he is to them. They regard him as a member of the same family, a child of the same Father, a subject of the same King, and a fellow-traveler with themselves in a foreign country towards the same fatherland. It is the glory of the Spirit to bring back something of that brotherly love that sin has so miserably chased out of the world. He makes men love one another for reasons that to the natural man are foolishness—for the sake of a common Savior, a common faith, a common service on earth, and the hope of a common home. He raises up friendships independent of blood, marriage, interest, business, or any worldly motive. He unites men by making them feel they are united to one great center, Jesus Christ.

I appeal again to every thinking reader. Can he who finds no pleasure in the company of spiritually-minded persons, or even sneers at them as saints—can he be said to “have the Spirit”? Judge for yourself.

10. Finally, all who have the Spirit are taught by Him to pray. He is called in Scripture, “The spirit of grace and of supplications” (Zec 12:10). The elect of God are said to “cry day and night unto him” (Luk 18:7). They cannot help it: their prayers may be poor, weak, and wandering, but pray they must. Something within them tells them they must speak with God and lay their wants before Him. Just as the infant will cry when it feels pain or hunger because it is its nature, so will the new nature implanted by the Holy Ghost oblige a man to pray. He has the Spirit of adoption, and he must cry, “Abba, Father” (Gal 4:6).

Once more I appeal to every thinking reader. Can the man who never prays at all or is content with saying a few formal, heartless words—can he be said to “have the Spirit”? For the last time I say, “Judge for yourself.”

From Old Paths: Being Plain Statements of Some of the Weightier Matters of Christianity (London: Charles J. Thynne, 1898), 306-312;
in the public domain.

J. C. Ryle (1816-1900): Bishop of the Anglican Church; born at Macclesfield, Cheshire County, England, UK.



ARE YOU SPIRITUALLY MINDED?¹

John Gill (1697-1771)

THE contrast between a carnal man and a spiritual man, and between carnal mindedness and spiritual mindedness, is very strongly expressed by the apostle in Romans 8:5-6: “They that are after the flesh.” They are carnal men, sinful and corrupt, who are as they were born, having nothing but flesh, sin, and corruption in them. They are without the Spirit and His grace, who walk after the flesh and fulfil the desires of it. These mind the things of the flesh; their minds are fleshly minds. They seek nothing but the gratification of the lusts of the flesh and employ themselves in doing the works of it, which are called the sins of the flesh, the consequence of which is death. For to be carnally minded is death—eternal death, the just wages of sin—as it must needs be, since such carnality is sin and sinful and enmity against God, as in the following verse. Now, the spiritual man, spiritual mindedness, and the consequence of that are the reverse of all this, as will appear by considering,

Who are the men who mind spiritual things and are spiritual men? They are described as they that are “after the Spirit” (Rom 8:1, 4-5). Not all that think they are spiritual men and would be thought such are so...but such who call themselves spiritual men are to be tried by the Word of God, whether they are such or not. They may seem so to others and yet not be such. And if only outwardly righteous or externally reformed in their lives, they may be at most but moral men, not spiritual men. Yes, men may have a “form of godliness” (2Ti 3:5), a show of spirituality, yet not have the truth and power of it...Nor are all truly spiritual men, who have spiritual gifts (as they may be called) distinct from special grace. For the apostle, after having discoursed on spiritual gifts, speaks of “a more excellent way” and observes that men may have various gifts, extraordinary and ordinary, and yet be destitute of true grace (1Co 12:1, 31; 13:1, 3). Nor are such only intended who have a greater degree of spiritual knowledge and of real grace than others. For though these are most certainly spiritual men and of the highest class (1Co 3:1; Gal 4:1), yet they are not the only ones: others, who have less knowledge and a lesser degree of

¹ **Editor’s Note:** This article has been edited more than usual for the benefit of modern readers.

grace, are also entitled to this character. Much less such are meant who have no flesh or sin in them, for there are no such spiritual men on earth. None but the saints in heaven—the spirits of just men made perfect (Heb 12:23)—will have spiritual bodies at the resurrection.

1. They are such who are regenerated, renewed, and quickened by the Spirit of God. They are such as our Lord describes as “born of water and of the Spirit”—or of the Spirit of God compared to water—and who and whatsoever is so born is spirit or *spiritual* (Joh 3:5-6). Such are born of God and made partakers of the divine nature (2Pe 1:4); not of blood, by carnal generation and descent; not of corruptible but of incorruptible seed (1Pe 1:23); begotten again of God to a lively hope of a glorious inheritance (1Pe 1:3), according to His abundant mercy and of His own sovereign will and pleasure. [They] are a kind of first fruits of His creatures; yea, they are new creatures; for the grace bestowed on them is “the washing of regeneration and the renewing of the Holy Ghost” (Ti 3:5). They are renewed in the spirit of their minds and have new hearts and new spirits given them. The Spirit of God [is] put into them, by which they are quickened, who before were “dead in trespasses and sins” (Eph 2:1). But now the Spirit of life from God enters into them, and like the dead witnesses and Ezekiel’s dry bones, [they] stand on their feet and live. Being thus made alive, they breathe in a spiritual manner after salvation, the way of it, and the knowledge of it. They breathe after Christ when directed to Him, after God and communion with Him, after a discovery and application of pardoning grace and mercy—all those, and more things of a spiritual nature, they vehemently desire with their whole souls and spirits. [They] may be truly said to be spiritually minded.

2. They are such who exercise their spiritual senses to discern both good and evil, to choose and mind the one and to refuse and shun the other. They have a spiritual sight, a discerning of things, even of spiritual things, which are only spiritually discerned, which spiritual discernment the natural man has not. But the spiritual man has it and can make a judgment of them. He can try things that differ, approve the more excellent, and prefer them. Spiritual men have the seeing eye given them; the eyes of their understandings are enlightened (Eph 1:18) by the Spirit of wisdom and revelation in the knowledge of themselves and of Christ. This one thing they can say: whereas they were blind, they now see (Joh 9:25). They see themselves lost and undone and Jesus as their only Savior. They behold His glory, fulness, excellency, and suitableness as a Savior. They now hear the gospel

with pleasure: it is a joyful sound to them—good news and glad tidings of peace, pardon, righteousness, eternal life, and salvation by Christ! They hear the voice of Christ and are charmed with it, and their affections are drawn out to Him. They hear it so as to understand it and be delighted with it, and to distinguish it from the voice of a stranger (Joh 10:5). Therefore, they follow Him and not a stranger. They taste and have a gust for spiritual things; they taste that the Lord is gracious and invite others to come and taste and see how good He is. The words of Christ, the doctrines of the gospel, are sweeter to their taste than the honey or the honeycomb. The fruits that drop from Christ whilst sitting under His shadow and the blessings of grace that are from Him are also sweet and pleasant to their palate. They savor the things that be of God, Christ, and a spiritual nature. Because of the savor of His good ointment, His rich graces, their love is drawn forth to Him. They smell a sweet savor in His person, righteousness, and sacrifice. All His garments—His garment of salvation and robe of righteousness—smell of myrrh, aloes, and cassia. They handle the Word of life, lay hold on Christ, the tree of life, and pluck, take, and eat of the fruit that grows upon it. When they have lost sight of Christ their Beloved and have found Him again, they embrace Him in their arms, hold Him fast, and will not let Him go! The gospel of Christ is the power of God unto them. They receive it and the love of it cordially, feel it powerfully working in them, and find themselves strongly influenced by it to love and serve Him.

3. They are capable of spiritual acts and exercises and do perform them. Spiritual men, and they only, worship God in the Spirit, in a spiritual manner, with their spirits, and under the influence of His Spirit. Such worship, as it becomes their character, is only acceptable to God. When the worship of carnal and formal professors is very disagreeable to Him, spiritual men can talk and converse with each other about spiritual things. The Lord turns unto them, or bestows upon them, a pure language—the language of Canaan—in which they speak one to another, to understand and be understood by each other. Because they are favored with abundance of rich inward experience, out of the abundance of their hearts their mouths speak in Christian conference with one another; and their speech in common conversation reveals them and shows to what company they belong. It shows that they are not carnal, but spiritual men. They are capable of walking, and they do walk, “not after the flesh, but after the Spirit” (Rom 8:1, 4), which distinguishes them from carnal men and entitles them to the character of spiritual men. Yea, they walk in the Spirit, live in

the Spirit, and are led by Him, out and off of themselves, to Christ and the fulness of grace in Him, and into all truth as it is in Jesus. Such who are under His leadings and teachings, as they are the sons of God, they must be spiritual men and mind spiritual things.

4. They have much of the Spirit of God in them, the several graces of the Spirit of God, such as faith, hope, love, and all other fruits of the Spirit. The good work of grace, of which He is the author, the work of faith, labor of love, and patience of hope (1Th 1:3), is begun in them by Him. That work will be carried on, performed, and perfected. He works in them both to will and to do of His good pleasure (Phi 2:13), and whatsoever is well-pleasing in the sight of God (Heb 13:21). He strengthens them to do the will and work of God; and under His influence, they exercise every grace. Grace is the governing principle in their souls: they are not under the Law, but under grace, and therefore sin has not the dominion over them (Rom 6:14); grace reigns, through righteousness, unto eternal life by Jesus Christ our Lord (Rom 5:21). Yea, the law of the Spirit of life in Christ frees them from the law of sin and death, from the tyrannical power of it (Rom 8:2), so that they appear to be spiritual men and to be spiritually alive. Even the Spirit of God Himself dwells in them. He is the criterion² that distinguishes them from carnal men: “Ye are not in the flesh,” that is, ye are not carnal men, “but in the Spirit,” spiritual men, “if so be that the Spirit of God dwell in you” (Rom 8:9). Therefore, they are called the temple of God and of the Holy Ghost (1Co 3:16; 6:19). The world, carnal men, cannot receive Him nor know Him. But the true disciples of Christ know Him, for He dwells with them and shall be in them (Rom 8:9; Joh 14:17), even though in these spiritual men there is much carnal mindedness, and many carnal affections, lusts, and desires: “The flesh lusteth against the Spirit,” and they are ready to say with the apostle... “with the mind I myself serve the law of God; but with the flesh the law of sin (Rom 7:14, 24-25)...

It may next be inquired how any of the sons of men come to be spiritual men and to be spiritually minded. They are not so naturally or by their first birth. They are born of the flesh and are flesh; they are carnal, sinful, and corrupt. Their minds are fleshly, i.e., they are carnally minded. Their minds and consciences are defiled with sin, and from thence nothing proceeds but what is sinful. Their minds are vain and empty, and they walk in the vanity of their minds (Eph 4:17). They are without God, any true knowledge of Him, love to

² **criterion** – distinguishing characteristic by which something can be judged or estimated.

Him, and fear of Him. They have not learned Christ and think nothing about Him. They are sensual, not having the Spirit, nor any of His graces (Jude 19). They mind earth and earthly things (Phi 3:19)—these engross all their thoughts, affections, and desires. All that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—are the principal entertainments of their minds and what they are chiefly conversant with (1Jo 2:16). Their natural bias is to that which is evil, the imagination of the thought of their heart is evil and that continually. Yea, their hearts are fully set in them to do evil (Ecc 8:11); and such is the disposition of their minds that they cannot think anything of themselves, especially that which is spiritually good. This, then, being the case of the minds of men naturally, there must be a renewing of the mind, or it must be cast into a different mold. Before a man can be spiritually minded, he must have a new heart and a new spirit put within him (Eze 36:26). The Spirit of God must work in him to will, must give him an inclination and disposition to that which is spiritually good. He must enlighten his mind and fill it with the knowledge of spiritual things and put the laws of God into the minds of men—write them in their hearts. He must influence and attract their affections to spiritual things, make them in love with them, and thoroughly convince them of the evil of carnal mindedness and its sad effect, [which is] death.

The effects, consequences, and so the evidence of being spiritually-minded: To be spiritually minded is *life*. They must be alive who are spiritually minded, and they must be alive in a spiritual sense. Their spiritual mindedness is an evidence of their spiritual life and makes it plainly appear that they are in such sense alive. This is manifest,

1. From the exercise of their senses, before observed. They have their spiritual senses of seeing, hearing, tasting, smelling, and feeling, and therefore must have life, without which there can be no senses and the exercise of them. As he who has his natural senses must be naturally alive, so he that has his spiritual senses must be spiritually alive.

2. From acts of spiritual life that they perform. They breathe after spiritual things. Prayer is the breath of every spiritually minded man; “Behold, he prayeth!” (Act 9:11), and this shows life. He discourses of spiritual things, which discovers the temper and disposition of his mind. His walk and conversation are spiritual, he walks and lives by faith on Christ, and walks on in Him as he has received Him.

3. From the lively exercise of grace in him and fervent discharge of duty. His faith is living, not a dead faith (Jam 2:17). His hope is lively (1Pe 1:3), and his love is as strong as death (Song 8:6) and cannot be

destroyed by it, all which evidence his spiritual life. The exercise of these graces evidences his spiritual mindedness and hence follow a fervency of spirit in serving the Lord and a running in his ways without weariness and a walking without fainting (Isa 40:31).

4. Such who are spiritually minded are not only alive themselves, but they are the means of enlivening others—by their spiritual conversation, by their spiritual counsel and advice, by the spiritual consolation they administer, and by their spiritual exhortations stirring up to love and good works.

5. Spiritual mindedness issues in everlasting life, which is the gift of God and flows from His grace. All that are spiritually-minded partake of and shall have it. This is certain from the *promise* that whosoever seeth the Son and believes in Him should not perish, but have everlasting life (Joh 6:40; 3:16); from the *grace* of God in them, which is a well of living water springing up unto everlasting life (Joh 4:14); and from the *Spirit* of God in them, Who makes them fit for eternal life and introduces into it because of the righteousness of Christ.

Another effect and consequent of spiritual mindedness is peace. To be spiritually minded is peace—inward peace of soul, which is a fruit of the Spirit and is had by believing in Christ. It flows from the righteousness of Christ received by faith and from His peace-speaking blood in the conscience. The spiritual things their minds are conversant with are productive of internal peace and serve to maintain and increase it. Spiritually minded persons are of peaceable dispositions: they are desirous to lead a quiet and peaceable life under whatsoever government they be. As much as lieth in them, they endeavor to live peaceably with all men in the neighborhoods in which they are (Rom 12:18); to promote peace in their families and among their friends. They study to keep the unity of the Spirit in the bond of peace in [their] church...Spiritual mindedness issues in everlasting peace: the end of people is peace, they depart in peace, they enter into it; and this is their everlasting portion and happiness.

From John Gill, *A Complete Body of Doctrinal and Practical Divinity: Or A System of Evangelical Truths, Deduced from the Sacred Scriptures*, New Edition, Vol. 2 (Tegg & Company, 1839), 539-545.

John Gill (1697-1771): Baptist minister, theologian, and biblical scholar; born in Kettering, Northamptonshire, England, UK.



FREEDOM FROM EARTHLY MINDEDNESS

Jeremiah Burroughs (1599-1646)

THE first direction: First, to that end, be watchful over your thoughts. Do not take liberty to let your hearts run too far in the things of the earth. What time you have for meditation, let it be as much as can be reserved for spiritual things. Most men and women think they may take liberty in their thoughts. Why, the thing in itself is not unlawful! Aye,¹ but your thoughts will steal upon you and affect your heart very much. Therefore, watch narrowly over your thoughts, and keep them within Scripture bounds.

The second direction: Be humbled much for sin, for that will take off the heart from earthly mindedness. Earthly minded men, who have earthly and drossy² hearts, have not known what the weight and burden of sin mean. Just let God lay the weight and burden of sin upon the soul, for that will take the soul off from earthly things quickly! Oh, those that have gone on in the world in a secure condition and have never known what trouble of conscience for sin meant have grown seared in those earthly contentments. But those men that have had the weight of sin lie upon them know what it is to have to deal with an infinite God! In bearing the burden of the wrath of an incensed Deity, such men know that they have other things to look after than the things of the earth. If God would just humble your hearts, the humiliation of your spirits would quicken you, take off the dullness and deadness of your spirits, and stir you up to look after things other than the things of this life.

The third direction: Further, set the example of the saints before you who have been the most precious servants of God in former times. Note how they counted themselves as pilgrims and strangers here on the earth. At your leisure, read Hebrews 11:13: “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.”

Mark, therefore, how it follows in the 37th verse, “They were stoned,

¹ aye – yes.

² drossy – impure.

they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented.” Who were these people? They were those “of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth (Heb 11:38), and yet were such precious saints of God that the world was not worthy of them. Now, when we set before us how joyfully these servants of the Most High went through all their wilderness condition, this should make us ashamed of our earthly mindedness and thus be a mighty help to us.

The fourth direction: Then, if we consider the great account that we are to give for all earthly things, you will note that you only look upon the comfort of them. But consider the account you must give for them. This would be a means to take off the heart from earthly mindedness. And consider, what if you were now to die and go the way of all flesh. What good would it be to me to remember what contentments and pleasures I had in the earth?

The fifth direction: But above all, set Jesus Christ before you and be meditating on the death of Jesus Christ. That is the great thing that will take the heart from the things of the earth. Be looking upon Christ crucified, how He Who was the Lord of heaven and earth put Himself into such a low condition merely to redeem us! Conversing much with the death of Jesus Christ deadens the heart much to the world. In Philippians 3, we have a notable text for that in the example of Paul. He counted all things as dung and dross for Jesus Christ. In the 8th verse, “Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.” Then, in the 10th verse, “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.”

Paul desired to be so conformable to the very death of Christ that he counted all things in the world but as dung and dross in comparison of that. Paul had the death of Christ before his eyes and meditated much on the death of Christ, and that meditation had a great impression upon his spirit. That made him count all these things as dross, as dog’s meat by comparison, that he might have fellowship with the death of Christ.

Perhaps some of you think of the glory of Christ in heaven, and that may, for the present, make you less worldly. But let me entreat you to meditate on the death of Christ and know that there is an ex-

cellency in conformity even to the death of Christ, such an excellency that may take your hearts from the things of the world! It is said of the king of France that he, asking once about an eclipse, said, “I have so much business in the earth that I take little notice of the things of heaven.”

O my brethren! To close all this, I beseech you, let not this be said concerning any of you, that you have such and such worldly enjoyments that you cannot inquire about Jesus Christ. Do not plead that you have such great business, that you had so much to do in this earth, that you take little notice of the things of heaven. Surely, the saints of God have their business in heaven as we shall, God willing, see hereafter. Their city business, their trading, their aims, their bent is higher than the things of this earth.

There are things that a man may let out his thoughts and affections to as much as he wants. This shows the vanity of the things of this world, that a man needs to be very wary how much he minds them. He cannot enjoy the comforts of this earth without some fear. But now, when he comes to converse with heaven, there he may let himself out to the uttermost. That shows the excellency of these things. You that are poor and lowly in the things of this earth, do not be comforted because there is a charge from God that men should not mind these things. Surely there is no great matter in them since God charges that we should not mind them. O the excellency lies in things above that are heavenly and spiritual, where the saints have their conversation!

From *A Treatise of Earthly Mindedness*, Soli Deo Gloria, an imprint of Reformation Heritage Books, www.heritagebooks.org;
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Jeremiah Burroughs (1599-1647): Congregational preacher and theologian; born in East Anglia, East of England, UK.



A holy man will follow after spiritual mindedness. He will endeavor to set his affections entirely on things above and to hold things on earth with a very loose hand. He will not neglect the business of the life that now is, but the first place in his mind and thoughts will be given to the life to come.—*J. C. Ryle*

I do not know about you, but more and more I find myself these days looking for this one thing in all people. The people to whom I am drawn, the people I like, are those who give me the impression that they are hungry for God, that they have a longing in their souls for the living God. I put them before all others. This is the vital thing: a hunger, a thirst, for God.—*David Martyn Lloyd-Jones*

EVIDENCE OF A SPIRITUAL MIND

John Owen (1616-1683)

THERE can be no greater evidence of a renewed heart and mind than a change in the habit and stream of our thoughts. The more our thoughts flow in a new spiritual channel from a new spiritual source wrought in us, the more evidence we have that we are spiritually minded.

Thoughts fall from the mind like leaves from a tree when shaken by the wind in autumn. How awesome, then, are God's words: the thoughts of men's hearts are "only evil continually" (Gen 6:5). What a hell of horror and confusion there must be, then, in the minds of men. To be delivered from this state must be the most desirable deliverance in all the world. Without this deliverance, neither life nor peace nor immortality nor glory can ever be had.

The whole purpose of conviction of sin is to put a stop to these thoughts, or at least to lessen the number of them and so to lessen guilt. True conviction of sin is not only concerned with outward actions but also with the thoughts and intents of the mind. Conviction of sin therefore, for a while, makes a great change in men's thoughts, especially if it is assisted by superstition. Conviction of sin and superstitious practices are the foundation of all that superstitious religion to be found in the papacy. Conviction sets bounds to thoughts that are absolutely evil and corrupt, and superstition suggests other objects which the natural mind readily embraces. But it is all to no avail. The minds and hearts of men are continually minting and coining new thoughts and imaginations. As the streams of a mighty river run into the ocean, so the thoughts of the natural man run through self into hell. To build a dam to try and stop this mighty river is useless. No dam could ever hold back the mighty flow of men's evil hearts.

There are only two ways of dealing with this river. The first way cures the moral evil in men's thoughts. This way is to throw salt into the spring, as Elisha cured the waters at Jericho. The heart and mind, the spring and the source of all thoughts, must be seasoned with grace. The tree must be made good before the fruit will be good.

The second way deals with the abundance of thoughts. This mighty flow of thoughts must be diverted into new channels. New aims,

goals, and objects must be presented to the mind. When these aims and objects are spiritual, then our minds will be spiritual.

Paul counsels Christians not to be “drunk with wine” but to “be filled with the Spirit” (Eph 5:18-19). When men are drunk with wine, they quickly show they are drunk because of the foolish, ridiculous thoughts that fill their minds. Believers must not be under the influence and control of drink, but under the influence and control of the Holy Spirit. They must “be filled with the Spirit.” They must so seek to be under the influence of the Spirit that their hearts and minds are filled with spiritual thoughts. And when their hearts and minds are filled with such thoughts, then they must be expressed in “psalms and hymns and spiritual songs,” making melody in their hearts to the Lord (Eph 5:19).

So, when we are spiritually minded, we shall abound in spiritual thoughts. Occasional thoughts of spiritual things do not prove we are spiritually minded. A spiritually minded person abounds in spiritual thoughts.

How may we know that we abound in spiritual thoughts? Read Psalm 119 and examine yourself by that pattern. Can you truly speak the same words as David, if not with the same degree of zeal, yet with the same sincerity of grace? You will say, “But that was David. We cannot be like him!” But as far as I know, we must be like him if we mean to come to that place where he is now. It will ruin our souls if, when we read in Scripture how the saints of God express their experience of faith, love, and delight in God and their constant thoughts of God, we excuse ourselves by saying that we were never meant to be like them. But these were our examples and were “written for our admonition, on whom the ends of the world are come” (1Co 10:11). If we do not have the same delight in God as they had, the same spiritual mindedness as they, then we can have no evidence that we please God as they did or shall go to that place where they have gone. The holy men of God, who obtained this testimony—that they pleased God—did not walk before God in a corrupt, earthly manner. Their obedience was not half-hearted. They meditated continually on the law; they thought of God at every moment and their minds were free from other things; they delighted in God and followed hard after Him (Psa 63:8).

How can we be like these saints? How can we be like David? We must take hold of God’s promise: “He that is feeble...shall be like David” (Zec 12:8). We cannot make ourselves like these saints. But the Holy Spirit dwelling in us can, if we put ourselves under His

power and influence. It is good that we examine ourselves to see how spiritually minded we are.

Consider how much time you spend thinking about spiritual things compared to how much time you spend thinking about other things. Jesus said, “Where your treasure is, there will your heart be also” (Mat 6:21).

What other things do men usually think about? Men’s hearts are set on themselves, their jobs, and their families. If our hearts are wholly taken up with our worldly concerns, can we truly say we are spiritually minded?

We say we are bound for heaven, immortality, and glory. But do we really desire these things if our thoughts are wholly taken up with the trifles of this world, with only occasional thoughts of heaven? (Mat 6:31, 33-34).

All our worldly worries mainly revolve around three things: food, drink, and clothes. About these things Christ forbids us to take thought. He does not forbid us ever to think about these things, but that we should not allow our minds to be filled with anxiety and worry about them, and that we should not allow our minds to be wholly taken up with them. Worry and anxiety about these things show lack of faith in our heavenly Father’s care and in the providence of God. Christ teaches us that our chief concern should be to “seek...first the kingdom of God, and his righteousness” (Mat 6:33).

Many complain that when they think of spiritual things, worldly thoughts intrude. Well then, when you think of worldly things, do spiritual things intrude? If they do, then there is evidence that you are spiritually minded.

Many thoughts in the minds of men are vain, useless, and thoroughly unprofitable. These are often looked on as silly rather than sinful. But wherever there are “vain thoughts,” there is sin (Jer 4:14). The word implies hoping for good out of something that is nothing. The Israelites sought for happiness from idols that were nothing and could do nothing, much less bring them happiness. So many seek to find happiness from vain thoughts about themselves. Such vain thoughts are indulged in when men fancy themselves to be what they are not, to do what they do not do, and to enjoy what they do not enjoy. Such thoughts spring from pride, sensual lusts, and love of the world. The heart of man is still filled with the old ambition to be like God. To be given over to such thoughts is a great misery and punish-

ment. To be freed from them is a great blessing and part of the blessedness of heaven.

If your mind is taken up with such vain thoughts, instead of with meditations on spiritual things, can you call yourself spiritually minded? Do you make any effort to mortify these vain thoughts and stir up spiritual thoughts?

Then, there are thoughts that are actually evil, whose aim is to satisfy the lustful desires of the flesh. Such thoughts abound only in the unregenerate, whose minds are ruled and dominated by “the lust of the flesh, and the lust of the eyes, and the pride of life” (1Jo 2:16).

Consider whether spiritual thoughts constantly take first place when the mind is free to think as it pleases. There are times when men retire into their own thoughts. A man is foolish who is so busy he has no time to consider the state of his own house and family. No less foolish is the man who spends all his time thinking about other things and never about the state of his own soul. But it is difficult to completely avoid being alone with one’s thoughts, though the unspiritual man does his best.

If we are spiritually minded, if thoughts of spiritual things abound in us, they will naturally claim these times as their own (Psa 16:7-8; 92:2; Deu 6:7). But if these times are given to other things, then it is clear that we do not think spiritual thoughts to be all that important.

If we do not give these times to meditation of spiritual things, then vain thoughts will begin to haunt our minds and plead to be entertained. These precious moments, which could greatly influence our souls to life and peace, if not redeemed, will bring trouble, sorrow, anxiety, and confusion. If we cannot give God our spare time as well as those special times we have dedicated to Him, it is clear that we do not think that fellowship with Him is a thing to be greatly desired.

What do you think about when you are in bed, either settling down to sleep or waking up? There are those who “work evil upon their beds!” (Mic 2:1). And there are those who “sing aloud upon their beds.” The high praises of God are in their mouths (Psa 149:5-6). There are those who devise mischief on their beds (Psa 36:4). And there are those who commune with their hearts and remember God and meditate on Him on their beds (Psa 4:4; 63:6).

If we would have a claim to spiritual mindedness, we must give these special times to spiritual thoughts and meditations.

Consider whether we are disappointed if, for one reason or another, we have not been able to use these times for spiritual meditation.

A carnal, unregenerate mind is not at all worried if it never has time for spiritual thoughts. But a truly spiritually minded soul will mourn when it misses an opportunity for spiritual meditation and is determined to be more watchful in the future. Filled with regret, the soul thinks, “How little I have been with Christ today! How much time has passed without a thought of Him! How foolish I was to neglect the opportunities I had! What assurance, what joy, what readiness for the cross or for heaven I might have had if I had only made use of these times!” So, one great evidence of spiritual mindedness is that our minds abound with spiritual thoughts.

From *Spiritual Mindedness*, abridgement R. J. K. Law (Edinburgh; Carlisle: The Banner of Truth Trust, 2009), 33-40; this book is available in print from www.banneroftruth.org; used by permission.



It is a sad thing, but I have even heard evangelical people joking about this, saying of people, “They have become so heavenly minded that they are no earthly use.” And that is thought to be a clever statement. Oh, the tragedy! You can *never* be too heavenly minded. The trouble with all of us is that we are not sufficiently heavenly minded, we do not know enough about it, we do not dwell enough there. We have not realized what is true of us, the eyes of our understanding have not been enlightened. The Christian is of necessity a heavenly minded man, the life of God has come into him, and his mind is changed...He used to be governed by the desires, the lusts of the mind and of the flesh. No longer is he governed by those—they tempt him; they try him; but he is not controlled by them because there is this other influence. He is aware of it; he knows it. The Spirit of God is dealing with him, working in him, moving him, drawing him, and wooing him from that to this.—*David Martyn Lloyd-Jones*

When I speak of a man “growing in grace,” I simply mean this: that his sense of sin is becoming deeper, his faith stronger, his hope brighter, his love more extensive, his spiritual mindedness more marked. He feels more of the power of godliness in his own heart. He manifests more of it in his life. He is going on from strength to strength, from faith to faith, and from grace to grace.—*J. C. Ryle*

All the avenues to the heart need to be carefully guarded so that nothing hurtful enters therein, particularly against vain thoughts and imaginations, and especially in those seasons when they are apt to gain an advantage. For if injurious thoughts are suffered to gain an inroad into the mind, if we accustom ourselves to give them entertainment, then in vain shall we hope to be “spiritually minded.” All such thoughts are only making provision to fulfil the lusts of the flesh.—*A. Pink*

If you ever come to Heaven, there is a principle of heaven put into your souls here, that is, a heavenly principle that carries you heavenward. I mean the work of God, causing you to have heavenly minds and heavenly hearts.—*J. Burroughs*

If [God] hath given thee a heavenly mind and affections,
He will give thee heaven itself.

—*Thomas Manton*

CULTIVATING A SPIRITUAL MIND

Jeremiah Burroughs (1599-1646)

YOU might say, “What should we do to get our conversation¹ to be in heaven? It’s an excellent life, indeed. O that we might attain unto it.

First, take this rule: be persuaded that it *is* attainable. Let Christians thus conclude with themselves, “It is possible for me to live a life of heaven while I am upon the earth.” There is a heaven to be had. It will mightily stir up the spirit of a Christian if he will believe this. You may live here with God, Christ, His angels, and His saints. There are some who have attained to this, and how have they done so? Not by their own strength: they were men subject to the same infirmities as you. Even Paul himself, who had his life in heaven, was subject to many infirmities. But through the strength of Christ, he could do all things. He was nothing in himself, though.

Just read Romans 7. Paul said of himself that he was even sold under sin. When he wanted to do good, evil was present with him. He was led captive and found a law in his members rebelling against the law of his mind. He had many corruptions and was given a prick in the flesh, a messenger of Satan, to humble him. He spoke of this heavenly conversation, not only that he had it, but wrote to the Philippians that they had attained unto it. They were a very spiritual church but were poor and lowly in respect to others. They did not have the eminent gifts of the Corinthians, and yet the Philippians had their lives in heaven. Therefore, it is a thing that is attainable.

Secondly, if you would get your life in heaven, labor to keep a clear conscience—keep a heaven in your conscience. Those men who fully defile their consciences lose their [communication] with heaven and, indeed, the presence of God is tedious to them. They loathe to go into His presence once they have defiled their consciences. If there is a hell in a man’s conscience, there will not be a heaven in his life. Let

¹ **conversation** – Today, this word usually means “talk.” OED says that older English also meant “the action of living in.” *The Handbook on Paul’s Letter to the Philippians* says, “One possible meaning would be ‘our manner of life is in harmony with heaven,’” while noting that modern translators favor “citizenship” or “commonwealth.” Burroughs uses the older sense when he says, “...to live a life of heaven while I am upon the earth.” The meaning is this: “Engage your mind with heavenly things and live like you are a citizen of heaven.” The word *life* has been substituted in several places for clearer reading.

men and women labor to keep conscience clean and a heaven there, and then there will be a heaven in their lives.

Watch opportunities for heavenly exercises. Though you have much business in the world, *watch your time!* You who are servants should not neglect your master's business, for you serve God in the work of your master; but you still must watch your opportunities. Get alone, and if your time cannot be long, then let it be frequent. Watch all opportunities for heavenly exercises—for meditation, for prayer, for reading, for conversing with God. O we might get many opportunities to get our souls in heaven if we would just watch! Those who are diligent to watch opportunities for heavenly exercises and prize opportunities for them are the men and women who will attain to heavenly living. [They] do not make it a light matter whether or not they converse with God in holy duties. Christians that would have their lives in heaven must look for opportunities for heavenly exercises. They eye them as being where much of the joy and comfort of their lives consists.

In the next place, do not forget this: Take heed, and be careful that you do not rest in formality.² Watch to get opportunities, but do not be formal in duties in them. O this will mightily darken your lives: it will make them very earthly! There will be no beauty in them if you rest in formality in holy performances. There are many Christians who, we hope, have some good underneath, yet, growing into a form of religion, never honor their profession. They have little comfort to their own souls. They go on in a dead-hearted condition. They do not know what it is to have communion with God. O beware of that! We are all subject to it by nature, too.

Those who have enlightened consciences dare not but take opportunities for heavenly duties. But then comes the temptations of the devil and the corruption of our own [flesh]. When you have done your task, it is over. You have prayed, yes, but have you been in heaven during that time? What [spiritual dealings] did you have with God? Take heed of formality! It will greatly hinder your heavenly life. A Christian, though weak, can only chatter to God and speak a few broken words and half sentences. Yet, if he does not rest in formality, he may have much communication with God. Others who have excellent parts, but rest in their work, never know what it means to have a life in heaven.

Labor to beat down your bodies, that is, take heed of making provi-

² **formality** – simply practicing outward forms of religion without inward spiritual reality.

sion for the flesh—beware of sensual lusts. How did Paul come to have his life in heaven? He said, “I beat down my body.”³ The words literally mean “black and blue.” He clubbed it down, as if he should say, “This body of mine would draw my heart from spiritual things and make me earthly and sensual. I will keep my body down; I will not give that satisfaction to the flesh and body so as to strengthen any temptation that might draw my heart from spiritual and heavenly things. No, instead I beat down my body.” There is no Christian who is heavenly, but he must be very careful and watchful over his senses while he lives here, to beat down his body and so come to have his life in heaven.

Labor to be skillful in the mystery of godliness, to draw strength from Jesus Christ in everything you do. My brethren, Christ is Jacob’s ladder (Gen 28:12; Joh 1:51). When Jacob lay asleep, he saw a ladder on which the angels descended and ascended up to heaven. This ladder of Jacob’s is none other than Jesus Christ to Christians, and that ladder must be set up to heaven. If you would go to heaven and converse with heaven, it must be by Jesus Christ. You must be instructed in the mystery of the gospel, in conversing with God through a mediator. There is such an infinite distance between God and us that unless we have Christ the Mediator, we can never come to God, nor can God come to us. It is only Christ the Mediator Who is the ladder...We may have Christ in our hearts and set Him up, so we may go up to heaven by His mediation.

When a Christian comes to live in this manner and is able to say, “What I expect from God, I expect to draw through a mediator; and all the services I offer to God, I offer them through the hand and heart of Christ,” he has much communion with heaven. By Jesus Christ the Mediator, I may come up there and present myself there, even though no unclean thing may come there. God looks upon the saints as righteous, through Christ, being clothed with His righteousness. They may come to their Father with boldness, having their elder Brother’s garments upon them. They may come and kneel before the throne of grace every morning for their Father’s blessing! It is by Him that we have access unto the Father. O acquaint yourself with the mystery of godliness in drawing all from Christ and offering all to God through Christ! By this, heaven comes down to you and, by

³ Burroughs refers to the words, “I keep under my body” in 1 Corinthians 9:27: “But I keep under my body, and bring it into subjection.” The Greek literally means “I treat my body roughly and subdue it,” which is a figure of speech about rigorous self-discipline, not real physical harm to himself.

this, you climb up to heaven. This is Jacob's ladder.

But those men that only look on God in a natural way reason thusly: "All good things come from God," and so they go to prayer, "Lord, we beseech Thee, bless us this day, for all good things come from Thee." They serve God; their consciences tell them they must worship and serve God, while they live here. But it is in a dull, natural way. Let me leave this with your hearts: all good comes from God through a mediator, through Jesus Christ, the second Person of the Trinity, the God-man. All my services are offered up to God through Him. There is this mediator, this God-man, that unites God and me together. By Him, I have acceptance for both my person and my actions. By Him, I have other kinds of blessings than come from God merely as Creator. God, in bounty, bestows upon the creature many good things. But when we come to deal with God in Christ, we come to have heavenly blessings, blessings beyond the power of nature, yea, beyond all those blessings that nature can convey, beyond all the blessings that the creature can hold. They have the blessing from God immediately by the mediation of Christ.

They enjoy God in Christ, and so come to enjoy God in a heavenly, supernatural way. O *this* is the way to have our lives in heaven, and those Christians who are well acquainted with the gospel of Christ come to live far more heavenly lives than others who go on in a dull, heavy, natural kind of service! But the hearts of those who are not acquainted with this mystery lie low upon the earth and do not know what it is to have their lives in heaven.

So, the next rule, with which I must close all this, is this: Exercise much the grace of faith. There is no way to get above the creature, and above nature, but by exercising the grace of faith. Many Christians think they must exercise love to God and exercise sorrow for sin. The grace of repentance, mourning for sin, is good. You should do that, and you should exercise patience; but the great grace that is to be employed if you would attain a heavenly life is the exercise of faith. Make conscience to put forth that grace much, for it is by faith that we converse with God through Christ. Though Christ is the ladder, it is faith that carries up this ladder and brings us down again. It's faith that makes the things of heaven real to the soul.

From *A Treatise of Earthly Mindedness*, Soli Deo Gloria, Reformation
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THINK ABOUT DEATH

Thomas Manton (1620-1677)

For to be carnally minded is death.—Romans 8:6

I must tell you that, because the apostle saith [carnal mindedness] is death or the highway to everlasting destruction, we must more accurately state the matter.

What is that death that is the consequence of it? Death is signified three [ways] in Scripture—temporal, spiritual, and eternal. The first consisteth in the separation of the soul from the body; the second in the separation of the soul from God; the third in an eternal separation of both body and soul from God in a state of endless misery.

1. **Death is a separation of the soul from the body with all its antecedent¹ preparations.** Diseases, pains, miseries, dangers—these are death begun: “in deaths often” (2Co 11:23), that is, in dangers; that he may take from me this death (Exo 10:17), meaning the plague of the locusts; and death is consummated at our dissolution² (1Co 15:55). Now, all this is the fruit of sin, and they forfeit their lives that only use them for the flesh. They are unserviceable to God. Therefore, why should they live in the world?

2. **Spiritual death or an estrangement³ from God as the author of the life of grace.** So, we are said to be “dead in trespasses and sins” (Eph 2:1), and so it may hold good here: “She that liveth in pleasure, is dead while she liveth” (1Ti 5:6). That is, [she] hath no feeling of the life of grace. But,

3. **Eternal death, which consisteth in an everlasting separation from the presence of the Lord, [is] called the second death.** “On such the second death hath no power” (Rev 20:6); and v. 14, “death and hell⁴ were cast into the lake of fire. This is the second death.” This is most horrible and dreadful and is the portion of all those that are slaves to the flesh. Now, this is called death because in all creatures that have sense, their dissolution is accompanied with pain. Trees and vegetables die without pain; not so doth man and beast. Death to

¹ **antecedent** – going before in time.

² **consummated...dissolution** – finished at the disintegration of our bodies.

³ **estrangement** – separation.

⁴ See FGB 211, *Hell*, available from CHAPEL LIBRARY.

men is more bitter because they are more sensible of the sweetness of life than beasts are and have some forethought of what may follow after; and because it is a misery from which there is no release—as from the first death, there is no recovery into the present life. This second death is set forth by two solemn notions: “Where their worm dieth not, and the fire is not quenched” (Mar 9:44)—by which is meant the sting of conscience and the wrath of God. Both these make the sinner forever miserable: the sting of conscience, or the fretting remembrance of their past folly, when they reflect upon their madness in following the pleasures of sin and neglecting the offers of grace. Besides this, there are pains inflicted upon them by the wrath of God. There is no member or faculty of the soul free [from feeling] the misery of the second death.

As no part is free from sin, so none shall be from punishment. In the first death, the pain may lie in one place—head or heart—but [in hell,] all over. The agonies of the first death are soon over, but the agonies and pains of the second death endure forever. The more the first death prevaieth, the more we are past feeling. But by this second death, there is a greater vivacity⁵ than ever: the capacity of every sense is enlarged and made more receptive of pain...The more vehemently anything doth strike on the senses, the more doth it deaden the sense ...But in the second death, the capacity is improved by feeling the power of God sustaining the sinner whilst His wrath torments him. As the saints are fortified by their blessedness and can endure that light and glory—the least glimpse of which would overwhelm them in this world—so the wicked are capacitated to endure⁶ the torments. In the first death, our praying is for life [because we do not want to die.] [In the second death,] our wish shall be for destruction [because we do not want to live.] Every man would lose a tooth rather than be perpetually tormented with the toothache; [but the] pains [of hell] never cease. This death is the fruit of the carnal life.

From *The Complete Works of Thomas Manton*, Vol. 11 (London: James Nisbet & Co., 1873), 459-468; in the public domain.

Thomas Manton (1620-1677): English Presbyterian Puritan preacher; born in Lawrence-Lydiat, Somerset, England, UK.



⁵ **vivacity** – mental perception.

⁶ **capacitated to endure** – made capable of enduring.

THINK ABOUT ETERNITY

Samuel Davies (1723-1761)

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.—2 Corinthians 4:18

AMONG all the causes of the stupid unconcernedness of sinners about religion and the feeble endeavors of saints to improve in it, there is none more common or more effectual than their not forming a due estimate of the things of time in comparison of those of eternity. Our present affairs engross all our thoughts and exhaust all our activity, though they are but transitory trifles,¹ while the awful realities of the future world are hidden from our eyes by the veil of flesh and the clouds of ignorance. Did these break in upon our minds in all their almighty evidence and tremendous importance, they would annihilate the most majestic vanities of the present state, obscure the glare of earthly glory, render all its pleasures insipid,² and give us a noble sensibility under all its sorrows. A realizing view of these would shock the libertine³ in his thoughtless career, tear off the hypocrite's mask, and inflame the devotion of the languishing⁴ saints. The concern of mankind would then be how they might make a safe *exit* out of this world and not how they may live happy *in* it! Present pleasure and pain would be swallowed up in the prospect of everlasting happiness or misery hereafter. Eternity, awful eternity, would then be our serious contemplation. The pleasures of sin would strike us with horror, if they issue in eternal pain; and our present afflictions, however tedious and severe, would appear but light and momentary, if they work out for us “a far more exceeding and eternal weight of glory” (2Co 4:17).

These were the views the apostle had of things, and these [were] their effects upon him. In this chapter, he informs us of his unwearyed zeal to propagate⁵ the gospel amidst all the hardships and dangers that attend the painful discharge of his ministry. Though he bore

¹ **transitory trifles** – temporary matters of little value or importance.

² **insipid** – completely lacking taste, intelligence, or judgment; foolish.

³ **libertine** – person who behaves without moral principles or a sense of responsibility.

⁴ **languishing** – weak and feeble.

⁵ **propagate** – spread and promote.

about in his body the dying of the Lord Jesus, though he was always delivered unto death for Jesus' sake, yet he fainted not. And this was the prospect that animated him: his light affliction, which was but for a moment, would work out for him a far more exceeding and eternal weight of glory (2Co 4:17).

When we view his sufferings absolutely without any reference to eternity, they were very heavy and of many years' continuance. And when he represents them in this view, how moving is the relation! (*see* 2Co 11:23-29). But when he views them in the light of eternity—compared with their glorious issues, they sink into nothing—*then* scourging, stoning, imprisonment, and all the various deaths to which he was daily exposed are but light, trifling afflictions, hardly worth naming; *then* a series of uninterrupted sufferings for many years are but afflictions that endure for a moment. And when he views a glorious future, human language cannot express the ideas he has of the happiness reserved for him. It is “a far more exceeding and eternal weight of glory”—a noble sentiment, expressed in the sublimest⁶ manner the language of mortals can admit of!

It is glory in opposition to affliction; a weight of glory in opposition to light affliction; a [massive,] oppressive blessedness, which it requires all the powers of the soul in their full exertion to support. And in opposition to affliction for a moment, it is eternal glory. To finish all, it is a *far more exceeding glory*. What greater idea can be grasped by the human mind or expressed in the feeble language of mortality! Nothing but feeling that weight of glory could enlarge his conception; and nothing but the dialect of heaven⁷ could better express it. No wonder that, with this view of things, he should reckon that “the sufferings of this present time are not worthy to be compared with the glory which shall be revealed” (Rom 8:18).

The apostle observes that he formed this estimate of things while he looked not at the “things which are seen, but at those which are not seen.” By the things that are seen are meant the present life and all the things of time—all the pleasures and pains; all the labors, pursuits, and amusements of the present state. By the things that are not seen are intended all the invisible realities of the eternal world—all the beings, enjoyments, and sufferings that lie beyond the reach of human sight, [such as,] the great Father of spirits, the joys of paradise, and the punishment of hell.

⁶ **sublimest** – highest; most excellent and beautiful.

⁷ **dialect of heaven** – heavenly language.

We look on these invisible things and not on those that are seen. This seems like a contradiction; but it is easily solved by understanding this act, described by looking, to be the act not of the bodily eye, but of faith and enlightened reason. This apostle defines faith to be “the substance of things hoped for, the evidence of things not seen” (Heb 11:1). And it is the apostle’s chief design in that chapter to give instances of the surprising efficacy⁸ of such a realizing belief of eternal, invisible things (*see* 11:10, 13-14, 16, 25-27).

Hence, to look not at visible, but at invisible things, signifies that the apostle made the latter the chief objects of his contemplations, that he was governed in the whole of his conduct by the impression of eternal things and not by the present; that he formed his maxims and schemes⁹ from a comprehensive survey of [future things] and not from a partial view of things present; and, in short, that he had acted as an expectant¹⁰ of eternity and not as an everlasting inhabitant of this wretched world. This he elsewhere expresses in equivalent terms: “We walk by faith, and not by sight” (2Co 5:7).

Further, he assigns a reason why he had a greater regard to invisible things than visible in the regulating of his conduct: “For the things which are seen, are temporal, but the things which are not seen,” says he, “are eternal.” An important reason indeed! Eternity annexed¹¹ to a trifle would advance it into infinite importance; but when it is the attribute of the most perfect happiness or of the most exquisite misery, then it transcends all comparison. Then all temporal happiness and misery, however great and long-continued, shrink into nothing. [They] are drowned and lost, like the small drop of a bucket in the boundless ocean.

My present design and the contents of the text prescribe to me the following method: I shall give you a comparative view of visible and invisible things; and we may compare visible and invisible things as to their intrinsic¹² value and as to their duration.

1. As to their intrinsic value, and in this respect the disparity¹³ is inconceivable. This I shall illustrate in the two comprehensive instances of pleasure and pain. To shun the one and obtain the other is the natural effort of the human mind. This is its aim in all its en-

⁸ **efficacy** – power to produce a desired effect.

⁹ **maxims and schemes** – principles of conduct and plans.

¹⁰ **an expectant of** – one who is expecting to receive.

¹¹ **annexed** – attached.

¹² **intrinsic** – belonging to the basic and essential nature of a thing.

¹³ **disparity** – difference.

deavors and pursuits. The innate¹⁴ desire of happiness and aversion¹⁵ to misery are the two great springs of all human activity. Were these springs relaxed or broken, all business would cease, all activity would stagnate, and universal torpor would seize the world. And these principles are co-existent with the soul itself and will continue in full vigor in a future state. Nay, as the soul will then be matured and all its powers arrived to their complete perfection, this eagerness after happiness and aversion to misery will be also more quick and vigorous.

The soul in its present state of infancy, like a young child or a man enfeebled and stupefied¹⁶ by sickness, is incapable of very deep sensations of pleasure and pain. Hence, an excess of joy, as well as sorrow, has sometimes dissolved its feeble union with the body. On this account, we are incapable of such degrees of happiness or misery from the things of this world as beings of more lively sensations might receive from them. Much more are we incapable of the happiness or misery of the future world until we have put on immortality. We cannot see God and live. Should the glory of heaven blaze upon us in all its insuperable¹⁷ splendor, it would overwhelm our feeble nature. We could not support such a weight of glory! And one twinge¹⁸ of the agonies of hell would dislodge the soul from its earthly mansion: one pang would convulse and stupefy it, were not its powers strengthened by the separation from the body.

But in the future world, all the powers of the soul will be mature and strong, and the body will be clothed with immortality. The union between them after the resurrection will be inseparable and able to support the most oppressive weight of glory, or the most intolerable load of torment. Hence it follows that pleasure and pain include all that we can desire or fear in the present or future world. Therefore, a comparative view of present and future pleasure and pain is sufficient to enable us to form a due estimate of visible and invisible things. By present pleasure, I mean all the happiness we can receive from present things, as from riches, honors, sensual gratifications, learning, intellectual improvements, and all the amusements and exercises of this life. And by future pleasure, or the pleasure that results from invisible things, I mean all the fruitions¹⁹ and enjoyments in

¹⁴ **innate** – inborn; natural.

¹⁵ **aversion** – intense dislike.

¹⁶ **stupefied** – made insensible; deprived of apprehension.

¹⁷ **insuperable** – impossible to overcome.

¹⁸ **twinge** – sudden, sharp, localized pain.

¹⁹ **fruitions** – realizations of things desired.

which heavenly happiness consists. By present pain, I intend all the uneasiness that we can receive from the things of the present life—poverty, losses, disappointments, bereavements, sickness, and bodily pains. And by future pain, I mean all the punishments of hell—banishment from God and a privation²⁰ of all created blessings, the agonizing reflections of a guilty conscience, the horrid company and exprobatons²¹ of infernal ghosts, and the torture of infernal flames.

Now let us put these in the balance, and the one will sink into nothing, and the other rise into infinite importance.

Temporal things are of a contracted²² nature and not adequate to the capacities of the human soul. But eternal things are great and capable of communicating all the happiness and misery that it can receive. The soul in its present state is not capable of such degrees of happiness and misery as it will be in the future, when it dwells among invisible realities. All the pleasure and pain that we receive from things that are seen are intermingled with some ingredients of a contrary nature; but those proceeding from things that are not seen are pure and unmingled.

Visible things are not equal to the capacities of the human soul. This little spark of being, the soul, which lies obscured in this prison of flesh, gives frequent discoveries of surprising powers. Its desires in particular have a kind of infinity. But all temporary objects are mean and contracted;²³ they cannot afford it a happiness equal to its capacity nor render it as miserable as its capacity of suffering will bear. Hence, in the greatest affluence of temporal enjoyments, in the midst of honors, pleasures, riches, friends, etc., it still feels a painful void within and finds an unknown something wanting to complete its happiness. Kings have been unhappy upon their thrones, and all their grandeur has been but majestic misery. So Solomon found it, who had opportunity and curiosity to make the experiment. This is his verdict upon all earthly enjoyments after the most impartial trial: “Vanity of vanities, saith the Preacher, vanity of vanities...all is vanity and vexation of spirit” (Ecc 1:2, 14). On the other hand, the soul may possess some degree of happiness under all the miseries it is capable of suffering from external and temporal things. Guilt indeed denies it this support; but if there be no intestine broils,²⁴ no anguish

²⁰ **privation** – loss.

²¹ **exprobatons** – rebukes and scoldings.

²² **contracted** – limited or restricted.

²³ **mean and contracted** – inferior and limited.

²⁴ **intestine broils** – internal turmoil.

resulting from its own reflections, not all the visible things can render it *perfectly* miserable—its capacity of suffering is not put to its utmost stretch. This has been attested by the experience of multitudes who have suffered for righteousness' sake.

But, oh, when we take a survey of invisible things, we find them all great and majestic, not only equal but infinitely superior to the most enlarged powers of the human and even of the angelic nature. In the eternal world, the great Invisible dwells. There He acts with His own immediate hand. It is He that immediately communicates happiness through the heavenly regions. It is His immediate breath that, like a stream of brimstone, kindles the flames of hell. Whereas, in the present world, He rarely communicates happiness and inflicts punishment but by the instrumentality of creatures; and it is impossible [that] the extremes of either should be communicated through this channel. This the infinite God alone can do! And, though in the future world, He will use His creatures to heighten the happiness or misery of each other, yet He will have a more immediate agency in them Himself. He will communicate happiness immediately from Himself, the infinite fountain of it, into the vessels of mercy. And He will immediately show His wrath and make His power known upon the vessels of wrath. I may add that those creatures—angels and devils, which will be the instruments of happiness or misery to the human soul in the invisible world—are incomparably more powerful than any in this. Consequently, [they are] capable of contributing more to our pleasure or pain. And let me also observe that all the objects about which our faculties will be employed then will be great and majestic; at present, we grovel among little sordid things.

The objects of our contemplation will then be either the unveiled glories of the divine nature and the naked wonders of creation, providence, and redemption; or the terrors of divine justice, the dreadful nature and aggravations of our sin, the horrors of everlasting punishment, etc. And since this is the case, how little should we regard the things that are seen in comparison of them that are not seen? But though visible things were adequate to our present capacities, yet they are not to be compared with the things that are not seen because the soul is at present in a state of infancy and incapable of such degrees of pleasure or pain as it can bear in the future world. The enjoyments of this life are like the playthings of children; and none but childish souls would trifle with them or fret and vex themselves or one another about them. But the invisible realities before us are manly and great, and such as an adult soul ought to concern itself with.

The soul in another world can no more be happy or miserable from such toys than men can be happy or wretched in the possession or loss of the baubles of children: it will, then, demand *great* things to give it pleasure or pain. The apostle illustrates this matter in this manner (1Co 13:9-11). How foolish is it then to be chiefly governed by these puerilities,²⁵ while we neglect the manly concern of eternity that can make our souls perfectly happy or miserable, when their powers are come to perfection!

And lastly, all the happiness and misery of the present state, resulting from things that are seen, are intermingled with contrary ingredients. We are never so happy in this world as to have no uneasiness; in the greatest affluence, we languish for want of some absent good, or grieve under some incumbent evil. On the other hand, we are never so miserable as to have no ingredient of happiness. When we labor under a thousand calamities, we may still see ourselves surrounded with, perhaps, an equal number of blessings. And where is there a wretch so miserable as to endure simple, unmingled misery, without one comfortable ingredient? But in the invisible world, there is an eternal separation made between good and evil, pleasure and pain, and more. In heaven, the rivers of pleasure flow untroubled with a drop of sorrow; in hell, there is not a drop of water to mitigate the fury of the flame. And who, then, would not prefer the things that are not seen to those that are seen?...

Without deep impressions of eternity on our hearts and frequent thoughtfulness about it, we cannot be prepared for it. And if we are not prepared for it, oh, how inconceivably miserable our case! But if prepared, how inconceivably happy!

From *Sermons on Important Subjects*, Vol. 1 (New York: T. Allen, 1792),
297-312, in the public domain.

Samuel Davies (1723-1761): Presbyterian minister; born near Summit Ridge, New Castle County, Delaware, USA.



A holy man will aim to live like one whose treasure is in heaven and to pass through this world like a stranger and pilgrim travelling to his home. To commune with God in prayer, in the Bible, and in the assembly of His people—these things will be the holy man's chiefest enjoyments. He will value everything and place and company, just in proportion as it draws him nearer to God. He will enter into something of David's feeling, when he says, "My soul followeth hard after thee."—*J. C. Ryle*

²⁵ **puerilities** – childish and trivial things.

THINK ABOUT HEAVENLY JOYS

Thomas Reade (1776-1841)

IT is a pleasant thing for the eye to behold the sun and all the varied objects that are illuminated by its rays. If the natural eye be such a precious gift of providence, the eye of faith must be an invaluable gift of grace. Through the weakness of the natural eye, distant objects are dimly seen; but, by the eye of faith, we can pierce the veil that bounds our sight and view the unseen glories of the heavenly world.

“Lord, impart unto Thy servant this spiritual vision, that I may daily contemplate the wonders of eternity and the blest abodes of heavenly purity and joy.”

When I look with an eye of faith towards heaven, what do I there behold? The glorious habitation of Him Who fills all space with His presence, Who dwells in the light that no man can approach unto. I there behold the throne of grace and mercy in the midst of which appears a Lamb slain, even Jesus, the friend of sinners, the advocate of guilty man.

I there behold myriads¹ of glorified spirits hymning the praises of Him Who was, and is, and is to come. They appear as flames of fire, burning with zeal and love. Their outstretched wings express their readiness to fulfill the mandate of their God.

I there behold rivers of pleasures, mansions of bliss—yes, more than tongue can speak or heart conceive. There dwells the great, the glorious God-man, Emmanuel, God with us. Around Him are assembled all His faithful ministers and people, clothed in white, with palms of victory in their hands, singing [with] their golden harps the praises of redeeming love. To be ever near this gracious Savior, to behold His glory, to experience the fullness of His love, to enjoy His smiles, to be filled with His Spirit is the heaven, the felicity, the glory of the saints in light.

When from these high abodes I cast my eyes upon this earth on which I tread, how wretched does it appear. The believer may at that very moment be treading upon a scorpion, but he feels not its painful sting; some acute disorder may be striking through every nerve, but

¹ **myriads** – countless numbers.

his exalted views of heavenly glory benumb the pain and blunt the edge of suffering. Through the power of his realizing faith, he is even more than conqueror. He can glory in tribulation and triumph in death. The world may frown, but it troubles him not. It may smile, but he regards it not. His whole soul is full of heaven, of Christ, and of eternal glory.

“Oh, Thou ever-blessed Spirit of grace and truth, impart this precious faith, this realizing view of Jesus, this sweet foretaste of everlasting bliss. Give me to know and feel my interest in His atoning blood. Make me more active for Christ, more devoted to His cause, more attached to His people, more alive to His honor, more simple in my dependence, more sincere in my professions, more simple in all my aims to glorify my God and Savior.”

When I look into the grave, what do I there behold? The dire effects of sin, the vanity of all created things, the end of pomp and pride. But when, with the eye of faith, I look beyond this cold and dreary mansion of the dead, what awful scenes present themselves before me! There I behold the rich man who, when on earth, fared sumptuously² every day, lifting up his eyes in torment, without one cooling drop to quench his flaming tongue. And why does he thus suffer? Because he trusted in his riches and forgot his God.

The grave is the concluding scene of splendor and magnificence. There, the now-pampered body must become the food of worms! There, the body now arrayed in purple and fine linen must be covered with corruption!

I think this humiliating end of human greatness would convince the fondest worldling of the vanity of earthly things. And surely it would impress the mind, and deeply too, if men would but consider.

Vain, thoughtless man! Ah, when will he be wise? The opening grave creates a slight alarm when some beloved object is laid within its cold embrace. But soon the transient³ tear is wiped away, and every serious thought, like writing on the sand, is rapidly effaced by the world's returning tide of business or of pleasure.

Lord, grant that it may not be so with me. Teach me so to number my days, that I may apply my heart unto wisdom. Preserve me from the folly of building the fabric of my hopes upon so mutable⁴ a foundation as human life. Oh, may I never boast of tomorrow, but labor to

² **fared sumptuously** – feasted lavishly.

³ **transient** – lasting a very short time; short-lived.

⁴ **mutable** – capable of changing.

improve today. Oh, may I seek Thee now while Thou mayest be found, and call upon Thee while Thou art near; for now is the accepted time, now is the day of salvation. May I learn wisdom from the folly of others and pray that they also may become wise unto salvation. Remembering that the end of all things is at hand, may I be sober and watch unto prayer. May I live in a constant preparation for a dying hour and find the last retiring moment the happiest of my life, being brightened by faith in Jesus and by an assured hope of glory.

When I look around me in the world, what do I there behold? A scene of complicated misery: an Aceldama—a field of blood (Act 1:19); a huge hospital filled with all manner of diseases; an asylum full of maniacs, fancying themselves immortal in the region of mortality and happy in a valley of tears.

I behold a multitude of faithful prophets, now blowing the brazen trumpet of the Law, and now the silver trumpet of the gospel, each laboring to alarm or to allure this miserable, this dying, crowd. Some few, through grace, are arrested in their mad career; their eyes begin to open, the scales drop off, they stand confused and amazed, they look around in terror and cry out: “What must we do to be saved?” (Act 16:30). Through grace, they behold the Savior; through grace, they repent and believe; through grace, they love and obey the gospel. They now lament the dreadful situation of their poor companions and become themselves the objects of derision.

“Lord, what is man! How astonishing Thy forbearance, how surpassing thought Thy boundless grace and mercy!

“Enable me to see the madness and folly of living at a distance from Thee. Lead me from the ways and customs of the world. Fix my heart more steadfastly upon heavenly joys: upon Christ, the fountain of bliss; upon Christ, the hope of glory; upon Christ, Thy well-beloved; upon Christ, the adoration of angels, the joy and portion of the church on earth, the bliss and glory of the general assembly and church of the firstborn in heaven (Heb 12:23).

From *Spiritual Exercises of the Heart*, Reformation Heritage Books,
www.heritagebooks.org; used by permission.

Thomas Reade (1776-1841): English layman and author; born in Manchester, England, UK.



He that is most spiritual minded will have most communion with God.

—*J. C. Ryle*