

self fair off. O! then all the fig-leaves of their fairest and most flourishing, but really frivolous pretences, wherewith they palliate themselves, will be instantly blown away by the breath of that Judge's mouth, and so be utterly unable to cover the shame of their nakedness in the manifold breaches of this command; then the greatest stretches of wit, and highest strains of eloquence made use of to the prejudice of truth and justice, will be found and pronounced to be poor, silly, and childish wiles, yea, very fooleries and babblings; after which, they will not speak again, but laying their hands on their mouths, eternally keeping silence; It will therefore be the wisdom and advantage of the guilty in time to take with it, and resolve to do so no more, to betake themselves, for the pardon of it, to that advocate with the Father, even Jesus the righteous who thoroughly pleadeth, and without all peradventure or possibility of loosing it; doth always carry the cause he undertaketh to plead.

In sum, that which in this command in its positive part is levelled at as the scope thereof, is the preserving and promoting of truth, honest simplicity and ingenuity amongst men; a sincerely and cordially loving regard to the repute and good name of one another, and a sweet inward contentation, joyful satisfaction and complacency of heart therein; with a suitable love to, and care for our own good name.

THE TENTH COMMANDMENT.

EXODUS xx. Verse 17.

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

UNTO all the other commands the Lord hath sub-joined this, for mans humbling and deep abasement in his sight, and it reacheth further in then all of them, being (as the words bear) not about any new object, (for it is concerning wife, house, &c.) but about a new way of acting in reference to that object, and condemning directly a sin, not so condemned in any other of the foregoing five commandments, so that it also seems to be added to the other as a full and

and more clear explication of that suitable obedience that is required in all the rest.

In it we have to consider, 1. The act, 2. The object. The act is not to covet, the apostle expresseth it, Rom. vii. 7. *Thou shalt not lust*, which implieth an inordinateness in the heart as being dissatisfied with what it hath, and so the positive part is contentment and satisfaction with a mans own lot, Heb. xiii. 5. *Let your conversation be without covetousness, and be content with such things as ye have*: so that whatsoever motion is inconsistent with contentment, and inordinately desireth or tendeth to a change of our condition, falleth in as condemned here.

The object is instanced in some particulars generally set down, such as our neighbours house, his wife, then his servants, &c. under which (as the general following cleareth) are comprehend all that concerneth him, his place and credit, or any thing that relateth to any of the former commands. Thou shalt not grieve that he is well, nor aim at his hurt, nor be discontent that thy own lot seemeth not so good. And as for the reason why this command is added, its scope holdeth it forth, which seemeth to be this, I not only require you (as if the Lord had said) not to steal from him, and not to let your mind run loose in coveting what is his as in the eight command, not only to abstain from adultery or determined lust in the heart, as in the seventh command, and not only the abstaining from wronging of his life, as in the sixth command, and of his name that way spoken of in the ninth command, or wronging of them that are in place and power by such heart-lusts in us as are forbidden in the fifth command; but I require such holiness, that there be not any inordinate lust or motion entertained, nor having a being in the heart, although it never get consent, but on the contrary, that in reference to all these commands in your carriage towards your neighbour, there be in you a full contentation with the lot that God hath carved out to you, without the least inordinate motion or inclination to the contrary, which may either be inconsistent with love to him, or with contentment and a right composure of spirit in yourselves.

From this we may see that this command is unreasonably and unjustly divided by Papists into two commands, the one relating to the neighbours house, the other to his wife, and what followeth: For, 1. This concupiscence or lust looketh not only to the seventh and eight but to the fifth and sixth ninth commands, there being an inordinate affection towards thy neighbours life and honour, or estimation also: and it is instanced in these two, because they are more discernable

cernable and common: This then sheweth that God taketh in this inordinateness of the heart, under one command, in reference to whatsoever object it be, otherways we behooved to say that either the commands are defective, or that there is no such inordinateness to other objects of the other commands (which is absurd) or by the same reason we must multiply commands for them also, which yet the adversaries themselves do not. 2. The apostle, Rom. vii. 7. comprehendeth all inordinateness of heart towards whatsoever object it be in that command, *Thou shalt not lust*, which is, as *Thou shalt not desire his wife*, so nothing else what is thy neighbours. 3. The inverting the order which is here, in Deut. v. 21. where the wife is put first, not the house sheweth that the command is one, otherways what is ninth in the one, would be tenth in the other, and contrarily, and so the order of these ten words (as they are called by the Lord) would be confounded. But the great thing we are mainly to enquire into, as the meaning of this command; in which Papist's being loath to acknowledge corrupt natures case to be so desperate as it is, and designing to maintain perfection of inherent righteousness and justification by works, do make this sin of lust, forbidden in this command, a very general thing, and all of us ordinarily are apt to think light of this sin.

We would therefore say, 1. That we are to distinguish concupiscence, and consider it as it is, 1. Spiritual in a renewed man: for there are motions and stirrings called *lustings of the spirit against the flesh*, Gal. v. 17. 2. As it is partly natural to man to have such stirrings in him, as flow from the natural faculty and power of desiring, so Christ, as man, desired meat and drink, and this being natural, was certainly in Adam before the fall, and as the will and understanding are not evil in themselves, so is not this: It is neither of these that this command speaketh of. 2. There is a sinful concupiscence, called *evil concupiscence*, Col. iii. 5. and *the lusting of the flesh against the Spirit*, it is this that is here spoken of, the inordinateness of that lust or concupiscibleness, or concupiscible power, turning aside out of its natural line to that which is evil: It is this which God forbiddeth in this command, and setteth bounds to the desiring or concupiscible faculty.

2. We say there is a twofold consideration of this sinful concupiscence, 1. As it is in the sensual part only, and the inferior faculties of the soul, as to meat, drink, uncleanness, &c. Or, 2. We may consider it as it reacheth further and riseth higher, having its seat in the heart and will, and running through the whole affections, yea, even the whole man
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who in this respect is called flesh in the scripture, Gal. v. 17. and there is heresy and other evils attributed unto it, v. 19, 20, 21. which will not agree to the former, so Rom. vii. 23, 24. it is called the *law of the members, and the body of death*, and hath a wisdom, Rom. viii. 7. that is *enmity against God*, corrupting all, and inclining and byassing wrong in every thing, so that a man because of it, hath not the right use of any faculty within him: This concupiscence, which is seated not only in the sensible, but in the rational part of the soul, is that which is intended here, which is the fountain and head-spring of all other evils; for, *from the heart proceed evil thoughts, &c.* Matth. xv. 19. it is *the evil treasure of the heart*, Matth. xxii. 25.

3. We may consider this lust, 1. As it is habitual, and is even in young ones, and in men when they are sleeping, whereby there is not only an indisposition to good, but an inclination to evil, it *lusteth against the Spirit*, Gal. v. 17. and is *enmity to the law of God*, Rom. viii. 7. and *lusteth to envy*, James iv. 5. and *conceiveth sin*, James i. 15. this is the sad fruit and consequent in all men by nature of Adam's first sin, and hath a disconformity to the law of God, and so is called the flesh, Rom. vii. 5. and the law of sin and death Rom. viii. 1. in the first respect this sin is a body and a person, as it were, *an old man*, Rom. vi. 6. and in the other, it hath members in particular, to which it giveth laws, requiring obedience. 2. We may consider it as acting and stirring in its several degrees; And 1. we may say it stirreth habitually, like the raging sea, Isa. lvii. *penult.* and as grace tendeth to good, or as fire is of an heating nature, so is this lust still working as an habitual distortion, crook or bending, upon somewhat that should be straight; or as a defect in a leg, which possibly kytheth not but when one walketh, yet there is still a defect; or rather it is a venom which is still poisonus; thus Rom. vii. 5. it is called *the motions of sin in the flesh*. 2. The more actual stirrings of it are to be considered, either in their first risings, when they are either not adverted unto and without direct excitation; or actual and formal approbation; or as they are checked and rejected, as Paul did his, Rom. vii. 15. and 2 Cor. xii. 3. or as they are delighted in, tho' there be not a formal consent, yet such a thing in the very mind is someway complied with, as desireable and pursued after, this is called *morosa delectatio*; or as they are resolved on to be acted, and when men seek means and ways how to get the sin committed, after that inwardly approving complacency and liking of the thing hath prevailed to engage the mind, to conquest (for instance) such an estate unjustly, or to compass and accomplishing the act of filthiness with such a woman.

3. It may be considered in general, either as the thoughts are upon riches, or covetousness, or filthiness, without respect to any particular thing or person, or as they go out upon them in particulars.

4. We say we would put a difference betwixt tentations objectively injected by the Devil, as he did on our Lord Jesus Matth. iv. 1. and lusts rising from an internal principle, which are most common, see James i. 14. The first is not our sin of itself, except it be 1. entertained some way, or 2. not rejected, or 3. not weighting and grieving us for the ill scent it leaveth behind it; for we having such combustible matter within, hardly cometh a tentation in, even from without, but it fireth us, or rather we having the kindling within, the Devil cometh but to blow on it, and stirreth that which is in us, hence it cometh, that seldom there is a temptation assailing, but some guiltiness remaineth, because there is not a full abhorrence of these abominable strangers that come into the heart.

5. This lust may be considered, either as it is in natural men, where its shop is, and so it is called reigning sin, and the dominion of sin, it is a yielding to sin to obey it in the lust thereof, to obey it willingly, as a servant doth his master, Rom. vi. 12, 13. or as it is in the renewed and regenerate, so it is indwelling sin, without dominion and endeavoured to be expelled, a law in the members and that continually is acting, but counteracted by a contrary lusting, Rom. vii. 23, 24.

Now let us clear, 1. What concupiscence falleth in under this command; and so, 2. How this differeth from other commands which are spiritual and reach the heart also; 3. We may consider the sinfulness of this lust, and give some advertisements concerning it in its actings, stirrings, &c.

1. Under this command we take in habitual lust, even as it disposeth and inclineth to ill in the root of it, though not principally, yet consequently; because its streams and branches that do flow from, and clear this to be the fountain and root, are primarily understood; and the reasons why it must be taken in here, are, 1. Because habitual lust in the root is sin (for so it conceiveth sin, James i. 14, 15.) and if it be sin, it must be against some of these commands, which are the substance and matter of the covenant of works, which prescribeth all duty, and forbiddeth all sin. 2. If this law require absolute purity, then that inclination must be condemned by it, but it requireth absolute purity and exact holiness, even according to God's image; therefore that inclination inconsistent with it must be condemned here seeing in the other commandments, acts that are resolved and

and fully consented to in the heart, are forbidden. 3. If the rise of this habitual lust was by this command condemned and forbidden to Adam, in looking to the fruit, and in entertaining that motion, or the indisposing of himself by it to walk with God; or if this command did forbid him his fall, and the bringing upon himself that lust; and when it was in him it was a breach of this command, then it is so to us also; but certainly Adam was enjoined by this command to preserve himself free of the root of all such evils, if the fruits themselves be evil, which is undeniable. 4. If this ill be *α'νομία*, or a transgression of, or disconformity to the law, then it must belong to some command reductively at least; but the former is certain, and it cannot so properly be reduced to any other command as to this, therefore it is here condemned as sin. 5. If it lieth in the heart, and giveth the first sinful rise to actual sins, then it must be forbidden in this command (for as we now consider it, it preventeth determination, and may be where actual sin is not) but the former is truth, that it conceiveth other actual sins as the mother of them (as it is James i. 15) therefore it must be forbidden here. 6. Add our blessed Lord Jesus in his latter want of, and freedom from, all corruption was conformed to the law, and it was a part of his conformity to it, and to this command rather than to any other, that the Devil had nothing in him, no, not so much as a *motus primus primus* (as they call it) to sin, nor any root from which it should spring.

If it be objected, 1. That this lust is in men antecedently not only to any formal will of their own, but to all power and ability to help it, or so much as not to will it, and so cannot be supposed to be forbidden to them.

Answ. 1. There are many things forbidden them, which now after the fall are not in their power to prevent. 2. This law is to be looked on as given to man in his innocency, which therefore required of him the keeping entire and undefaced the image of God, according to which he was created; and now condemneth him for the want of it, the scope of the law being to point out perfect holiness, without respect to a man's ability, or his present condition, but to his duty, for the performing of which, he got a power from God at first, but through voluntary transgression of the law lost it, and none will deny but if it be a sin to have such a polluted nature, the law must require it to be otherwise.

But, 2. If it be said that it is involuntary. *Answ.* It is true it is not deliberate, but voluntary it is, as having its seat and rise in the will, as well as in other faculties, and therefore the will cannot be thought free.

3. If it be said that this sin is greater than any sin forbidden in any other of the commands, therefore the command forbidding it ought not to have been last.

Ans. In some respect it is greater, viz. in its self, yet in respect of its palpableness and obviousness it is less; also this command forbidding it presseth a further degree and step into all that goeth before, and therefore is well subjoined.

2. We comprehend under this command, all first motions rising from that habitual lust, in reference to more compleat acts, altho' they be instantly checked and choaked, and that whether they be in reference to particular objects, or whether they be vaging, unsettled motions of any lust in itself sinful; and that whether there be a delectation or staying on that forbidden object or not, or consenting to it, or resolution to follow it on or not, as is evident in Paul, Rom. vii. For, 1. Such motions are the births of a sinful mother, habitual lusts: 2. They have sinful effects and tendencies, they are incitements to sins: 3. They are sinful in their nature as being disconform to the holy law of God, and though they should presently be strangled, yet it is supposed that once they were; and if they were, they were either good or ill; if good, they should not have been strangled; if evil, then they had this inordinateness here forbidden, and that from our own hearts or inventions that gave them being, and therefore they must leave a guilt behind them. 4. Otherways these evils forbidden here, would not differ from the spiritual ills forbidden in other commands that forbid lust with consent and delight, 5. Our blessed Lord Jesus would be capable of none of these. and therefore the having of them must be unsuitable to his image, who was like us in all things except sin. 6. Paul's assertion, Rom. vii. 7. that he had not known this sin of lust but by the law, maketh it evident that the command speaketh of lust not easily discernable (yea, that he himself discerned it not till he was renewed) and so it spoke of such lusts as after regeneration, to his sense and feeling, abounded most: Now none can say there was either in him more resolutions to sin, or more delight in them than before, but a quicker sense of these sinful stirrings and irritations than he had formerly.

3. We take in here *morosa delectatio*, or the entertaining of extravagant imaginations (as of honour, greatness, lust, pleasure, &c.) with delight, where the heart frameth such romances, and pleaseth itself with meditating and feeding on them, which Eccles. vi. 9. is called the *wandering of the desire*, and in other places of scripture, *the imaginations of the heart of man* (which even nature itself may teach to be sinful) this properly cometh in as a leg (to say so) or member and degree of this sin, and as an evidence of one actually discontented

tented with his own lot (contentedness with which is the positive part of this command) and is a whoring of the heart after vanity, in a palpable degree, to satisfy itself in its phantasies and notions; and this is not only when the heart runneth upon sinful objects, but also vain objects, which David hated Psal. cxix. 113. for this railing and roving of heart is ever upon some other man's portion, at least upon what is not ours, and tendeth ever to the imagining of some thing which is not, as an addition to our good which supposeth discontent with what we have. 4. We take in here such concupiscence, as though it approveth not unlawful means to prosecute its inordinate designs, yet it is too eager in the pursuit, and discontent when it falleth short; as for instance, when Achab would buy Nabal's vineyard and pay for it, or a man would marry such a woman lawfully, supposing she were free and there were consent of parties, &c. the one is not stealing, nor the other adultery, yet both of them suppose a discontent, when the desire of having is too eager, and when there is an inordinateness in the affection or desire after it; as when one cometh thus peremptorily to desire to have such a thing, or to wish that such a thing were, I would fain have this or that, O that this or that were, even as David longed for a drink of the well of Bethlehem: In a word we take in all that is opposite to, or inconsistent with satisfaction in our own lot, and love to our neighbour, under which this command, as the rest is comprehended, Rom. xiii. 9. even the least risings of any thing tending that way, or that inclineth to discontentment in our selves. It is true, every desire to have something added to our lot, or amended in it, is not to be condemned, but when it is inordinate; As, 1. When the thing is not needful; 2. When the desire is too eager. 3. When the thing too much affecteth, and even discontenteth till it be affected and done.

Now this being the scope and sum of this command, it may be gathered of how broad and vast extent the breaches of it are: Is there one hour wherein there are not multitudes of these evil thoughts flowing, running, and roving through the heart? Ah! what discontents with providences, grudgings, vain wishings, &c. are there? and although all these, as they reflect on God, are against the first command: yet as they imply discontentment in us with our lot, or as they are risings of heart to evil (though wrestled against and wherein the Spirit getteth the victory) they are against this command) so that not only vain imaginations that are formed with delight, but even those that are scarce suffered to breath; yet having once a being, are against this command, and sinful: For, 1. They break a law, and are disconform-
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med to that we should be: 2. In Paul, Rom. vii. (who yet gave not way to these) they are called *sin*, and *the body of death*: 3. He wrestleth against them, and crieth out under them, desiring to be quit of them, ver. 24. now if they were only penal, such out-cries and complaints were not so like him, whom a complication of sharpest afflictions could never make once to groan; but this body of death made him to cry out: 4. They lust against and oppose the Spirit, Gal. v. 17. and so are against the law of God, Rom. vii. and tend to obedience to the law of sin; and further the execution of its decrees: 5. These are of the nature of original sin, and a branch growing of that root, and so what is born of *the flesh*, is *flesh*, the branch must be of the nature of the root, if the tree be corrupt, the fruit must be so; 6. These make way for other sins, and keep the door open for temptations to grosser evils, and give the devil access to blow up the fire: 7. They keep out many good motions, and obstruct many duties, and indispose for them: 8. They mar communion with God, who should have the all of the soul, heart, and mind; and sure, if he had his due, there would be no place for these, as there will be none from them among the spirits of the just men made perfect: 9. These sinful risings in the heart are a great burthen to a tender walker, who groaneth under that habitual lightness and vanity of his mind in the gaddings, whorings, and departings of it from God; for because of it he cannot get his whole delight uninterruptedly set on him, and though he delighteth in the law of God after the inner man, yet he cannot win up to full conformity to it in his practice, or when he would and resolveth to do good, yet (ere he wit as it were) ill is present with him, and his heart is away and on the pursuit of one foolish toy and vanity or another. 10. Paul speaking of these lustful stirrings of the heart, doth make it evident, Rom. vii. throughout the chapter, that this command speaketh of such lusts, which he had not known, except the law had said *thou shalt not lust*. Now men naturally know that inward assent to sin, even before it be acted, is sinful; yea, Paul knew he had such things as these corrupt motions in him, but he knew not that they were sinful, but from the law, and that after its spiritual meaning was made known to him; and from this it is that such who are regenerate see more sins in themselves than ever they did while unregenerate, not simply, because they have more, but now having the spirit, and a contrary principle within, they discern that to be sinful, which they took no notice of as such formerly: 11. The frequency of this sin inordinacy in the first stirrings and motions of the heart is no little aggravation of it;

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for what hour of a man's life, when waking, (yea, even when asleep, in dreaming a man may be guilty of it, as Rivet upon this command acknowledgeth) or half an hour is free of it? Is ever the mind quiet? and doth it not often yield consent to these motions? and how few good purposes are often followed forth? Alas! but seldom: 12. The extent of it is great, one may sin this way in reference to all the commands, yea to as many objects as his neighbour or himself hath things of which they have the possession; yea, to imaginations about the things that have no being, nor, it may be, possibility of being, but are meer chimera's.

13. The occasions of it and snares to it are rife and frequent, nothing we see, but readily it doth as fire, inflame this lust, so that we have need continually, as it were to cast water on it; yea, what thing is there that is in itself lovely and desirable we hear or read of, that we are not readily inordinately to be stirred towards the desiring of it. 14. Its pretexts and cloaks to hide itself are many, and sometimes specious, so that men are seldom challenged for it, if it come not to length of being consented to, or at least of a delectation; How often are there wishes in our mouths, and oftener in our hearts, that break this command which we observe not? especially if they be for knowledge or some good thing in another, or some good thing done by another which commendeth him; for then, "O if we had it! or, O if we had done it!" is often the language of the heart, and so there is a secret discontent against our neighbour, which often runneth to envy, or at least to a discontent that is not so with us, and that we are behind in that; but especially in spiritual things we take liberty for these discontented wishes, also grudgings, that another is free and we are crossed, come in here under the sin forbidden; as also that which is spoken of, Eccles. xii. 12. *of much reading and making many books*, when one is desirous inordinately, either to have, or to make many books to vent his knowledge by, especially when it levelleth what others have done.

This inordinacy that is in the motions of the heart, appeareth much, 1. In the beginnings and stirrings of passions and discontent which often never come abroad, but yet are deep breaches of this command, either as marring that loving and kindly frame which we ought to carry towards others, or as inconsistent with that inward serenity and tranquillity that we should conserve in ourselves, that dump/sh-ness (which is ordinarily to be seen in passionate and discontented persons) often proceeding from, or tending to one of these two, passion or discontent.

2. It appeareth in bargains, as when we hear of a good bargain

bargain or good marriage which another hath gotten, or some good event or issue he hath had in such and such an undertaking, there is a secret grudge that we have not got it, or that we have not had such success.

3. That thoughtiness and anxious carefulness which often is in bargains making, how they may be sure and most for advantage, is we conceive especially pointed at here, there is a suitable carefulness which simply, and in itself is consistent with lawful diligence, but this anxiety sinfully accompanieth it through our inordinacy in it.

4. It sheweth itself in those many ruings and repentings which often are after things are done, and wishing they had not been done, which are not simply sinful when there is reason for them, but as they are carking and inordinate, as for most part they are in us. We ought to grieve with after-grief and sorrowful sharp reflection for the sin of what we do in all these above said, and others such like; but it is repining against God, and his infinitely wise government, to grudge at dispensations, events, and consequents, which are meer providences.

5. This inordinacy of heart motions doth much appear in the vexing after-thoughts of, and reflections upon any thing we have done, not so much because of its sinfulness, as because of its bringing shame upon us, or because of its unsuitableness to what our humour aimed at; and upon this account we are discontented, and have an inordinate and unsatisfied desire of having it otherways done, and so discontent is the proof and evidence of this lust, discovering it where it is, for because our desire (though possibly it be confused and for any good, as it is Psal. iv. 6.) is not fulfilled, therefore is heaviness and discontent, whereas if it were satisfied, there would be quietness.

So then we conceive this command, as to its positive part, doth 1. Require love to our neighbour, and complacency in his prosperous condition, and all such motions as are inconsistent with it, are here forbidden, though they never come to act, and being such as we would not have any others entertaining towards us. 2. Contentment, so that discontent, discouragement, fainting, heaviness, anxiety, inquietness and not resting satisfied with our own lot, which is forbidden, Heb. xii. 5. are condemned here. 3. A holy frame of heart, a delight in the law of God, and conformity to it, Rom. vii. 22. Hence these motions are counted opposite to it which were in Paul (although he wrestled against them, as was said) and are the imaginations of mens hearts, but the serenity and tranquil composure of the heart having every thing subject and subordinate to the law of God,

God, is called for here. 4. It requireth compleat conformity to the law of God, and exact and perfect love to, and delight in him. Thus this command is broken, when there is any stirring of heart inconsistent with perfect love to him and his law: But obedience is given to it when we *put off the old man, and put on the new man created after God, &c.* Col. iii. 9, 10. and attain unto a stayed, composed, established, and fixed heart, so much commended in scripture. For the difference of this command from the former commands, is not in the object, but in the act lust, for determinate lust, for instance, looketh to the seventh command, but here a sort of vaging unsettledness in the thought that cannot be called adultery, as not partaking of that name, yet really is lust, is forbidden, and so also vain wanderings upon ideas and notions come in here under the name of lust, and are sinful, being inconsistent with a composed frame of heart.

To close up all, let us consider a little these words, Rom. vii. 7. *I had not known lust except the law had said thou shalt not covet*: I shall only premit this one word, that it is something peculiar to this command, that men in nature come not the length of taking it up, Paul before his conversion knew that the consented to desire of an unlawful thing was sin, but he knew not this narrow bounding of men to be intended in this command.

In the words when you may take up these three, 1. That there is a great sinfulness and inordinacy in folks hearts, even in the least things, which oft-times they take no notice of. 2. That generally men in nature do not advert to this, and are never thoroughly humbled under it. 3. That there is such an indwelling lust as this, which is spoken of here even in the heart of the believer, and obedience to this command will be as seriously aimed at by him, and he will be as much troubled and affected with the breach of it, as of any of the other commands.

As to the first, I shall first interrogate you a few things, 1. How often is your mind stirring and reeling like the raging sea? 2. How often, or rather how seldom, can ye say that these motions and stirrings are conform to the law of God, or consisting with true love to God, and delight in him and in his law? Are there not in your hearts wonderful swarms of vain imaginations that ye cannot give a reason for, and cannot tell how they come in, nor how they go out? which yet are all breaches of this command. 3. How often do you take notice of them or are suitably affected with them? 2. For further conviction of the sinfulness of this, consider the extent of the command. 1. A man by the betaking of

this command may be guilty of the breach of all the rest. 2. Its extensive, in respect of the occasions a man hath to break it, his eye will look to nothing but this lust will take occasion from it to sin, the hearing of such and such a thing, will by means of this weaken a desire to be at it, tho' the impossibility of acting it may impede his determination. 3 It is extensive in respect of the continual bad posture the heart is in, so that hardly can a person take a look of it, but he will find this sin of inordinacy in the thoughts in it, and some plagues as effects following on it. 4 For yet further conviction, consider the greatness of the sin, 1. In that it not only runneth after particular objects, the coveting whereof is against the other commands, but forseeth and inventeth objects in the brain, and so this lust is broader than a man hath existent objects to it, as when he desireth to be rich, but knoweth not how. 2. We may gather the greatness of this sin, partly from the nature of it, called in scripture, *enmity against God*, Rom. viii. 7. partly from the brude and product of it, called *the fruit of the flesh*, partly from the fruit that it bringeth forth, and that is death, it begetteth other sins not only by indisposing to duty, but by actual inclining and disposing to evil, so that when the devil cometh to tempt, he hath no more to do but to blow up this fire of lust that is within, and needeth not bring new fire to kindle it. Our scope in all this is to bring you to know that such a thing as this innordinate lust is in you, and that it is exceeding sinful; Ye cannot deny but the devil and lust stirreth as much in you as it did in regenerate and eminently holy Paul, and yet how is it that ye are as quiet, as if it were not in you at all? such serious and sensible souls as have rightly seen this, will loath themselves, as being, because of it, most polluted and unclean, and will cry out, Oh! we are vile.

For the second thing in the words, folks may be a long time ere they take up this sin, and generally men in nature do not know it: there are many vile sins in the heart that never were deliberate, nor yet fully consented to, when this sin is discovered to Paul, he getteth another sight of the nature of sin then he would have believed formerly he could have had: folks are rarely affected with original sin, that thwarteth with, and is contrary to the law of God, and seldom burthened with this habitual lust, that stirreth even in believers, because but renewed in part, and so it is but destroyed in part, and it is a great and gross mistake to think that grace altogether expelleth it here, and it is sometimes their guilt that they fret and are discontented and discouraged, not so much because of the sinfulness of the sin, as that it should be in their lot; for it is one thing to be seriously wrest-

wrestling against this lust, and bemoaning it, and another thing to have a perplexedness about it; as when there is a fretting that such a thing is not better done, and yet no serious sorrow, because of the wrong doing of it simply, and in itself considered; and there is an inordinateness wherein the flesh prevaieth even in complaints of sin and in desiring good: and so this command regulateth our desire not only in reference to the object but as to the way and manner of pursuing it.

As to the third thing in the words, that this lust or concupiscence is in the believer (as we have just now said) it is uncontrovertibly clear from what the apostle asserteth of himself, and most bitterly bemoaneth in that chapter; and from the universal experience of the saints, so that we need say nothing more particularly of it then we have said; only it may be asked if there be such a concupiscence in the believer, how doth it differ from that which is in natural men?

Ans 1. Sin not only dwelleth, but commandeth and reigneth in the natural man; But tho' corruption dwell in the believer, and may sometimes take him captive, yet he doth not with the beset of his soul yield to it. 2. A natural man is wholly one, or if there be any warring or dissention, it is but one lust striving with another, the believer is two-some (as they use to say) he hath two parties or sides, and when corruption prevaieth, grace will be saying, O that it were otherways 3. The believer discerneth his lusts far better nor he did while unregenerate, and seeth them as so many evil spirits dancing and reeling within him. 4. This indwelling corruption is one of his greatest weights, yea, it is exceeding weighty, and his most grievous burthen, heavier not only than all outward afflictions, but even, in some respect, then actual transgressions, for he findeth that he is never sooner off his watch, but his evil inclination setteth on him, this is his exercise, this marreth his peace, and maketh him loath himself, when the world seeth nothing in his conversation reproveable: This did much more pinch and afflict Paul then his persecution, and maketh him cry out, *What shall I do, O wretched, O miserable man that I am, who shall deliver me from the body of this death?* All the outward afflictions and tribulations that he met with, drew never such a word from him; he could thro' grace rejoice, yea, glory in the midst of them; but this maketh him cry out of himself as miserable, it being indeed the thing, that in itself, and in the esteem of the child of God, when at himself, maketh him beyond all things in the world look at himself as wretched and miserable, and if faith in Christ were not kept up, the believer in this case would despair and give it over; but it is neither the natural man's exercise, nor yet his burthen. 5. The natural man

hath not a spiritual sense to savour and relish the things of God, and as little inward feeling of his corruption that is opposite to the grace of God, but outward things are only, or most sweet to him : the believer relisheth spiritual things ; but remaining corruption marreth his satisfaction even in outward things, and the more he finds that he is satisfied with them, he is therefore the worse satisfied with himself ; if he take a glut of satisfaction in them, with more pain he vomits it up again, and it troubleth his stomach, as it were, till he get it cast out ; God's people get not leave to drink with full satisfaction of the things of the world, as natural men do ; for the believer having too parties in him, grace and corruption, whereof while out of heaven, he is constituted ; what contenteth the one, can never content the other : but the natural man having but only one party, and being wholly constituted of corruption, he hath more delight, not only in sinful things, but also in worldly things than the believer.

The scope of all is to discover your superficialness and overlinefs in examining yourselves, to put you to be more serious in that necessary and useful exercise, and to teach you by what command ye should most examine yourselves, even by this tenth command, as being that which will make the clearest and most thoroughly searching discovery of yourselves to yourselves, and will best ride marches betwixt you and hypocrites, to put you in thankfulness to acknowledge, and with admiration to adore the exceeding great goodness of God, in providing and giving a Mediator on whom he hath laid all these innumerable iniquities of all his people, which would have sunk them eternally under the unsupportable weight of them ; to let you see how absolutely necessary, how unspeakably useful, and stedable he is to so many ways, and so deeply guilty sinners ; and withal to lead you to improve and make use of him for doing them away, both as to the guilt and filth of them ; which when God shall, for Christ's sake, be graciously pleased to do, will not every believing soul have reason to say and sing to the commendation of his grace : *Who is a God like unto thee that pardoneth iniquity ? Bless the Lord, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases, to him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever. Amen.*