

SERMON V.

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.—VER. 3.

THE Apostle, in this and the two former verses, doth set himself to give an exact description of all men unregenerate; and as he is comprehensive in the doctrine about it, so he is as comprehensive also in the application. He had shewn two of the causes, that were external, of all that sinfulness that is in unregenerate men: the world, in the 2d verse, and the devil. And now he cometh to that third, which is the flesh, or natural corruption. There were but two sort of persons in the world, that shared the world between them, and they were the Jews and the Gentiles: and the Apostle doth apply all the doctrine of man's unregenerate condition by nature to both these. And as men that read lectures of anatomy do not only give the doctrine of the parts of a man's body, but they exemplify it in having a body cut up before them; so the Apostle here doth not simply lay down the corrupt estate of man's heart by nature, but he applies it, exemplifies it, and that both unto the Jew and the Gentile, he shares this common condition between them: 'wherein in time past ye walked,' speaking of the Gentiles, ver. 2; 'among whom also we all had our conversation,' speaking of the Jews, in this 3d verse.

These words I have read unto you, which concern that third and last cause of all sin in men, namely, their natural corruption, which is called *flesh*, divide themselves generally into two parts:—

1. The *persons* that he speaks this of; 'we all.'

2. The description he gives of the *state of nature*, in respect of inbred corruption, and the fruits of it in these Ephesians.

I will begin first with the *persons*:—

Our holy Apostle had a care in the application of this doctrine to wind in the Jews as well as the Gentiles. He named the Gentiles twice in the former verses, 'you hath he quickened, that were dead,' ver. 1; 'wherein in times past ye walked,' ver. 2. And he nameth the Jews as often in this 3d verse, 'among whom we had our conversation;' 'and were by nature the children of wrath, even as others.' He had still carried along in this epistle what God doth both unto Jews and Gentiles: he carries the state of both along with him in everything he handles. When he had spoken in the first chapter of the great benefits of redemption, he applies it both to the Jews and also to the Gentiles. To the Jews, ver. 11, 'In whom also we have obtained an inheritance, that we should be to the praise of his glory, that first trusted in Christ.' He applies it to the Gentiles, ver. 13, 'In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after ye believed, ye were sealed with that holy Spirit of promise.' Now, as in the matter of redemption, and all the benefits of it, he applies it unto both; so he takes the like and the same course in the matter of corruption, and of our natural condition.

And besides that reason which many interpreters give why he doth so,

namely, because he would not seem to upbraid the Gentiles, as the Jews were wont to do, who called them ‘sinners of the Gentiles,’ Gal. ii. 15, but that he and his countrymen were as bad as they,—I say that is not the only reason, but it was to shew the freeness of God’s grace to save the Jews as well as the Gentiles. For his scope, why he doth mention the state of nature so exactly, and apply it thus to both these sorts of persons, is to illustrate the free grace of God. Saith he, in the next verse, ‘But God, who is rich in mercy, for his great mercy wherewith he loved us, even when we were dead in sins, hath quickened us; by grace ye are saved.’ So that he would shew that all, both Jews and Gentiles, needed it. You shall find likewise he takes the same course in his epistle to the Romans. In the first chapter he proves that the Gentiles were all corrupted; and in the second chapter he convinceth them, and proveth, that the Jews were so also. In the third chapter he concludeth that all were sinners: there is no difference, saith he, ‘all have come short of the glory of God;’ and, ‘there is none righteous, no, not one.’ And to what end was all this? It was to glorify the grace of God, as it follows, ver. 24, ‘Being justified freely by his grace,’ &c. And then again he doth apply it to the Jews, and he speaks as hard words, and harder of them than he doth of the Gentiles, and of both in respect of their conversations. The poor Gentiles, they were led away, he saith, by the world and by the devil; he applies that part of man’s misery unto them. But when he comes to the Jews, ‘Ye were by nature the children of wrath,’ saith he; and, ‘Ye have had your conversation in the lusts of the flesh.’ He shews the internal cause of corruption when he applies it unto them. And what is the reason? You must know this, that first, for their conversations, the Jews would not so much as converse with the Gentiles; they called them ‘sinners of the Gentiles,’ Gal. ii. They would not so much as eat with them, as you read in Acts x. that Peter would not, and according to the ceremonial law he ought not. And so in John iv., when Christ conversed with the Samaritan woman, there was a wonder at it. But saith the Apostle here, you Jews that stand so much upon this privilege, and therefore think yourselves holier, look to your natural estate, and you are of the same number with the Gentiles; ‘among whom we also all had our conversation in times past.’ They stood likewise upon their privilege that they were a holy seed, and that they were the children of God, and that all of them were so by birth; you know, they said they were of the seed of Abraham, and ‘we have Abraham to our father.’ He batters down that too; ‘We were by nature,’ saith he, ‘the children of wrath, even as others.’ And therefore now he applies it thus to the persons of the Jews.

Now, all the controversy is this, and it is a thing that interpreters differ in, that seeing the word here which we translate, ‘among whom,’ may be also interpreted as well, ‘in which,’ whether of these two should be here intended? The question then is, whether ‘among whom’ refer to the persons,—that is, ‘We Jews walked *among you* Gentiles, had our conversations like to you?’—or whether the meaning be that ‘we Jews walk in the *same sins*?’ ‘In which we also had our conversation,’ as referring unto *sins* and *trespasses*, ‘wherein in times past ye walked, ver. 1, 2.

I for my part think the Holy Ghost writes the Scripture so as to take in a comprehensive meaning; and it hath been a rule that I have observed all along in interpreting this, and shall in all other Scriptures. I think he intended both. For to say both of these Jews, that as for their persons they are to be reckoned among the Gentiles, among the same number, ‘among whom we also;’ and to say they walked in the same sins and in the same lusts;

it makes the scope and the sense more full, it makes up the likeness of their condition the more and the greater. His scope was to humble the Jews in both respects, that though they stood upon it that they were a privileged people, yet, saith he, you are to be reckoned among the Gentiles, 'among whom we also walked.' And he would prove that they were to be reckoned among them, because they walked in the same sins; 'in which we also walked as well as they.'

So that now these words that are translated 'among whom,' note out two things:—

1. The manner of their conversation, that they walked *ad eundem modum*; or, as the Vulgar translation hath it, *ad quem modum*, in the same sins. *Quemadmodum vos, ità et nos*. Look, as they Gentiles walked, so did ye Jews.

2. It imports also that their persons are to be reckoned in the same number; *ex eodem numero*, they are in the same number; and are to be put *in eodem albo*, in the same rank and catalogue with the Gentiles.

Now, there is an objection or two against either interpretation; for I take in both, therefore I must remove the objections against both.

The first objection, that by *ἐν αἷς* should not be meant, 'in which sins,' is this. For, say they that are of another mind, then it should have been in the feminine gender, *ἐν αἷς*, since *ταῦς ἀμαρτίαις* was the last word mentioned in the first verse; therefore if it referred to sins, it should have been in the feminine gender.

But that receiveth an easy answer; for as there is *ἀμαρτίαις*, so there is *παρὰπτώμασι*, namely, 'trespasses,' in the neuter gender. But the answer that Estius gives is this, that it refers to both, though the one be the neuter and the other the feminine gender; yet when he makes the participle, he saith it refers unto both; therefore that interpretation, 'in which,' will stand.

Then again, as for that other, 'among whom,' as our translation renders it, that that is more especially meant is clear, because the nearest connexion doth carry it, the other is a more remote connexion. For if it be, 'in which sins,' it must refer to the first verse, and there comes in between the whole second verse; but if it refer to the persons, 'among whom,' then it referreth in the next coherence: 'among whom'—namely, which children of disobedience—'we all had our conversation,' which are the words just before.

But there is this objection against that, say they that are of another mind. All the Jews were not children of disobedience; for 'children of disobedience' doth imply persons eminently wicked in a more special manner, as 'children of Belial' did. Now, the apostle saith, 'among whom all we had our conversation;' now, say they, all the Jews had not their conversation among children of disobedience; there were some more eminently children of disobedience amongst the Jews, as well as amongst the Gentiles. This is the objection against that interpretation.

But the answer is easy; for, in the first place, 'children of disobedience' doth not only note out men eminently wicked, but it is the common expression given unto unregenerate men. In chap. v. 6, 'For which things,' saith he, 'the wrath of God cometh upon the children of disobedience.'

Neither, secondly, will it follow in the connexion that all the Jews should have been children of disobedience; but indeed this will follow, that they are to be reckoned of the same rank with them; all unregenerate men shall belong, and do belong, unto the same kingdom with the highest and eminentest sinners that are. Therefore, saith he, never boast yourselves; if you be children of disobedience, if you walked among them, you were of that company, of that drove.

And indeed and in truth, thirdly, the Jews were in a more peculiar manner the children of disobedience than the Gentiles were. What is the reason? Because they had the law—they are still called a stiff-necked people, which is not applied to the Gentiles. Disobedience is in a more special manner attributed unto them, because they had the means, especially when the gospel came upon them.

So now, the interpretation being fully cleared, that ‘among whom’ referreth to both, and the reason also why it referreth to ‘in which,’—for I must give you a reason of it, that ‘in which sins ye walked’ is also meant,—the reason of it is this, because that in Col. iii. 7, which is a parallel epistle to this, there it is, ‘in which ye walked, whilst ye lived in them,’ referring unto sins. And so the Syriac also renders it; ‘in which,’ viz., ‘in which sins ye also walked.’ And it makes the likeness between the Jews and Gentiles to be more full; for then his meaning is plainly this: we that are Jews had a like condition with the Gentiles, first, in respect of conversation; we all walked in the same sins, we had a like condition in respect of the lusts of the flesh: ‘in which also we all had our conversation, in the lusts of the flesh.’ And we had a likeness of condition in respect of natural corruption, which is the ground of all; ‘and were by nature the children of wrath, as well as others.’ And so now, having cleared this interpretation, that it refers to both, yet especially to the latter, I come to the observations out of it.

There is one great observation which I will not now insist on, but refer it till we come to those words, ‘were by nature children of wrath, even as others,’ namely this, that original corruption is universal to all mankind, both Jew and Gentile. That observation is proper to those words, therefore I omit it here.

But here he speaks of the likeness of the Jew to the Gentile, and that they are to be reckoned among them, the Jews all one with the Gentiles, in respect of their conversation; that is the thing that these first words hold forth, ‘among whom we also had our conversation.’

First, then, if the interpretation be that they are to be reckoned of the same number with the Gentiles, then I make these two observations upon it:—

Obs. 1.—First, Though there be several sizes of unregenerate men, several sorts of them, yet they that are the best of them are to be reckoned, and they are to reckon themselves, and Jesus Christ at the latter day will reckon them, *even among the worst*. He had spoken of the highest children of disobedience in the verses before, that were more eminently such,—for I take that interpretation also in,—and it followeth, ‘among whom we all had our conversation.’ There may, I say, be several sizes of unregenerate men, yet all shall be reckoned of one sort. It is a consideration may mightily strike us. Let men be never so civil, let men be temporary believers and profess religion with never so much strictness, if they be unregenerate they will be reckoned among the children of disobedience. ‘Among whom we,’ saith Paul, putting in himself, who had his ‘conversation according to the law, blameless.’ No man could say black was his eye. He professed that he walked according to his conscience all his days; yet I am to be reckoned, saith he, and had my conversation among, and shall be accounted of that number, with the highest children of disobedience. It is an excellent observation that a late critic hath made: that in the Old Testament, especially in the book of Proverbs, where hell is mentioned or spoken of, as it is often, the word in the Hebrew signifies the *Place of the Giants*. ‘They shall go down into hell,’ that is, to the place of the giants. That was the term that the Jews did anciently give to hell. What is the meaning of that? You know

that the giants of the old world were the eminent, grand wicked men. Gen. vi. 5, 'The wickedness of man was great upon earth.' And he saith there were giants that did corrupt their ways before him; and the earth was filled with violence. Now, the flood came and swept all these giants away, and carried them all to hell. And because such a cluster of them went there all at once, hell had its name from thence; and whoever went to hell, though he were a Jew, though he were never so strict, if unregenerate he went to the place of the giants, he went among wicked men; and so they are to be reckoned here. Nay, the gospel speaks higher words of hell, as in relation to whom wicked men shall be gathered, Matt. xxv. 41. He speaks to all unregenerate men, that shall be found so at the latter day, that died in that estate, though there be never so many sizes of them, Go into the fire, prepared for the devil and his angels. They are not only gathered to the giants, but they are gathered to their great prince, Satan. They walked according to the prince of the air, and they shall go to hell, where the prince of the fire is, when he is there—a poor prince, when he is there. And God will bring forth men so, though they walk among the drove of his children in profession now, yet if they walk in by-lanes, God will rank them at the latter day, yea, often in this world, with the workers of iniquity. In Ps. cxxv. 5, 'As to such as turn aside to their crooked ways,' that walk in by-lanes of sin, 'the Lord shall lead them forth with the workers of iniquity.' They do walk after them here before God, and God will manifest so much before he hath done. The Lord, saith he, shall lead them forth with the workers of iniquity.

And the reason, my brethren, why they are to be reckoned among them, and as walkers among them, though they sever themselves from them in respect of external conversation, is, because they agree in the same internal principle of sin. They walk in lusts, every unregenerate man doth; refine him how you will, it is certain he doth. Now, the fellowship that men have with other wicked men, lies not so much in keeping company personally with them, as it lies in walking in the same lusts and in the same sins, smaller or greater. 'Have no fellowship with the unfruitful works of darkness.' Fellowship lies in the works more than in the persons; it lies in the consent, as Ps. l. 18.

And then, again, there is this observation, but you need not make a distinct one of it, that those, even among Christians,—for there is the same reason,—that live in the same lusts that the Gentiles do, they shall all be *reckoned as Gentiles* before God. 'Among whom,' saith he, 'we all had our conversation in the lusts of the flesh.' If they live in lusts, they are said to live as Gentiles; for lusts are called in a more peculiar manner the 'lusts of the Gentiles.' My brethren, in Rev. xi. 2 you find that the holy city is to be given up to the Gentiles, to tread down for a certain time. Whom doth he mean there by Gentiles? Why, he meaneth indeed and in truth the Popish Christians; for it is a preparatiom to the killing of the witnesses, which is in that chapter, which is clear shall be done by the beast; and you know who the beast is. He saith, ver. 7, that 'the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.' Now he calleth them, though they profess Christianity, Gentiles; and the prophets of old used the same language, Jer. ix. 26. There is but this difference, saith he, between you Jews that are wicked and the Gentiles: they are uncircumcised in the flesh, and ye are uncircumcised in the heart. And let me add this further, for I fear it is a thing to be fulfilled, and I have feared it many years, that when once the temple

of God is measured,—and the reed is in men's hands, doing it now, and hath been a good while,—and the altar of worship, and the worshippers, them that worship therein, as it is Rev. xi. 1; that then this temple will be given up to these Gentiles to be trodden down; and why? Because there is so great an outward court laid to this temple. The temple should consist of those that are priests and saints; but the reformed churches have laid too great an outward court, which are as bad as Gentiles: therefore, saith he, seeing they stand upon Gentile ground, the Gentiles shall re-enter again. He saith that the court that was without the temple was not to be measured; for they are not fit to be worshippers, though they be Christians; for it is given to the Gentiles, and the holy city shall they tread under foot. And therefore now, as Musculus well observeth, for us to boast against the Papists, We are the reformed churches; yet, for the multitude and shoal of Christians to walk in the same lusts, they are, saith he, to be accounted to live even Popishly; as these Jews are reckoned to live heathenishly, whilst they walk in the same lusts the Gentiles did. And though men are not idolaters, as the Papists are; yet, notwithstanding, whilst they walk in their lusts, they are idolaters still. For you shall find, in Col. iii. 5, the Apostle, speaking there of covetousness, and uncleanness, and the like, saith he, 'which are idolatry.' Some indeed read it, 'which is idolatry,' and so refer it only to covetousness; 'and covetousness, which is idolatry.' But other copies are, 'which are idolatry,' referring to 'fornication, and uncleanness, and evil concupiscence, and covetousness, which are idolatry;' because indeed they do set up idols in their hearts which they worship; for every lust setteth up another thing beside God; and it is as truly Gentilism, as truly idolatry, as Popish or heathenish idolatry is; only this devil of idolatry takes a shape, and appears visibly to them and in them, but it is invisibly in the hearts of others.—And so much now for that first observation from those words, 'among whom we also walked.'

Obs. 2.—I will give you a second, and that is this: That there is *no light or means will do corrupt nature good.* Are the Jews born under the light of the law? Had they the light of the gospel come upon them also by John Baptist, and by Christ, and by the apostles, and do they remain still and walk in their lusts? I say, no means will do corrupt nature good. And in Rom. viii. you have a place for it. 'The law,' saith he, 'was weak through the flesh,' ver. 3. Go and inform men never so much with the law, and though it seem to be a strong thing to work upon a man, to tell him of hell, &c., yet, saith he, it is 'weak through the flesh.' That natural corruption that is in a man will never be wrought upon by it, it will hinder the working of the physic, be it never so strong; flesh will, corruption will. Isa. xxvi. 10, let them live in a land of uprightness, they will deal unjustly, and will not behold the majesty of the Lord. The Jews here had all these means, yet they remained still in the same unregenerate condition. Men may restrain indeed, the gospel may do so, and the law may do so, restrain corruption in men, yet they will please the lusts of the flesh still, they will walk in them; and if not in the grosser lusts of the flesh, yet they will walk in the lusts of the mind. There are other spiritual lusts in the understanding, that, let corrupt nature be cooped up never so much, let the gospel, let the law, all grapple with it, it will be corrupt nature still. 'Among whom also we'—we Jews, that had all those means—'had our conversation in the lusts of the flesh.'

Obs. 3.—I will add a third observation, and that is this: That *no privileges whatsoever men can have will save them from an unregenerate condition.*

The law, and having the privileges thereof, will not do it ; neither will the gospel, and all the privileges thereof, do it. The privileges of the law would not do it, you see by this text, and you may have it more clear in Rom. ii. 25, and so to the end. ‘Circumcision,’ saith he, ‘verily profiteth, if thou keep the law : but if thou be a breaker of the law, thy circumcision is made uncircumcision. For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh ; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is of God, and not of men.’ The law, you see, will not do it. And the gospel will not do it, though the gospel uncaseth men much more. There was a kind of ceremonial typical holiness under the law, whereby all the seed of Abraham were holy unto God ; but when the gospel came, it uncased them. What saith John Baptist, when he began first to preach the gospel ? ‘Think not,’ saith he, ‘to say within yourselves, We have Abraham to our father.’ And it was prophesied of Christ, when his day should come to preach the gospel, that he should do it much more : Mal. iii. 1, ‘I will send my messenger, and he shall prepare the way before me,’—that is, John Baptist, for so it is applied, Matt. xi. 10,—‘even the messenger of my covenant, whom ye delight in ; behold, he shall come. But who may abide the day of his coming ? for he is like a refiner’s fire, and like fullers’ soap ;’ and he shall sit in his shop, saith he, in his church, ‘as a refiner and purifier of silver ; and he shall purify the sons of Levi.’ He came and purified the church more and more ; tells them, except their righteousness exceed the righteousness of the scribes and Pharisees, they shall not enter into the kingdom of God. And, my brethren, this you shall find, that still the higher and purer the gospel riseth in the light of it, the more unregenerate men will be discovered, and their privileges which they possess in the church of God be taken from them. Not only ignorance and profaneness, but civility ; yea, in the end it will rise so high that all temporary believers shall be discovered in that glorious new Jerusalem. There shall not be a man there that maketh a lie ; not only not a man that telleth a lie, but not a man that maketh a lie ; that is, not a man whose heart is not changed, not a man that is in the least degree a Gentile ; and all unbelievers shall be without. Still as the gospel goes higher, it uncases men the more, and discovers the vanity of such outward privileges as these are, and will thrust them out.—So much now for the first thing in the text, ‘Among whom we.’

Among whom we all.—I must speak a little to that word ‘all,’ and it shall be but a little ; that is, all we Jews, or more especially, all we that are believers, converted of the Jews ; saith he, ‘we all,’ all we apostles, we were once unregenerate men, and we lived in that state and condition, and in the same lusts that ye Gentiles did ; and all the converts among the Jews they did so too.

Now you will say unto me, Were there none of these that were holy even from their infancy ?

Yes, my brethren, it may be there were some, but there were but a very few. You know John Baptist was ; but all, that is, the generality, for the most part even all the believers that lived among us, they were for some time in a natural and unregenerate condition.

But there is a special reason why it was spoken of the Jews in the Apostle’s time, ‘we all ;’ for the truth is this, in the Old Testament you shall find very few conversions ; you do not read when Isaac was converted : you read, indeed, that Abraham had a call, for the text saith he was an idolater : but take Isaac, and Jacob, and Joseph, and Moses, and you shall

read nowhere of their conversion ; whereas ye have abundance of stories of conversions in the New Testament : but in the Old Testament, the truth is, God wrought much even from their infancy ; although that speaks of conversion too ; for the prophet saith that Levi turned many from their iniquity whilst he kept the covenant, Mal. ii. 6 ; and in Ps. li., David saith, ‘ sinners shall be converted unto thee.’ But yet before the times of the gospel, before the time of John Baptist’s preaching, the truth is, there was then such a corruption generally among the Jews, that they were in a manner, as it were, all left in their natural condition, there were very few godly among them, that so the fruit of the gospel might the more appear. I will give you but one text for it, Luke i. 17. It is said there of John that when he should come to preach, he should ‘ turn the hearts of the children to their fathers ;’ that is, whereas Abraham, Isaac, and Jacob, and all those holy and godly fathers, had been for justification by grace, they had rested upon the Messiah, the promise of God, and had turned to God, and served him truly ; these Jews were so generally corrupted, that the whole nation needed a new conversion, to be of the old fathers’ religion ; therefore it is said he should ‘ turn the hearts of the children to their fathers.’

But then, again, there is a third answer. ‘ We all ;’ he shews not so much, *de facto*, what all were, or in a strict word, or in strict terms that all the Jews had been unregenerate for a long while before they were turned ; but his scope is to shew what the generality of them were, and what all would have been ; the same nature would have wrought the same effect, had not the grace of God come and put the difference.

I should likewise speak a little to these words, *in times past* ; but I shall meet with it so often, as in ver. 11, ‘ Remember, that ye being in time past Gentiles in the flesh ;’ and in the next words likewise, ‘ and were the children of wrath :’ and the observation I have upon it I will not now insist upon, but rather come to what followeth. And so now I come to these other words—

We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others.

Here is an exceeding exact description of the corruption of man’s heart and conversation by nature. And the Apostle hath a double scope in it. His scope is—

First, to shew the pedigree of causes of all that corruption that is in men while they are unregenerate ; as he had shewn the world to be a cause, and the devil to be a cause, so here the flesh, the cause of causes, he putting this difference between the causes, that Satan and the world are but external causes. ‘ We walk *according* to the course of the world, and *according* to the prince of the power of the air ;’ but when he speaks of the lusts of the flesh, he speaks of that as the internal cause : ‘ We walk *in* the lusts of the flesh,’ &c. You have here, my brethren, all the causes of sin in men’s lives. You have sin in the heraldry of the causes of it. We have it emblazoned here as fully as can be desired. For—

1. Here is *flesh*, corrupt nature, which sticks in us, which is as the root and fountain.

2. Here are lusts, which are the first-born of that flesh, of that corruption, that are the immediate ebullitions, the boilings, the springings up from that fountain.

3. Here is a division of the several sorts of lusts ; he doth not only call them lusts, in the plural, because they are many, but he gives us their several

sorts. There are lusts of the flesh, or the body, the sensual part, wherein the soul partaketh with the body; and there are the lusts of the mind, the superior part, whose actings are abstracted from the body. Then there is the outward conversation. The flesh begets lusts, and the lusts bring forth a corrupt conversation; 'we had our conversation in the lusts of the flesh;' they are as the streams, or the springings that lusts from the fountain make. And the conversation, the badness of that, he setteth forth two ways. (1.) By the constancy of it; that all an unregenerate man's courses are nothing else but sin—they walked in it, had their whole conversation in it. (2.) That it is nothing else but a fulfilling of some lust or other; 'fulfilling,' saith he, 'the desires of the flesh and of the mind.'

4. Because it will be said, man is a reasonable creature, and hath an understanding and a will, and is not led to an action as beasts are, by brutish and unreasonable passions,—can lusts carry a reasonable man on alone in a brutish way, as beasts are led?—therefore he tells you that the truth is, that these lusts have all of them, before they come to act, the consent of the will; and therefore what he calleth lusts in the first part of the discourse,—'had our conversation in the *lusts* of the flesh,'—he varies the phrase in the next, 'doing the *wills* of the flesh,' so it is in the Greek, τὰ θελήματα τῆς σαρκός. But doth the will move without the understanding? No, there is the will of the mind too, τῶν διανοιών, it is in the plural too. Take all the intellectual powers in a man, they are all corrupt, they have all their lusts, and they all concur through their corruption to dictate to the will to yield to all these lusts. But then—

5. The question will be, how do we come to be thus corrupt? What is the cause of all this 'flesh,' which is the cause of lusts, and which is seated thus in the will and understanding, and which causeth all men's sins in their lives? If you ask me how you come by it, I will tell you, saith the Apostle; you had it by nature. We were all the children of wrath by nature, therefore we were sinful by nature; for the object of God's wrath and anger is only sin. That is one scope.

But a second scope the Apostle hath is, as to shew the causality of sin in this its pedigree, that flesh is the original of lusts, those lusts are the original of all the wicked conversation in us, to which the will consents, and the understanding also; so likewise his scope is to afford matter of humiliation to those Ephesian Gentiles and the Jews also, and so to all mankind, and to magnify the free grace of God the more; and therefore he doth set forth corrupt nature in the full and most exact manner that we find in all the book of God; as, when I open the particulars, will appear. I thought to have done it now by way of analysis, but I shall not be able then to come to the particular exposition of these words, 'had our conversation in the lusts of our flesh,' which I would make an end of; therefore I will reserve it till the last of all, where it will come in as well. I am to open three things:—

1. What is meant by *flesh*.

2. What is meant by *lusts of the flesh*.

3. What this importeth, to have *our conversation in the lusts of the flesh*.

First, what is meant by *flesh*? I must do two things in that:—

1. What the thing itself is that is meant by flesh, namely, that corruption of nature original.

2. The reason of the phrase, why this original corruption is termed *the flesh*.

I shall do both these, as briefly as possibly I can. And—

First, *For the thing itself*, I will give you but this brief description or definition of it, and give you Scripture for every word of it, or for the chief

branches of it. It is a sinful disposition in man's nature, that is become his nature, whereby it is empty of all good, yea, opposite to it, to all good that is towards God, and containeth in it the seeds and principles of all sins whatsoever. This in a word is meant by 'flesh.' Now to make this out—

1. I say it is a *corrupt disposition*, or bias, as I may so call it, in the nature of man, in the whole nature of man. It is not the substance of man's nature; for then, when it was said, 'The Word was made flesh,' the meaning were, that the Word was made sin, if that flesh and corruption had been the substance of man's nature, and Jesus Christ and we had not been of the same nature as he was man. In John iii. 6, saith Christ, 'That which is born of the flesh is flesh.' He evidently meant here by 'flesh' a distinct thing from the nature of man; for he saith that 'that which is born of the flesh is flesh,' even as he saith that 'that which is born of the Spirit is spirit.' By 'spirit' in the last words, he meaneth a differing thing from Spirit in the first words; so when he saith, 'is flesh,' he meaneth a differing thing from that which is born of flesh. The one notes out the substance; the other, the adjunct disposition of it.

Which disposition is yet now become man's nature,—that is, as natural dispositions are,—and all this emptiness of good, and seeds of all evil: therefore the next words tell us, that he is by nature, as I shall open it afterwards in part, the child of wrath. And as there is a divine nature, that hath the seeds of all good in it, all things belonging to life and godliness, 2 Peter i. 3, 4,—compare but the verses together; it is called the divine nature, and it is said to have all things belonging to life and godliness,—so this corrupt nature of ours, on the contrary, is a disposition to all evil. I say, a disposition. And therefore, although this corrupt nature of man is sometimes called 'flesh;' yet you shall find in other scriptures it is said to be 'fleshly,' and said to be 'carnal.' Though it be called flesh in the abstract, for some reasons, yet to shew it is but a disposition in man's nature, not the substance of his nature, therefore he is said to be fleshly; as in Rom. vii. 14, 'I am carnal,'—it is the same word, but only there is an adjective; he saith not, I am flesh, but, I am carnal,—'sold under sin.' As that spirit which is born of the Spirit is called the spiritual man in Scripture; so that which is born of the flesh, and called flesh, is called the carnal man in Scripture. 1 Cor. iii. 3, 'Are ye not carnal?' And, 1 Peter ii. 11, they are called 'fleshly lusts;' because this flesh is but an adjunct, it is but a corrupt quality, or corrupt disposition, that clingeth to man's nature.—And so much now for the first part of the definition.

2. It makes man's nature *empty of all good dispositions whatsoever*; it importeth an emptiness, a vacuity of all good. What saith the Apostle, Rom. vii. ? 'In my flesh dwelleth no good thing.' And yet if ever in any man's flesh, in his unregenerate part, there had reason to have been some good thing, there was as much reason it should have been in Paul's unregenerate part as ever in any one's. Why? Because there was so much grace mingled with it. Yet all that grace could never kill it, never work good in it, so long as it remained; it might destroy it, but it could never teach the unregenerate part good, or work the least good in it. Nay, it is not only an emptiness of all good, but it is an enmity to all good; as you have it, Rom. viii. 7. He saith that the fleshly mind, or *φρόνημα*,—the least stirrings of the flesh in any act,—is enmity against God. And—

3. It containeth in it the mass, it is the seed, *the seminary of all sort of sin whatsoever*. For that I will give you that place in Col. ii. 11, 'The body of the sins of the flesh.' It is a whole body of sin. What is the mean-

ing of that? In a word thus: go take a child's body, and it hath all the parts; though they are not so big as a man's that is grown up, yet it hath all the parts of a man. So go, take that corruption that lies in the heart of every child, it is a whole body of sin, it is perfect for parts, indeed the limbs may grow greater and greater, as men grow wickeder; for this original corruption, I mean, this vicious disposition, is increased in men; but yet, notwithstanding, it is not increased by adding new parts of corruption to it, but the seeds of all were at the first, and it still groweth greater and greater. So you see here, as briefly as I can, what *flesh* is.

That which hath exercised my thoughts most is why it is called *flesh*. I find that the Old Testament did use it from the very first, Gen. vi. 3. When God gives the reason there why he would destroy man, and indeed the very sons of God, they that professed themselves to be the sons of God, but were all generally unregenerate, but Noah, and one or two more that belonged to his family, he gives this reason for it, expresseth it thus: 'The Lord said, My Spirit shall not always strive with man, for that he also is flesh.' By 'flesh' here he doth not mean that man is a frail creature; but he speaks of him as he is sinful, as he is corrupt, and his meaning is this: I see, saith he, that man is nothing but flesh, that his whole nature is nothing but a resisting and an opposing of my Spirit; and therefore my Spirit shall not always strive with him for that he is flesh. Yet, 'his days shall be a hundred and twenty years,' notwithstanding they were so generally corrupt. And that he meaneth by 'flesh' the corrupt nature of man, I have much to make plain, but I shall in a word manifest it. It is not only because it is alleged as a cause of the flood, and because it is brought in as opposite to the Spirit; but in the 5th verse he sheweth the fruits of this 'flesh.' 'God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.' And then compare with it chap. viii. 21. He had given a reason here in this 6th chapter why he would bring the flood; and, mark it, the reason must be general, for the flood destroyed infants as well as those of riper years, and therefore he gives a reason that shall reach infants, and all: and he saith, they were flesh. Now in the 8th chapter, ver. 21, he giveth a reason why he would not any more bring the flood; and what is it? 'The Lord said in his heart, I will not curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth,' or infancy. There are some interpreters that read it thus: I will not destroy it, although the imagination of man's heart is evil; before, indeed, I destroyed the world because man is flesh, and because the imagination of his heart is continually evil from his youth; yet, although I did it once, I will not do it again. It comes all to one, the meaning is this: I have now received a sacrifice, I smell the savour of the blood of Christ in Noah's sacrifice; therefore for his sacrifice' sake I will be patient with man; for he is corrupt, and I must bring I know not how many floods to wash away his corruption, therefore I will be patient. I only bring it for this, to shew that the word 'flesh' is used for original sin. I might be large in this.

Only, by the way, let me observe this one thing upon it: that the old world, you see, was well instructed in the doctrine of original corruption. God reveals it plainly to Noah, gives it for a reason of the flood. And there was good reason why it should be then well known, because that the world had fallen not many hundred years before in Adam, and Adam lived nine hundred of them to tell the story of it. So that indeed the doctrine of man's corruption was perhaps more ripe and quick in those times, than in

after-times it was unto the very Jews themselves. Now then, the Old Testament having used the word 'flesh,' our Saviour Christ continues it; and in John iii. 6, giving the reason why that every man must be born again, or he cannot enter into the kingdom of heaven, he tells them, because every man by his first birth is nothing but flesh,—that is, nothing but corruption, nothing but sin, 'that which is born of the flesh is flesh,'—therefore of necessity men must be born again. And the apostles after Christ did use it, and the New Testament in the epistles commonly useth it, and putteth it for corruption.

But now to give you the reasons of this appellation in a word or two:—

First, it is called *flesh* in distinction from, and in opposition to *spirit*. The Jews did call things flesh that were not spirit. Hence therefore now, if it were a substantial spirit that flesh was distinguished from, look what kind of spirit that any thing was differenced from, in that sense we are to understand flesh in distinction from it. I shall give you but one instance, though I could give you a great many. You know that God is a Spirit, and that Jesus Christ had in his person both a human and a divine nature: the divine nature, that is called Spirit; and the human nature, that is called flesh. There is a multitude of instances for it: 'It is the Spirit that quickeneth, the flesh profiteth nothing.' That is, it is his Godhead putteth all the influence into his humanity; if he had been man alone, it would not have done it. He was put to death in the flesh, and quickened in the Spirit. But the most express place is in Rom. i. 3, 4. He saith he came 'of the seed of David according to the flesh,' but he was raised by the 'Spirit of holiness,' that is, by his Godhead. Man himself hath a spirit in him, his soul: hence therefore his body is, in opposition to the soul, called flesh, 2 Cor. vii. 1, 'Let us cleanse ourselves from all pollution of flesh,'—that is, of bodily lusts, —'and of spirit,' that is, of the soul, which the soul exerciseth without dependence upon the body. So in Ps. lxxix. 2, the bodies of the saints are called the flesh of the saints. Yea, the very gospel itself, because it hath a spiritualness in it, is called spirit, and the law is called flesh. The gospel, in 2 Cor. iii. 8, is called 'the ministration of the Spirit.' And, Gal. iii. 3, 'Did you begin in the Spirit, and will you end in the flesh?' or, will you be 'perfected in the flesh?' That is, by adding the law to the gospel, which was the thing they endeavoured. Now then the word 'flesh' being still used in opposition to and in distinction from 'spirit,' whether taken in a substantial sense, or otherwise, hence, because that the new creature, which is begot by the Holy Ghost, is called spirit,—'that which is born of the Spirit is spirit,'—hence therefore the contrary quality, that corrupt nature that lusteth against this spirit, and is opposite unto it, is called flesh. And as that spirit is the bundle of all graces, so this flesh is the bundle of folly that is bound up in the heart of man, a whole bundle of it, a mass of corruption. 'The law,' saith Paul, 'is spiritual, but I am carnal,' Rom. vii. 14. All corruption opposite to the law is called carnality or flesh, because the holy law is spiritual.

But, secondly, there is another reason why it is called flesh; and that is, because this corrupt nature of ours doth confine us to things fleshly, as to our objects; that is, that all the powers and faculties of soul and body shall only mind the things of the flesh—but I do not mean things of the body when I say so,—whereas spirit, the new creature, hath for its object all sort of spiritual things. I do found this upon Rom. viii. 5; saith he there, 'They that are after the flesh do mind the things of the flesh; but they that are after the Spirit do mind the things of the Spirit.' It is a saying in

philosophy, and it is a true one, that *facultates distinguuntur per actus et objecta*, all natural faculties are distinguished by their objects. So is flesh and spirit, grace and corruption. And because corrupt nature hath the things of the flesh for its object, hence it is called flesh; and because that there are spiritual things which are the object of grace and holiness, which are spiritual things, hence that is called a spirit.

Now, my brethren, let me tell you that by the things of the flesh is not meant only things of the body, or belonging to the body, or the object of bodily lusts, but all outward things whatsoever, all creature-comforts; yea, I may say, all creatures, take God and Christ out of them, and they are all the things of the flesh. The Apostle expresseth it there, in Col. iii. 2, when he calleth them 'earthly things,' which our earthly members are set upon; for corrupt nature confines us to things on earth, confines us to things of this world: spiritual things, that are of another world, the natural man hath no suitableness to them. And by 'things of the flesh' is not meant only gross sins, which are called 'the works of the flesh,' Gal. v. 19; but all creature-comforts whatsoever, all dignities, all excellencies, honours, riches, all the glories of the world, that do so much take up the minds of men, are called the things of the flesh; and to these doth corrupt nature suit us and carry us on. 2 Cor. v. 16, 'Henceforth know we no man after the flesh.' 'After the flesh,' referreth both unto the things known, and to the manner of knowing them. To the *things known*, which is that which is to our purpose,—that is, we value no man by his outward privileges and dignities; we value no man by honours, riches, or greatness, or by what he is in this world. So likewise, in Rom. xv. 27, when they had sent a contribution to them at Jerusalem, saith Paul, they did partake of your 'carnal things,'—that is, of your fleshly things; he calleth their riches and estates things that are fleshly. So in 1 Cor. ix. 11. And you have the like in another place, 'I will not glory in the flesh.' And there is a phrase in Gal. vi. 12, of making 'a fair show in the flesh,'—that is, in fleshly things, in anything but in God and in Christ. The Jews did call whatsoever was outward, flesh and fleshly. The very ceremonial law therefore the Apostle calls 'a carnal commandment,' a fleshly commandment, Heb. vii. 16. And so he calls the duties of it the works of the flesh, though they were the institutions of God; yet because they had an outwardness in them, in regard of the gospel, he calleth them flesh. I allege it for this, that all things that were outward were called flesh among the Jews; yea, the works of the moral law, if a man would affect to be never so holy, if he take away aiming at God as the principal, and if he will go and trust in them when they are done, they are all flesh, they are things of the flesh. What saith the apostle, Phil. iii. 4? 'If any have reason to be confident in the flesh, much more I.' I had cause to trust in the flesh. He had relation to that speech in Jer. xvii. 5, 'Cursed is the man that maketh flesh his arm;' which is, not only to make man his confidence, but anything; for Paul interpreteth it here, my own righteousness, and whatsoever I did, all the works of the law, it is all but flesh, all the privileges, if you go and sever Christ from them.

Now, my brethren, consider what I say: corrupt nature then hath for its object all the things of the flesh. Take spiritual out of the law and the duties of it, take the new creature out of it, and take Jesus Christ out of it, and it is all flesh, and corrupt nature will suit with them all; it may be wound up to the works of the law, to a seeking and an affecting of blamelessness, &c. The very works of the gospel, if you will let them be carried on for self-ends, they are all the works of the flesh, and things of the flesh; if you

will trust in what you do, they become things of the flesh. Take a man that is a temporary believer, and he may be wound up to the ways and things of the gospel, yet he turns them all to the things of the flesh, and corrupt nature remaining, flesh will suit with all these.

And then again, a third reason why it is called flesh is this : because it is propagated by natural generation ; John iii. 6, ‘That which is born of the flesh is flesh,’—the thing that is born or begotten hath the name of the begetter,—‘that which is born of the Spirit is spirit.’ That which is born of the flesh—that is, by a fleshly way of generation—is flesh, is corruption.

And let me make this observation of it. Sin, you know, is the work of Satan : ‘Ye are of your father the devil,’ saith he. Why ? Because he is the remote cause. Original sin hath not its denomination from him, for he hath not that influence into sin which the Holy Ghost hath in working grace in us ; therefore he would not say, that which is of Satan in you is corruption ; but because that generation is the next and immediate or proximate cause, therefore it beareth the name ‘flesh,’ because it is born of flesh, and flesh is the immediate cause of it. And hence it was that circumcision was in the foreskin of the flesh ; and it is called flesh peculiarly in Rom. ii. 28. And I could give you other scriptures, as Lev. xv. 2, and Ezek. xxiii. 20.

Then again, in the fourth place, it is called flesh in respect of the more visible seat and subject of corrupt nature, in which it is most seen ; visibly it is in the flesh, it is in the lusts of the body of all sorts and kinds. The Scripture doth give you denominations not always from the more principal part, but it gives the denomination from what is visible, as speaking *ad vulgus*, to the people ; as, for example, the nature of man consists of body and soul. The soul is a spirit, you know, but the body is flesh. Usually in Scripture the name that is given to man is ‘flesh.’ ‘The Word was made flesh.’ ‘In his sight shall no flesh be justified ;’ that is, no man. Here you see the body carries away the denomination. It is not that man hath not a soul, and that that is not the more principal part, but because the flesh is the more visible part, that which we behold, in which the soul dwelleth. Hence therefore the Scripture calleth man ‘flesh.’ Answerably, though sin is as much, and much more in our will and understanding than it is in sensual lusts ; yet, notwithstanding, because that original sin is seen most in sensual lusts which have their seat in the flesh, hence it is called flesh ; the denomination of the whole ariseth from thence. And let me give you this observation by the way : that the devils, though they have the same corruption in their understanding and will that we have, and we the same that they have,—for, saith he, ‘Ye are of your father the devil, and his lusts ye will do,’—yet they are not called *fleshly*, neither are they called *flesh* ; but they are called, in Eph. vi. 12, ‘spiritual wickednesses.’ Why ? Because they have no bodily, no sensual lusts in them, which in a visible way should carry away the denomination. But because in man’s nature there is another part in which sin is more visibly seen, which eminently is called lust, which is original corruption, therefore it is in a more peculiar manner called ‘flesh.’—And so much now for the reasons of the denomination. I will give you an observation or two :—

Obs.—In the first place, my brethren, we may from hence take a *directory for the humbling of ourselves*. Here you see, in those words, ‘having our conversation in the lusts of the flesh,’ there are three things the Apostle holds forth to every man to consider, when he would humble himself before God. In the first place, he discovers to him his flesh ; that is, his corrupt

nature, having the seeds of all sin in him. Which corrupt nature, he tells him, in the second place, is an active principle in him, it is the cause of all the lusts in his heart, and all the evil in his conversation. It is an active principle that is never idle ; for though itself is indeed but a mere privation, yet because it is a privation in an active subject, as man's soul is, hence therefore it is never quiet. In Rom. vii. 5, he saith, that when he was in the flesh, the motions of sin wrought, they had force in his members to carry him on to evil ; and in ver. 8 he giveth the name of sin above all else to this original corruption by way of eminency. 'Sin,' saith he, 'wrought in me all concupiscence.' What doth he mean by sin ? Most plainly original sin. Why ? Because that which works concupiscence, which brings forth lusts, that must needs be original corruption. 'Sin wrought,' saith he. I speak it for this, it is an active principle, therefore he calleth that the great sin of all the rest ; he giveth it the name of *sin* above all the rest, not only because it hath the seeds of all sin in it, but because it is the worker, the great mother of all the abominations. As Babylon is called the mother of all the abominations in Europe, all idolatries come from thence ; so this is the great mother of all the abominations in man's heart. Therefore, in the same Rom. vii. 13, he calleth it 'sin above measure,' though he means sin in the general, and actual sin too ; but yet original sin he especially speaks of, and carrieth along in that discourse ; it is, saith he, 'above measure sinful,' for it is the mother of all abominations, and works all concupiscence ; and therefore this humbled Paul more, and so it should do us.

And, my brethren, it is a predominant principle too ; that is clear in the text also : for all our lusts, and all our sins, they are not so much called the lusts of the man, as the lusts of the flesh ; because that flesh, that corruption, is now the predominant principle in every man's nature : therefore all sins are called the 'fruits of the flesh,' so in Gal. v. They are called the 'deeds of the flesh,' so in Rom. viii. And we are said to be 'in the flesh,' Rom. vii. 5. And not only the flesh to be in us, but as a man is said to be in drink, or in love, that is, he is overcome with it. It is a predominant principle. And indeed, though Aristotle gave the definition of a man, that he was a reasonable creature, having an understanding and a will ; yet divinity tells us plainly that man is flesh, if you will speak theologically, take Christ's definition, and it is so. Why ? Because look what flesh is to him, as he is man, that sin is to him now ; it is his nature, it is his form. Therefore, if I would define a man, I would define him to be a fleshly creature, as Aristotle defined him a rational creature ; therefore, in 1 Cor. iii. 3, saith the Apostle, Ye walk as men ; are ye not carnal ? And to be carnal and fleshly is all one. When thou hast seen, therefore, corrupt flesh as the root of all, then go and look to thy lusts, all the corruption that is in thy life, it is from the stirring of lusts in thee ; all the corruption in the world is said to be through lusts, 2 Peter i. 4 ; therefore go and look especially to them.

And, lastly, then go to thy actions ; or, if you will, begin at your actions, and so go to your lusts, and next to the flesh : for, indeed, there is the pedigree of sin. If a man would be humbled, let him view his actions, let him look into his heart, see all his lusts and all the engines that act them ; and when he hath done, let him go down to the spawn of all, and then to that birth which was the means of conveying it.

SERMON VI.

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires [or, the wills] of the flesh and of the mind; and were by nature the children of wrath, even as others.
—VER. 3.

I HAVE formerly told you that in these three first verses of this second chapter, there is an exact description of the state of man by nature, so complete and so compendious a one as is nowhere else together, that I know, in the whole Book of God.

I did cast the whole into these three generals:—

I. Here is the *internal habitual estate*, which in that state of nature men stand and lie in; they are ‘dead in sins and trespasses.’

II. Here is their *external conversation*, with all the three causes—the world, flesh, and Satan—which do pervert them; ‘wherein,’ saith he, ‘in time past ye walked.’ There is—

1. The *exemplary cause*, the weakest; ‘according to the course of this world.’

2. The *outward efficient and inciter*, or procatartical cause,—that is, Satan; according to the ‘prince of the power of the air.’ There is—

3. The *inward cause*, the lusts of our own hearts; ‘fulfilling the desires of the flesh and of the mind,’ &c.

III. Here is the *misery and the punishment* that is the consequent of both,—that we are ‘children of wrath;’ we Jews, saith the Apostle, as well as others, and all mankind.

The last thing I fell upon was, the description of that third and last cause, of all the corruption in men’s conversation: ‘Having our conversation in the lusts of the flesh, fulfilling the desires of the flesh and of the mind,’ &c.

In opening of this third cause, which is the corruption of nature, I told you that the Apostle’s scope was to shew the pedigree of all these causes. Here is—

1. The root whence all spring; ‘our flesh,’ a body of sin. Which flesh—

2. Begetteth lusts, which are the first-born buds of original corruption inherent in us; ‘the lusts,’ saith he, ‘of our flesh.’ And then you have—

3. The division of these. They are either—

(1.) The lusts of the body, sensual lusts. Or—

(2.) The lusts of the mind, of the understanding and superior part. And then he telleth you—

4. What is the spring, both of this flesh and this inherent corruption, that produceth these lusts, which lusts we obey, and all our conversation by nature is nothing else but the fulfilling of these lusts; he saith, it is our birth, we have it by nature. So he tells us in the next words, ‘and are the children of wrath by nature, even as others.’

And as he tells us the order of corruption thus, and the pedigree of it,

of pure and mere corruption so considered, so he shews the order of the causes in the course of nature, according to the subordination of the faculties one to another. Man hath an understanding, and man hath a will, and there is no lust fulfilled but there is a consent of the will first given thereunto. And therefore that which he calls *lusts* in the first part of the words, 'in the lusts of our flesh,' when it comes to the fulfilling of them, he calls them the *wills* of the flesh; so it is in the original and in your margins.

And so you have the analysis of the words.

I left in these words, *in the lusts of our flesh*, and I shall proceed in them. There are four things to be explained:—

I. *What is meant by 'flesh.'*

II. *Why it is called 'flesh;'* for there is not a particle, nor a word, that is in vain here.

III. *What are the lusts of our flesh*, and the sinfulness of them.

IV. *What it is to have our conversation in these lusts.*

I. *What is meant by flesh.*

I told you, by it is meant that inherent corruption which sticks in us, and overspreadeth all the powers both of soul and body. 'That which is born of the flesh is flesh.'

When I handled this, I did two things:—

1. I gave you an account of the phrase and the reasons of it, why inherent corruption is called flesh. It was called so by Moses, in Gen. vi., and it was called so by Christ, and so the apostles used it.

2. I described the thing itself, and I told you it was a mass, or a bundle, or body of sinful dispositions in man's nature, which were become his nature, whereby the whole man and all the powers thereof were empty of all good; and it contained within it the seeds and the inclinations to all sins whatsoever. It is called the 'body of the sins of the flesh,' Col. ii.

I will not stand to repeat what I then delivered, but will proceed to—

II. *Why is it called our flesh?*

When God made man, it is said he made him in his image; as the grace that Adam had, it was God's, it was his image. But you read in Gen. iv., when man was fallen, he is said to beget Seth in his image; the style is altered from *God's* image to *his* image. An account may easily be given why it is called Adam's image, because that he sinned, and contracted it to himself. But why is it called *ours*, as here 'our flesh?' The truth is, because we are the miserable subjects of it. So, why is it called our flesh, but because we are the miserable subjects of it, because it is our nature? Though we have it from our parents, that is derived to us by them, yet being our nature it is of all things properly ours; for there is nothing so properly ours as what is our nature, and what is ourselves. As therefore hell is called a sinner's place, as you have it, Acts i., so corruption and flesh is called our flesh; we possess nothing but sin. Yea, Paul calleth it himself: 'In me,' saith he, 'that is, in my flesh;' he doth not only call it flesh, but he calls it *himself*. And—

2. It is called our flesh in opposition to God's work. 'Let no man,' saith James, 'when he is tempted, say he is tempted of God;' he is tempted of his own lusts, of his own flesh. 'Of his own lusts,' that is the phrase there, in James i. 13, 14. It is spoken there in opposition to the work of God in us; it is not that which at first God created us in. And—

3. It is called our flesh in opposition to the grace that is in us. When the devil is said to sin, he is said to sin 'of his own,' John viii. 44. And in Jude, ver. 16, carnal men are said to walk after their own lusts. But if any

grace be spoken of that is in us, how runs the style of that? I have done thus and thus, saith Paul, and yet not I, but the grace of God that is in me. I know a man in Christ, saith he, was thus and thus; not of myself will I glory, but of that man in Christ. The phrase that is used, speaking of grace, and all the workings of it, in 2 Cor. iii., is, 'We are not sufficient of ourselves, as of ourselves,'—there is all the exclusion that may be, both ἀφ' ἑαυτῶν and ἐξ ἑαυτῶν, either of ourselves, or out of ourselves; neither à nobis, *tantum ex nobis*,—'to think a good thought.'

And so much now why it is called *our flesh*. The interpretation doth carry observations with it which I need not mention. I come to—

III. *What are the lusts of our flesh?*

All the buddings of this cursed root of inherent corruption in us are in Scripture expressed to us by *lusts*. Sometimes the word lusts is put for the root itself, for original sin itself, that inherent quality in us; as in James i., 'When lust hath conceived, it bringeth forth sin.' He calleth corrupt nature lusts; but here he calls the first buds, the first risings of corruption from this root, he calls them lusts. So, in Rom. vii. 8, 'Sin wrought in me all manner of concupiscence;' that is, all manner of lusts. Lusts there are taken for the buddings of original corruption, which is there meant by sin, which is the sin that dwells in us.

Now all the corruption that is in corrupt nature I reduce to these two heads; yet not I, but the Apostle—

1. All those *principles of atheism, of infidelity, and ungodliness* that are in the hearts of men, which are the foundation. For the principles of unbelief, and of darkness, and presumption, and the like, these do cut a man off from God; and the soul being cut off from God is left to eternal death, as I shall shew you how by and by. I say, all the corruptions in man's heart, they are reduced either to the principles of atheism, of infidelity and unbelief, or else—

2. To those *positive lusts*, and inclinations, and desires after something in the world which a man would have, and which he placeth his comfort in more than in God.

I take this division from that of the Apostle, in Titus ii. 12, 'Teaching us to deny ungodliness and worldly lusts.' Here you have the sum. And hence in the 18th verse of the Epistle of Jude, you shall find that they are called 'ungodly lusts;' for the heart being cut off from God is left to the swing of its own natural lusts and desires. And in these two lies the utmost extent of all the corruption in man's nature.

Now although indeed the Apostle here doth not directly mention that privative part, as I may call it, of atheism and unbelief, yet it is evidently implied; for our lusts were not sinful lusts unless they did arise from ungodliness, from that ungodliness, and that atheism, and that unbelief, that is in the spirits of men. He had occasion to have mentioned those principles that are in the mind, but yet he terms these 'lusts,' and calleth them 'wills,' or lusts, or desires of the mind, of the reasoning part, as the word signifies.

Under the word 'lusts' the Apostle by a *synecdoche* meaneth all the inward acts, all the purposes, all the contrivances, all the counsels of the heart. For what are purposes? They are but the continuation of desires. And what are all the contrivements and counsels of the hearts of men? They are but to accomplish their desires and lusts. Therefore the Scripture indeed doth express the corruptions in the hearts of men by lusts.

I could open to you the several names that are given to the buddings of corruption in us of all sorts, as the Scripture hath laid them down. As—

1. Sometimes they are called the *savouring of the flesh*; as in Rom. viii. 5, 'Those that are after the flesh savour the things of the flesh.' Every faculty hath a principle to discern what is suitable to it, and it doth savour that thing and mind it. The word expresseth the suitableness that there is between a fleshly heart and fleshly things.

2. It is called *ἐπιθυμία*, as here, *lust*; for when the heart doth find a suitableness between it and any object, it puts forth a desire and a lust towards it. That which is in other creatures an instinct, in man that is reasonable is called a lust, a desire.

3. They are called, *τὰ παθήματα*, *passions*; and that indeed is the proper implication of the word; so in Rom. vii. 5; and in Gal. v. 24, to 'crucify the lusts of the flesh,' it is the 'passions of the flesh.' For God being gone, all these lusts become passions, become inordinate in us, they turn into violence. They are *παθήματα*, as Galen useth the word, which is the fits of the disease; for all sinful desires come by fits, and come with violence as the fits do, and put nature into a fire,—set on fire, as James expresseth it, the whole course of nature.

4. They are called, as here, *wills*; *wills of the flesh*. When they are gotten so high as they have got the consent of the will, and then are put forth into action, they are called the wills of the flesh. And so much for the names that are given to flesh.

For the thing itself; I shall endeavour a little that you may understand the nature of the lusts of the hearts of the sons of men: it reacheth to all the motions of man's nature whatsoever,—that is, the desires,—and there is no faculty but hath its desires. To open this, I shall do these three things, that so you may see in what lieth the sinfulness of these lusts. I shall—

1. Shew you the *natural state of the soul*, and the lustings thereof; for this you must know, that lusting and lust is used sometimes in a good sense; for it is said the Spirit lusteth against the flesh, as well as the flesh lusteth against the Spirit. So that, I say, I shall shew you, first, the natural state of the soul, and the lusts thereof, without the consideration of being good or evil. I shall—

2. Shew you the *holiness* of all the lusts and desires of the heart—wherein that lieth—in *man's first nature*, and now when he is renewed. And so—

3. You will understand the *sinfulness of the heart of man*, in all its lustings, now when God is gone, now when they are become ungodly lusts.

First, I shall speak of the lustings of the heart, abstractedly considered from good and evil in man's soul, in man's spirit.

My brethren, what is the soul of man *in its natural essential constitution*? It is nothing else but a chaos of desires, (let me so express it;) it is as the first matter, which was void of all form, and was full of nothing, but desires after forms, of being filled, and being satisfied. God created the soul as a mere stomach to receive from other things a filling of it, and as we use to say, it is an empty stomach. And therefore the voice of all things and of all mankind by nature is, 'Who will shew us any good?' Ps. iv. And all faculties are like so many birds in a nest, that stand gaping to be filled with some good thing suitable thereunto. So that now there are not only the sensual desires, or the bodily lusts, but the lusts of the mind; the mind itself hath its lusts in it, and its desires. As a man hath a desire to think of this rather than of that,—though it be his understanding only that works,—he hath a mind to such a thing, a thought to such an object, to take such a thing into consideration. All the superior parts, the memory and the understanding, they have all their lustings, as well as the lower and inferior parts of the spirit of

man. Now then, the essential constitution of the soul of man being nothing but a chaos of desires, an emptiness,—as the earth, the first matter, in Gen. i., is said to be void ; so naturally in the essence of it the soul is a void thing, made to be filled up with other things, which may satisfy this vast chaos of desires,—the Lord ordained first himself to be man's chiefest good, and to satisfy and to fill all the desires both of the understanding and the will. He opened their mouths wide, and he was able and ordained himself to fill them. And to that end he created him with the image of God,—that is, with such a divine impression, that look, as the needle when it is touched by the loadstone moves northward, so the soul being touched with that image, carries the understanding, the will and affections, and all the lusts thereof, unto God, as the chiefest good, as finding a suitableness in him more than in all things else. And yet, in the second place, God putting this soul of man into a body, and so to lead an animal life,—as the expression is in 1 Cor. xv. 48,—he made a world suited to this soul in this body. And there is nothing in man, either in his understanding or his will, or in any of the senses, or in anything belonging unto man, but there is something in the world likewise to suit it. He hath made the little world suited to the great world, and the great world to the little, as he hath suited ears unto sounds ; 'meats for the belly,' as the Apostle saith. Now then—

Secondly, Wherein lay *the holiness of all these lustings and desires of the soul of man* ? The holiness of them lay in these three things, and by that you shall see wherein lieth their sinfulness :—

1. This image of God, which had touched the soul of man, through the working of the Spirit of God in him, did carry on the soul of man to God as his chiefest good, to nothing above him, to say, 'Whom have I in heaven in comparison of thee, and whom in earth ?' And—

2. It carried the soul of man, and all its desires, to other things that had a sweetness in them, but only as means to taste the goodness of God, to enjoy God in and by them, to know God the more, and to love him. And then—

3. It carried on all the desires of the soul to all things else besides God, for God's sake ; yea, and unto God himself, not only as his chiefest good, but as the chiefest good, not out of love of pleasure, but out of love unto God himself : for holiness being the image of God, as God is for himself,—therein lieth his holiness,—so this image makes the creature also to be for God.

And thus you have the holiness of these lustings in the soul of man. I have shewed you, first, what the natural constitution of the soul was in itself ; it is indeed nothing else but lusts, a heap of desires. What the holiness of all these desires was, I have shewn you in the second place. Now then—

Thirdly, I am to shew you the sinfulness of them, which makes them to be here called *the lusts of our flesh*. You may easily understand, by what hath been said of the holiness of them, wherein their sinfulness lies. In a word, it lies in two things. It lies—

1. In a privation ; and—

2. In something positive.

They are *ungodly* lusts, and they are *worldly* lusts ; they are called both. The one expresseth the privative part, the other the positive.

1. For the *privative* part. The foundation of all the sinfulness of these desires lies in the want of that image of God, of that magnetic virtue, that virtue of the loadstone, that should carry up all these desires to God and

unto other things for his sake. This iron, as I may say, hath lost this magnetic touch, this influence, and now it moveth only as iron. The understanding is taken off from God, and the will is taken off from God, and so all the affections. You have that in Rom. iii. 11, 'There is none that understandeth,'—namely, God,—'and there is none that seeks'—that have a will to seek—'after God.' The one expresseth the privation of the understanding, the other of the will. The heart is cut off from God utterly, it cannot go that way; therefore, as I said before, they are called 'ungodly lusts.' Atheism, unbelief, &c., have cut the heart off from God, from either aiming at him as his chiefest end, for he wanteth holiness, or going forth to him as his chiefest good, for he wants his image, which maketh a soul suitable unto God; and a man desireth nothing but what he knows, and what is suitable to him. Hence therefore you have it, in Job xxvii. 10, that a carnal heart cannot delight himself in the Almighty; there is no suitableness. And in Rom. viii. 7, the carnal mind is called 'enmity against God.'

2. For the *positive* part. The image of God being thus gone,—you have that expression in Rom. iii. 23, all men are come short of the glory of God; where by the 'glory of God,' I understand his image, that which carried the heart of man out to God, to glorify him, which made him stand under the favour of God in that covenant of works; for so, in 1 Cor. xi. 7, the image of God, and the glory of God, are both made one: man, saith he, is the glory and the image of God;—this image, I say, being gone, the soul being deprived thus of that touch, all the lustings that it had in its natural constitution remain still, there is not a desire which the soul had before but it hath still; and all the sinful desires it now hath are but what were before, take the nature of the desires. There is nothing of the substance of the body or of the soul destroyed, nor any new lusts put in. Now when God is thus gone, and holiness is thus gone, and all the lustings and desires of a man's heart are left to themselves, then what do you think is left?

(1.) Here is a love of himself left. There is one great lust, and the greatest of all the rest. When holiness was there, the love of God subjected the love of a man's self unto God: now take this love of God away, and then self-love is the next heir, that great lust steppeth up into the throne; and that indeed is the very bottom of original sin, it is the spring.

(2.) I told you man was made suitable to all the creatures; there was nothing in this world but God had framed a suitableness between man and it. All these suitablenesses still remain, a suitableness to all creature-comforts whatsoever. Now here lies the sinfulness of it, that all these lustings are carried out, and managed by self-love, which is the great lust of all the rest. And then, secondly, they are carried out to all the creatures, and to all creature-comforts,—which indeed the soul and body were made for,—rather than unto God. So that the lusting or desiring of happiness merely for a man's self, and the seeking of this happiness in those things that man was made for, without God; in these two doth lie all that positive part of the lusts of our flesh; for now we describe them but in general. And therefore you shall find that in these two, viz., love of a man's self and love of pleasure, namely in other things than in God, is the sum of all man's corruption reduced unto, in that 2 Tim. iii. 2–4, where he reckons up all sorts of corruptions, a great bead-roll of sins; and he makes 'love of men's selves' to be the captain, as I may so speak, the first, the ringleader; and 'lovers of pleasures more than lovers of God,' to be that which cometh in the rear. For these two are the spring of all the corruption in us, and unto these two are all our lusts reduced. And,—as I may rightly express it,—as there is never

a vein in the body of a man but there is an artery, as we say, that runs under it, the one carrying blood, and the other spirits; so in the lustings of the soul of man, there runneth a vein of the love of pleasures, or some other thing than God, and an artery of love of a man's self that puts spirits into this. And as the principles of motion (of life at least) are blood and spirits in a man's veins, so are these in a man's soul.

So by this you may easily understand wherein the sinfulness of these lusts lies. All these lusts are guided by love to a man's self, and love to pleasures in something else than God. The passage being stopped to God, it runs to riches, beauty, honour, and all these worldly things, as its chiefest good. Whatsoever the understanding of a man, if he be wise, can find that is suitable to him, it draws forth a lust towards that thing. Whatsoever the art and wit of man finds any way suitable to him, he is carried out to it, and that merely out of a love he beareth to himself, and merely for pleasure's sake: that, look which way self-love moveth, still that way the vein of lust runneth; as that is pleased or displeased, the soul cometh off or on, putteth forth lusts or desires, and pulls them in again. And he hath no new desires put into him which he had not at first, only these desires are left to themselves, God being taken away: so that now all the affections in the soul turn with that wind every way; if another man have happiness and he wants it, self-love, desiring happiness, puts forth envy; the spirit that is in us lusteth after envy. Still, they have all their rise and spring in the love of a man's self, and in the love of pleasures, setting up the creature more than God. Therefore the belly is said to be god, and Mammon is said to be god. The holiness of man's desires lay in subordinating all things to God; and the sinfulness of them lies in loving of pleasures more than God: so the Apostle expresseth it, 'these are the lusts in our flesh.' There is not an action stirreth but these lusts are the ground of it. And hence, that I may give you a scripture for this division, they are called 'our own lusts,' and 'worldly lusts.'

They are called, in respect of self in us, *our own lusts*. And therefore to live to a man's lusts, and to live to a man's self, are all one. In 2 Cor. v. that which in one place is called living to a man's lusts, is in another place called living to a man's self, because that self-love runs in the vein of every lust, as an artery doth under a vein in a man's body; and you may feel the pulse of it, if you lay your hand upon your heart, and search but narrowly into the bottom of all. And they are therefore called the lusts of our own hearts, in Rom. i. 24.

They are likewise called *worldly lusts*, because the things of this world are the objects of them. They are called 'earthly members,' because they run out to things on earth, as in Col. iii. 5, and 'fleshly lusts,' in 1 Peter ii. 11. And so now I have shewn you wherein lies the sinfulness that is in every lust in the heart of man. I come now, in the next place, likewise—

IV. *To shew you what it is to have our conversation in these lusts.*

If you mark it, the Apostle, when he speaks of the efficacy that Satan and the world hath upon us, he useth another phrase,—'walking,' saith he, 'according to the course of the world,' and 'according to the prince of the power of the air;' but when he speaks of lusts, he speaks of them as of an inward intrinsical cause, 'having our conversation in the lusts of the flesh'—*in the flesh*, as a fish is said to live in the water. And a man is said to be in love, or in wine, or in anger, or in passion, because he is overcome with it. So we are said to have our conversation in lusts, and to be in the flesh; because a man is always overcome with some one lust or other, and that is

the ground of all the actions he doth, so long as he is in his natural estate. And therefore James saith, 'He that is tempted is drawn aside of his own lusts;' and as Christ saith, 'That which cometh from within defileth the man.' The Scripture therefore doth attribute all the actions of the sons of men unto their lusts. In 2 Tim. iii. 6, 'led away with divers lusts.' All the corruption that is in the world is attributed to the daily boilings up of these lusts, to the tumblings and tossings of these desires; for the soul of man is like the raging sea, tossing to and fro, and never resteth. So in 2 Peter i. 4, 'the corruption that is in the world through lust;' and the old man is said to be corrupt in lusts, Eph. iv. 22. And therefore the Apostle doth propound these lusts as the chiefest object of mortification, as I shall speak by and by.

And then, in the second place, to have our conversation in these lusts, it doth note out a constancy also, a constant walking in some lust or other; whereas there is no other foundation of all the actions of a man's ways but these sinful lustings of his own heart. It may be reduced either into the love of pleasure in something else rather than in God; or to the love of a man's self above God.

Now, men have their conversation in these. Why? Because that the soul of man being an empty chaos of desires, as I said at first. As the stomach cannot live unless it have some nourishment in it, so a man cannot live unless some lust or other be satisfied. 'In which ye walked,' saith he, Col. iii. 7, 'whilst ye lived in them;' he speaks of lusts plainly, as appears, ver. 3. All creatures are conversant about that which is their life, and they are constant about that which is their life. As a fish, whose element is the water, if it be out of the water it dies; therefore we are said to 'drink in iniquity like water.' And these lusts, and the satisfying of them, being a man's life, he is said to 'war after them;' it is a mighty expression. In 2 Cor. x. 3, our warfare, saith he, is not after the flesh. He speaks in opposition to what carnal men's warfare is; they pursue after the satisfaction of their lusts, as a matter of life: as men that in war do fight *pro aris et focis*, for their subsistence, for their lives; therefore they are called the 'lusts that war in our members,' James iv. 1. They are not only compared to a law in the members, as in Rom. vii. 23, but they are compared to the violence of war too; 'the lusts, saith he, 'that war in our members.' And so you have the sinfulness of these lusts described, and what it is to have our conversation in them. There is not an act which a carnal man doth but it is to satisfy some lust or other.

All that I shall more observe is but this: that they are called *lusts*, in the plural; there are a variety of them; they are said to be 'divers lusts,' Titus iii. 6; they are not one, but many. And the reason why they are many is this: the desires of man's soul were once united in one object, namely, in God; but he being gone, the soul breaks into a thousand desires, and makes every one of them its god. That which did unite and begirt up all the desires in one, that centre being gone, all these beams are scattered. And look, how many objects there are which may any way please a man, and in which he may have pleasure, the soul being all for pleasure, and being itself an unsatisfiable thing,—for it being made to be filled with God, it must needs be so,—and because one thing cannot fill it, it runs to another, and so to another, and so the soul is scattered into a thousand several lusts.

And then again, we are said to walk in our *lusts*, in the plural, because a man cannot always live in satisfying one lust only, therefore in the *interim*

there must be other lusts to entertain the soul : for the soul is never idle, it can never want a moment's pleasure some way or other ; it must have relief, or at leastwise desiring and seeking after it : and so what in one thing, and what in another, a man walketh all his life in some lusts or other, and makes it a sorrowful life. And thus natural men have their conversation in the lusts of the flesh.—And so much now for these words.

I come to the next : *fulfilling the wills of the flesh and of the mind.*

That which the Apostle had said in the general before, here he speaks of more particularly. He doth both further explain what it is to walk in the lusts of the flesh ; it is to fulfil them, saith he, it is to act them,—it is the most proper word in the English that can be,—to act the wills of the flesh and of the mind. As in our usual speech we say, a man acteth his spirit.

And then, secondly, he divides these lusts into two parts, the lusts of the flesh, or of the sensual part ; and the lusts of the mind, that is, of the understanding and the will. I shall first open the phrases.

The first phrase I shall give you an account of is this, *the wills* ; for indeed in the original so the word is, and so you shall find it in your margins. It is certain that what he meant by *lusts* in the general, in the words before, he meaneth the same thing by *wills* here. The truth is, in a strict sense, only the lustings and the motions of the understanding and of the will are *τὰ θελήματα*, they are 'wills ;' but in the inferior part, in the sensual part, those sensual affections, of anger and the like, are but lusts and desires. And yet notwithstanding the one is put for the other sometimes in the Scripture, as Beza hath observed upon John i. 13, out of Mark x. 35. Now by 'wills of the flesh,' he therefore here meaneth lusts or desires, as it is translated, as he had done before. As when, in Rom. vii., he calleth the lusts of a man's heart the law of the members, which properly are the lusts of the body, but he means likewise all the lusts of the mind too : so here, when he calls them the wills of the flesh, he meaneth all the motions of the body also, all the lusts both of soul and body. But to give you an account why he calls them 'wills,' it is for these reasons :—

1. To shew that the desires, the lustings of the hearts of men, are not merely brutish, they have a tincture of will and reason in them ; and though oftentimes they are involuntary, for there are many motions arise before the will is put forth, yet because they are in a creature that hath will and reason, which will and reason should be too strong for the risings of such lusts, and keep them down, hence therefore they are called 'wills.' You shall see the same kind of lusts in beasts as in men. You shall see pride in a horse, you shall see revenge in an elephant, &c. But yet these very lusts that are the same in men with those that are in beasts, because they are in a creature that hath a will and reason to keep them down, the fault therefore of all these lusts is laid upon the will, and they are called 'the wills of the flesh and of the mind.' Take now a natural fool, between whom and a beast there is but a nice distinction in appearance ; yet these lusts in him are sins, not in the other, because he hath a will and reason. But—

2. The chief reason why the apostle here alters his phrase, and calls them the wills of the flesh and of the mind, is this. He speaks here in relation to action, of acting or fulfilling the wills of the flesh and of the mind. And therefore, to shew how it comes to pass that all these lusts, these brutish sensual lusts that are in the flesh and in the body, as well as in the reason, do come forth to outward action, he saith, there is a consent of the will ; and therefore now in James i. lust is said to be the tempter,

but the will, that is the thing tempted ; for that is the stern and rudder of all in man. And, as I shall tell you in the observation when I come to it, there is no lust so sensual but before it comes forth into act there must be the consent of the will, for the order of nature still standeth ; they must have the will's pass and commission for it ; and therefore he calls it here *fulfilling*. When once they come into action, these lusts are turned into wills : hence therefore they are said to be the 'wills of the flesh.'

3. He calls them 'wills of the flesh,' to shew where the chief seat of corruption lies : it lies in the will. Therefore Amesius, as I remember, when he speaks of the corruption of the will, quoteth this place. And therefore in other scriptures, that which is called the 'lusts of men,' is called the 'wills of men.' Look but in 1 Pet. iv. and you shall find that that which in the 2d verse he calleth 'the lusts of men,' in the 3d he calleth 'the will of the Gentiles ;' and he calls them so in opposition to the will of God, because it is the will of man that must consent to the acting of those lusts.

Therefore, my brethren, by the way, a man can never be saved by any power in this will. In John i. 13, 'which were born not of blood, nor of the will of the flesh, but of God.' He instanceth, you see, in the will of the flesh. Beza indeed takes it to be meant of the seat of the grosser corruptions in the sensual part of the flesh. But surely the Apostle would not instance in that, as if that should have any hand in salvation ; there was not so much as any pretence for that : his intention is therefore to instance in the best part, and the strength of the will. Take the will in itself, in the uttermost purity of it, yet it being a will of the flesh, a man can never be born again of it ; he speaks of the best endeavours of the will.—And so much now why it is called 'the wills of the flesh.'

Obs. 1.—I will only now give you an observation or two from what hath been said. And the observation from that which was last said—for from everything there might be observations raised—is this, *That there is no lust cometh forth to action but it is by the consent of the will ; yea, and of the reasoning part too.* They are called the 'wills of the flesh and of the mind,' of the reasoning part. It may refer as well to the order of the casuality of sin, how it cometh forth into action, as to the subject of these lusts.

As to this you must know, that although man is fallen, yet the order of nature, in the subordination of the faculties one to another, stands as it did, works as it did. The most brutish lust that is, the understanding and the will must concur and consent ere it is fulfilled ; only the first motion doth not come from the mind and the will. And there is this difference between the workings of grace and sin in this respect, that all the workings of grace begin with the mind ; for all the motions of grace must arise from the apprehensions of faith in the understanding, and so they pass to action ; and so spiritual affections are moved in us. And therefore it is called the 'law of the mind,' in Rom. vii. It begins there, and the understanding, like a burning-glass, that takes in the beams of the sun, receiving the beams of spiritual things, it inflameth and setteth on fire the affections with them. But now, if you come to lusts and corruption they begin oftentimes in the sensual part ; and therefore in Rom. vii. are called oppositely the 'law of the members.' And they propound first, yet so as still the order of nature, in respect to outward action, remains—that the understanding and will must first give their consent. In man's pure state, as now in our regenerate condition, so far as we are regenerate, the

understanding and the will lead on to every action ; but in the corrupt state usually the affections begin to lead ; yet so as, until the understanding and the will do consent, the man proceeds not to action. The difference of these two may be expressed by those ways of government : the one when, suppose, in a corporation, there should not a motion pass the common council but it must come from the mayor and aldermen, with their consents, first ; the other, that motion must come from the vulgar sort first. So it is in the corrupt state ; all cometh from below, or at least much of all the actions in which men live in sin, they come from the sensual desires, and gain the consent of the will.

And then, if you ask the reason why that the understanding and will do assent to such lusts as it receiveth not immediately ? the reason is this : because the understanding and the will know no better ; they are cut off from God, and being cut off from God, they must give consent : for the man is for pleasure, and the will is for pleasure, and so is the understanding ; therefore what pleaseth the man, the understanding approveth for best, and so doth the will too, though not best in itself, yet best for the man. And *qualis quisque est, talis finis ei videtur*, as is the man, such is his end ; as he is disposed in himself, such is his end in working ; every man works for his end, and look what the man is, such is his end. As now, a man in a sickness desireth drink ; reason and understanding tell him it is ill and naught ; but yet the understanding consents and approves it. Why ? Because as the man is affected, such is his end and happiness, that is judged best which suiteth the man. And hence now all the sensual lusts come to obtain the consent of the will.

Obs. 2.—Secondly, in that here, lusts, when they come to action, are called wills, observe from hence : That the chief sinfulness of a man in his actions, it is not simply his lusts, and the rage and violence of them,—though therein lies a great inordinacy which a man is to be humbled for,—but when they come to act, it is the will either that is indulgent to those lusts, suffers the thoughts to dwell upon them, pore upon them, or which yieldeth to the performing and fulfilling of them. You see here that the Apostle, when he comes to speak of fulfilling of lusts, instead of fulfilling of lusts, he saith, fulfilling the *wills* of the flesh. The will is the great measure of sin. My brethren, the aggravation of sinning against knowledge lies chiefly in this, that the more knowledge a man hath, the more his will is discovered to be for the sin, notwithstanding that knowledge ; therefore the highest sinning of all, what is made the measure of it ? ‘That sin wilfully,’ saith he, ‘after they have received the knowledge of the truth,’ Heb. x. Therefore they are called ‘children of disobedience,’ in the very words before ; for their disobedience, their sinfulness especially, lies in the obstinacy and perverseness of the will. Therefore when God turns any man to him, he fasteneth that man’s will. He trusted to the will of man first, and was deceived by it ; and now he is resolved to make sure work with him when he comes to save him, and therefore he puts man’s salvation out of himself. And therefore now, when he doth work upon him, he works especially upon the will ; the Holy Ghost sits there, as in the centre of the soul, and hath a chief hand upon the stern of a man’s spirit. My brethren, your wills are the slipperiest things in the world, the fullest of a lubricity, of a fickleness. You see, Adam’s will, though it was strengthened with grace, and poised, how it was overcome, how fickle it was. Therefore, above all, desire the Lord to fasten your wills, to hold his hand upon that stern, always to guide you ; for if God hold his hand upon that stern, if the

will remain firm, and be kept close to him, it is called 'arming our mind,' 1 Pet. iv. 1. Though lusts do arise, and tempt, as they will do continually, yet you shall not fulfil them, they shall be as water about a rock that breaks; the will keeps these lusts from breaking forth into action, and takes the mind off from thinking of them.

Obs. 3.—Thirdly, you may see, my brethren, *wherein lies the slavery of the most noble creature.* What is the noblest thing in us? Our reasoning and our will. Now you may see by this that all these are enslaved to lusts; that phrase which the Apostle used before, 'walking in the lusts of the flesh,' here he turns it, and saith, 'fulfilling the wills of the flesh and of the reasoning part.' It is not a will now, it is indeed nothing but lusts; for that which he terms lusts in one part he termeth wills in another; so brutish it is. The will hath lost that freedom which once it had, and now it is in bondage, serving pleasures, serving divers lusts,—these expressions the Apostle hath, —falling down, God being now gone, to the poorest and meanest creature below itself. Herein lies, I say, the uttermost expression of the slavery of man, that his will is thus subject to the common, as I may express it, to all the brutish lusts that are in a man's spirit.

SERMON VII.

Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires (or, the wills) of the flesh and of the mind, &c.—VER. 3.

IN the words before, the Apostle had mentioned the two external causes of all the corruption in the lives of men by nature,—namely, the world and the devil; ‘wherein in time past ye walked according to the course of this world, according to the prince of the power of the air.’ In these words you have the third cause, and that the intrinsical one, ‘the lusts of the flesh.’ And when he cometh to lay open that as the cause, which is indeed the bottom and root of all the corruption in men’s lives, he doth it—

1. In a general way.

2. More particularly.

He first doth it in a general way: ‘We had all our conversation in times past in the lusts of our flesh.’ And then he doth particularise those lusts: ‘the lusts of the flesh’—the body—‘and of the mind.’

I have opened formerly what is meant by flesh, and told you that by it is here meant that inherent corruption in our natures, whether that which we derive at the first by birth, and brought into the world with us, or that increase and addition to it,—for by every actual sin an addition thereunto is made,—that which the Apostle calleth the indwelling of sin.

I shewed formerly why it is called flesh; and among others, I gave this reason: because that when God is taken out of the heart, then all the objects that the heart is carried to are things of the flesh. And I did prove by many places of Scripture that that was the meaning of the phrase, and to that it did extend, when it is said, ‘Those that are after the flesh seek the things of the flesh.’

I gave you a description of the thing itself, as well as an account of the phrase, why it is called flesh. It is that sinful disposition in man’s nature, whereby the whole man is empty of all good, and full of all inclinations to whatsoever is evil.

I came the last day to shew you what was meant by *lusts*; ‘the lusts of the flesh.’ They are the immediate sproutings of that inherent corruption, all the motions, and inward workings, and first risings and agitations of the heart of man, either against what is good or unto what is evil, (I may add that to what I said the last discourse, it is not only the motions of the heart unto what is evil, but also against what is good,) as in Gal. v. 17, ‘The flesh,’ saith he, ‘lusteth against the Spirit.’

I opened to you the nature of these lusts. I did it two ways:—

1. I opened in general *the nature of lusts*, or of the lustings of the soul.

2. I opened *the sinfulness of it*.

I opened first, in general, the nature of these lustings. I told you that God hath made the soul of man, in the essential constitution of it, mere emptiness, to be filled up by something else. It is all things in capacity,

but it is nothing, not in happiness, or pleasure, or comfort, unless it be joined with something else. The soul of man is nothing but a chaos of desires, a mere stomach, as I may express it, mere appetite, mere hunger ; and all the faculties, both of soul and body, like so many birds in a nest, stand gaping for some good. ‘Who will shew us any good?’ Ps. iv., is the voice of all mankind. Now this being the original constitution of the soul of man, if you ask me in the general, what ‘lust’ or ‘lustings’ are ; why, it is the moving, or extending, or putting forth of any faculty or power in soul or body in desires and longings after any object agreeable thereunto, and in which it may find pleasure and contentment. It is, I say, the goings forth of this soul, or of any power of it, to any object suitable unto it ; this in the general nature is lusting. Now the soul that God thus made mere emptiness, and stomach, and appetite, he put into a body, for our souls are clothed with flesh ; and when he first made us in the state of innocency, he did, for objects to fill up this soul in this body, first, ordain himself to satisfy the desires of it ; he did ordain himself to be the chiefest good and happiness to this soul. And, secondly, he made a world of creatures, which we see and behold with our eyes, which are all suited to the variety of desires of man’s soul dwelling in this body. Therefore Solomon saith, ‘he hath placed the world in man’s heart.’ There is nothing in the world but is suited to man ; and there is nothing in man but there is something in the world suited unto it. And then, thirdly, God did put into man’s soul this principle, to love himself as well as to love God, and in loving God to love himself most ; and so to rejoice, when as his desires were satisfied with God himself, or with the creatures, in a subordinate way unto him. Here now is the natural constitution and condition of the soul of man.

Now I must shew you *the sinfulness of all these lustings and desires*. If I must shew you the sinfulness, I must shew you, first, wherein the holiness of them lay whilst we were in the state of innocency ; for one contrary is known by another. Now the holiness of all the desires of the soul of man, which was nothing in itself but desires, lay in this, that God touched, I so express it, all these desires of the heart of man as the iron of the needle is touched with the loadstone. He did put a magnetic virtue into it, his own image of holiness, which did guide and carry all these desires unto himself. And there being holiness then in the soul, the holy God was suited to this soul, and all the desires thereof, to satisfy and fill it ; and so by the guidance of this magnetic virtue, the heart still went God-ward. And then, secondly, the holiness that God did implant and stamp upon all the desires and lustings of man’s heart, it did regulate, and order, and subordinate all other desires that we had to creatures, to comforts here below ; it did subject them all unto God, that we should seek nothing above God, we should seek nothing but in order unto God, not have a desire stir but as related unto him.

Now then, the sinfulness of all these lusts and desires is easily to be known. For now the image of God being gone, the heart having lost that magnetic virtue, that virtue of the loadstone that once touched it, it is now mere dull iron, and now it moveth not at all unto God ; neither unto him as its chief good, nor unto him as its chief end ; nay, it is opposite unto him. Saith the Apostle, in Rom. iii. 11, speaking of all mankind by nature, ‘None understandeth,’—namely, none understandeth God,—‘none doth seek after God.’ Now although that holiness that did carry us out to God be gone, yet all the desires remain still the same ; I speak for the natural constitution of them ; the soul is nothing but desires still. Now, as I told you before, that

God did not only suit this soul to himself, but to all creatures and comforts here below in this visible world,—now when God is gone, and a man is without God in the world, as it is in the 12th verse of this chapter, what doth his desires do? They are all left to themselves, to run which way they will, to this creature, and to that creature, as their chiefest good, to have happiness in them. And God being gone, and all love unto him being gone, there is nothing left but self-love, which is the great original desire in man, and which seeks after comfort in all things merely for itself, and for pleasure's sake. In this lies the sinfulness of all the lustings of man's heart; that now when God is gone, the way to God is stopped, the heart runs a thousand ways, to this and that creature, to this and that comfort, and doth it merely for pleasure's sake, doth it merely out of that natural desire of self-love, which, love unto God being gone, is the next heir in the heart of man.

Now then, as the corruption of the heart is therefore called *flesh*, as I shewed when I opened that phrase, because it is carried out to the things of the flesh, and take God out of any thing, and it is a thing of the flesh; so, take but God out of the world, and let the lusts of the heart then go whither they will go, though they run to things in themselves lawful, yet because they run to them without God and instead of God, and but for themselves, hence they are all sinful and abominable lusts in the sight of God. Now then, look how many things there are that are not God, or that may be sought or desired without him, so many lusts are there in the heart of man. Not only all things that are evil, as fornication and the like,—as in 1 Cor. x. 6 it is said they 'lusted after evil things,' speaking of their rising up to play,—things that are forbidden, but all things lawful, without God, whether honours, or riches, or beauty, or pleasures of any kind, which in themselves are lawful; all these, take God out of them, and let the desires of man's heart be carried to them without God, and subordinate unto him, and in reference unto him they are all sinful lusts. Therefore Christ, in Mark iv. 19, saith, 'The cares of the world, and the lusts of other things,'—mark that phrase, *the lusts of other things*; be they what they will be, if they be lusts, that is, if they be inordinate lusts, not subjected unto God as the chiefest good, tasting him in them, and subordinated unto him as our chiefest end, they are all lusts which will choke the word and undo the soul.

I shall illustrate the sinfulness of these lusts to you by this ordinary comparison, in all the parts of it. Go, take a man now that is out of health, that is in a fever, whose stomach and palate are vitiated; as I told you, the soul is nothing but stomach. Suppose this stomach to be vitiated and distempered stomach and palate, as a man in a fever hath. I ground my similitude upon that in Eccles. v. 17, speaking of a man by nature, 'All his days,' saith he, 'he eateth in darkness, and he hath much sorrow and wrath with his sickness.' A man leadeth but a sick life that leadeth a life of lusts, living upon the creature, and he hath much anguish and sorrow and vanity with it. Now take a man that is sick, wherein lieth his distemper, you shall see the like explaineth fully the corruptions that are in man's heart. It lieth—

1. In this, that by reason of that distemper that is in him he is taken off from delighting in what is good and wholesome, and is the natural nourishment to him. Bring him meat, his stomach riseth at it, at the least scent of it; if he either hear it spoken of, or if he think of it, the representing it in any way to his fancy turns his stomach. So now take the soul of man by nature, that is thus distempered in his lusts, when God and holiness is gone, whatsoever holdeth forth God to him in a spiritual way, to bring him

to communion and fellowship with God in any duty, his heart riseth against it, against holiness, against the spiritual law, against the spiritual part of religion, the power of godliness. Why? Because he is nothing but lusts distempered. These were once the natural food and nourishment of his soul, but now he is distempered. So that now here is a privation with an opposition unto God.

2. Take a man that is distempered and his stomach thus vitiated, such things as will hurt him, such things he mightily and greedily longeth for; as also whatever else he desires, he doth it with a violence, with a thirst beyond natural thirst. So now doth the soul of man by nature, whilst it hath nothing but lusts in it. He both lusteth after what is contrary to the will of God, and such creatures as God did make for man, and are lawful for him to use in themselves, yet his heart is carried out to them with a vehemency of thirst. The expression is in Deut. xxix. 19: it is called, 'adding drunkenness to thirst.' And the reason is this, because the soul having been made for God, and widened for him, now that God is gone, you can no more fill these desires with the creatures, than you can fill a cistern with a drop of water. Therefore the desires are enraged, like a man in a fever. Saith he, in Eccles. vi. 7, 'All the labour of a man is for his mouth, and yet the appetite is not filled.' He speaks of a covetous man. The meaning of it is this: It is strange, saith he, that although a man needs no more, and needs labour for no more, than what will feed him, than what will fill his mouth and his belly; and if you have meat and raiment, saith the apostle, be therewith content; and nature is content with a few things: yet though nature be content with a few things, and a man need labour for no more, yet there is an inordinacy in the very appetite, a man must have more than will serve the turn, the appetite is not filled.

3. Take a man in a fever, and his desire of drink, or of what will hurt him, is merely to satisfy his humour, it is merely to please himself, and to satisfy the inordinacy, and for no other end; it is not to nourish, he knows it will do him hurt. So now the desires of the hearts of men and their lusts are therefore sinful, because they are carried out to all things merely for pleasure's sake. They are not carried out to other things for God,—'whether you eat or drink, do all to the glory of God,'—but it is merely to satisfy a humour, it is merely for pleasure's sake, and to please himself. Therefore you shall find still in Scripture, as in Titus iii. 3, we are said by nature to serve divers lusts and pleasures; they are both joined together. 'Lovers of pleasures,' saith the Apostle in 2 Tim. iii. 4, 'more than lovers of God.' And in James iv. 3, they are said to consume upon their lusts; that is, all that they get is merely for their lusts' sake, it is merely to satisfy the desire, to satisfy the humour, all is spent upon that; and that is all the fruit thereof.

Now then in these three things lies the sinfulness of the lusts of man's heart. I shall give you them in Scripture phrase. You have three epithets that are attributed to our lusts:—

1. They are called *ungodly lusts*; so you have it in Jude, ver. 18. Why? Because they are carried on to all things without God; yea, and in an enmity and opposition unto him. They are taken off wholly from him, and therefore they are ungodly lusts. And—

2. They are carried to other things, merely for a man's own sake, out or love unto himself, and for pleasure's sake. So in the same 18th verse of the Epistle of Jude, 'their own ungodly lusts.' And therefore for a man to live to his lusts, 1 Peter iv., and to live to himself, 2 Cor. v., it is all one. To live to a man's lusts, that phrase you have in 1 Peter iv. 2, and to live to

a man's self, that you have in 2 Cor. v. 15. Therefore they are called in Rom. i. 24, 'the lusts of their own hearts.'

3. They are called *worldly lusts*. You have that in Titus ii. 12, 'denying all ungodly and worldly lusts.' Why? Because when God is gone, and the desires are carried out no more unto him, they run out to all things in the world.—And so now you have the sinfulness of the lusts of man's nature laid open to you.

I made entrance into the next, which is a more particular explanation of the diversity of those lusts which the heart of man doth follow. 'Fulfilling,' saith he, 'the desires of the flesh and of the mind. In the original it is, 'the wills of the flesh and of the mind.' I did give you an account of that phrase in the last discourse, which I will not now stand upon; only I shall add one or two things more.

I told you that all the lusts, even the lusts of the body and of the mind, be they what they will be, the poorest lusts in a man, they are all the wills of the flesh, when they are fulfilled. Why? Because that no lust can be satisfied by action but the will must give its consent. God hath placed in man a supreme lord and power, a will, and that must give consent; and when lusts have once its consent, then they are wills. Now here he speaks of them as fulfilled, therefore he calls them the 'wills of the flesh and of the mind.' To which only let me add this further: it is corruption in the will, from whose influence these lusts are called 'wills.' The will doth not only give its consent to every lust that passeth into action, but it doth oftentimes strengthen and stir up and provoke lusts. A man's own will is his own tempter: and he hath an obstinacy in his will to follow his lusts: the will doth not only thus follow after, but it goes before. So in 1 Tim. vi. 9, 'They that will be rich fall into temptation and a snare;' and in John viii. 44, 'The lusts of your father ye will do.' You see it is not only that the lusts come and tempt the will, but the will strengtheneth the lusts, and sets the lusts on work, and puts a resolution, a back of steel to the lusts. A man is resolved to be rich, and resolved to be revenged, &c. 'The lusts of your father you will do.'

And so I come now to the second thing which I am to open and explain, namely, the diversity of these lusts in the hearts of men; 'fulfilling the lusts of the flesh and of the mind.'

You must know that by *flesh* here is not meant corrupt nature, but it is here spoken of as in opposition to the mind of man; and therefore the body is here meant. In Titus iii. 3, he calls them there, divers lusts; 'serving,' saith he, 'divers lusts and pleasures.' Now here you have the diversity of them in two general heads. There are, you see—

1. *The lusts of the flesh*, or of the body. And there are—
2. *The lusts of the mind*.

The soul, as I told you, is nothing else in all the faculties of it but a chaos of desires. Therefore now, look into how many parts you may cut or make a division of the man, accordingly you may make a division of his lusts. And look into what eminent parts the soul of a man may be divided, into these his lusts may be divided.

In Gen. ii. 7, it is said, 'God breathed into man the breath of lives,'—so it is in the original,—as being more than one. The soul of man, so far as it is the subject of lusts and desires, is divided into two parts, and nature hath made that division; and indeed death makes it when it divides the soul and body: and the philosophers made it. There is—

- (1.) The sensitive soul, which is common to us with beasts. The soul of a

beast, as some say, runs in the blood ; it is a sensitive soul, it is the quintessence of the elements,—I cannot stand to describe it,—it contains two things, the inward senses and the outward senses. The inward senses, the fancy, of which I shall speak anon, for your beasts have fancies, for they dream ; as you see by the starting of beasts in their sleep ; this is eminent in apes, monkeys, and elephants. And they have outward senses, as hearing, seeing, and the like, which have objects suited to them. Now a man hath the like. And the lusts of the flesh are those lusts that are seated in the sensitive part, in the fancy, and in all the other senses. There is in man—

(2.) The reasonable soul, which a beast hath not ; the reasonable soul which is put to dwell in a body. And as man partakes with beasts in respect of his sensitive part, so he partakes with angels in respect of his spiritual part, his understanding and his will, whereby he is able to rise to higher objects than beasts are, to put a valuation upon honours, riches, and the like, which beasts do not.

The soul of man now being thus divided, it comes to pass that the lusts of man's soul are accordingly divided. There are either—

1. Those lusts which are common to him with beasts,—though they have a tincture of reason in them, for even the senses, the fancy, is by participation reasonable ; yet because it is in a beast too, it is, I say, but a sensitive faculty,—which are the sensitive appetite, whether it be in the fancy in things suited to it, or in the outward senses in things suited to them. Or there are—

2. Those lusts which are common to men with devils. For, as the spirit of man, whilst he was holy, had such desires as angels have that are holy ; so when he is corrupt, his spirit hath such lusts as devils have.

I will give you Scripture for both, that you may see that the Scripture runs upon this division. All such good things as are suited to the senses, and which the soul takes a pleasure in by means of the senses, are called 'lusts of the flesh,' or of the body. But all such lusts as a man takes in purely by his understanding,—though his understanding, dwelling in a body, would not approve of many things to be good, yet it is the understanding that simply approves of the goodness of things, as of riches and honours, and the like,—these, I say, are called the 'lusts of the mind.' I will give you Scripture for them both.

1. For those lusts which are in the sensitive part,—sensual lusts,—you shall find it in Jude, ver. 10 ; speaking there of false teachers which were corrupt and abominable in their way, saith he, 'These speak evil of things they know not'—spiritual things, which they understand not, and are opposite to them, they oppose mightily,—'but what they know naturally, as brute beasts, in those things they corrupt themselves ;' they are given over, saith he, to brutish lusts. To open this to you a little, you must know that the second Epistle of Peter and this of Jude are parallel epistles, and speak both of the same sort of men, according to this division mentioned. The apostle Peter had shewed, 2 Pet. ii. 10, the corruptions that are in the understanding, the superior part of these corrupt teachers ; they were 'proud, self-willed,' 'having men's persons in admiration for advantage ;' these are lusts in the reasoning part. Now Jude here saith that they were not only corrupt therein, but in other lusts also ; for, saith he, 'what they know naturally, as brute beasts, in those things they corrupt themselves.' I have formerly taken the meaning of these words to be this, that they came to sin against the very light of nature ; that look, what light they had against gross sins, they even sinned against it ; and that they had sinned

away their light. I thought, I say, that that had been the meaning ; and the truth is, that which deceived me was the placing of the words in the translation : for the translation runs thus, ‘ what they know naturally, as brute beasts ; ’ but in the Greek it runs thus, ‘ what they naturally, as brute beasts, know. ’ And so examining by learned expositors, Estius, and Gerard, and others, I did find that the meaning of the Apostle is clearly this, that those things which they know as brute beasts, naturally,—natural knowledge here being taken, as Estius saith, in opposition to rational knowledge,—what they know by senses in a natural way, as beasts do, in these things, saith the Apostle, they corrupt themselves, thereby shewing the further corruption of their hearts. So as his scope is not to shew the manner of their sinning against the light of nature, but the matter of their sinning, and that not only in corrupt opinions, but brutish lusts also—that they were given up to those lusts that beasts were given up to. ‘ What they know, as beasts, naturally,’ saith he, ‘ in those things they corrupt themselves ; ’ as in meats, and drinks, and sleep, and the like. So you have mention of their ‘ feeding themselves without fear,’ ver. 13, and ‘ defiling the flesh through filthy dreams,’ ver. 8 of this Epistle of Jude ; and ‘ having eyes full of adultery,’ &c., as in Peter. In these lusts, saith he, they corrupt themselves, in sensual lusts,—namely, that are common to beasts,—of uncleanness, and the like. And these are the lusts common to beasts.

2. You shall find another sort of lusts that are in the spirits of men, which are called the devil’s lusts ; and they are the ‘ lusts of the mind.’ As in John viii. 44, Christ speaking there of the Jews that had a malice against him, saith he, ‘ Ye are of your father the devil ; and the lusts of your father ye will do.’ Mark, as the Apostle had said of those corrupt men that they were corrupt in bodily lusts, in sensitive lusts, such as are common to beasts ; so Christ speaks of the Jews, who were malicious and envious against him, and aimed to kill him, and he saith that they did do the lusts of the devil. The devil, you know, is of a spiritual nature, he mindeth not the lusts of the body, he minds not beauty, or any such thing ; he is of a spiritual nature, and he is taken with spiritual excellencies, therefore he is called ‘ spiritual wickedness,’ Eph. vi. 12. All his lusts are spiritual lusts—revenge, and pride, and envy, and malice, and the like ; these are lusts of the mind. They are not called the devil’s lusts, efficiently, because he stirs them up in men ; but they are called his lusts by way of imitation, men doing the same lusts that he did. ‘ You seek to kill me,’ saith he, and he is a murderer as well as ye, and ye as well as he. These now therefore are the ‘ lusts of the mind.’

So then, as the man is divided into these two parts, a body and a mind, the sensitive part and the rational part,—in the one he partakes with beasts, (you see, there are lusts common with beasts in men,) in the other he partakes with spirits in devils,—therefore there are the lusts which are in men also.

I will give you one scripture, to close up all, for the proof of this. It is in 2 Cor. vii. 1, ‘ Let us cleanse ourselves from all filthiness of the flesh ’—namely, of the body—‘ and of the spirit.’ Here, you see, all sinful lusts, all filthiness whatsoever, is reduced to these two heads. How do I prove that all is meant here ? All that is to be purged is reduced to these two heads, therefore all is meant ; and, saith he, ‘ growing up to holiness in fear.’ Therefore now all the sinfulness of man’s nature is reduced to these two heads : either bodily wickedness, sensitive wickedness, inward or outward, in the fancy, and the like ; or intellectual wickedness, spiritual wickedness,

as the school-men, and the fathers, upon such and the like scriptures, have grounded this notion. So now you have the lusts of the mind, and the lusts also of the flesh. This is a clear and certain truth, that look, how far pleasure and desire extendeth, so far sinful lusts extend. As there are pleasures in the body, and from the desires of the body, so sinful lusts; so likewise in the soul. Some things the soul takes pleasure in, merely by the help of the body, which, when it is out of the body, it shall have no pleasure in: other things it takes pleasure in, merely as it is an intellectual substance; for revenge hath a pleasure in it, it is no bodily lust, yet it is the sweetest lust, to them that are revengeful, in the world.

Now then, to open these more particularly, that I may a little anatomise your hearts unto you—

The lusts of the flesh are reduced to two heads: the one lower, or more sensual; the other more superior.

There are, as I said before, the inward and outward senses; for besides hearing and seeing, in a man and in a beast, there is fancy, which is but a fleshly faculty; for it is suited to buildings and pleasant gardens, and a thousand of these things which are artificial, beauty and the like; all these are seated in the fancy, they are not seated in the reason. The fancy hath a little kind of reason in it materially; it is but a very mechanic, an apprentice to the understanding, to make shapes for it, as the understanding is pleased to call them up, to represent its own thoughts to himself. You have fancy in the night. Whence are all your dreams? They are not from your understanding so much, the understanding doth but heavily and dully accompany them; they are from the fancy, and the nimbleness of it, and the species there. Now you have the same fancies awake, only they appear lively in the night when you are asleep, because then reason is down; but they are wan and pale when you are awake. I use to say that fancy is as the moon, that ruleth the night; and reason as the sun, that rules the day. When the sun is down, the moon is up; but when the sun is up, the moon grows pale and wan, though it remains still, even when the sun shines most.

Now then there are these two sorts of lusts in the sensitive part: there are lusts in the fancy, and the lusts in the brutish part of man, in the body, the more sensual part. I take it, that is the meaning of John, in 1 John ii. 16. There are the lusts of the eye, saith he, and the lusts of the flesh. By the 'lusts of the eye,' he meaneth the fancy. Walk, O young man, saith Solomon, (who are fullest of fancy,) in the sight of thine eyes. And then there are the lusts of the flesh, which are the more brutish lusts. To distinguish these two a little:—

Meats, and drinks, and sleep, and the like, all other refreshments to the body, to the sensual part of it, are lusts of the flesh, properly so called, in opposition to the lusts of the eye.

The lusts of the eye are such as beauty, apparel, buildings, pleasant stories, jests, pomp, and state, and a thousand of these kind of things; all these are the puppets of the fancy, as I may so express them. In Acts xxv. 23, you have a notable place for this; it is said there that Agrippa and Bernice came 'in great pomp.' That outward state and garb, with fine clothes and glorious attendants, which they were so pleased and taken with, is called great pomp; but what is it in the original? 'They came with great fancy;' it is called so. Why? Because such things as these are the objects of the fancy. So those little additaments to women's ornaments, we call them fancies; it is but the calling of the thing by that which it

suiteth to. Now, though a thousand of these things are lawful in themselves,—for this is certain, that God made not anything but there is something in man to suit it and take pleasure in it, and it were to destroy a work of God to deny it,—but take God out of all these, when a man's fancy, his spirit, is carried out to these without God, when there is not grace in the heart to subdue all these to God, then it is sinful. These are the lusts of the flesh.

There are, secondly, the lusts of the reason, of the mind. You must know this, that the word here in the text which is translated, 'lusts of the mind,' in the Greek it is, 'lusts of the reason,'—that is, of the understanding of man.

Now in the reasoning part of man there are two sorts of lusts. I take it, you have these in that place of John I quoted even now. There are, saith he, the lusts of the eye, the lusts of the flesh; and what they are I have told you, the lusts of the eye is the fancy, that of the flesh is the brutish part. And, saith he, there is the 'pride of life,' which is the lusts of the understanding. I say, these lusts of the understanding are of two sorts, that I may diversify them unto you. They are either—

1. Direct lusts; that is, which are carried out directly in objects before them, suited to them, suited to the understanding, which it apprehends an excellency in. Or—

2. Collateral lusts; lusts that by a rebound rise and spring from thence. The one are *prima*, and the other *orta*: there are lusts which are primary; and there are lusts which arise from them, and are secondary. I will explain them to you as I can.

1. The understanding of a man hath a world of direct lusts,—that is, lusts that are directly carried on to objects suited to it. As, for example, 'pride of life,' which the Apostle mentioneth there in John: look, whatever excellency the understanding hath, or knoweth, or is in a man, of beauty, or parts, or wit, and the like; in all these there is pride, which the Apostle calleth pride of life, as the other he calleth the lusts of the eye, and the lusts of the flesh. Affectation of power, and of glory, and of sovereignty, of subjection, to carry on a man's plots, and to accomplish them, to carry on a man's ends; pride in wisdom, learning, parts, whatever else it be; any excellency that the understanding only apprehendeth,—all these are called the pride of life, these are lusts of the reasoning part: excellency in civil virtues, conformity to the law, of which Paul boasted in Phil. iii. The philosophers in civil virtues; as he said, *Calco Platonis superbiam*, &c.,—Diogenes went in a poor habit, and Plato in costly apparel; he would tread upon his coat, and the other trod upon Diogenes's. It was a humility, but it was his pride. To rise higher yet, there are lusts of the mind towards religion. Idolatry is mentioned in Gal. v. 20 amongst the works and lusts of the flesh; for in the 16th verse he had said that you should not 'fulfil the lusts of the flesh;' and what followeth? Among the works of the flesh which spring from these lusts, idolatry is one; for if men set up an idolatrous worship, they are 'inflamed with their idols;' so the prophet saith, Isa. lvii. 5. If men be superstitious, they are puffed up with that superstition, it is a lust of the understanding. In Col. ii. 18, 'Let no man beguile you in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.' Go now, and take a form of religion that men fashion to themselves, suited to their lusts, though it is in itself a good religion, yet they making but a form of it, as the Pharisees and Paul did; conformity to the law of God is good, but he made a form of it, it was suited

to his worldly lusts and ends;—when you take the spiritual part, the power out of religion itself, wind it up as high as you will, it is certain that there are lusts towards it. A man hath a zeal for it, but what saith the Apostle? You are zealous towards God, establishing your own righteousness. You shall see men as hot for that which is the way of their religion; though it be but a form, carnal men will be for it. This zeal, I say, if you resolve it, it is properly the lust of the mind; for take any religion, any elevation, any pitch of religion that a man sets upon and is zealous for, if it doth not rise up to spiritualness, all his zeal for that religion is but lust. These you see are the direct lusts that are in the mind of man.

2. There are also lusts that are *orta*, that spring from hence; as from pride and self-love. Look what excellency any man affecteth, if it be eclipsed by another, envy ariseth; if any oppose him in it, hatred ariseth; if any hinder him in it, revenge ariseth. These now are not direct lusts, but are lusts that arise upon a rebound, when the desires of a man's heart are crossed, and yet they are lusts. You shall find in Gal. v. 20, 21, that envyings, murders, and witchcrafts, and all these, are called lusts. Do but compare the 16th verse, where he bids them not to fulfil the lusts of the flesh; and then he shews them what the works of the flesh are that arise from these lusts; saith he, 'idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders,' &c. Now would one think that witchcraft were a lust? No man hath a mind to go and give his soul to the devil simply; it is not a direct lust, but thus. When Saul was put to it for a kingdom, then he goes to the devil. When men would have what they inordinately desire, and cannot get it by other means, then *Acheronta movebo*; they do not go to the devil simply, for no man naturally delighteth to converse with him; nay, there is naturally an averseness to it in the heart of man: but it is a collateral lust, it ariseth from the other. And so doth envying, and so doth wrath and sedition. 'Whence come envyings amongst you? come they not hence, even of your lusts?' saith the apostle James, chap. i.

I come now to the next thing, which having despatched, I have explained this part of the text. You understand what is meant by 'the lusts of the flesh and of the mind.' There is one word more must be opened, and that is, *fulfilling the desires of the flesh and of the mind*.

The word is *παιδοῦντες*. If I should translate it, I would translate it thus, according to the phrase we now use, *acting their lusts*; it is, if you will so render it, 'doing their lusts.' We translate it well, 'fulfilling their lusts,' either by outward actions, or by a continuation of inward thoughts and fancies, or musings upon such things as the soul would have, or desires. It is elsewhere called 'obeying of lusts;' so Rom. vi. 13. It is called 'serving of lusts;' so Titus iii. 3. It is called 'perfecting' or completing 'a man's lusts;' so Gal. v. 16. It noteth out to us these five things in an unregenerate man. It noteth—

1. *That lusts are the ground of all his actions.* And therefore you shall find in 2 Peter i. 4, that all the corruption that is in the world is said to be 'through lusts.' It is some lust, some inordinate desire, either in the understanding or fancy, or other of the outward senses, which is the ground of all the corruption that is in the world; that as all the grace that is in the heart is in and through Christ, so all the corruption that is in the world is through lust. I could give you a world of scriptures for it, that lusts are the foundation of all action in a carnal man; not a thought stirreth, not a consent, not a consultation that the heart hath, examine it when you will, but a lust is

in the bottom of it ;—that is, an inordinate desire and love to something that the heart would have, that sets all these on work.

Now that lust is the ground of all action,—and that is one part of the meaning,—it is clear by what hath been said. Do but lay all these together. The soul of man, in the first place, is nothing but emptiness of good, it is mere want, mere stomach, nothing but desires, it would have somewhat ; it wants and it would be filled : therefore that which we translate committing sin ‘with greediness,’ in Eph. iv. 19, is in the original, ‘to have enough,’ it would have something it wants. The soul wants now, and being corrupt, it cannot go to God ; it spies out some objects suitable to it, that it thinks will fill up that want, and which if once it could enjoy it should have pleasure ; which is always a conjunction of two things suitable. When a man’s desires and what he desireth meet, then doth pleasure arise. As now in Ps. lxxviii. 18, when they asked quails (they should have been content with manna) it is said, ‘they asked meat for their lusts.’ For lust is nothing else but the extending of the soul, which is a wanting, hungry thing, to something it desires, and spies out something suitable unto itself. But now, when the soul hath put forth desires to this thing suitable, there wants some action or other, either of thought or outward action, to make the object and the soul meet. And hence comes that which is called putting a man’s hand forth to wickedness, it is to bring the heart and the object together ; and, by reason of that action, the heart hath communion and pleasure with what it doth desire. So that now all the actions which a man goes about, they are merely his lusts’ business. And what is his lusts’ business but to aim at pleasure ? And how shall pleasure be gotten but by bringing the object and the heart together ? and that is done by action. Therefore they are still joined, ‘living in pleasures,’ and ‘living in lusts ;’ it is all one, as in James v. 5. And James hath an emphatical expression in that place, ‘they nourish their hearts.’ The heart is mere stomach, and must have meat. Now all the objects which a man desireth are but to nourish the heart, merely to keep life in it. And look, as the stomach hath contentment by eating, and when the meat comes down into it, so hath the soul by action. Hence now it comes to pass, that in all a man doth, he doth act his lusts. The expression that is in Gal. v. 16, is extremely emphatical ; he calls it, fulfilling of a man’s lusts ; it is translated so indeed here, but the words in the Greek are different ; for it is ποιοῦντες here, and τελείοντες there. And what is the meaning of τελείοντες ? It is to perfect. He speaks of action, for he doth not say, Walk in the Spirit and you shall not have lust, but, ‘You shall not fulfil them.’ He speaks of action therefore, and the word in the Greek is *perfecting* and *accomplishing*. Lust is an imperfect thing ; it is a motion towards pleasure, but it is imperfect. Now action cometh and perfecteth it, completeth it, attaineth to what it would have. So James expresseth it : ‘lust, when it conceiveth, brings forth sin ;’ he compares the lust to the conception, and the outward act to the bringing forth of sin. And that is the first thing which fulfilling, or doing, or acting lusts doth imply ; that action which the soul continually goes about, it is some way or other to satisfy some lust or other.

2. It implies *that lust is the master*, and the heart, and the action ; and all these are but instruments, set on work by the lust that hath power to command. How prove you that ? By John viii. 34, ‘He that doth sin’—it is the same word that is used here—‘is the servant of sin :’ and because he is the servant of sin, he therefore does it, in the sense there spoken of, and here also. Saith the Apostle in Rom. vii. 5, ‘the motions of sin had force ;’ the

word is, they had 'energy,' they did work effectually: therefore it is called 'serving divers lusts and pleasures' in Titus iii. 3. In an unregenerate man a lust saith, 'Do this, and he doth it,' as the centurion speaks of his servants unto Christ; so as he cannot cease from sin, 2 Peter ii. 14. What hard tasks doth covetousness, to instance in that, set a man about! What a slave doth it make a man! 'He that will be rich,' saith he in 1 Tim. vi. 9, 'falls into temptation, and a snare, and into many foolish and hurtful lusts,' which his own reason tells him to be so, hurts himself, pines his carcass, eats the bread of carefulness, riseth up early, goes to bed late, and all to get a little money more than he needs. Do but read Eccles. vi., and there you have his description; what a toilsome thing it is to serve that lust! Therefore the phrase is, 'obeying sin in the lusts of it.' He compares lust to a law, the 'law of the members,' so he calls it, Rom. vii. 23. Yea, James compares it not only to a law in time of peace, but to the force of arms in war, 'the lusts that war in your members,' saith he, in James iv. Therefore now all the members and faculties, they are ready instruments to please lusts. 'Their feet are swift to shed blood, and they run greedily after the ways of unrighteousness.'

3. To *do lusts*, as the word here signifies, noteth out *an industry*, a study, and carefulness. So the word 'doing' is taken in Scripture, as Musculus observes upon that speech of Christ, when he said unto Judas, 'What thou doest, do quickly.' What was Judas a-doing then? He was plotting and contriving, he was thinking how to do the business of betraying his Master. 'What thou art doing, do quickly;' so he interprets it. Therefore in Rom. xiii. 14, men are said to take *πρόνοιαν*, to take thought, to be careful to fulfil the lusts of the flesh.

4. It noteth out, in the Scripture phrase, *constancy*. To do iniquity is not to do an act of iniquity, but it is to make a trade of it. So in 1 John iii. 8, doing is taken, whether it be meant of sinning or meant of righteousness: 'He that committeth sin,' saith he,—the word in the original is the same with that here in the text,—'he that doth sin is of the devil.' What is the meaning of 'doing sin' here? It is making a trade of sin. How do I prove that? Because it is doing as the devil doth. And how doth he do? For, saith he, the devil sinneth from the beginning. When a man doth make a trade and course of sinning, as the devil doth, he it is that the Apostle meaneth when he saith, 'he that doth sin.' 'Whosoever is born of God,' saith he, ver. 9, 'doth not commit sin;' he doth not do sin thus, he doth not make a trade of any sin, it is impossible he should. 'In this,' saith he, ver. 10, 'the children of God are manifest, and the children of the devil: whosoever doth not righteousness is not of God, neither he that loveth not his brother.' For to do righteousness is to set a man's self to make a trade of it; as in 1 Peter iii. 11, 'If thou wouldest see good days, do good, and eschew evil.' What! do one good action? No, but doing good there is the same word here in the text, and is meant, making a trade of it, setting a man's self in the course of good. So, to do a man's lusts, or to act a man's lusts, or fulfil them, as we translate it, implieth constancy.

5. It implieth *universality*; the meaning whereof is this, that an unregenerate man is never but a fulfilling some lust or other; he hath never but some one imp or other sucking of him, as I may so express it, either lusts of the body or of the mind. For the soul of man never can be idle; it is like the heavens, always moving; it is always wanting, and there must be meal in the mill, it must grind something or other; it is nothing but lusts, and all the actions of it are nothing but to satisfy those lusts, and so he makes

up his whole life, and a sorrowful life it is, in satisfying first one lust, and then another lust ; he is always acting for them one way or other.

So now you have the nature of these lusts opened. I shall make an observation or two.

Obs. 1.—The first observation is this, *That the whole man, and all the parts, both of soul and body, are corrupt.* And it is a great observation to humble us, my brethren. The body, and all the desires of it ; the mind, the will, whatsoever is, there is almost no part but there is something in the text here that holds forth the corruption of it, either directly or implicitly. Here is the ‘lusts of the flesh,’ you see, of the body, the sensitive part : here is the ‘lusts of the mind,’ the reasoning part : here is also, the will, the corruption of that ; for he calleth lusts, because they come to action, ‘wills of the flesh and of the mind.’ Here is the understanding in the word *τὴν διανοίαν*, for so the word properly referreth to the understanding. And here likewise are all the sensitive powers of a man included in the word ‘flesh,’ which belongeth to his body in common to him with beasts. Therefore corrupt nature in Scripture is called a man ; so you have it in Eph. iv. 22, ‘Put off the old man, which is corrupt according to the deceitful lusts.’ Why is it called a man ? Because it is spread over the whole man, and hath members as large as a man’s soul and body hath. In Rom. iii. 10, he goes over all the powers of man. In the mind : there is none that understandeth, no, not one. In the will : none seeks after God. In all the other parts : the throat is an open sepulchre, under their lips is poison, their feet are swift to shed blood ; itching ears, 2 Tim. iv. 3 ; hands full of blood, Isa. i. 15. Yea, if you will have it, the tongue is a world of evil, so saith James. And in Isa. i. 6, from the sole of the foot to the crown of the head there is no one whole part.—That is the first observation.

Obs. 2.—The second is this, *That our superior parts, the mind and the will, have their corruption as well as the sensitive part.* It is a strange thing that the Papists should go and cut off at one blow half of a man’s corruption ; they would make the understanding to be a kind of virgin, the will only to be as one that is bound ; if the fetters were but off, he would go. My brethren, this is a certain rule, that there is the same subject of privation, and of the habits. I shall explain myself to you. The eye is the subject of sight ; the eye therefore is the subject of blindness, if sight be gone. What parts in man were the subjects of holiness ? The understanding and the will, it is certain. Therefore when holiness is gone, what is sin ? The want of holiness. What must be the subject of it then ? Certainly the understanding, and the will too, is the chief subject of it.

That which deceived the school-men, who brought up that notion first, was the gross interpretation of the word ‘flesh’ in the Scripture, as only taking it for the body ; whenas the Scripture doth not speak like the philosophers, but the Scriptures speak theologically. ‘That which is born of the flesh is flesh.’ He doth not only say *he*, but *that* ; there is not that thing in man that is born of flesh, and propagated, but it is flesh ; that is, it is corruption.

The fathers likewise in the primitive times spake gently of the corruption of the mind and of the understanding, because they approved so much good, and the philosophers magnified that, for they knew no other good in man but that : the other spake too gently, by reason of the opposition of the times, and to take off the absurdities of the doctrine of Christian religion, and not according to the Scriptures. My brethren, the greatest sins of all are in the understanding, as I might shew you if I had time.

Envy and wrath, which are lusts properly in the understanding, and revenge, and the like, are all called lusts of the flesh ; that is, of corrupt nature, yet they are lusts properly seated in the understanding.

My brethren, they are the devil's lusts, they are therefore the worst lusts of all the rest ; the devil's lusts, I say, most opposite unto Christ ; the highest idolatry lies there. Therefore when he speaks of an intellectual lust, such as covetousness is, he saith, 'which is idolatry ;' because the inward idolatry of the mind is the worst idolatry of all the rest. Men that sin against the Holy Ghost, what is it makes them so wicked ? It is their understanding and their will. Julian the Apostate was a civil man, he was not given up to gross sins, yet sinned against the Holy Ghost. It lies in revenge, in the devil's lusts. The wisdom of the world, saith he, is 'earthly, sensual, and devilish,' the very wisdom is. There are, in a word, other corruptions in the understanding. There is, first, a darkness as to the knowledge of all spiritual things. There are also all sorts of principles contrary to true principles. The fool saith, There is no God, and God seeth not, Psalm x. There are also in it lusts of its own, proper to itself, which are the strongest lusts, and have the greatest influence into men's lives of any other ; as outward excellencies apprehended by the understanding, to have honour, and riches, and power, and greatness, and the like ; these are the objects of the understanding, and these are the great lusts of the world ; other lusts are but petty ones, these have the great influence into men. I could shew you that covetousness and such lusts are lusts of the understanding. Men are not covetous merely because they love to see money and to see gold ; but covetous to uphold their state and greatness, that they may be said to be worth so much, to leave behind them a name, and a house, and an estate for their children. These are the lusts of the understanding, and these are the grounds of covetousness. And so likewise the understanding is set on work to accomplish all worldly lusts. Men are wise to do evil, saith Jeremiah, and to do good they have no understanding. I have not walked among you, saith Paul, with fleshly wisdom, 1 Cor. ii. I could name many more, but I pass them over.

Obs. 3.—A third observation is this. You see how much more man that is a sinner hath to be humbled for, in some respects, than devils. For he hath more lusts, and a greater capacity of sinning, than the devils themselves have in some respects. The devil indeed is the father of all sin, because he began it ; but all the lusts of the body, and the like, he is not capable of. But now look how many desires are in the outward senses, or in the fancy, and the like, unto all things in this world, so many ways of sinning hath man ; and then all the ways that the devils have of sinning he hath too : of revenge, and pride, and all such lusts.

And, my brethren, see how hard a thing it is to be saved ; for take a man in his natural condition, holiness being gone, look how many several things the soul is fitted to desire, or to lust after, so many ways he hath to hell ; and that is, ten thousand thousand, for the desires of the heart of man are infinite every way. Suppose now that a man were moated about in a great compass, and there were a thousand paths to walk in ; let him take which path he will, if he would walk, being blindfold, he must certainly fall into the moat : so is it here.

And likewise you may see by this the evil of all our lusts. Either we are beasts or devils. If we satisfy the lusts of the body, we are beasts ; if of the mind, devils. Choose which of these two you will be, for into one you must fall.

SERMON VIII.

And were by nature the children of wrath, even as others.—VER. 3.

THE last discourse I handled these words, ‘fulfilling the desires,’ or wills, ‘of the flesh and of the mind.’ The Apostle had before in general shewed how that the conversation of all men in the state of nature is in the lusts of the flesh. And by ‘lusts of the flesh’ there, he means the lusts of corrupt nature in general, as *flesh* in Scripture is often taken. But not contented with that, he doth particularise the lusts which are in the hearts of men, which in their lives they do fulfil, dividing them according to that division of nature, of soul and body. ‘Fulfilling the desires of the flesh;’ that is, of the body, or those lusts which the soul partakes in by reason of the body; all those sensitive lusts, both of the outward senses, and of the inward senses, the fancy, and the like. ‘And of the mind;’ that is, those lusts which John calls lusts of the eye, which are purely reasonable, and which have their seat merely in the understanding and mind, and those rational faculties; ‘fulfilling the wills of the flesh and of the mind.’

I opened to you the difference of these two in the former discourse, and I shewed that, according to the Scriptures, all the sins of men, and all the lusts in the hearts of men, are reduced to these two heads. Either those which we have common with beasts, or at leastwise are seated in those faculties which are common to beasts; or else such as are common to us with devils. I told you, that either there are those lusts which are in the most sensitive part of the outward senses, or those which are in the fancy, the objects whereof are buildings, and a thousand other artifices of men, beauty, and the like, or else they are the lusts which are in the rational part, purely such, as pride in any excellency, envy, and the like. I discoursed at large of these things; I shall only add this:—

I reduce many of those lusts in the hearts of men to the fancy, not because beasts who have fancies are capable of them, as to see an excellency in buildings and beauty and the like; these things fanciful beasts are not capable of. Yet because the fancy is by participation reasonable in a man, hence it is that men are capable of many lusts in their fancies, whereof they see no image in a beast, and yet they are not properly the lusts of the mind, because they are not purely intellectual, but the soul is drenched in them by reason of its conjunction with the flesh. I only add that, to explain what I said in the last discourse. I would not have repeated so much, but only in order to somewhat more that I mean to speak at this time, concerning these lusts of the mind; and so I shall come to the other part of the verse: *And were by nature the children of wrath, even as others.*

Concerning these lusts I shall give you one or two general rules, and so come off. I shall not go about now to set down notes and signs of what is the master-lust in men, a thing which elsewhere I have largely handled; but I shall only give you some *two or three general rules* concerning lusts, and concerning the lusts of the mind especially.

The first whereof is this: That these lusts do vary, according as men’s

natural tempers or their understandings, and the degrees thereof, are more or less. In men of understanding, lusts of the mind prevail most; and in fools, sensual pleasures, in meat and drink, and the like, and in the natural comforts of the body. And they are diversified thus according as the natural constitution or natural elevation of the spirits of men are, according to the various elevation or advancement of the understanding; for man, being a rational creature, and reason being the chief principle in him, he useth that little understanding he hath to find out what will suit him most, what he can have dearest contentment in, and accordingly he pitcheth upon and prosecuteth by nature that. Though a man hath all lusts in him, yet he prosecuteth those things with the dearest contentment which that poor small understanding he hath counteth most excellent. Hence therefore, according to the variation of men's understandings, it comes to pass that their lusts are ordinarily pitched higher or lower. In worldly objects, there is a great deal of difference in the excellency of them. Some are more abstracted from the gross substance of things, as I may so speak; some are more spiritual and more airy. And as you see among living creatures, there are some that live upon a finer kind of food than others; birds, you know, live upon a finer kind of food than beasts; and there is one bird, the chameleon, that lives, as some say, merely upon air. So the spirits of men, the more airy and intellectual they are, the finer is that food that nourisheth their lusts. Therefore your great philosophers of old, that were wise men, pitched upon moral virtues, and upon civility, and placed their happiness in them; and their wisdom was so strong in them that even that did judge mere sensual pleasures to defile the soul, which they apprehended to be the most noble of creatures, and out of the greatness of their spirits they would not stoop to what was base; they thought it most unfit for an elevated soul to serve any creature less than itself; but as for virtue, and morality, and the like, they thought that these were meet for the understanding and soul of a man. Yet because they took not God in these things, hence it came to pass that these were lusts, though lusts of the mind, as I shewed you likewise the last discourse.

So likewise those among the Jews that were raised higher than the heathens, accordingly the lusts of their minds were raised higher also. The zeal that Paul had for the law was a lust of the mind, for it was without God. 'They have a zeal, but not according to knowledge,' saith he, Rom. x. 2; without a directing of it to God as the chiefest end. And this also I understand to be part of the meaning of that place, which is pat and express for this, in 1 Peter i. 14; where, writing to the Jews, he bids them that they should not fashion themselves according to their former lusts in their ignorance; and among other arguments he hath this, ver. 18, 'Forasmuch as ye know that ye were not redeemed with corruptible things from your vain conversation received by tradition from your fathers.' That Jewish religion which they stuck in, and which they had received by tradition from their fathers, even this was one part of the object of those former lusts in their ignorance, according to which he bids them, ver. 14, not to fashion themselves. And thus likewise experience shews this to be true; for you shall find that as men grow up in years, and so grow up in wisdom, accordingly their lusts vary; as they grow more wise, so they live more intellectual lives, and grow up more to lusts of the mind. Therefore covetousness, which is plainly a lust of the mind, prevails most in old age; whereas prodigality, which is a lust of the fancy, prevails in youth more. Why? Because men grow wiser. Lusts therefore are varied in men according as their understandings grow higher or lower.

The second thing that I shall say unto you is this : That of the two, the lusts of the mind are the strongest in men, and they are the greatest. They are the strongest lusts, for they have the greatest compass. If a man confine himself to sensual pleasures, he hath a greater narrow ; but if to lusts of the mind, pride and the like, he hath a larger field to run in ; for desire of credit and the like ariseth from a thousand things, out of all sorts of excellencies, of what kind soever. And such lusts now a man seeks continually to uphold. Men are given to sensual lusts occasionally, but these lusts of the mind, they act the great part of men's lives. Yea, many sins are abstained from in relation to the lusts of the mind ; the lusts of the mind will devour other lusts, and keep them under for credit's sake, and the like. The lusts of the mind have the largest revenues of comfort of any other, because they can fetch it out of anything ; whatsoever one hath that is excellent, apparel, beauty, wit, learning, riches, power, buildings,—‘ Is not this great Babel, that I have built by the might of my power, and for the honour of my majesty ? ’—whatsoever it is, all these feed the lusts of the mind. Therefore now many lusts that have seemed to have other names, as the love of money, it is not properly the love of money itself, but it is a lust of the mind that makes a man given to it ; it is to uphold his state among his neighbours and his rank, to erect a name and leave a posterity after him, to have said, he died worth so much ; all these are the lusts of the mind. And likewise, as they are the strongest because they are of the largest compass, so they are the strongest because they have the most reasonings for them. Therefore when you come to turn to God, you do not stick so much at parting from sensual lusts, as those lusts that hold the debate with you, that bring reason to plead for them, as the repute of friends, the holding correspondency with others, and the like. These are the great roots, like those which, I take it, you call tap-roots, that every tree hath ; all the little roots may be easily pulled in pieces, but these stick ; they are the last repented of, when one comes to cast off the old man. And the ground of this is, because the strength of a man lies in his reason, therefore to part with those lusts that lie in the rational part, the strength of a man shews itself to the utmost there. Therefore, in 2 Cor. x. 4, the Apostle speaks of reasonings, and high thoughts, and strongholds in men that are to be pulled down, when Christ comes to convert ; these are they that keep a man from turning. All the great ordinance that natural corruption hath lies in this tower of the mind, (as Aristotle called the soul, *arx animæ*.) As for other lusts, reason itself is against them, and the more reason a man hath, the more the folly of them is discovered ; but for these lusts there is a great deal of reason. A man shall lose but his humour in parting with the one ; but he loseth his honour, his repute, and the like, in parting with the other. Other lusts do not persuade by reason ; no, reason is fain to condescend unto them, because they please the man and he can have no other happiness, but reason itself is against them ; but now for the lusts of the mind, all the strength of reason takes part with them.

And therefore let me give you a third rule also, and that is this : That of all lusts they are the deceitfullest. You have that phrase given in Scripture, ‘deceitful lusts.’ Other sensual lusts do but deceive by promising more than they can perform, by tempting you ; but these, a man may live in them, and not see them, and so they deceive most, for natural men judge nothing sinful but what hath a gross action. Now all such aerial lusts as these, which are the lusts of the mind, have no such gross action, nay, the objects of them are things lawful, yea, commendable. Other lusts in the

sensitive part are more turbulent, more violent, and so more discernible, and in that respect they deceive least. Like poison that is in the bowels, which makes a man roar, and so is more discerned than poison taken in at the nose, into the head, which kills before it is felt, because it strikes that part which should feel; so the lusts of the mind, being seated in that part which should discern, possessing that part, they take the senses away, and in that respect deceive most. The eye sees not the bloodshed that is in itself, but will see a spot that is on the hand, or upon another member. The understanding doth not so easily, being corrupted, reflect upon itself; therefore the lusts of the mind are more deceitful.

And lastly, Of all lusts they are the worst lusts, as having the most sinfulness in them; for the greatest idolatry is here. Therefore, both in the Colossians and in the Ephesians, you shall find that when he speaks of covetousness, which is an intellectual lust, still he puts a difference, and an emphasis upon it, from other lusts. ‘Covetousness,’ saith he, ‘which is idolatry;’ because the greatest idol is that which the mind is set upon, and because that is a lust of the mind, he puts that emphasis upon it. Other lusts are idolatry too, but they are but outward idolatry; this is inward, and so the worst of the two. And so much now in brief for that which I thought to speak more concerning the fulfilling the desires of the flesh and of the mind. I come now to the latter part of the verse:—

And were by nature the children of wrath, even as others.—The general scope of the Apostle in these words—that I may give you that first—is to make a general conclusion concerning the corrupt estate of man by nature, not only in respect of original sin, though that is eminently intended, but as involving all that he said before. It is, I say, a general conclusion that involveth all that he said before, with an addition of these three things—

1. With an addition of the first cause of the corruption of all men’s hearts and lusts; they are so ‘by nature,’ saith he.

2. With an addition of the punishment that is due to men in this natural condition, both in respect of their natures and their first birth, as also in respect of all their sins which in that state they continue in; they are ‘children of wrath.’ And—

3. With an addition, or rather a conclusion, of universality. It is every man’s case, saith he. He had parted it before; some things he had said of the Gentiles: ‘You’—you Gentiles—‘hath he quickened, who were dead in sins and trespasses, wherein in times past ye walked.’ Some things likewise he had said of the Jews: ‘amongst whom we’—we Jews—‘also had our conversation.’ But now, in the close of all, he puts them both, Jews and Gentiles, together: ‘and were by nature the children of wrath, even as others.’

I say it is, in the first place, a general conclusion that involveth all, not only because it comes in at the last, and so is as it were the total sum, but that same word *λοιποί* takes in all that went before; and were as well as others by nature thus and thus, namely, ‘we were all by nature dead in sins.’ We are all by nature in the state of nature, for so ‘by nature’ is also taken, as I shall shew you anon. ‘We all by nature,’ one as well as another, ‘walked according to the course of the world,’ and were subjected to the devil. In a word, whatsoever he had said before of lusts, or whatsoever a man is by nature, his intent is to involve it here in these words, and to bring down upon all, all that he had spoken.

And as it holds forth a general conclusion, involving all that went before; so, secondly, it shews especially the original ground of all that corruption that is in men’s hearts: it is by nature, it is by birth, and it is our nature.

For it is clear and plain that his scope all along is to hold forth the cause of all the corruption that is in men : therefore he calls it the 'wills of the flesh and of the mind.' The flesh is the cause of lusts, lusts are the cause of action, and nature is the cause of both, of all. And therefore—

In the third place, you have the punishment due to men in the state of nature, yea, to men in their very first birth. They are 'children of wrath' in that state, for all the lusts and sins they commit ; and they are children of wrath even in the very womb, before they commit any actual sin.

And, lastly, he speaks universally of all, both Jew and Gentile ; 'we were all by nature,' &c. So you have the general scope cleared, and the reason of it. I shall now come to open the phrases.

First, for this phrase, *by nature*.

Pelagius, who was against original sin, gave this interpretation : that 'by nature' was meant *vere et germane*, ἀληθῶς καὶ γνησίως, they were truly, really, children of wrath ; so the Scholiast hath it, and so Cyril reads it also. And that interpretation we will not omit, although it is not the utmost meaning of what is here intended. For 'by nature' in Scripture is meant oftentimes, 'truly, really ;' as, for example, in Gal. iv. 8, Ye worshipped those that 'by nature were no gods ;' that is, those that were not truly gods, that were gods only in opinion, not really so. So by being 'children of wrath by nature,' is to be really and truly such. But that which makes this opinion fall short of the true sense is this : for to what end should the Apostle say they were really and truly the children of wrath ? There were none held they were in opinion children of wrath ; but there were those who held that they were so, not by nature, but by imitation or custom ; therefore it is to no purpose it should be brought in here to that sense.

The Syriac translation adds this : they were *plane, plene*, wholly children of wrath, not in one part, but in the whole nature. But that is held forth, as I have said, in the words before. For it was an observation I made, grounded upon the words in the last discourse, that it is seated in the whole man.

But to come to that meaning which indeed the Apostle aims at, and therefore I will call it the first, for I do but mention the other, which though they are true, yet they are not the ultimate scope of the Apostle here.

1. Therefore 'by nature' is in opposition to imitation or to custom, which yet is *altera natura*, as Aristotle uses the word (and so does the Scripture too) in the second book of his Ethics. Virtues, saith he, are not φύσει, are not by nature, as *notitiæ*, as the common seeds of knowledge in the minds of men are. So that what is innate in us, bred with us, which we have from the principles of nature, which is interwoven with our natures, that is said to be by nature. And therefore now, in one word, according to all languages, that which is the inclination of any one, the natural disposition, that which a man is naturally addicted unto, is said to be by nature. The Apostle therefore, having spoken of the lusts of the mind and of the flesh in the words before, his meaning here is that these are natural unto men ; they are the very inclination of their minds, the natural frame of their hearts. And so now it hath an emphasis in it, that what we are by reason of original corruption, which he had called *flesh* before, is nature in all men. And though he only saith, we are 'children of wrath by nature,' yet this wrath must be for something ; for God is not angry for what is not sin ; therefore it implies that our natural disposition, all those lusts which he had mentioned, and that flesh which is the mother of these lusts, that is that which is man's nature. And so now the scope of the Apostle is plainly and clearly

this: further to aggravate and set out that corruption and sinfulness that is in the hearts of men. Ye are not only ‘children of wrath,’ saith he, and deserve eternal damnation, which was that that hung over your heads for all the actual sins you have committed, of which he had spoken before, but further, even ‘by nature,’ and for your very natures, and the inclinations thereof, even for the very nature that is in you,—he brings it in as a further addition and aggravation,—even for this also you are the children of wrath. ‘By nature;’ it is that which a man doth being left to nature; as in Rom. ii. 14, the Gentiles do by nature the things of the law, from their natural principles that are in them; so ‘by nature’ is that principle that is in a man that is *principium motus*, the principle of all his actions. For everything works according to its nature, as Aristotle tells us.

2. ‘By nature’ imports not only that it is a man’s nature, but that his birth is a cause some way or other, or a foundation, of his being thus corrupt. ‘By nature;’ it is taken for the nativity; it is φύσει, and it is all one with birth. As now, in Rom. ii. 27, the Gentiles are called ‘the uncircumcision by nature,’—that is, by birth, not in respect of their constitution, but in respect of a privilege that the Jews had by birth which the Gentiles had not; as privileges you know go by birth,—so in Gal. ii. 15, in opposition thereunto, saith he, ‘we who are Jews by nature,’ that is, who have the privilege of Jews by birth. And so Paul saith he was born a Roman,—that is, he was Roman by nature. In the same sense the Gentiles were called ‘uncircumcision by nature,’ too, that the Jews were called ‘Jews by nature.’ Now to me that is evidently the meaning of the Apostle here, and that for these reasons:—(1.) Because he changes the phrase, which is an observable thing. In the second verse he had said they were children of disobedience, ἐν ταύτῃ τῇ ἀπειθείᾳ, but here τέκνα; which though it signifies a child at large, yet, more expressly and properly, it signifies a child begotten. His using that phrase here, in distinction from the other in the second verse, when he speaks of disobedience, imports that they were thus by birth. I will not trouble you to confute a criticism which Zanchy hath, because the confutation of it is obvious. Then, (2.) he adding besides that, ‘and were by nature the begotten children of wrath,’ as I may so interpret it. And, which is observable too, he doth not say, ‘which are the children of wrath by nature,’ but in the Greek it is, ‘which were children by nature of wrath;’ so as ‘by nature’ comes in between, to shew that they were thus by birth. And there is this third reason, too, why when he saith ‘by nature’ he specially means ‘by birth:’ because it is spoken plainly and clearly in opposition to that pride of the Jews in the privileges they had by their birth: for the Jews, you know, stood much upon it that they were the children of Abraham. Now the Apostle, as is evident, speaks point-blank in opposition to that. We, saith he,—namely, we Jews,—though we pride ourselves that we have Abraham to our father, we are children of wrath; that is, we are so by birth, as well as others; namely, as well as the poor Gentiles, whom the Apostle, in Gal. ii. 15, speaking according to the vulgar opinion of the Jews, calls, ‘sinners of the Gentiles.’ Though you stand upon it that you are the children of Abraham, and that you are Jews by nature, that is by birth, yet, as God told the Jews afterwards, you had a father before Abraham, in whom ye sinned, and so you are ‘children by nature’—that is, by birth—‘of wrath as well as others.’

3. ‘By nature’ is taken here for the whole state of nature, from a man’s birth until God turn him. He shews what they were, not only in respect of their first birth, but of that continued state which they stood in before they were converted, which we call the state of nature. And this is an excellent

place for the confirmation of that phrase. He doth not simply mean only their estate by birth,—for the Apostle's scope, and the Holy Ghost's, is always general, and in a latitude,—but he doth comprehend their whole state from their birth all their days, while they fulfilled the lusts of the flesh and of the mind. Whatever state they had by birth, whatever state they stood in during the time of their unregeneracy, it was all a state of nature; and they were in that state of nature children of wrath. So nature is taken, and so it is clearly taken here. For 'by nature' here in ver. 3 is spoken in opposition to what the Apostle afterwards saith, as Erasmus well observes, in the 5th verse, 'by grace ye are saved.' So that now the state of nature, and the state of grace, is that which the Apostle here intends. And that he speaks of an unregenerate condition, the words 'were by nature' import clearly; that is, while they were in a state of nature. His scope is therefore to shew what naturally, without grace, their condition was; and therefore, ver. 11, in the winding up of all, he speaks of the whole estate: 'Remember,' saith he, 'that ye were once Gentiles.' And thus the Scripture always speaks. Ps. lvi. 3, 'They are gone astray from the womb;' they were not only corrupt in the womb, but gone astray from the womb. So in Gen. viii. 21. speaking of original corruption, saith he, the imagination of man's heart is evil from his youth; that is, even from a babe, as in Exodus the phrase is used, as I shall shew afterwards.

So that 'by nature' eminently importeth these three things:—1. That their natures were defiled with all sorts of inclinations unto evil; all those lusts of the flesh and of the mind which he had spoken of before, were natural unto them, for which they were children of wrath. 2. That the way of conveying this to them, or how they came to be so at first, how their natures were thus originally corrupted, it was not by imitation or custom, but it was by birth. And, 3. that all the while they walked in those lusts they were in a state of nature, under which, and in which, while they continued, till such time as they came into a state of grace, they were children of wrath. This, I say, I take to be the comprehensive meaning of the Apostle in this conclusion of his discourse of lusts.—So that now I have opened to you that first phrase, *and were by nature*.

The second phrase is, *children of wrath*;—

Which, as I have formerly said, is a Hebraism; and so, according to the Hebrew language, you read of a child of captivity, a child of the resurrection, a child of disobedience, and the like. It is either taken actively or passively.

1. *Actively*, thus: what a man is addicted to, what he seeks after, he is said to be a child of. As a man is said to be a child of wisdom,—'Wisdom is justified of her children,'—so wicked men are said to be children of disobedience, ver. 2; that is, addicted to disobedience, it is taken actively. So, in a way of opposition, Peter exhorts them, in 1 Pet. i. 14, that they would be children of obedience,—so the phrase is in the Greek, we translate it 'obedient children,' it comes all to one; but, I say, in the Greek it is 'children of obedience,' as here in ver. 2 it is 'children of disobedience,'—that is, addict yourselves, as children to such a father, to do the will of God.

2. *Passively*, thus: a 'child of the captivity;' that is, one led into captivity. So Jesus Christ is called the Son of God's love, or the child of his love, Col. i. 13. We translate it, 'his beloved Son;' but in the original it is, the 'Son of his love,' because that God hath cast his love upon him. So in 2 Pet. ii. 14, one that is accursed to death is called (we translate it 'cursed children,' but it is) 'children of the curse,' as here, 'children of

wrath.' So in Matt. xxiii. 15, he is made a 'son of hell,' worse than he was before; that is, one whose due hell is. As we use to say, such a one the gallows is his due; that is, if we should speak according to the Hebrew language, one that is the child of the gallows; so a son of hell, a son of wrath, a son of the curse. You have it also in 1 Sam. xx. 31, and in 2 Sam. xii. 5. So now, as before it is taken actively, 'a child of disobedience;' so here, a 'child of wrath' is taken passively: and both according to the analogy of the Hebrew phrase.

It doth sometimes imply one that is designed by God's decree to death and damnation; as, in John xvii. 12, Judas is called a son of perdition; that is, one who is ordained by God to perdition; as Christ was called the Son of his love, because he was ordained to be the object of his love. But so it is not here meant that they were the children of wrath by God's decree, because he speaks of men that were converted. Therefore the meaning is plainly this, that they were in a state in which they were not only worthy of wrath, but wrath was due to them, yea, according to a just sentence, wrath was pronounced against them; it was not only their desert, but they were in that state wherein wrath went out against them, they stood under the sentence of wrath, and were so adjudged. You have the phrase plain and express in Deut. xxv. 1, 'If there be a controversy between men, and they come unto judgment, that the judge may judge them; then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, the judge shall cause him to lie down,' &c. In the original it is, 'If he be a son,' or a child, 'of beating;' that is, if he be one that is found that it is his due to be beaten, and that the judges have condemned him. So now, to be a child of wrath, it is one not only to whom wrath is due, but one that, according to the sentence of the great Judge, wrath is pronounced against, sentence is given forth. So in that place I mentioned before, 2 Sam. xii. 5, saith Solomon there, 'He shall surely die;' in the original it is, 'He is a son of death.' It was a sentence pronounced by the king, as of a judge that gave out a sentence. Therefore we translate it, 'He shall surely die;' he was not only one that deserved death, but one that was appointed and sentenced thereunto.

So now you have what is meant by a 'child of wrath.' It is one that is passively under, and obnoxious unto, and over whom the wrath of God hangeth, unto whom, and to which estate, the sentence of wrath and condemnation is gone out from the great King; so that he must alter his estate if he will get out of wrath.

If you ask me whose wrath it is; I answer, it is not indeed in the text, but, as I shall shew you afterward, it is the wrath of God, working eternal punishment. Wrath in Scripture signifies punishment as from a judge; as, for example, Rom. xiii. 1, 5, 'Be subject to the higher powers, not for wrath,'—that is, not for punishment's sake, which comes from the wrath of the prince or the magistrate,—'but for conscience's sake.' So that to be children of wrath is to be children of the punishment which the great Judge of heaven and earth hath ordained; and it noteth out that the wrath of God is the author of that punishment, as I shall shew you when I come to make observations. In Eph. v. 6, that which is here the 'children of wrath,' is there called the wrath of God. 'The wrath of God,' saith he, 'cometh upon the children of disobedience;' for the wrath of God, as it implies punishment, so it imports also that he is as the author and executioner of that punishment. So that, in a word, whilst that men are in this condition, or take men simply considered as they are by nature in their very

first birth, and while they continue in that estate, they are children of the wrath of God, and the wrath of God abides upon them, as John iii. 36. Wrath is their portion from the Almighty. And as they are children of the wrath of God, so of that punishment which his wrath and indignation will inflict eternally upon them, and they stand under the sentence of it. So that until their estate be altered, God himself cannot do otherwise, but he must out of wrath inflict punishment upon them. And let me give you one place to open it; see Job xx. 23, 29, compared. He mentioneth there manifold curses that are upon men, over whom the wrath of God hangeth; and saith he, ver. 23, ‘When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.’ And what is the conclusion in the 29th verse? ‘This is the portion of a wicked man from God, and the heritage appointed him.’ Mark, he is a child of wrath; of whose wrath? Of the wrath of God, that abideth upon him, that hangs as a cloud over his head, and God will rain it upon him while he is eating; and this is his portion, it is his due, nay, saith he, it is the heritage appointed unto him by God, a heritage which is gone out by a decree from God, either from his eternal decree, as Judas was a child of perdition, or at leastwise from a decree that goes forth out of God’s court, out of his word, whereby he standeth under the sentence of wrath.—And so now you have the second phrase opened, ‘and were children of wrath.’

The last is this, *even as others*. The meaning whereof, in one word, is this, only I shall give you a parallel phrase for it, We Jews as well as Gentiles. So you have it, Eph. iv. 17, ‘Walk not as other Gentiles walk;’ or, *even as others*, that is, even as all the rest of mankind, of what nation soever they be, circumcised or uncircumcised, bond or free; let them be born in what condition soever they will, noble or base, rich or poor, high or low, we are all by nature the children of wrath, we Jews as well as Gentiles Which doth imply these two particulars:—

1. The commonness of this condition; that it is the condition of all mankind, one as well as another, Jew as well as Gentile.

2. The equality of this condition; ‘even as others,’ in the same manner, in the same degree; others are children of wrath, so are we, we Jews, even as the profanest men in the world.

So you have the full scope and meaning, so far as the phrase goes, of these words: ‘and were by nature the children of wrath, even as others.’

I shall come now to the observations which do arise out of them, which will further open and explain them.

Obs. 1.—The first observation is founded upon that first interpretation I gave you, which was to shew this: That that flesh or corruption, which was the ground of all those lusts, which were the ground of all the sins in men’s lives spoken of before; that this flesh and those lusts are man’s nature. So, I told you, ‘by nature’ is taken, both in Scripture and common acceptance. It is a saying that Austin quoteth out of Plato, though, I take it, the place is not now extant in the works of Plato, because it is perished: *Homines natura sunt mali*—that men are evil by nature. Neither can they ever be brought, saith he, to seek after that righteousness which mankind ought to seek after. This was the speech of a heathen. It is, I say, a man’s nature, as he is a man. 1 Cor. iii. 3, ‘Whilst there are contentions among you, are ye not carnal?’ That is, are you not flesh? are ye not corrupt? And what follows? ‘Do not ye walk’—*περιπατεῖτε*—‘according to men?’—that is, according to your kind, according to that nature and disposition that is in men. Everything acts according to its kind; thus to be carnal and subjected to

lusts is the nature of man, it is according to his kind. Therefore, to follow this phrase a little more, in Mark vii. 20 our Saviour Christ saith, 'That which cometh out of the man, that defileth the man. For from within,' saith he, 'out of the heart of man, proceed evil thoughts,' &c. That is, what cometh from the nature of man, from his natural disposition, from the intrinsical principles which his nature and heart is made up of, that defiles the man. Therefore a man is said to sin *de proprio*, of his own, as the devil is likewise said to do, in John viii. 44. And a man's lusts, as I said before, are called his own lusts. And as what comes from within, as all sort of sins do, argues this to be a man's nature; so likewise what a man takes in from without, what it is he lives in, what is his element, argues his nature too. As a thirsty man, you may know what his disposition is within by what he takes in from without; or, as it is with a fish, it is natural to it to live in the water, to drink in water: so a man is compared to a fish, that doth continually drink in water, in Job xv. 16, 'How much more abominable and filthy is man, which drinketh iniquity like water?' And hence now it is that men are never weary of sinning, nay, though haply they may spend their natural spirits in sinning, yet their lusts are never weary. As they cannot cease from sin, as Peter saith, so they are never weary in it. Why? Because it is their nature, it is natural to them to sin. As the eye, because it is natural to it to see, is never weary of seeing; the eye indeed may be weary thus, for want of bodily spirits, and so men may be weary of sinning; but if there could still come spirits to the eye, it would never be weary of seeing. Why? Because it is natural to it to see. And so it is with all the lusts in the hearts of men, it is their nature. Hence it is that infants will sin without being taught. 'A child left to himself,' saith Solomon, Proverbs xxix. 15, 'bringeth his mother to shame.' Do but leave him to himself, and his very nature will carry him on to it. And, Ps. lviii. 3, 'The wicked go astray from the womb, speaking lies.' A child that never heard a lie in his life, never knew what a lie was from another, yet he will tell a lie, he will do it from himself, and he doth it from the very womb; the nature of man will seek out these inventions, as Ecclesiastes hath it, chap. vii. 29.

You may see the reason therefore—besides what is matter of humiliation, which I shall mention afterwards—why grace, though it be in a man's heart, yet doth not thrive there, further than the Holy Ghost doth in a supernatural way accompany it; and why sin thrives so fast. The reason is, because sin is thy nature, it is that which thou hast as thou art a man; thou walkest as a man whilst thou sinnest. That which Æsop said to his master, when he came into his garden and saw so many weeds in it, is applicable unto this. His master asked him what was the reason that the weeds grew up so fast and the herbs thrived not? He answered, The ground is the natural mother to the weeds, but a stepmother to the herbs. So the heart of man is the natural mother to sin and corruption, but a stepmother to grace and goodness; and further than it is watered from heaven, and followed with a great deal of care and pains, it grows not.

And likewise, if it be thy nature, walk in a continual fearfulness of it; though thou hast mortified a lust never so much, yet there is a root remaining, as Job hath it, chap. xiv. 8, 'Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant.' So it is with us. Why? Because it is nature. Therefore fear in all thy ways. I was afraid, saith David, Ps. xxxviii. 16, lest my foot should slip. And in ver.

18, that which we translate, 'I was sorry for my sin,' I find that it is, I was 'cautalous,' I was 'fearful' for my sin, fearful still lest I should slip: I will declare it, and confess it, use all means against it, because it is my nature.

And you see the reason also why that corruption is never got out of you; no, not till you die. Why? Because it is involved, it is blended, it is mingled with your nature; it is like the ivy in the wall,—it is the old comparison that the fathers used, but I shall give you another. It is like the leper's house in Lev. xiv. 45. The leprosy could never be got out till house and all were pulled down. It is a note of that sin that dwells in us, as the Apostle's phrase is, Rom. vii. 17. It is enwrapped in thy nature, that thou wilt never get it out. Like a house that standeth upon a foundation that hath saltpetre in it, it will never be got out, do what you can; so is it here.

Obs. 2.—The second observation is this: That to sin, as it is thy nature, thy natural inclination, so thou hast it by birth; for so I told you, 'by nature' is also taken for birth, and it is clear to be the Apostle's scope here. For he had shewn all the external causes of sin, the world and the devil; the internal cause, the flesh, which causeth lusts. Now what is the cause of this flesh? Nature, saith he, your birth. 'And were by nature,' that is, by birth, 'children of wrath, as well as others.' I need not quote many places for it, the Scripture is abundant in it. 'Man born of a woman,' saith Job, 'is filthy and abominable.' And, 'that which is born of the flesh is flesh.' And not only that which is born, but that which is conceived. So saith David, Ps. li. 5, 'I was conceived in sin.' And his meaning is, to shew that not only as soon as he was born he was sinful; but, saith he, I was sinful too in my very conception. Look, when first I had the nature of man communicated to me, then was I a sinner; that which conveyed my nature to me, as birth doth, and conception doth before birth, that which did constitute me a man, did constitute me a sinner likewise, made me a sinner. Therefore men are not only said to be 'transgressors from the womb,' as in Isa. xlvi. 8, and to 'go astray from the womb,' as in Ps. lxxviii. 3, but in the womb also; for so, you see, David speaks of himself. Austin, who was one of those that most cleared this doctrine of the corruption of man by nature, against Pelagius that called it in question,—for God doth clear truths still as they are controverted,—forbore on purpose to call it natural sin, or sin in man's nature, because if it should be so called, the Manichees, that held there was a God which was the cause of all evil in man's nature, would have been emboldened and encouraged by it in their error; therefore he called it original sin: for he was the first that gave it that title, though it agrees with the Scripture; he might have called it the other, for it is all one. And he called it so, not only because it is the original of all sin else, the womb in which all sin is conceived,—'When lust hath conceived,' saith James, chap. i. 15, 'it bringeth forth sin,'—but chiefly because it is *ab origine* in man, from the time that the foundation of a man's nature is laid. That which at once giveth him his nature, gives him sin with it; it is from the very first moment of conception, elder indeed than that which we call birth, or his being brought forth out of the womb into the world; it is when a man begins first to be a man, and must necessarily be then.

Now when he saith, 'we are by nature'—meaning by 'nature' a man's birth—'the children of wrath,' it implies two things. It implies that whatsoever is sin is conveyed to a man in his conception; and that he hath it

by nature, one part of the sinfulness as well as the other. Both these I am to open and to make good. The Apostle doth not speak here merely of our inherent corruption ; but if there be any other sinfulness which a man contracts by birth, he hath it by nature. Now, you know that our divines do make, and most truly and rightly according to the Scriptures, a twofold sinfulness, which we have hereditary to us, as from our first parents. The first is, the guilt of that first act of sinning which Adam committed ; and the second is, an inherent corruption, or ‘flesh,’ the inclinations to all sin, derived as the punishment of the guilt of that fact. Here therefore lies two things before us, for the Apostle plainly means both ; for whatsoever makes a man a child of wrath, obnoxious to the wrath of God in his first conception, that is it he intendeth. Now it is not only inherent corruption that makes us children of wrath, but it is also the guilt of that first act. Nay, we could never have had inherent corruption to be as a sin in us, if we were not some way involved in the guilt of that first act ; and both these are by nature. Now, that we should have inherent corruption, that that should be propagated by birth and generation, there is a more easiness in it. Why ? Because everything begets its like ; out of an unclean thing you cannot bring a clean ; it must needs be that such a nature as the father had, for inherent qualifications, such a nature the child must have. But that a man should be guilty of that act that Adam committed, that this should be by nature, and by the law of nature too,—which yet to me clearly the Apostle holds forth, not simply by a prerogative law of God, but by a law of nature,—this seems difficult. These two things therefore I would open to you, though briefly, yet so as to clear the point. I will begin with the first.

First, To speak in general, when we say the guilt of an act is conveyed by birth, by nature—

1. It is not, as some would have it, the sin of the act of generation in the parents, it is not that which is conveyed to the child. Some would have that the meaning of that of David, in Ps. li. 5, ‘In sin my mother conceived me,’ as if the guilt which cleaves to such actions were that which David intended. But that cannot be his meaning ; for it is most certain that when Adam did first beget his son Cain, he did not convey to him the sin of that act of begetting, for the act itself is lawful, and whatsoever sin cleaves unto it is not that which is conveyed ; but it was his first sin, the guilt of that, which he conveyed to him. Now, if Adam himself did not convey the guilt of the act of begetting, then certainly other parents do not ; and David would never have humbled himself so for his mother’s sin in conceiving of him, but it was that sin he was guilty of, and that pollution of nature that arose from thence.

2. It is not simply the coming as from Adam which doth thus defile our natures, or by which we contract the guilt of that act of his. For if you could suppose that a man or a woman had been made out of Adam after his fall, as Eve was made out of him before his fall,—mark what I say,—if God had taken a rib from Adam after he fell, and made a man or a woman out of it, this man or woman would not have been sinful. The instance of Christ is clear ; for he is directly called the son of Adam, Luke iii. in respect of the matter he was made of, and made in the womb too ; yet because he came not into the law of generation and conception in the natural way, therefore he was excepted, and sin could not seize upon him. So that it goes by birth, and by nature, by generation, that is certain.

Secondly, Therefore, to shew you how the inherent corruption is derived,

for these are but the two generals to both, that defilement of nature, that flesh that is seated in us—

1. It is not founded simply upon this, that there is a participation of like from like. That is not all the ground; it is a partial cause, but it is not a total cause. It is a cause, and therefore Job saith, ‘Can a man fetch a clean thing out of an unclean?’ But yet it is not the whole cause. Why? Because then every father, according to the proportion of that inherent sinfulness that is in his nature, should beget a child in the like proportion. I say, if that traduction were the total cause of like in the parent and like in the child, if this were the rule simply and wholly, then take a wicked man that begets children in his elder years, when he is more wicked, and hath more corruption of nature in him a hundred times than when he was young, those children would be proportionably more wicked than his elder children; and the more wicked men would still have the more wicked children. Therefore it must be by some other standing law of nature that is equal; and the standing law of nature, it doth not beget like in a gradual, but in a substantial way. Yet—

2. It is the common law of generation that like from like is the ground of the propagation of inherent corruption; and it was the justest law of nature that could be made. For God did put this difference between angels and men: angels should all be single persons, by and of themselves; they were all immediately created by God himself, as Adam was; but that which should convey the nature of man, the very substance of his nature unto man, should be generation, the same that should convey the substance of the nature of beasts to beasts; though I do not say as the soul of these last is propagated,—we shall open that a little afterwards,—but I say that which should make them men is the common law of generation; and man, if he will have his nature from man, he must be subjected to the common law of generation, which all the rest of the creatures are. Now what is the common law to all the creatures? Saith God, in Gen. i. 11, let everything bring forth in its kind. So you shall find it all along. He saith it of the very herbs, of the beasts; they were all to bring forth of their kind. Now if that man must have, and shall have by God’s ordination, the very substance of his nature, the kind of it, as all other creatures have, then he must be subjected herein to the common law of nature, and like must beget like; it necessarily follows. Now, mark it, the law of nature hath its course, whether things prove good or evil. It holds in the common, it doth so in our actions. The Lord’s common providence was with man when he wrought holily; the same common providence is with man now he works sinfully. He alters not the course of nature. So here, this being the law of nature, look what assistance there went for the propagation of man according to the image of God at first—in a common way, according to the law of nature—concurrerth in propagating man’s own image. I do not say that God is alike the author of one as of the other, but the common law of nature holdeth as well in the one as in the other. I shall clear these things more, I hope, hereafter. Nay, my brethren, the law that man should beget his like was so strong a law of nature, whether man’s nature should prove good or prove evil, that God himself, unless by grace, could not help it. I speak according as God binds himself to the course of providence, for God works not by prerogative. ‘Let everything bring forth in its kind,’ was the common law given, and the course of nature must hold, as well when man is sinful as when he is good. Help it God may by grace; but if you will go according to the law

of nature, by the same law a beast propagateth his kind, by the same law doth man propagate his like. Therefore by nature, and by the law of nature and generation, which this is founded upon, a man must be inherently sinful if he come from parents inherently sinful; a sinful man must beget a sinful man.

SERMON IX.

And were by nature the children of wrath, even as others.—VER. 3.

THESE words are the general conclusion and winding up of what the Apostle had said concerning our state by nature ; which he had largely and punctually set forth in the words before. And unto all that he had said before, there is in these words the addition of three things :—

1. Of the cause, and the first cause, or at least the fundamental cause, of all the corruption that is in our hearts, and of all those lusts, and of all that flesh and corruption which he had spoken of immediately before ; ‘ and were by nature.’

2. Of that punishment which is due to men in their natural state, and for their natures, and for all the sins committed in that state ; ‘ the children of wrath.’

3. Of universality ; it is every man’s case, both Jew and Gentile ; ‘ even as others.’

I opened formerly the phraseology of these words. As—

I. What was meant by ‘ nature ’ here. I told you by nature was meant here—

1. Natural dispositions. The inlet of sin, the ground and the root of it, was not custom and imitation, but it was our natural dispositions.

2. ‘ By nature,’—that is, by birth ; so it is taken in Rom. ii. 14.

3. ‘ By nature : ’ it imports that whole estate of nature which while men live in, they live in the lusts of the flesh, they are dead in sins and trespasses, and they are children of wrath.

II. What was meant by ‘ children of wrath.’ I shewed you the phrase was taken both actively and passively. Actively, for what one is addicted to ; so they are called children of wisdom, children of obedience, and in the words before, children of disobedience. Passively, so it is taken here, children of wrath ; or, as Peter hath it, cursed children ; or, as it is in the original, children of the curse.

III. What was meant by that phrase, ‘ even as others.’ I told you it implied two things :—

1. That it is the common condition of all men.

2. That it is equally the condition of all men.

Answerable to these three phrases, I pitched upon three things to be explained.

Of the first I have spoken at large.

I made entrance into the second, viz., that the corruption which is in us, we have it by birth and by the law of nature. But I finished it not. I shall give you a brief account of what I then delivered, and so I shall proceed.

I explained this unto you both by some generals, and also I began to enter into particulars. The generals are these :—

1. We have it by birth and not by imitation. For then we should have the fountain of our corruption ascribed unto the devil. for he was the first

sinner; and unto Eve, for she was first in the transgression, 1 Tim. ii. 14. But you shall find in Scripture it is ascribed to the first man, namely, unto Adam, as I shall shew you afterwards.

2. It is not simply coming of Adam: for then, if you could suppose that God should have taken the rib out of Adam after that he had sinned, and have made Eve thereof, it is true she had been of Adam, but yet she had not been corrupted, she had not been sinful; because it is to be by nature, and so by birth and by generation. Therefore Christ, though he is called the son of Adam, Luke iii, and the seed of the woman, Gen. ii,—that is, he was made of that matter which was propagated from Adam,—yet he was not corrupted, because he had it not by the law of nature, he had it not by birth.

3. It is not the sin of the parents in the act of begetting that is conveyed. For marriage is honourable, as the Scripture hath it. Adam did not convey, when he first begat his son Cain, the sin of that act of begetting, for the action itself is lawful; but it was his first sin, his eating of the forbidden fruit.

These were the generals I gave you. For all these do but prepare a way for the opening of what it is by virtue of which sin is derived unto us. And I find it exceeding hard to speak distinctly to it, to find out that original seed of poison from whence it is diffused, and the weight of it. I shall now therefore come to particulars whereby I desire to explain it, and in them I shall briefly give you my whole judgment in the thing; and when I have done, I shall resolve it into two or three propositions, which shall contain the sum of all, for your clearer understanding. It is evident, you see, by this text, that it is by nature; and therefore that it is by birth and by the law of nature. Now to proceed—

In the first place, our God did put this difference between angels and men, that angels were created single; and therefore when they fell, they did fall singly, each one for himself. They had their nature conveyed to them by God's immediate creation, and therefore they stood upon their own bottoms. But he ordained that men should all come of one man. Acts xvii. 26, 'He hath made of one blood all nations of men, for to dwell on all the face of the earth.' Now then, the law of nature that doth convey blood—that is, manhood—to us, conveys also the natural properties that do accompany and are in that nature, in the fountain of it, whether they shall be good or evil. Now, good they were by creation, that is certain. And the reason is, because that law of nature that did fall upon the generation of all creatures else, falls upon man's generation also. Now you shall find that it is not only the law proper to man, but to all things begotten of another, that they all bring forth in their kind. If you look into Gen. i., you shall see that of the very herbs God saith, Let them bring forth in their kind; he saith it also of the beasts, and it holds of man too, that he is to bring forth in his kind. If there be a generation and a begetting, he is to bring forth in his kind. If his nature had remained holy and good, he had brought forth that which was holy and good. So the same providence of God that would have accompanied man to convey and propagate a holy nature had he remained holy, doth also accompany him to convey a corrupt nature now he is corrupt and made evil. As the same acts of common providence which run on and assist us in doing good concur even in evil also, so is it here.—And that is the first thing.

Yet, in the second place, let me tell you this, that take our birth and generation simply, and that is not the cause, the physical cause, it is but the channel; and because it is the instrument of making men, therefore it is the

instrument also of making sinful men. Now that generation is not the cause is evident by this : because if it were, then men should beget men sinful according to that degree of sinfulness they themselves have. And therefore parents more wicked should beget children more wicked ; parents in their elder days, when they are more wicked, as wicked men are, for they grow worse and worse, should then have children more wicked than in their younger time ; but so it is not. It is therefore to be resolved into the common law that lies upon generation, not simply into generation itself, or what it conveyeth. Generation is but the channel, the pipe, in which it runneth ; it is therefore, I say, rather the law that is annexed unto generation. And the law of generation doth not reach to degrees of sinning, but only to the substantial image, not to the gradual.

In the third place, the cause and the ground why we are made sinful is not simply that we are born of immediate parents that are sinful, that is not the whole cause neither : but as generation is but as the channel, so the immediate parents are but the instruments of conveying it. My meaning is this : the ground why a man is born sinful is not simply because his next parents, father and mother, are such. They are causes *sine quibus non* of sin ; that is, if it could be supposed they are not sinful, the child would not be sinful ; they are but instruments of conveying it. And that they are instruments of conveying it, is clear by what David saith, Ps. li. 5, 'in sin did my mother conceive me.' But yet they are causes *sine quibus non*, without which sin would not be.

There are two great evidences to me of this truth. The one is a negative one, the other a positive.

The *negative* one is this : the Lord hath expressly said—he hath a whole chapter about it, Ezek. xviii.—that the child shall not bear the iniquity of the father. And our Saviour Christ saith, John ix. 3, that it was not for the sin of the parents that the man was born blind. So that it is not put upon the sin of the ordinary parents. Nay, I shall give you a further instance of it, why it is not to be put simply upon the immediate parents. For although we come of Eve, yet, notwithstanding, the corruption that we have and the sin which we have by nature is not put upon Eve now, it is put upon Adam, and that throughout the whole Scripture. Though Eve did first corrupt our nature, for she was first in the transgression ; though we all come of her as well as of Adam, and have a share as from her and that by generation also ; yet notwithstanding, read Rom. v. 12, 'By one man sin entered into the world : ' which was the type of Christ's conveying obedience and righteousness. I will not dispute that nice question which some divines have, Whether, if that Eve had not fallen, though Adam had fallen, we should have been corrupted or no ? No, for we must all acknowledge that she was *causa sine qua non*. Had not her nature been corrupted, we had not had sin derived to us. All divines do attribute a secondary cause to her, but still the primary to the man.

The *positive* ground is this : that the Scripture doth ascribe it to our coming of Adam, and that by birth, coming of that first man ; and therefore what is here said in the text to be 'by nature,' if you consult other scriptures, you shall find it to be because we come of Adam, that one man, because we come by generation from him. Mark it, so I put it ; though parents are the instrumental cause of conveying it, generation is the channel, yet it is because we fetch our nature from that fountain. I shall give you Scripture express for it. Not only that in Rom. v. 12, which yet is very clear ; for otherwise Eve had been made the type of Christ as well as Adam : but

the text there you see doth only put it upon Adam, as being the type or figure of him that was to come, so ver. 14. And, ver. 18, 'by the offence of one,' and, 'by one man's disobedience,' ver. 19. It is not only for 'one offence,' as some of those texts have it, but other texts run, 'of one man;' so ver. 12, 'Wherefore, as by *one man* sin entered into the world.' But besides this scripture, look into 1 Cor. xv. 47, 48, and there you shall see this truth clear. The Apostle there puts it upon the first man. 'The first man,' saith he, 'is of the earth, earthy. As is the earthy, such are they that are earthy. As we have borne the image of the earthy,'—namely, of this first man, as he had called him,—'so we shall bear the image of the heavenly.'

And as the New Testament affirms this, so the Old too. I shall give you but that one scripture in Isa. xliii. 27, 'Thy first father hath sinned, and thy teachers,' or, thy intercessors, 'have transgressed against me,' speaking to the nation of the Jews. Thy first father hath sinned, and thy *interventores*, as Junius translates it,—that is, those that come between me and thee,—they have all sinned. What is the reason God objecteth this? Why, in the words before he stands upon the confounding of them against all their carnal pleas and justifications of themselves, and he rips up their sin from the first. Come, saith he, ver. 26, 'let us plead together: declare thou, that thou mayest be justified,' if thou hast anything to say. Besides all the wickedness that is in thyself, whatsoever thou canst trust in, I can easily answer it. Thou dost trust in thy father Abraham, and thou thinkest because thou art of the seed of Abraham thou shalt be saved. I tell thee thou hast an older father than Abraham, thy first father Adam hath sinned. But thou wilt say unto me that thou hast priests that do daily offer sacrifice, and do come between me and thee; I tell thee that those that are thy intercessors, thy teachers, and thy interpreters, as it is translated by others, that come between me and thee, they have transgressed against me. The Lord takes both away; they boasted that they had Abraham to their father. Ay, but, saith he, there is an older father, thy first father. And though some would interpret it of their fathers, Abraham, Isaac, and Jacob, and make it in the plural, yet there is an emphasis upon this, it is father, and it is thy first father. And it agrees clearly with what the New Testament saith, in that 1 Cor. xv. 45, &c., where you shall find that the Apostle doth put the conveying of the image upon our depending upon that first father, and that therefore we bear the image of the earthy. So as that now generation and immediate parents are indeed the channel and instruments of conveying; but the original cause, as the Scripture makes it, is the first father. Our generation then, or our birth, had a curse laid upon it, and by the law of nature, by reason and by virtue of that first man. And because all men did depend upon him by generation,—that is, are propagated from him by generation,—therefore by the law of generation, by virtue of something that he did and that he was, it is that we are corrupted to the end of the world. I take it to be one great reason why corrupt nature is called in Scripture the 'old man,' because it is derived for so many generations from that old first man Adam. We ourselves usually, when we see a thing that is evil or corrupt in children, say, This is old Adam. It is not what is in other parents so much, though their corruption is *causa sine qua non*,—it is the cause without which it would not be conveyed to us,—but it is Adam's image, the image of that first man; so it is called in 1 Cor. xv. Therefore Adam is said to beget in his likeness, Gen. iv.

So that, in a word, this is the sum of these three things. It is not generation simply that physically conveys it, but rather the law that falleth upon generation: it is not the immediate parents so much as it is that first man

Adam ; because we depend upon him by nature and by generation, hence it is we have been and are all corrupted.

Now we will go on further, and more particularly still, to search into it, and to see whether it was by nature or no. And I shall do it by answering these queries :—

Query 1.—What it was in that man, which we by generation have from him, that polluteth ?

Ans.—If you would have the great and the principal cause, I answer you fully, according to the Scriptures, it was an act of sinning of his, and the first act of sinning that he committed. Generation, as I have said, is but the mere channel, and immediate parents are but mere instruments ; as they beget men, they beget men sinful : but if you ask what it is that is conveyed, and which to the end of the world polluteth and defileth by generation, as the instrument and channel ; it is the first sin of that first man. Will you give me leave, by this supposition, to make my meaning plain, and then I shall make it good by proofs ? As I told you before that simply generation doth not do it ; so if you could have supposed corruption of nature had been derived by birth, physically, as a leprosy is from parent to child, or by virtue of that law of generation that like shall beget like, yet let me tell you, that unless he that had this corruption conveyed to him by nature had been guilty of some act which did first corrupt that nature, that corruption had not been sin in him. I shall express it thus. Adam, you know, lost all righteousness, and had his nature corrupt, as ours is ; if we could suppose this righteousness to have been taken from him, without being guilty of an act that was the cause of it, that corruption indeed had been a punishment, it had not been his sin ; that which makes it to be sinful is, because that it was lost and he was deprived of it justly by an act of sin. Take Adam himself, if you could have supposed him deprived of it any other way, without a precedent act, or the guilt of an act that caused it ; I say, it had not been sin to him, it might have been a punishment, but not a sin. And therefore now it must be the guilt of an act that doth defile us, and make the corruption of nature in us, and that which we have by birth to be sinful.

But then all the question will be by and by, Whether by nature we are guilty of that act or no ? Now here is all the difference between us and Adam, that he was personally guilty of that act, but we are guilty of it by a just law of nature, as I shall endeavour to explain it to you by and by. But as he became a dead man, dead in sins and trespasses, by eating of the forbidden fruit ; so must we be supposed to be also. Therefore we shall find, the New Testament,—which speaks more accurately in this point than the Old,—though it mentions generation as the instrumental cause, which the Old Testament only did run upon, yet it puts it upon that one act. So Rom. v. 12, ‘ By one man sin entered into the world, in whom,’ mark the expression, ‘ all have sinned.’ It is not only, ‘ in whom all are made sinful,’ as it follows in the 19th verse ; but it is, ‘ in whom all have sinned.’ It is plain he speaks not only of inherent corruption in our natures, but of an act of sin ; for he saith ‘ all have sinned.’ Now, mark it, in the 14th verse, he speaks of children that never actually sinned personally, as Adam did ; and yet he saith that death reigned over them. ‘ Death reigned,’ saith he, ‘ from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression ;’ that is, they did not personally in themselves sin, as Adam himself did, and yet death did pass upon them ; therefore they must be guilty of that act of his.

Now I take it, these words, 'death reigned over all,' are the interpretation of the first curse, 'In the day thou eatest thou shalt die the death,' in which Adam was considered as a common person. Now by virtue of this law and rule given, death reigneth according to the threatening. And the next words, which are those I pitch upon, do give the reason of it clearly and plainly, which are otherwise very obscure. 'For,' saith he, ver. 13, 'until the law, sin was in the world; but sin is not imputed where there is no law.' This is brought in as a reason, by virtue of what it was, that children are made sinful, or accounted to have sinned. Why this, saith he, cannot be by Moses' law; you cannot find it that children are guilty of sin, of whom he speaks, ver. 14, and that all have sinned, so he saith, ver. 12, in the ten commandments. And yet it must be by some law or other; for if there had not been a law, God would never have charged children and all the world with this sin; therefore clearly it must be that law which God gave peculiarly to that first man. This is plainly the Apostle's meaning, and the coherence of those words. You shall not find this, saith he, in Moses' law; it is therefore to be resolved into that first law that was given to Adam, 'In the day thou eatest thou shalt die;' thou, and all thy posterity; for it must be some older law than that of Moses which this must be put upon; for, saith he, there was sin in the world before the law of Moses came, or else God could not have charged it, and children should not have died: but they did all die, death reigned over all; therefore it must be resolved into a higher law than that of Moses; and what was that? I say, that law that God gave to Adam, 'In the day thou eatest thou shalt die.' And that is clearly interpreted in 1 Cor. xv. 22, 'In Adam all died;' that is, by reason of the transgression of that first law, which is a law older than Moses, by virtue of which children are said to have sinned in Adam, and so also to have died in him.

Now then, to conclude this first query. If you ask, what it is that in strict terms is the cause that doth pollute us to the end of the world; I say, it is not generation, it is not the immediate parents, they are the channels through which it is conveyed; but it is plainly and clearly that first act of Adam's, which as it corrupted his nature, corrupteth ours to the end of the world. The text is so clear for this, as nothing more. Rom. v. 19, 'By one man's disobedience many were made sinners.' If you ask what it is that makes many sinners, the Apostle himself resolves you,—it is that one man's disobedience. Even as Christ's obedience doth make us holy to the end of the world; though God use the word and use ministers to convert us, yet it is not the word nor the ministers that make us holy, but it is that one man's obedience. 'By the obedience of one,' saith he in the same verse, 'many are made righteous.' So is it here. It is not generation simply doth pollute us; neither is it our immediate parents; these are instruments and ways of conveying it, they are channels through which it runs: but it is that one man's disobedience, it is the guilt of that act that seizeth upon us all, which makes us sinners.

And so much now for that first query. I come now to a second, and that is this:—

Query 2.—Why should the guilt of that act which infects our nature be conveyed to us by generation, as the channel, and by nature, rather than the sin of other parents?

Ans.—All divines do answer that clearly thus: that Adam was a public person, and he was therein Christ's type, which no other parent is. Eve was not: for though she was first in the transgression, yet it is not said, by

the disobedience of that one woman, or, by the disobedience of those first parents, we are made sinners; but it is clearly put upon the 'disobedience of that one man.' Why? Because he was made a public person, and stood as a public person, which Eve in that respect did not. Indeed, without her, and her corruption and fall, we had not been sinful; but if you resolve it into its original primary cause, it is the sin of that one man, because, I say, he was a public common person, representing all his posterity, which other parents are not, which Eve herself was not: and therefore he was Christ's type, which Eve was not.

I will not stand to shew you the equity of that, that those that stand as common persons convey the guilt of their act to their posterity and those they represent,—it hath been cleared enough,—but rather come to a third question; for by answering questions, I hope I shall clear the thing.

Query 3.—Whether was Adam a common person by the law of nature, yea or no? Whether by the law of generation? that is more. For we must bring it to birth and generation at last.

Ans.—There are three ways by which you may suppose one to be a common person. Either—

1. By choice of the parties themselves, as you choose the burgesses in Parliament. It is clear, Adam was not so a common person, we never chose him, our wills did never go to make him one. Or else—

2. A common person is chosen for us by another. So Christ; we did not choose him to be our Head, but God chose him for us. But—

3. There is a third way, and that is, that it shall not only be founded upon a mere act of choice, but upon a law of nature; and so, I take it, Adam was a common person. He was so by God's appointment, yet by God's appointment founded upon a law of nature. And therefore, both by generation as the channel, and by the law of nature as the foundation, are we made sinful to the end of the world. This I shall endeavour to make clear to you.

I take it, it was mixed of both; that is, both that God made him so, and yet God's choice of him was not merely an act of his prerogative, or a mere act of his will; but it was an act of his will founded upon the law of nature, and the law of nature required it, and it was necessary it should be so, and that therefore we come to inherit the guilt of that act of his. It is clear that God did pronounce Adam a common person; for, before ever Eve was made, it is said, Gen. i. 28, 'God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.' And in 1 Cor. xv. 45, it is said that the first man Adam was *ἐξέτερο*, made, that is, *appointed*,—as in Heb. iii. it is said that Christ was faithful to him that made him, so it is in the Greek; to him that 'appointed him,' so we translate it,—he was made to be a living soul; unto others, namely, as well as in himself, as I have elsewhere opened. But yet it was not by a mere act of prerogative, but upon a natural and necessary ground that it should be so.

You shall observe this difference between conveying Adam's disobedience and Christ's obedience. The one, speaking of Adam's, is expressed thus, 'By the offence of one judgment came upon all men to condemnation.' But speaking of Christ's obedience, he calls it 'the free gift of righteousness;' for it was a mere voluntary act. So you have it in Rom. v. 18.

But how is this made out?

Thus: Adam being the first man, he was the receptacle of man's nature, the whole cistern of it; he had all the blood of mankind in him; they must all fetch it from that fountain, at that well-head, and generation or birth

was the way by which he should propagate. Now the law of generation was, that he should beget in his own image, whatever it should be; and that, as I said before, is the common law of all creatures else. Now add that to it, this nature could not have been conveyed as sinful—that is, that it should be a sinful, corrupt nature such as it was in him—unless we had been guilty of that act which he committed, of that act which first in him did infect our nature. Therefore now, if he should propagate his like,—and if he did not, the law of nature should not be fulfilled, for that law was to take place in him as in other creatures, namely, that he was to beget in his own image,—of necessity he must be constituted by a law a common person, that that act that corrupted his nature, his posterity must be guilty of. I say, the law of nature could not else have taken place, and it would not otherwise have been a sinful image, but in relation to the guilt of such an act which was the cause of it. Hence therefore, if you will suppose him to convey by the law of nature his corrupt sinful image, of necessity the same law must and doth constitute him to be a common person, as in relation to that act that did first defile him. So far, and in order to propagation of his like, if he fall, in respect of that act that defiled him, it was necessary he should be constituted, for that first act, to be a common person.

You shall see that his being a common person was only upon this necessary ground, to be exceeding clear by this one instance. For as soon as ever he had eaten the forbidden fruit, as soon as he had committed that same one sin, he ceaseth to be a common person, he is then but as any ordinary parent. And that is clear by this. For otherwise all the sins he committed before he begat Cain should have been imputed to Cain, as well as the first sin of all. And otherwise likewise, had he continued a common person after he committed that first sin, we had not been made sinners by that one disobedience, as the text hath it in that Rom. v., and by that first act of disobedience, but we must have inherited all the sins that he committed. No, only that first act; and the reason is this: because when that was once done, when that sin was committed, that first act did cast our nature out of the road of holiness into the road of sin, corrupted our nature. So that it is clear he was a common person by virtue of that law that he should beget in his own likeness; for as soon as the corrupt image was stamped upon his heart by that first sin, he ceased to be a common person.

So that now it was not a mere act of prerogative in God, as some think, that Adam should be made a public person in that act of disobedience; but it is resolved into that principle of the law of nature, that he must beget his like; and it would not have been a sinful likeness that he should beget, if he had not been a public person in that first act that should make his nature so. It is not by any positive law, as that of Moses was; for that law came after, and yet it was charged upon us, as I have before shewed, and therefore it must be founded upon, and resolved into a law of nature. And that is the difference betwixt Christ and Adam. God did distinctly deal with Christ; he told him he must be a head, and undertake for these and these persons; but you do not find that God did propound it distinctly to Adam. He never said to him, Look to yourself, what you do it is for your posterity; and if you eat of the forbidden fruit, not only you, but all that come of you shall die the death. No, it needed not; for all men being to come of him, he being to convey his sinful image,—and that image could not be conveyed except he became guilty of a sinful act,—he must needs know that his posterity must be guilty of it if his image were conveyed. So that it

was necessarily resolved into the law of nature; although it was mixed, it was by God's appointment also that it should be so.

So that now, to sum up this business: still, we see, we are children of wrath by nature. Whether we respect the corrupt sinful habit which we have inherent in us, conveyed to us by birth, or whether we respect the guilt of that act, it is still resolved into the law of nature, and generation or birth is but the channel to convey it, and our immediate parents are but the instruments of conveying it, the causes indeed without which it would not be conveyed; but it is the guilt of that first act of Adam, upon whom by nature and generation we all depended, and it is that first act of his that to the end of the world makes us sinners.

And so now I shall, in a word or two, gather up in a few propositions what I have said, and so pass over this point. The sum of all I shall resolve into these three propositions:—

Prop. 1.—First, That generation is not the physical cause of our being sinful,—that is, it is not because a man hath sin propagated in the matter that comes from his parents; that is not it. But it is the common law that lies upon all creatures, and that lies upon man also, that like shall beget like. Whether his soul be created by God, or whatever it be, yet notwithstanding, I say, it is the law of generation that doth it.

Prop. 2.—Secondly, Generation is but the channel; it is the act of Adam's sin, and the first act of Adam's sin, whilst he stood a common person, being imputed to us, charged upon us, that makes us sinful. Only, if you ask who they are that shall be made sinful; only those that come of Adam by generation, because it is by virtue of the law of generation that like shall beget like. So that it is not, I say, that the children have an impure nature from an impure nature of the next parents; this is not simply it. Whether the soul be from the parents, as some hold, or immediately from God, it is all one, because it is the act of Adam's sin seizing upon a man, he being made a son of Adam, that pollutes him. By one man's disobedience we are made sinful. If the soul be made immediately by God, yet it being at the same instant that it is made united to the body; hence the guilt of Adam's sin, by virtue of that law of nature, seizeth upon it; and the guilt of it seizeth thus upon that soul in this body, which is now made a son of Adam, the Lord making of it, withdraws his Spirit from it, from giving grace. Not that God is the author of it, but that sin cometh in between, and cutteth off the influence which God would have upon it, according to the original law of nature, to make it holy. And as sin caused God to withdraw his Spirit out of Adam, so it preventeth that God should bestow holiness upon this soul, which is made a man as soon as made a soul. So that you need not trouble yourselves about those questions, whether the soul be *ex traduce*, &c. For all those questions suppose that the matter of our nature is corrupted from our parents, and so is derived unto us. But it doth not lie in that, but in the guilt of Adam's act, and that is it which makes sinners to the end of the world.

Prop. 3.—Thirdly, That Adam was by the law of nature a common person, and therefore we come to be guilty of that first act by which our nature was defiled.

And so now I have explained this thing, as far as to me the Scripture doth give leave, as briefly as I could.

Let me but add this: Hence it comes to pass that Jesus Christ comes not to be tainted with original sin. The matter of his body, he had

it in the womb of the virgin ; for he was in that respect the son of Adam, but he came not from Adam according to the law of nature, that is, by generation ; and therefore Adam was not a common person to represent him. For the ground of Adam's being a common person was, that he was to beget his like, and his nature was to be propagated by generation. Now Christ was not to come of him by generation ; hence therefore our Saviour Christ is separated from sinners, as Heb. vii. 26 hath it. He had a mother, and his mother conceived him ; but she did not conceive him in sin, because it was not by the way of generation : for he was conceived by the Holy Ghost, the text saith so, Matt. i. 20. The Holy Ghost did articulate (whereas the spirits of the father do it in ordinary generation) that body of Christ. 'A body hast thou framed me,' saith he, Heb. x. 5. Therefore he is said to be 'made of a woman,' not begotten of a woman, in Gal. iv. 4. And therefore he came not under (and it was well for us he did not) the law of generation ; hence he escapeth being defiled with original sin. And hence Adam is not a common person to him ; no, he was ordained a common person before Adam was made one, for Adam was his type. And therefore things are ordered so that he should not come by generation, because he was to be a head of a second sort ; and therefore he is called the second man, as Adam is the first.

And let me add this likewise for our comforts : That Christ, because he would take away original sin in us, he came as near as possibly could be, so as to escape pollution. He would be made of the same matter we were made off ; he would be made in the womb of a virgin ; he would be conceived ; and he took upon him too the likeness of sinful flesh, with all the frailties of it, as like sinful flesh every way as could be. Nay, he would have his mother go and be purified, as if she had brought forth an unclean son ; for the law in Leviticus was, to shew the impurity of our birth, that the mother was to be purified. Nay, and not only so, but he was circumcised, as if he had had original sin to be cut off as well as we. What was all this for ? The Apostle tells us, Col. ii. 11, we were circumcised in Christ, that the body of sin might be cut off by the circumcision of Christ. It was that he might take away this original corruption, which we had from the first Adam.

Now then, having explained this, I come to some observations.

Obs. 1.—The first is this, which is the Apostle's scope here : That we should get our hearts humbled for the sin of our nature, and for the sin of Adam which by generation corrupteth our nature to the end of the world, whereof we are guilty. This is that which is the great corrupter of us, it is the greatest cause of all the rest. You know, David, in Ps. li., hath recourse to it, as to the spring of all his actual defilements. 'In sin,' saith he, 'hath my mother conceived me ;' and he puts a 'behold' upon it, because his soul was eminently humbled for it. It is the cause, and the greatest cause. Do but take a poisonous root, and you shall find more venom in the root than in all the branches that spring from it. There is a greater contrariety betwixt God and us in that our nature is defiled, than that our actions are sinful. For as holiness that is in the nature of God is greater and deeper, and a higher holiness, than that holiness that is in his actions, or in what is done by him,—for that is an essential holiness, the other is but a manifestative holiness,—so there is a greater sinfulness that is in our nature than is simply in our actions. You shall find, in Isa. lxiv. 6, that the church there, when they humbled themselves, they do not only say that their righteousness was as a menstruous cloth, but they themselves

cry out of their persons. 'We are all,' say they, 'as an unclean thing;' and then follows, 'and our righteousness as a menstruous cloth.' But, I say, the uncleanness of their persons, and that in respect of their natures, is that they chiefly complain of; and they do it in the very same terms that the leper complains in Lev. xiii. 45. It is our nature that is abominable to God; we are children of wrath by nature. Therefore God hateth it, and God is angry with nothing but what he hateth, and but for sin. Now in Job xv., saith he, filthy man, abominable, putrified man, as the word signifies, he speaks of what we are by nature: for he had discoursed of it in the 14th and 15th chapters. And the Psalmist useth that very same word when he speaks of the corruption of nature, Ps. xiv. 3, and liii. 3, both which psalms are psalms of the corruption of man by nature. He calls man 'stinking,' compares him to a rotten carcass; for so he is in the nostrils of God, in respect of his original pollution, and so he is to the regenerate part, and therefore Paul, in Rom. vii., calls it a body of death, as if there were twins, one whereof was dead, and the other that lived was forced to carry it about with him, which continually did stink and annoy him: such, saith he, is this corruption of nature that is in me, it is a body of death.

Obs. 2.—Secondly, you see the reason why death reigneth over infants; for so the Apostle tells us in Rom. v. 13, 14. It is because they have sinned, and sin is conveyed to them by generation, as the channel and instrument. God, in 1 Sam. xv., commanded that the sucklings of the Amalekites should be destroyed, as well as men and women, and others. And of Edom it is said in Ps. cxxxvii. 9, 'Happy shall he be that taketh and dasheth thy little ones against the stones.' This must needs be for the guilt of sin, for 'sin entered into the world, and death by sin,' so saith the text, Rom. v. 12.

But you will say, Doth God inflict eternal death merely for the corruption of nature upon any infants?

My brethren, it must be said, Yes; we are children of wrath by nature: and unless there come in election amongst them, for it is election saveth, and is the root of salvation, it must needs be so. Sodom and Gomorrah all suffered the vengeance of eternal fire, and surely there were multitudes of infants there; and if they had been righteous as well as others, they might have been put into Abraham's plea, but they were not. The flood swept away infants, and they are called, I mean those that were destroyed with the flood, in 2 Peter ii. 5, 'the world of the ungodly.' And God therefore, if you mark it, both in Gen. vi. 5 and viii. 21, did put the bringing of the flood upon the original corruption of man's heart; that not only the heart, but the formation, the very womb, the *matrix*,—so the word which we translate 'the imaginations of the heart,' signifies,—in which all our thoughts are formed, the very frame in which they are cast and moulded, is evil, and only evil, and evil continually, yea, evil even from his infancy, (for what we translate 'youth up,' the same word in Exod. ii. 6 is used for Moses when he was an infant,) not only in respect of actual sin, but in respect of original sin. Therefore, saith God, because man is thus flesh, and nothing but corruption, I will bring the flood; and the flood came upon the world of the ungodly, upon infants as well as upon others. But in Rom. v. it is more express. Death, saith the Apostle, reigned before Moses; it reigned over children, saith he. And there was that instance of it, for he alludeth especially to the instance of the flood, and it was a great instance, when God came and swept away all the world of the ungodly, with all their infants, even they that were in the very womb.

But you will say, Do these perish? or, Doth God let those perish? Doth his wrath seize upon them?

Not only what the text saith, but that in Rom. v. is clear for it. For having instanced in children in the 13th and 14th verses, he goes on, and shews that the death he intendeth is not only bodily death, but eternal; for, saith he, ver. 16, 'the judgment was by one to condemnation.' And as he had said, ver. 14, that death reigned over all from Adam to Moses, so at ver. 21 he saith, 'As sin hath reigned unto death, so might grace reign through righteousness unto eternal life.' Here you see eternal life is opposed to that death that is said to have reigned, and condemnation is said to come by one man's disobedience; and what is that condemnation opposed to? It is opposed plainly to justification; so it follows, 'but the free gift is of many offences to justification.' Therefore those that have a death opposite to eternal life, and have a condemnation by that one man's disobedience opposite to justification, must needs reach to eternal death as well as to temporal. It is true, election knows its own amongst infants, but it must be free grace, it must be by grace that you are saved, for clearly by nature ye are all children of wrath. Therefore the Lord, as he will have instances of all sorts that are in heaven, so he will have some that are in hell for their sin brought into the world.

The Papists, suitable to their doctrine, as they hold that original sin hath nothing positive in it,—they say it is but a mere privation, a mere emptiness,—so answerably they put children into a state, not of positive pain, not of wrath, but they put them into a state called *limbus infantum*, where they do as it were eternally sleep; there is a privation, but no torment, no wrath. But you see that here we are said plainly to be children of wrath, and wrath implies more than a mere privation; it implies not only a punishment of loss, but a punishment of sense, and of the sense of that loss. This you shall see plainly in John iii. 36, 'He that believeth not the Son shall not see life; but the wrath of God abideth on him.' 'Shall not see life,' there is the privation; 'and the wrath of God abideth on him,' there is the punishment of sense too; there is the wrath of God, as the text here hath it.

I told you there is a third interpretation of these words, 'children of wrath by nature.' It implied a state,—their whole state as well as their birth. Now the observation from thence is this, That the great thing that should affect the hearts and spirits of men, is their being in a sinful state till such time as God doth engraft them into Jesus Christ and save them. It is plainly the Apostle's scope, for he opposeth here 'by nature' to 'by grace' in the 5th and 6th verses that follow. It is the great error of multitudes of carnal men; they say we are all born by nature children of wrath, never considering that till such time as they are turned unto God and engrafted into Christ, they remain in that state. 'You were,' saith he, 'children of wrath;' he speaks in relation to the whole condition from the very first moment of their conception till God called them and turned them to him. This is it which the Apostle would hold forth to these Ephesians, and the want of the right understanding of this truth undoes thousands of souls: for they put off the state of nature; they say it is but the condition of all men; and they are humbled for acts of sin, but never consider the state they are in, which while a man continues in, he is a child of wrath; after conversion, though he commit acts of sin, he is not a child of wrath.

But what is this state of nature?

A child of wrath; it is as if a man should be condemned to die, we say then he is a child of death; though he doth many acts of life and lives long

afterwards, yet put him into what clothes you will, let him eat what meat ye will, let him have a thousand changes, he is still in a state of death. So, have what changes thou wilt in this condition; if thou growest rich, or noble, or honourable, thou mayest have a great many changes in thy spirit, even till thou growest good, yet till such time as this state is altered thou art a child of wrath. Therefore, when John would convince a carnal professor, and set upon him the consideration thereof, saith he in 1 John ii. 9, 'He that saith he is in the light, and hateth his brother, is in darkness even until now;' that is, he is not only to take upon him the guilt of that sin, but even from the very first time of his birth to this day, he hath been in darkness, he hath been in his first condition. And as men should lay it to heart, that they have been first in the state of nature even until now, so it is a great argument that there is no falling from grace; for it is but 'until now,' saith he. But, I say, it is the Apostle's scope to shew them the state wherein they were, the more to affect their hearts and spirits.

The state of nature is the state in which all your sins come upon you. Therefore the Scripture puts much upon it. John doth the like; he calls conversion, therefore, a passing from death to life,—that is, from a state of death to a state of life. And in John iii. 36, 'He that believeth not is condemned already, and the wrath of God abideth on him;' though the sentence is not executed, is not fallen upon him, yet it is *ὑπερ*, it is above him, as the word is, hangs over his head. And the word *abideth*, it noteth, as Austin well observeth, *perpetuity*. It hath been upon him from his birth, and remains to this day upon him; and though it hath not seized on him, yet the wrath of God cometh upon him; it sleepeth not, as Peter saith. Now therefore, this is that which men should lay to heart, not only actual sin, but a state of sin, in which whilst they remain unchanged, unjustified, unsanctified, and not united to the Lord Jesus Christ, till they enter into another state, all that while they are in their sins, they shall answer for every sin themselves, the wrath of God doth all that while abide upon them. They were children of wrath by nature at first; but they are ten thousand times more the children of hell than they were at first. Every actual sin makes them afresh children of wrath by nature, addeth to their natural defilement, makes the tincture of that dye deeper, makes them worse the children of the devil and of hell than before; as the expression is, Matt. xxiii. 15. Therefore remember this, that if you will go to heaven, your state must be altered; you must not only seek for the pardon of this sin, and of that sin, but your very state must be changed. It must not be a physical change; you may have a hundred such changes, and yet continue in the state of nature still. No, it must be a moral change; a change from being a child of wrath to a child of light; from being a son of perdition to be a son of peace; a change that floweth, and argueth union with Jesus Christ.

Again, you see, when he expresseth the misery of man by nature, in respect of the punishment which he must undergo for ever, he calls him a child of wrath. Whose wrath is it? It is the wrath of God. Hence observe this—

Obs.—That the wrath of God is that which is the hottest torment and punishment in hell. It is being punished from his power, and from his presence; we are punished out of his presence, and from his power. What power? The power of his wrath. I will give you a scripture or two, that you may understand it rightly; for it is good to have notions of heaven and hell in a right manner: Rom. ii. 8, 9, 'Indignation and wrath, tribulation and anguish, upon every soul of man that doth evil.' 'Tribulation and anguish,' they are the effects; 'indignation and wrath,' they are the cause.

And the tribulation and anguish that the souls have in hell, it is the indignation and wrath of God, it is the sparks of that wrath falling upon their sins. Therefore they are called, 'vessels of wrath,' Rom. ix. 22. In hell, God shews forth the power of his wrath. As the height and top of heaven is God immediately enjoyed in mercy and in love,—God is love, and in heaven all attributes appear in love,—so hell is nothing else but all attributes appearing in wrath; it is dwelling with everlasting burnings, as God is a consuming fire. There is not fire in hell, what torment soever it is; but a torment there is; how else shall the devils be tormented? And this is the wrath of God. Nothing can kill the soul but God. The devil himself can but kill the body; if he could kill the soul, he should be feared too; but, you know, we are bid not to fear the devil. But it is no creature, no elementary fire, can destroy the soul,—that is, bring the soul to a state of not being. It is only the wrath of God, that is the greatest torment and punishment in hell. Take a man that hath no outward pain, or misery, or affliction, or cross in his estate; let but a drop of the wrath of God from heaven fall into that man's conscience; why, that man is in hell. You may clearly see what is hell by that. Even just as when God fills the heart with joy unspeakable and glorious, it is the immediate participation of himself, and it is the beginning of heaven; you may know what heaven is by that, it is the enjoyment of that: for I have more joy in that enjoyment than if all the saints and angels were about me. So, on the other side, all those impressions of wrath which Judas and others had, are but the beginnings of hell; and in hell men are but thrown into that sea of wrath everlastingly whereof they feel some drops here.

Hence those that sin against the Holy Ghost, that sin wilfully after they have received the knowledge of the truth, it is said of them, Heb. x. 26, that 'there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation,'—that is, the wrath of God working as fire, which shall devour the adversaries, shall swallow them up, as Nebuchadnezzar's furnace did, or as the fire that did consume Nadab and Abihu. It is an allusion unto them, for they sinned against Moses' law, which the comparison there runs upon. It is not an elementary fire, but fiery indignation, whereof they that sin against the Holy Ghost receive an earnest in this life; for it is said, 'there remaineth nothing but a certain fearful looking for of judgment.' Now the word in the original is not *looking*, but *receiving*; they have received judgment: for whoever sins that sin, God makes an impression of wrath upon his spirit; he hath received the earnest of hell, which hath set his soul into opposition and enmity against God, as being already cast off from him.

And so much now for that point. A word of the last clause—

Even as others.—It noteth out two things, as I said at first:—

First, That it is the common condition even of all that are derived from Adam. They are all thus by nature children of wrath. That it is the common condition of all men, you have that in Rom. iii. It is the very scope of that chapter to shew that all are corrupted. First, that all in man was corrupted, his understanding, will, and affections. And then, that all men were corrupted; he instanceth first in the Jew, and in the Gentile. And then, ver. 10, he quoteth the 14th Psalm, and saith, 'There is none righteous, no, not one.' And, ver. 19, 'We know,' saith he, 'that what things soever the law saith, it saith to them who are under the law.' Now all men are under the law by nature; this is therefore the condition of all men.

And the reason is this, because we all come from that first man. Had it been any other, this had not fallen out; but we all depend upon genera-

tion from that first man, hence it falleth upon all. Therefore it is said that Adam, when he begat Cain, begat him in his own image, and in that image we are begotten to the end of the world. It is well for us that Christ was ordained to be, and that he was, another common person, and was not by the law of generation found in the first Adam; no, he was ordained a second Adam, which takes that off. In the meantime, you see the difference betwixt Christ's kingdom and the devil's. The devil hath a law of generation that seizeth upon all mankind, that all that are born are his bond-slaves, and that by nature. But Christ's kingdom is made up of those that election gets out of the devil's kingdom, of those upon whom the Holy Ghost falleth, either in infancy, by virtue of election; or when they grow up, and are called. Christ's kingdom is but taken out of Satan's. However, it is the common condition of all, to be born in the devil's kingdom.

Secondly, It noteth, also, that it is equally the condition of all men. In Rom. iii. he doth not only say, ver. 10, that 'none are righteous, no, not one,' but he afterwards tells us, ver. 22, that there is no difference, for all have sinned, and come short of the glory of God. There is no difference, clearly and plainly none, not in respect of what we have from Adam. Therefore sometimes, when God speaks to the Jews, he saith, 'Thy father was an Amorite and a Hittite;' that is, If I look upon you simply, in respect of that original constitution and law, what you have by birth from Adam, your father Abraham was but an Amorite and a Hittite; though out of his loins otherwise I have a holy seed, yet take your natural condition, and there is no difference at all. Therefore in Prov. xxvii. 19, as in water face answereth to face, so the heart of man to man. As when a man looks in the water, he sees the same proportion, limb for limb; so one man's heart is made up of the same sins by nature that another's is: we are all begotten in the same image, and the whole image, which consists of all sins, and of all parts.

And the reason is this, it is founded upon what I said before: because we have it from Adam by virtue of a natural covenant. He by the law of nature, I said, was a common person. Now nature, if it work as a natural agent, it doth always work *ad ultimam potentiam*, to the uttermost of his power. But now take Jesus Christ, and it is otherwise. We have holiness and righteousness from him, not by a natural covenant, it is not founded upon a law of nature, but upon a covenant of grace, upon a gift. Hence therefore the Lord, when he calls a man and first works upon him, can give him more grace than another; though both born of the same second Adam, yet the one may be born a strong man the first day, as Paul was; the other a poor creature, that is growing up many years to that degree of strength. Why? Because that Christ works freely; we are in him by virtue of a covenant of grace; and therefore the proportion, the degrees, how much grace he will bestow upon a man, and how little, it is by his own power and ordination. But now we are in Adam by a natural covenant: and as natural causes work *ad ultimam potentiam*, as the sun shines to the uttermost; hence now Adam conveys to his posterity one and the same corruption, equally to all.