

SERMON III.

According to the prince of the power of the air, the spirit that now worketh in the children of disobedience.—VER. 2.

THE habitual estate of every man by nature the Apostle mentioneth in the first verse, in the person of these Ephesians : ‘Ye,’ saith he, ‘who were dead in sins and trespasses.’ Here, in the second verse, he cometh to lay open what manner of conversation they had actually in their lives : ‘In which sins,’ saith he, ‘in time past ye walked ;’ having three guides, which in this their walking they were led by :—

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

2. *Satan, the devil* ; ‘according to the prince of the power of the air, the spirit that now works in the children of disobedience.’

3. *The lusts of the flesh*—that is, the corruption of their own hearts, acted and stirred up by these ; ‘among whom also we had our conversation in times past, in the lusts of our flesh,’ &c.

I have despatched this first guide, ‘according to the course of this world.’ I shall now come to this second, ‘according to the prince of the power,’ &c.

The Apostle’s general scope in these words is to hold forth these three things :—

1. The misery of these Ephesians, and of all men by nature, in respect of subjection unto Satan, that they being children of disobedience, Satan, as a prince, ruleth over them and governeth them.

2. That as the world, so that Satan is a cause of that sinfulness that is in the hearts and lives of men. As the world is a cause, according to which men shape their courses naturally, as the most of unregenerate men do,—that is, the exemplary cause,—so the devil is the impelling cause. He is a cause, both as a prince and as a spirit : ‘according to the prince of the power of the air, the spirit that worketh,’ &c.

3. To wind in a description, upon this occasion, of the greatness of Satan’s kingdom, which he doth on purpose to illustrate and shew their misery the greater and the more. He is not contented to shew their subjection to Satan, but he doth it under the notion of a kingdom. ‘According,’ saith he, ‘to the prince of the power of the air,’ or of the spirit, or the spirit ‘that works in the children of disobedience.’

And the scope of all these three particulars tended to this, to stir up their hearts to give God thanks for that great deliverance, which in turning them to God he had wrought in them and for them. ‘For God,’ saith he, ver. 4, ‘who is rich in mercy, even when we were dead in sins and trespasses,’—and thus in subjection unto Satan,—‘hath delivered us,’ &c. We find that, in Col. i. 13, turning unto God is called a ‘translating us from the power of darkness into the kingdom of his Son.’ By the ‘power of darkness’ there, he especially meaneth the kingdom of Satan, for he is the ruler of darkness, as you have it in the 6th chapter of this epistle, ver. 12. And therefore it

is opposed to the kingdom of his Son, because there is a prince over that kingdom—that is, the great prince of this power of darkness—who hath set up a kingdom against his Son.

Now the Apostle had shewed, in the 19th verse of the first chapter,—that you may see the coherence, and how one thing hangs with another,—the exceeding great power that had thus wrought in them, and thus translated them. He had likewise, in the 20th and 21st verses, shewed what a glorious kingdom God hath set up for his Son. ‘The power which he wrought in Christ,’ saith he, ‘when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, might and dominion, and every name that is named, and hath put all things under his feet,’ &c. Now he tells them that they, being converted, are placed in this kingdom with Christ. That you have in the 6th verse of this second chapter : ‘He hath raised us up together, and made us sit together in heavenly places in Christ Jesus.’ Therefore now, to take their hearts so much the more, he shews them that Satan hath an opposite kingdom to this of Christ’s, under the power of which they were ; and a kingdom it was, and a power he had, and a power that worketh, and worketh effectually. You may see it, saith he, in the children of disobedience to this day, and you yourselves would have been the same. And therefore they were to bless God for that great change, for that power that had thus wrought in them, and translated them out of the devil’s kingdom,—which at best, saith he, is but in the air, and will have an end with the air,—whereas now, saith he, you are set together with Christ in that kingdom which God hath given his Son. We sit together ‘in heavenly places’ with him.—So now you have both the scope of the words, and the general aspect of them.

I shall principally do these two things which eminently the text holds forth, and they are two parts, as I may divide them, that these words fall into :—

The first is, *to shew you what a kingdom Satan hath*, as here it is described, which the Apostle had in his eye to wind in, in way of opposition to that kingdom which Christ hath described in the 21st and 22d verses of the former chapter. And—

The second is, *to shew how that Satan rules and reigns in the hearts of unregenerate men*, is the cause of sin in them, and they walk according to this prince, he being a spirit, he and his angels, which do work, and work effectually in the hearts of the children of disobedience ; and once wrought in them.

Or, if you will, you may divide the words thus, for they may be divided in a twofold manner ; here are two periods, though in the Greek the sentence is continued, yet according to the periods there must be two sentences made. He is said to be the prince of the power of the air, and the spirit, or the prince of the spirit—for either will stand, according as interpreters give the sense—that worketh in the children of disobedience. Here, then, are two parts of this kingdom in these two sentences—1. *He is the prince of the power of the air.* 2. *He is the prince of the spirit that works in the children of disobedience.* The devil, you know, hath two titles, in respect of his kingdom, given him, and it was given him or acknowledged by his competitor, Christ himself. He is first called the prince of devils, that is implied in the first sentence ; he is the prince of the power of the air. And then, secondly, he is called the prince of this world, or of the men of the world ; that is included in the second sentence, the prince of that spirit that worketh in the children of disobedience.

This division you may take, because the one holdeth forth eminently the

one, the other holds forth more eminently the other. Or, if you will, you may take the former division; the one shews what a kingdom he hath, the other what influence he hath in the hearts of men unregenerate in point of sinning. And indeed the one is interwoven in the other.

I shall begin with the first sentence: *He is a prince of the power of the air.* The only difficulty of the phrases is, what is meant by *power*, and what by *air*.

By *power*, some understand, in the abstract, that principedom or government he hath in the air: and by *air*, by a double synecdoche, they understand this lower world and the men in it; and so understand that universal power and principedom that is committed unto the great devil here in this world, both over men, and over his natives, his complices, evil angels. In Rev. xvi. you shall find that when the seventh angel poured out his vial, ver. 17,—which is that vial that ends all the enemies of Christ, and bringeth in the day of judgment, or the thousand years that go before it,—it is said, he ‘poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done;’ that is, there was an end of all, because this last vial is to be upon the universal power of the devil, which meant is by *air*; because as air circleth all things round, so it takes in the whole. The other vials had been poured out but upon part of the kingdom of the beast and of the devil, but this is upon the air, and so upon his whole power.

And another sense, which indeed cometh all to one, is, that here, by the ‘power of the air,’ is meant not simply his government or power committed to him over the air whereof he is the prince, in the abstract, but that thereby is meant in a more peculiar manner his devils, his angels as they are called. It is put for the angels that have this power, whereof he is the prince; which angels live and fly up and down in the air, as the most accommodate place for their residence. And so it would rather seem to be here understood, because it would hold forth something distinct from what is said in the second sentence; now his power over men, over the children of disobedience, the Apostle expresseth that in the second sentence; therefore here, in this first, by the ‘power of the air,’ he meaneth, in a more peculiar, eminent manner, those airy spirits that are principalities, and powers, and rulers with him in this world, and are the spirits that do work under him in the children of disobedience. So that now by ‘power of the air’ is meant that united kingdom, that body of angels,—I may call them a political body,—under this one prince, Satan.

The only objection against this interpretation is this, that it is called *power*, in the singular number, and that therefore the angels that have power under him should not be meant.

But that is easily taken off, for it is all these as united into one kingdom; as we call an army sent from Spain, the power of Spain—that is, so many men; or an army that cometh under the command of one general against another nation, we call it such a force, or such a power cometh. In Col. i. 13, there it is put in the singular number too. As in chap. i. 21 of this epistle, Christ is said to be the head of all ‘principality and power,’—it is not principalities and powers,—and yet there he meaneth not only government, but the persons in the government. In Exod. xiv. 28, that which in the Hebrew is, ‘all the host of Pharaoh were drowned,’ the Septuagint renders it in the singular number, all the ‘power’ of Pharaoh, meaning his whole army, or the men of that army; and so it doth the like in Exod. xv. 4. And so now here, ἐξουσία, the power of the air which he is ὁ ἀρχων, prince of,

though sometimes they differ, yet sometimes they are put one for and with another, as in 1 Cor. xv. 24. That which is in other places *δυνάμεις*, is there *ἡ ἐξουσία*. And so now the meaning of it is this: he is the prince of the power of the air,—that is, of all that body of angels that are united into a kingdom under him, and are in the air, which is the seat of their kingdom and of their rule, and are the spirits that do work in the children of disobedience.

And so now 'air' doth note out the local place where they are, for kingdoms have denomination from the place; as we say, the king of Spain, or the kingdom of Spain, or the power of Spain, that is, which is in Spain, of men living there: so here, the prince of the power of the air is the prince of those angels that are united into one power and kingdom in the air, having that for their seat.

And that I may add a little more confirmation to this, according to the analogy of Scripture phrase; you heard before that the 'host' of Pharaoh is called the 'power' of Pharaoh; so in Matt. xxiv. 29, that which is there translated the 'host' of heaven, in the Greek is the 'powers' of heaven. The whole creation, my brethren, is divided—or at leastwise all that is above the earth where men live—into three parts, and every one of them have their *ἐξουσίας*, have their powers, that are inhabitants of it. There is the highest heavens, where God, blessed for ever, and his angels are; there is the starry heavens; and there is the air of this sublunary world: and in respect of the earth, these are sometimes all called heaven, the highest heaven is called the third heaven. Now, to all these there are hosts, or powers, or a power, which is all one, that is in Scripture attributed to them that be the inhabitants thereof; they are set forth under that title and name. God hath his throne in the highest heavens, and in 1 Kings xxii. 19 you shall read there of the 'host of heaven,' namely all his holy and blessed angels that were there gathered about him, and the Septuagint there translates it likewise the 'powers of heaven.' Then there is the starry heavens, where the sun, and moon, and stars are, and they rule the day and the night, whereof the sun is the prince; you shall find likewise that they are called the host of heaven, as in Ps. xxxiii. 6, and the Septuagint translates it in the same place, 'power.' Then here is the air, you see, that is the third, and that hath a host in it too, but it is of devils, whereof this great devil is the prince, it is the seat of his kingdom, it is the power of the air. And so much now for that. And that by the power of the air should be meant the wicked angels as united into one body, as joining and concurring in one power, one army; this, I say, makes the sense more full and comprehensive, holdeth forth something distinct from that which follows in the next words where his subjects are mentioned, namely the 'children of disobedience,' and sets forth the kingdom of Satan to the full in all its variety, in all its subordinations. He is a prince, under him he hath a power; these work upon men, the children of disobedience.—So now you have the phrases in these words opened unto you.

Now I shall come to that which is instead of observations,—that is, to explain to you this same *kingdom of Satan*, for the Apostle's scope is to hold that up here. And, first, you see that Satan hath a kingdom, and it is the great kingdom that is set up against the kingdom of Jesus Christ. The Apostle therefore, as he had described Jesus Christ as a mighty king over all principality and power, in the 20th and 21st verses of the former chapter; so here he holdeth forth the opposite kingdom Satan hath, consisting both of men and angels, made up of those two, the one in the air, the other dwelling in the earth. His great competitor, Christ, acknowledgeth him to have a

kingdom : Matt. xii. 26, 'If Satan be divided against Satan, how shall his kingdom stand?' Yea, and he had the start of his kingdom in the world before Christ came into it, carried the world before him for many thousand years.

It is supposed by some, and indeed rationally and probably,—by Zanchy, whom I account the best of Protestant writers in his judgment, and likewise by Suarez, the best of school-men,—that upon the very setting up, or at leastwise upon the notice that the angels had of the setting up of a kingdom for the man Christ Jesus, predestinated to come, (which whether it was without the fall predestinated, as some, or upon supposition of the fall, as others, yet so much might be revealed to them,) and that the human nature was to be assumed up into the Second Person, and he to be the head of all principality and power, and that angels and men should have their grace from him; this, they say, being declared to be the will of God, their very refusing of this kingdom, and to be subject unto Christ as man thus assumed, was their first sin; and that now, in opposition hereunto, they did set up another kingdom against him. Thus, I say, these writers that I have mentioned do think, and they allege that place in the Epistle of Jude, ver. 6, where the sin of the angels being described, it is said, 'they kept not their first estate, but left their own habitation,' which, say they, is not there brought in as their punishment; they left that station God had set them in, and they left their dwelling in heaven, to set up a kingdom here below in opposition to Christ, and so to have an independent kingdom of themselves; for which God hath condemned them into eternal torment and to hell, and 'delivered them into chains of darkness, to be reserved unto judgment,' 2 Peter ii. 4. And to set up this great kingdom is their business, and therefore they now do associate themselves together, not out of love, but as becometh rational creatures that would drive on a project and a design. Our Saviour Christ in that place, Matt. xii., speaks of it as the great end that Satan prosecuteth. Satan, saith he, will not cast out Satan, for that would divide his kingdom, and he is tender of that, that is his great design.

I will not much insist upon it, only I will give you the grounds that they go upon, besides this mentioned. That place in John viii. 44, where Christ lays open both the devil's sin, and the sin of the Jews. The sin of the Jews was, that they would not receive that truth which Christ had delivered to them, as he tells them, ver. 45, 'Because I tell you the truth, you believe me not,' and not receiving it, they sought to kill him. Now if you ask what that truth was that Christ had so much inculcated to them, you shall see at ver. 25 what it is. They asked him there who he was. 'Even the same,' saith he, 'that I have told you from the beginning,' the Messiah, the Son of God; and saith he, in the next verse, 'He that sent me is true, and I speak to the world those things which I have heard of him;' and, ver. 28, When you have crucified me, some of you shall know it,—for some were converted, or at least they saw it more eminently to their hardening,—'You shall know that I am he.' This he calleth the truth, ver. 32: You, saith he, speaking to his disciples, 'shall know the truth, and the truth shall make you free.' Now the truth is the Son of God. 'If the Son make you free, you shall be free indeed,' ver. 36. This was the great truth that these Jews would not receive. Now he tells them likewise, ver. 44, that Satan, their father the devil, 'abode not in the truth.' He was the first, saith he, that opposed and contradicted this great truth, and would not be subject to God who revealed this, nor would he accept, or embrace, or stand, or continue in this, he would quit heaven first; and so from hence came he to be a murderer, a

hater of this man Christ Jesus, and of this kingdom, and of mankind; for he that hateth God, or he that hateth Christ, is, in what in him lieth, a murderer of him, and he shewed it in falling upon man. And they back it with this reason why it should be so meant: because otherwise the devil's sin, which he compares theirs unto, had not been so great as theirs, there had not been a likeness between the sin of the one and the other. His sin had only been telling of a lie, a lie merely in speech, and theirs had been a refusing of that great truth, Jesus Christ as the Messiah and Head, and so the devil's sin would have been less than theirs; whereas he is made the great father of this great lie, of this great stubbornness to receive Christ, and to contradict this truth; and this, saith he, he hath opposed from the beginning, with all his might, and he setteth your hearts a-work to kill me. But, I say, I will not stand upon this, because I only deliver it as that which is the opinion of some, and hath some probability.

However this is certain, whatsoever his sin was, he hath now, being fallen, set up his kingdom in a special manner against Christ. And so Christ hath been the great stumbling stone; the angels fell upon it, and men fall upon it. So that indeed the first quarrel was laid in this, God himself proclaimed it at the very beginning. And a little would make one think, that there was something before, when God denounced the sentence against the serpent. 'The seed of the woman shall break the serpent's head,' which though spoken to the serpent, comes in by way of curse, as striking at the very spirit of the devil's sin. He shall break thy head, saith he; thou wouldest have lifted up thyself, he shall crush thee. God, I say, proclaimed the war, and the quarrel hath continued from the beginning of the world to this day, and will do until Satan be put out of this air; for so long he is to have his kingdom, though Christ beateth him out of it every day in the world, and so will continue to do, till he hath won the world from him, and then he will chain him up in the bottomless pit. Therefore saith Christ in Luke xi. 20, 'If I with the finger of God cast out devils,'—the devil hath a kingdom, saith he, he had said that before,—then know that the kingdom of God, that great kingdom prophesied of which the Son of man should have from God, is come amongst you. In John xii. 28, 'I have glorified my name,' saith God, 'and I will glorify it;' what followeth thereupon as the consequence of it? Saith Christ, 'Now shall the prince of this world be cast out;' his kingdom shall go down, that is the way by which God will glorify himself. I will glorify myself, saith he,—that is, I will throw down that kingdom which the devils possess. When the seventy returned, and rejoiced that the devils were subject to them in Christ's name, saith he, 'I saw Satan'—I saw him before, this was in mine eye—'falling from heaven like lightning;' and that is the great thing in Christ's eye, to bring down the devil's kingdom.

The truth is, the reason that God suffered Satan, and indeed hath given a kingdom to him by way of permission, is this: he would set up the greatest enemy that could be supposed his Son Jesus Christ could have, strengthened with a multitude of angels, having gained all mankind,—for so he had at first setting up of this kingdom; there was a law that not a man should be born in this world but he should be a subject of his kingdom,—and Jesus Christ had not one person upon earth; he might have angels in heaven indeed. Now this God did, that he might shew forth the glory of the kingdom of his Son, in ruining this great enemy and destroying this great kingdom; for this is the great kingdom that Christ hath in his eye. Alas! the ruining of earthly kingdoms, the Roman monarchy, and the like, it is but a petty business to the breaking of this kingdom, this great head, which is as the

primum mobile that turns about all the kingdoms of the world.—That is the first observation.

The second thing which you may observe out of the words likewise, is this, that *this kingdom is a monarchy*. Here is a prince, one great devil over other devils, ‘the power of the air;’ and over men, ‘the children of disobedience;’ and this kingdom set up against our Lord and Saviour Jesus Christ. This is a truth which both heathens and others acknowledge. Trismegistus hath it, as in Lactantius’ second book of Divine Institutions; he speaks of evil spirits and good spirits, and of the evil spirits he saith there was one chief devil. And it was a tradition likewise amongst the Jews, and owned by Christ himself, in that of Matt. xii., who called him the ‘prince of devils.’ And there are testimonies by some that those that were magical amongst the heathen, when they could not raise a spirit, they would call upon that chief devil, whom they durst not name, that he would send one to them. I only speak it for this, that amongst them this was a tradition, that there was one great devil. When I handled that of ‘principality and power’ in the 20th verse of the first chapter, I remember I shewed then that, take the power of angels in heaven simply, it is in respect of them an aristocracy; it is a monarchy in respect of Christ indeed. But come down to hell, and there it is a monarchy; he is both prince of devils, and prince of this world too, as Matt. ix. 34, xii. 24; John xii. 31.

How he cometh to be thus the monarch, we will not stand disputing. The school-men have many things upon it. He was the most excellent of all the rest, and the order of nature still continued though they fell; as in a man’s soul, though he fall into sin, yet that order that the powers of the soul were set in it at first continueth still; the understanding still guideth the will, and the will the affections. Or perhaps he was the ringleader of them all; and therefore when his punishment, and that in respect to his first sin, is mentioned, it is said, ‘Go into the fire prepared’—prepared so long ago, even from his first sinning—‘for the devil and his angels.’ The style of the punishment runs as the style of the sin runs, for it is spoken in respect of the sin. The devil had sinned, and his angels that cleave unto him therein; therefore the punishment runs, ‘prepared for the devil and his angels;’ prepared, I say, for him even from his first sinning, as being the ringleader of them all in that first sin. And so indeed Grotius interpreteth that in John viii. 44, ‘He is a liar, and the father of it;’ he is, saith he, *ὁ πατὴρ αὐτοῦ*, a father of that kind, of all the devils that lied. A father, how? Not by generation, but as in Gen. iv. 20, he that first invented brass is said to be the father of such as work in brass; and he that invented tents, the father of such as dwell in tents. And so now by the just ordination of God, they having sinned with him, are all thus subjected to him; he remains a prince over them. The devils sinned with a head, we sinned in a head. And they thus uniting willingly to one monarchy, their chiefest end being to uphold the business of their kingdom, as I shall shew anon, therefore that this may be carried on uniformly and one way, that there may be one uniform spirit still, and that they may be guided in all ages by it, to breathe in one kind of activity into the children of disobedience, they have all subjected themselves; partly I say by their own voluntary subjection, and partly by the ordination of God, and the excellency of that angel above all the rest. He is called ‘that dragon’ in Rev. xx., the article is put three times there: ‘that dragon, that serpent, that old.’ And though other devils may be called devils,—though some say that we read nowhere that any are called devils but this great devil; the others are called demons, but they are not called *diaboli*,

and they are called unclean spirits and the like,—but this title, ‘who is the devil and Satan,’ is proper and peculiar to him. As there is a whole Antichrist, one eminent Antichrist, though there be many Antichrists; so there is one whole dragon, one great devil, though there be many others under him.

You shall read in Ezek. xxix. 3,—it is an excellent allusion,—that Pharaoh king of Egypt is called the great dragon; the like you have in Isa. li. 9. Now in Ps. lxxiv. 13, 14, compared with this, you shall find it said, that God gave his people the heads of the dragons for meat; meaning the Egyptians. (It was meat for their faith to live upon, to see the great works that God did for them.) They are called the little dragons, but Pharaoh is called the great dragon. As this was a type of our deliverance out of the kingdom of Satan, so the type runs on: as Pharaoh, though all the rest of the Egyptians were dragons, yet he was that great dragon; so there is one great devil, who is prince of all the rest. And between him and Jesus Christ it is, that this, not competition on Christ’s part,—that is too mean a word to be used in this business,—but he is set up, and hath set up himself against our Lord and Saviour Jesus Christ. Therefore now, when Christ came into the world, the devil, having had quiet possession of the kingdoms of the world in all ages,—you know he had been worshipped as the god of the world,—he began to smell that this man was the Son of God; and in his temptation of him, if you look into Luke iv., he doth offer him all these kingdoms. If thou be the Messiah, saith he, I know it is a kingdom that thou comest for, and that is the quarrel between thee and me; thou shalt have it, saith he, with ease; they are all given unto me, do but hold it of me, do but worship me. He would have compounded the business of this kingdom with the man Christ Jesus. This great devil, that old serpent that tempted Adam, tempteth the second Adam; and this was the decision of the controversy and quarrel, Christ told him with indignation that God only must be worshipped. Now this same great devil, this same prince, he is the supreme, and the others, ‘powers of the air,’ are but sent out by him, as I may allude to what Peter speaks. Therefore in 2 Cor. xii. 7, Paul saith a messenger of Satan was sent to buffet him. It was not the great devil, but an angel, a messenger of his whom he sent.

Now, between this prince and these under-devils that are rulers of the world under him, as they are called, Eph. vi. 12, there seems in Scripture to be held forth this difference, that they are much fixed to places, I do not say to persons. It is a thing observed in that Mark v. 12, when the legion of devils were to be cast out of the man, the text saith that ‘they besought him much’—there is an emphasis put upon it—‘that he would not send them away out of the country.’ Why? Because, as Cartwright and others well observe, they would still continue there, where they had been familiar with men, and knew their dispositions and manners, and therefore knew how to lay their temptations; and it would have been a great disadvantage, they thought, to them to be sent out of that country, and so have been put to seek out another. Therefore the devil’s punishment, when he goes out of one, is said to be, that he ‘walketh in dry places,’—that is, in places where he finds little work. But now this great devil, he goes up and down the earth, as being he that giveth direction to all the rest. It is that which interpreters* observe out of Job, where he is said to come from ‘compassing the earth to and fro.’ He is the general vizier of the world.

Thirdly, *All these agree in one.* That is clear out of the text too, for, if

* Sanctius in Job.

you mark it, they are not called ‘powers of the air,’ though they are so many of them, but they are called ‘power,’ in the singular number, because they do agree with one united design to carry it on. And they are not called ‘spirits,’ but one spirit; ‘the spirit that worketh,’ &c. Or, at least, there is one common spirit comes from them all, one spirit and one power, because they all agree to set up sin, and to pull down the kingdom of Jesus Christ, all that possibly they can. This agreement of theirs, to give you but one instance of it, appears in that legion that was in one man, in Mark v. and in Luke viii. These did not act one member of him one way, and others of them another, but they all agree to act the whole man one way. And again, when at their request Christ gave them leave to enter into the swine, there were two thousand swine, therefore at least there were two thousand devils, for it is said, ‘they entered into them.’ All these agreed still in one project, they carried these swine all of them headlong into the sea; one devil doth not carry one swine one way, and another another way, but they entered into them, they all agreed to carry them headlong into the sea.

And the reason why they are thus united is this, because they are united in one extrinsical common end, which is to them the supreme end of all the rest, to which they lay down all lower, particular, intrinsical ends of their own, all ambition in themselves, or whatsoever else. The devils are proud enough, yet their hatred to God and to Christ, and their zeal to their own kingdom, in the public and general, is made their supreme end. Revenge against God is certainly their main sin, as he that sins against the Holy Ghost, having received the sentence of condemnation within himself, revenge against God is his main lust. Therefore they being united in this end, which is *extra se*, and concerneth the public cause of them all, as I may call it, hence they lay aside all their lower ends, and they agree to attain that end. And therefore, though they cause divisions amongst men, as they did between Abimelech and the men of Sichem, and so they do in kingdoms; yet they all agree in this one end of hatred to God, and therefore in the putting of men upon sin in the uttermost ways they can.

My brethren, what should this teach us? Give me leave to do that by the way, as I go. Is there union in hell under one prince, Satan? and shall there not be union amongst saints, under one Head, Christ Jesus, who have a nearer relation to Christ, not as a Prince only, but as a Head? The devil is not properly a head to these as members. Our Saviour Christ, you know, prayed for his disciples, and so for all others that are saints, that they might be one, as he is one; and they shall certainly be one, one day. Shall not Christ now unite us more one to another that are saints, than our own lusts and corruptions should sever and divide? I said likewise, that among the devils all lower ends fall down to the public, they are united in one end, *extra se*, out of themselves, for the advancement of their kingdom: should it not be so amongst saints? And therefore the apostle, because the saints agree in one common end, saith, though they differ in opinions and practices—and he speaks in matters of worship—one eateth and another doth not; yet they both do it to the Lord. And certainly, my brethren, when men see them to aim at the same common end, the advancement of the kingdom of Christ, the great substantial of it, differences in matters of opinion and practice ought not to make any disunion; it doth not in hell itself. And likewise it should teach us to prefer the public good to our private ends. The devils, you see, prefer the public good, as I may call it, of their kingdom—for so it is to them—to their lower ends, though they are proud enough. Therefore

now, for the safety of a kingdom, for the advancement of a kingdom, of a church, and these are mighty things, men should let all their petty ends bow and vail, and not go about to hinder the carrying on of such a work.

Fourthly, This kingdom of theirs, and these angels he speaks of, *they have a great power in them*. They are therefore called 'the power of the air;' he doth not call them angels or spirits only, but *power*. And elsewhere they are called principalities and powers. Eph. vi. 12, 'We wrestle not,' saith he, 'against flesh and blood.' Alas! the power of kings, and armies, and men is nothing. But we fight 'against principalities and powers,' against spiritual wickednesses, against devils, that infinitely exceed all the sons of men. And the word is not only *δυνάμεις*, *potentia physica*, a physical power, of understanding and insinuation, &c., but it is *ἐξουσία*, it is authority too. For his natural power, Satan is called the 'strong man,' Matt. xii. 29; 'a lion,' 1 Pet. v. 8, of all beasts the strongest, the fiercest. I will not insist much upon it; for their authority, 'principalities and powers,' and the word 'power' here includes both. The consideration of this should teach us—for I shall still make meditations and observations as I go along that are useful and practical—to depend upon our Lord and Saviour Jesus Christ, and to be afraid, in respect of what power Satan may have, to carry a man on to sin. They are not only 'powers' in themselves, but they are 'power' likewise; they all concur. Small things, if they all unite, have a great deal of strength in them. *Concordiâ parvæ res crescunt*. But if strength shall unite, what a strength will it be! How should we therefore live by faith upon the Lord Jesus Christ! We are weak creatures of ourselves, but in him we are strong. How should we walk fearful of being ensnared by Satan! How should we walk with all the armour of God continually about us!

But they are not only powers thus in respect of physical power, but in respect of authority. All power is of God, and Satan's power is of God, at least by permission. He himself said, Luke iv. 6, that this world was delivered unto him, and therein he spake truth. It was indeed delivered to him,—that is, by God's permission: though he lied in this, when he said, I give the kingdoms of the world to whomsoever I will; for that is God's prerogative. Indeed he gave it to Antichrist, as I shall shew you anon; but it is God's sole prerogative to give the kingdoms of the world to whomsoever he will; so Dan. iv. But Satan had them by permission, as Christ gave leave to the devils to enter into the swine; it is a word of permission. Now he hath a kind of a propriety in wicked men, whilst they continue in his kingdom. In Luke xi. 21, 22, a wicked man is called his own house, and his own goods; and they are said to be his captives, taken captive at his will. And therefore some interpret that place, when Christ did come to cast those legions of devils out of the man, saith he, 'What have I to do with thee?'—that is, What hurt have I done thee? I am in this man that I have possessed, I possess but my own, and this is my castle; why shouldst thou come to torment me before my time? Am I not in mine own? And he hath them by conquest: 2 Peter ii. 19, 'Of whom a man is overcome, of him he is brought in bondage.' And God hath permitted him to have all this power, and to have so long possession of it, as he hath had in the world; for if he had not suffered this great enemy to be set up, his Son's kingdom had not been so glorious in the overthrowing of it as it will be.

Now, my brethren, see the mercy of God in freeing and delivering those from this power whom he hath translated into the kingdom of his Son. Our Saviour Christ hath redeemed us; not that the price was paid to Satan, but to God; for so he hath pulled us from the power of darkness by redemp-

tion, Col. i. 13. And how doth he do it? By being in some respects subject to the power of Satan. You know the expression Christ hath, Luke xxii. 53, 'This is your hour, and the power of darkness.' That is, By your means, you Jews, to whom God hath given this hour,—for wicked men have but an hour, the saints of God shall have the day of it,—the devil, who is the prince of darkness, and is that great power of darkness, (as you may see by comparing this with that Col. i. 13, where by 'power of darkness' the devil's kingdom is intended,) cometh thus to have a power over me, to crucify me, to kill me, which is the thing he aims at. Now Jesus Christ, being in this respect subject to the power of Satan,—for otherwise he was not subject; 'the prince of this world cometh,' saith he, 'and hath nothing in me;' nothing in him to tempt him, or to subdue him that way, but it was the devil's plot to have him crucified, and he stirred up the Romans, and Pilate, and all these Jews, for the crucifying of him, and he subjected himself so far to the will of Satan,—and by this he hath delivered us out of the power of darkness. Yea, though his kingdom is thus great, God useth poor flesh and blood, men, we that pray and preach, to overcome him, and we do it. In Rev. xii., 'There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not.' By Michael's angels are not meant only the angels of heaven, but men, the saints on earth too. Why? Because, at the 11th verse, it is said, 'they overcame him by the blood of the Lamb,'—which cannot be meant of the angels,—'and they loved not their lives unto the death;' that is, they gave away that part of their lives to death that was to come, and by this they overcame the devil.

The last thing that is here is, *the place of this prince's dominion, the air.* He is 'prince of the power of the air.' The denomination of kingdoms is from the place where themselves and their subjects live, and by 'air' is meant this elementary, this sublunary world, and especially the airy part of it, the *interstitium* between heaven and earth.

Hesiod, speaking of the devils, saith, 'Being clothed with air, they run up and down.' It is the place where they are. And if the devil appear, all his workmanship, his apparitions, his visions is air condensed. He took Christ up into an exceeding high mountain. Why there? That he might in the air make a brave prospect of all the kingdoms of the world, for it was done by an outward vision; all his power lies there. Some have thought there might be an allusion to it when he is called Beelzebub, the god of flies; for the air is as full of them as of flies in the summer. Sure we are, they are called the 'fowls of the air,' Luke viii. 5, 12 compared. There is a story reported by Frantzius, of a holy man in Germany, that that night that the great massacre was in France, he knowing nothing thereof, he saith he saw spirits in the air; and therefore certainly, saith he, there is some great thing done in the world this night. My brethren, there is such an affinity between air and spirits, that the good angels,—though they are not called the powers of the air, for heaven is their place, and they are those that behold the face of God,—yet when they come down to minister, they are compared to the meteors of the air, as it is a good observation of Cameron upon Heb. i. 6. In Ps. civ. 4, 'He makes his angels spirits, and his ministers flames of fire.' He speaks both of angels, saith he, and he speaks of meteors in the air, winds, and flames of fire that are in the air; for the motion of angels is as lightning, which is the nearest thing to compare them to. That he speaks there of meteors is clear, because he speaks of the works of God in the elementary world, which, in Heb. i., he applies to the good

angels, namely, then when they are in the air, sent forth as ministering spirits 'to minister for them who shall be heirs of salvation.' But now, though they are as meteors in the air,—for he compares them to wind, sent up and down by God, and to flames of fire,—yet that is not their place. But take these bad angels, as they are as wind, as meteors in the air, so the air is their proper place, or at least that place which their kingdom is in; therefore now, if they do not possess men's bodies, or the like, they fly up and down in the air. It is the 'prince of the power of the air.'

There is a great dispute, and I confess I am yet exceeding doubtful, and know not well how to determine it, and that is this. Whether, yea or no, the ordinary place for these devils be hell, the *abyssus*, the deep, as it is called, which certainly is a differing place from the air; for when they were here in the air in this world, they desired that they might not be thrown into the deep; that is, into hell, into the *abyssus* which is put for hell, Rev. xx. 3, where it is said the devil was taken and cast into *abyssus*; it is the same word that is used in Luke viii. 31. Whether, I say, that the ordinary place for their abode is to be in hell; but by way of liberty only, now and then for tentation, or the like, as God is pleased to let them out, they are in the air, for whilst they are in the air they cannot be in this *abyssus*, for the reason I now mentioned? Or whether, yea or no, that the ordinary seat of them is the air, and that therefore they are called the spirits of the power of the air? I say, it is a very hard thing to determine, because indeed the Scriptures do seem to speak both one way and another way; and how to reconcile them perfectly, for my part, I confess I fully know not. For, in 2 Peter ii. 4, it is said that he 'spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.' And so, in Jude, ver. 6, 'He hath reserved them in everlasting chains, under darkness, unto the judgment of the great day.' Yet, on the other side, say the devils unto Christ, 'Art thou come to torment us before our time?' as having the day of judgment in their eye. They knew not indeed when the day of judgment should be, yet they knew it was not yet. And they adjured Christ by his truth and faithfulness: 'I adjure thee by God,' saith he, 'that thou torment me not;' that is, I adjure thee by that righteousness and faithfulness of God, who, in his sentencing of us to condemnation, hath given us time till the day of judgment, that thou torment us not now. For Christ being the Son of God, they knew not but that he might shew his prerogative upon those—themselves being but few—devils that were there, which makes them therefore so submissive.

The Scriptures, therefore, looking thus to both ways, I say, it is exceeding hard to determine. I only refer you to what Mr Mead hath written in his *Diatrise*, where he handles both that place in Peter and that in Jude. And he saith that the word in Peter, 'he hath cast them down to hell,' doth not necessarily signify a present throwing them down to hell, but a judging of them to hell. And so they are 'reserved in chains to the day of judgment;' that is, in the mean season he lets them be in the air. As we say of a judge, when he condemns a man to be hanged, that he hath hanged the man, though the man be not hanged a long time after: so God judged them unto hell, and impressed upon their consciences a receiving of judgment and an everlasting sentence of condemnation, which they shall never be freed from. Therefore the devil, you see, when he prayed unto Christ, Mark v.,—for the devil prayed then, as wicked men do when their consciences are fired,—he prayed, not that they might be kept from torment altogether, but that they

might not be tormented before their time. The truth is, that both may stand. I will give you but that reconciliation which I have had in my thoughts; that is this: that their kingdom is only in the air, and when they are thrown into hell by God,—as it may be sometimes some of them are, at his pleasure,—then they are not in their kingdom. If the great devil be thrown into hell, his power ceaseth; for the devils do not torment one another, nor wicked souls at present; for how is it said that the fire is ‘prepared for the devil and his angels?’ Therefore, though they may be sometimes in hell, and let loose again, to rove up and down here below,—as God sometimes lets them loose,—carrying their chains about them; yet, notwithstanding, their kingdom is only in the air, and although, I say, they are thrown into hell sometime, yet they may be let loose again.

You have a clear place for that, Rev. xx. 3. It is said there that Satan was sealed up in the bottomless pit for a thousand years, because God, during that glorious time of a thousand years, would not have the saints tormented; and afterwards he is let loose again, till at last he is cast into that lake where he is chained down for ever. And certainly, my brethren, let him now go up and down in the air, he carrieth his chain with him,—that is, a chain of guilt,—and his hell is about him. The place is clear, James iii. 6, ‘The tongue,’ saith he, ‘is set on fire of hell,’ that is, of the devil, who is called hell, not only as being condemned to hell, but as carrying hell about him. There is a chain that chains them to hell, that they cannot come out; and if that by permission they are let out at any time, they are in chains still. As men sentenced to death have chains put upon them, and wherever they go, they carry those chains along with them: so God judged, sentenced the devils unto hell; and when they were cast to hell, that is, judged to hell, he clapped chains upon them, which they carry up and down with them wherever they are. And this likewise is certain, that they are not in their full torment. It is said that they do now ‘believe and tremble,’ tremble at what is to come; and they say, ‘Do not torment us before the time;’ and there is a reserve. ‘They are reserved,’ saith the Apostle. And in 2 Peter ii. 9, as wicked men are said to be ‘reserved unto the day of judgment:’ so they are said likewise to be ‘reserved unto the great day.’ Therefore they are not in full torment, there is a reservation of a great deal yet to come.

The reason why they are thus permitted to be in the air, and are not in full torment, is this: because his ministry is to ‘work in the children of disobedience;’ that is, that which God permits him to do, which we may say is his ministry designed him by God. Now he being designed to work,—as the text saith he ‘works in the children of disobedience,’—of necessity he must be in the ‘air;’ for if he were in hell, he could not work at such a distance. It is proper to Christ, who is the King and Head of his Church, though in heaven, to work in a man’s heart here upon earth. Satan cannot do the like; therefore to the end he may work upon men, he is in the air. And therefore to be in the ‘air,’ and to ‘work in the children of disobedience,’ are equivalent.

And then again, if he were in full torment, it is certain likewise he could not be busy to tempt; and the reason is clear, for the fulness of God’s wrath which men shall have in hell takes up all the intention; insomuch as some divines say, that therefore there is no sinning in an active way in hell, because they are only sufferers. I remember, it is a notion that Parker hath in his *Descension into Hell*. The wrath of God would distract the creature,

when it cometh in the fulness of it. Now the devil hath all his wits about him, all his wiles, all his methods; therefore certainly they are not in full torment.

And likewise, if they had not ease, yea, a pleasure in wickedness in some respect, they would not be so busy; for they have lusts and desires. 'The lusts of your father the devil,' saith Christ, 'ye will do. Now then, when they have put men upon what they do desire, there is a satisfaction of their lusts, and there is in some respects some pleasure arising, that sets them on work. And this may seem to be one difference between the place of men's souls departed, that go to hell, that are in a place of torment, as it is called, Luke xvi., and the devil's place. God having not appointed them a ministry to work in the children of disobedience, as he hath done the devils; hence therefore they are in torment, in that torment, though not such as shall be when soul and body are joined together. Therefore now, though they sin, yet they do it not *de merito*, they shall not answer for all that which is done in hell; the text is clear in that of the Corinthians; 'to answer for what is done in the body,' saith he. But now the devils, they being appointed a ministry, having liberty to be, not in the deep always, but in the air, and in a respect having some ease, hence therefore they go on *de merito*. Why else are the angels said to be judged? You know it is said, the saints shall judge the angels. What! only for the first great sin, and not for their putting men upon all the sins since? Then one man would have more sins than the great devil, if the devil were to be judged only for that first great sin. They shall be judged, I say, for what they have done, from the very first sin they committed. And though they are *in termino*, that is, they are not *in via* in respect of the sentence of condemnation itself; yet, notwithstanding, in respect of ease they are in the way, and *in termino* only in respect of the sentence. And as those that sin against the Holy Ghost, and have received the sentence of condemnation in themselves, they are in that respect in hell as well as the devils; yet because they are but in the frontiers of it, they have but the first fruits, not the fulness of torment; therefore they go on still *de merito*, adding guilt to guilt, and so do the devils too.

Now, my brethren, to conclude this discourse concerning Satan and his kingdom, with summing up to you, shortly and briefly, the greatness of this kingdom of his. His kingdom, you see—

1. For the form of it, it is a monarchy: he is the 'prince of the power of the air.'

2. For the subjects of it: as Christ hath for his subjects 'things visible and invisible, things in heaven and things in earth,' Col. i. 16; so this great devil hath for subjects of this kingdom things invisible—his own natural complices, of the like nature with him; they are called here, 'the power of the air;' and he hath things visible—'the children of disobedience,' which are his slaves, which he hath overcome, namely, the sons of men.

3. For the multitude of his subjects, he hath more than Christ by far: of mankind we are sure, what of angels we know not. He is the great and catholic king, he hath had all the world; you see, the world and the devil go together in the text; and he that walketh according to the world, walketh according to Satan; and, Rev. xii. 9, he is said to be the dragon that had 'deceived the whole world.'

4. It is such a kingdom as doth not consist only in outward command, but comes in that somewhat near the kingdom of Christ; for he works inwardly. So saith the text here, he 'works in the children of disobedience;' he doth it invisibly. Only, I say, he is not a head, he hath not that influence

Christ hath ; but influence he hath, by insinuating himself into men's spirits ; he works in them, which no monarch can do, nor which all his agents can do.

5. For his success which he aims at, which is to carry men on to sin, the text saith, he ' works in them ; ' that is, he works effectually in them.

6. For continuance of time, as I said before, he had the start of Christ in this world, for he had possession of all mankind, and he thought he had them all under lock and key ; for that which bringeth every man into the world made him a child of the devil.

7. He hath given place to none, as other princes do ; nay, he himself was worshipped in the world, not as king only, but as a god. And therefore, in Rev. xii. it is said that he and his angels were in heaven. Why ? Because they were worshipped as gods. ' And he was cast out into the earth, and his angels were cast out with him.' When Constantine turned Christian, all the world turned Christian too ; then all his devils were thrown down from having that worship as they always had before.

But, my brethren, when he ceased to be a god, he still being the prince of this world, that he might imitate God, who hath set up his Son Jesus Christ, he likewise hath set up his son, Antichrist, the beast of Rome, whose kingdom and the devil's are in many things just alike. I remember I shewed you, when I handled those particulars mentioned in the 20th and 21st verses of the first chapter, a parallel between the pride of the devil and the pride of the Pope, in taking upon him to be as Christ, and that parallel held a great way in all those particulars. Now let us parallel the devil's kingdom and Antichrist's kingdom. For the devil told our Saviour Christ, that he had power to give the world to whom he would ; and God did give him power to raise up one king, and the greatest kingdom that ever was ; for that State of Rome, whereof the Pope is the head, is the greatest kingdom, and hath been of longest continuance of any other. In Rev. xiii., when the devil himself was cast out from being god of the world, he takes up another plot, and the text saith, ver. 2, that the dragon did give the beast his power, and his seat, and great authority. All power of kings and magistrates is of God, Rom. xiii. But the truth is, Antichrist's kingdom, and all his hierarchy, it is of the devil ; he raised him up in imitation of Christ ; he is the eldest son of Satan, as Christ is the eldest son of God. And when himself could not keep his kingdom any longer, as he had done, to be immediately worshipped, then he sets up the Pope, the greatest cheat that ever was in the world, a son of his own raising, after whom the whole world ran a-wondering.

Now as the devil hath two sorts of subjects,—his natural subjects of his own kind, the angels, his fellow-peers ; and men, which are his slaves,—so hath the Pope. Therefore in Rev. xiii. you find two beasts, one in the 11th verse arising with two horns like a lamb, that is the Pope and his clergy, those evil angels, for ministers should be angels ; there is his ecclesiastical power. And then he is the head of the kings of the earth ; there is his secular power. He hath a double power under him, a double body, even as the devil here hath. And, my brethren, they are ordered to fall together. When the vial was poured out upon the air, Rev. xvi., which is the whole universal power of the devil, it is said that ' Babylon came up into remembrance before God.' And Rev. xix. 20, it is said, ' The beast was cast into the lake which burneth with fire and brimstone.' There is the beast that goes into the lake ; the devil goes after him, Rev. xx. 10, ' The devil that deceived the world was cast into the lake of fire and brimstone, where the beast and the false prophet were.' But in the meantime, though the devil be a king, yet he is a miserable king, for his very kingdom is his prison : if he could break through the heavens

and run away from God, he would ; but he cannot, he is under chains, and he is under torment likewise, though not in fulness of torment.

And, my brethren, to make an observation or two upon it :—

He is but the prince of the air, first ; but our Lord and Saviour Christ, he is the prince in heaven, his throne is in heaven, as Heb. i. hath it, and Eph. i. 19, 20. And Jesus Christ is our intercessor, and our prayers go to heaven, the devil cannot meddle with them, he cannot intercept them, though he be prince in the air ; the Holy Ghost carries them up ; he holds, as I may say, one hand in our heart, and another in Christ's. Nay, not only Christ is in heaven, and the devil but in the air, but we are ' set in heavenly places with Christ,' Eph. ii. 6. Therefore, as the Apostle saith, what shall separate us from the love of God ? Shall principalities or powers, good angels or bad ?

You may observe likewise, that Satan hath no kingdom when the air shall cease, when this world shall be at an end. Jesus Christ will put down all power and rule, and God will be all in all ; that is, he will be all in heaven, and all in hell too, every way he will be all.

My brethren, fear not this prince of the air, for Jesus Christ himself, when he ascended into heaven, went through this air, this kingdom of the devils, and spoiled these principalities and powers ; that is, virtually, he took their kingdom from them ; and himself, a man, went to heaven personally in the sight of them all, leading them all captive in triumph at his chariot. And, as a father well saith, he purified the air, as he went, of these unclean spirits ; that is, by virtue of this ascension of his he hath so triumphed over them, that they shall never do his people hurt, nor ever keep their souls from heaven.

I have thus largely opened to you the kingdom of Satan, as these words hold it forth ; for I have kept punctually to them, and that because the Apostle intended to set out this kingdom here in opposition to the kingdom of Christ, which he had described in the 19th and 20th verses of the former chapter.

I should likewise shew you how he is a cause of sin, and how all wicked men walk according to this prince, and how this prince worketh in them, as being children of disobedience. But that I reserve for the next discourse.

SERMON IV

According to the prince of the power of the air, the spirit that now worketh in the children of disobedience.—VER. 2.

THE Apostle's scope in general is, to set forth the misery of all unregenerate men, brought home to these Ephesians by way of application, yet so as every man in his natural condition may see his own estate by it. Men walk in sin whilst they are unregenerate; 'in which ye walked,' saith he; and they have three guides. They have the world; 'according to the course of this world.' They have the devil; 'according to the prince of the power of the air,' &c. And, last of all, 'the flesh,' our own corrupt hearts.

In opening of these words, as they relate to the Apostle's scope, I reduced them to these three heads:—

The first is, That Satan hath a kingdom opposite unto Christ's, which the Apostle therefore a little enlargeth upon in these words—he is 'the prince of the power of the air;' having in his eye to describe Satan's kingdom in opposition to that kingdom of Christ's which he had held forth in two or three verses before, namely, in ver. 20, 21 of the former chapter.

The second is, That all men in the state of unregeneracy are subjects of that kingdom and of that prince, and do live accordingly. And that is imported in the coherence of these words, 'in which ye walked according to the prince of the power of the air,' &c.

The third is, What his power over these his subjects is? It is more intrinsical, by working in them; he is the prince of a spirit that worketh in them.

I may add this in the fourth place, Because that the working of this spirit is in them, and so to demonstrate unto men that all carnal men are under the power of Satan, there had need be some evidence of it; therefore the Apostle addeth, 'that worketh now in the children of disobedience.' He points to some more eminent children of disobedience, in whom apparently, to the eyes of these Ephesians, or of any man enlightened by the Holy Ghost, the spirit of the devil doth appear: and, saith he, ye all had your conversation among these, and you were under his power more or less, as every unregenerate man is.

I have despatched the first, the description of the kingdom of Satan, as it is held forth in these words. I come now to the second, repeating nothing of what I have said; and the sum of it is this, that all unregenerate men are subjects of this kingdom, or this prince; which, I say, is imported in these words, 'in which ye walked'—viz., when ye were unregenerate—'according to the prince of the power of the air.' In that they are said to walk after this prince, or according to this prince, it importeth him to be their prince according to whose will they live.

I will open the phrase a little, and then I will give you such observations as shall be both to explain the thing further, and to quicken our hearts.

How are unregenerate men said to 'walk according to the prince of the power of the air,' or according to Satan as their prince?

In the first place, men are said to walk after their prince when they walk after his example. *Regis ad exemplum*, after the example of the prince the whole kingdom follows.

If it be said that the devil's example is not visible, therefore that cannot be the meaning of it, that they 'walked after the prince of the power of the air,' that is, after his example; my brethren, it is true his example is not visible, and men do not *de industria* imitate this devil. Yet, notwithstanding, whilst they do the same works that the devil himself, if he were incarnate, or supposing him to be clothed with flesh and blood, and that he were to live in this world and to be conversant amongst men as one man is with another, according to the laws of human kind—if, I say, they walk so as he would walk supposing him such, so long they may be said to walk after his example; they do by his instinct the same things he would do. There is a notable place for this in John viii. 44: 'You are,' saith Christ, speaking to the Jews, 'of your father the devil, and the lusts of your father you will do.' Yea, at the 39th verse saith he, 'If you were Abraham's children, you would do the works of Abraham.' They pretended to be Abraham's children, and they pretended to do the works of Abraham; but Christ tells them they were of their father the devil, and that they did his works. At the 30th verse, saith he, 'I speak that which I have seen with my Father, and ye do that which ye have seen with your father,' meaning the devil. A strange parallel this! It is certain that our Saviour Christ did do what he saw with his Father; for the Father doth nothing but what he sheweth the Son, as he saith, John v. 20. Yea, but, saith he, although you do not visibly see what the devil doth, yet you do the same things as if you had conversed with him, and been acquainted with him, as if you had seen him as children see their fathers. This is his scope. 'The lusts of your father ye will do,' saith he; and as I do that which I have seen with my Father, so ye do that which ye have seen with your father. Abraham walked before God, and was upright, as eyeing God in all things. Wicked men, indeed, do not walk thus before Satan, as eyeing him; yet they walk in the same steps, as if they saw what the devil doth, and what he would do.

Then again, in the second place, they are said to walk after the prince of the power of the air, not only because materially they do the same things the devil doth and would do, but because they satisfy his lusts, and his will over them, in all that they do. 'The lusts,' saith he, 'of your father ye will do,' ver. 44. You do not only the same things which he doth, but which he desires you should do; and so you gratify him in all that you do, and you fulfil his pleasure more than you do your own. They are not said to fulfil their own lusts so much as the lusts of their father the devil.

And then, in the third place, not only they do what he would have them do, but they do it after a commanding power of his. A friend may do what a friend desires; but yet he doth not walk after him as a prince. But now, all carnal men in the world do walk after Satan as their prince; they do not only what he desireth they should do, but he hath a commanding power over them, for that being a prince evidently implies. And therefore, in 2 Tim. ii. 26, they are said to be 'taken captive at his will.' And in Acts xxvi. 18, when men are converted, they are said to be delivered, to be turned 'from the power of Satan.'

And so now you have the phrase opened—what it is to walk after the prince of the power of the air. I only add this, because he speaks chiefly of

the great devil. He doth not immediately command in all men's hearts,—for it is impossible he should,—as Christ doth; therefore Christ is called a Head as well as a Prince, so is not Satan; yet he sends out lesser devils that do command in men's hearts. As suppose there were those here in England that should act all the king of Spain's counsels, or the Pope's counsels, and what he commandeth, though what is done here is not immediately done by either of these, yet if it be done by those agents that are sent out by the king of Spain, or by those emissaries that are sent out from Rome, they may be said to walk after their prince, or to walk after the beast; those, I mean, that do obey their directions: so it is here.

I come now to some observations, that will further open the words.

Obs. 1.—The first observation is this: *That this great kingdom of Satan's especially lies, for the matter of it, in sin.* It is clear out of the coherence: 'Ye were dead,' saith the Apostle, 'in sins and trespasses, in which ye walked according to the prince of the power of the air.' His principedom therefore lies in matter of sin; and men are subject to him as to a prince, chiefly as they walk in sin. As the kingdom of Christ consisteth not in meat and drink, but in righteousness and peace, and joy in the Holy Ghost; so Satan's kingdom lies not in disposing of riches or honours, simply so considered, further than in order some way to the advancing of his own kingdom, and as men sin in the pursuit of them. It was a lie the devil told Christ, when he said he had all the kingdoms of the world to dispose of; that is proper only to God, as you have the expression in Dan. iv. But now, as the Pope pretends to a spiritual power, and saith he hath power in temporals *in ordine ad spiritualia*, in order unto spirituals; so the devil and these rulers of the world, they are 'spiritual wickednesses,' as they are called, Eph. vi.; but yet in order to advance this their spiritual kingdom of sin, they do deal in the great affairs of the world, and in turning things up and down; but yet still, I say, their kingdom properly, the object-matter of it, lies in matter of sin; and therefore in Eph. vi. 12, if you mark it, they are said to be the 'rulers of the world of this darkness,'—so the words are to be read,—that is, they are rulers only of the darkness of the world, that is, the sin of the world. And were it not for sin, they should have no power over men. 'The prince of this world cometh,' saith Christ, 'and he hath nothing in me,' because Christ had no sin. Satan's kingdom doth not lie hereafter to torment men, for then we might fear him. 'Fear him that can cast both body and soul into hell.' Torment, the punishment of sin in hell, is God's work; but the devil's proper work is sin.

Now, my brethren, it is thus, both in Satan's intention, and in his constant course to this day. When he first set up his kingdom, he did not aim so much to have the disposeure of all the honours and glory in the world,—though in order to advance his kingdom he hath done it, and he hath had it,—but his principal aim was to set sin up in the world against God. Therefore, in 1 John iii. 8, sin is called the work of the devil; that is, it is his great project, his great design. And the Apostle speaks there of Satan's kingdom in men's hearts: for he saith that Christ came to dissolve the work of the devil, therefore not in his own heart, but in men's. Every kingdom, you know, hath an interest of state; and if men be true to their interest, they follow it close and pursue that above all things else. Why, the interest of state that is in Satan's kingdom is to advance sin. Therefore while you walk in sin, you walk according to the prince of the power of the air.

There is this difference between us poor men, that are by nature the

captives of this great prince, and the prince himself. We are gulled the most extremely that can be ; our design is to have riches, honours, and pleasures here in the world. We do not aim to sin, unless it be such as have sinned against the Holy Ghost. We would be glad to have these things without sin. But because we aim at these things, and cannot attain them without sin, therefore it is that we sin. But it is otherwise with Satan ; for to have men sin against God is his great design ; it is the kingdom that he hath set up. Therefore now we are like a company of poor silly rebels that are led into the field by an arch traitor, and some go for plunder and spoil ; but he goes to vex his prince, to oppose him, to rebel against him. And that is the great design of this great monarch the devil.

Now, my brethren, the meditation that you may have for your use from hence is this, and it is, next to the glory of God and the dishonour of God, the greatest consideration can be had in the world to deter a man from sin ; consider but this : that by sinning ye do pleasure the devil ten thousand times more than yourselves. Therefore saith Christ, ‘ his lusts ye will do ;’ and when ye do his lusts, that which he would have you do, you give him satisfaction, you bring him in pleasure, you advance his kingdom. It is the motive that John useth why men should not sin. Sin, saith he, is the devil’s work, and will you advance his design ? 1 John iii. 8. If you mark the coherence, it is clearly so. And it is the work of Christ to dissolve sin. ‘ He hath appeared,’ saith he, ‘ to dissolve the work of the devil,’ in the same place. So that now, as Christ’s kingdom and his power lies, and the intent of it is, to dissolve sin ; so the devil’s kingdom and his aim is to set up sin. All his comings in are by men’s sinnings. It is not man’s end to sin, but it is Satan’s. Nay, my brethren, let me say this unto you, that Satan doth not aim so much at your damnation as he doth aim you should sin, though he aims at your damnation too ; for he hates man, but he hateth God more. In the damnation of the creature, therein is God glorified ; but in the sin of the creature, thereby God is dishonoured, and thereby Satan is therefore the more gratified. And therefore we should learn from hence this great lesson, to hate sin more than damnation : for it is certain the devil himself is pleased more with your sin than with your damnation, for he is the prince of it. ‘ Walking in sin,’ saith he, ‘ according to the prince,’ &c.

Obs. 2.—A second observation, which will clear and explain what we are upon, is this : *That only those, and all those that walk in sin, be it the least, are subjects unto Satan ;* ‘ in which ye walked according unto the prince,’ &c. In 1 John iii. 8, 9, the place I quoted even now, ‘ he that committeth sin is of the devil ;’ and being of the devil, he is on the devil’s side, he is of his party ; that phrase of Christ’s interprets it, ‘ he that is not with me.’ He that committeth sin is with the devil ; and so he that walketh in it, the comforts of his life come in by it, makes a trade of it, be it the least. And John gives this very reason why every man that committeth sin thus is of the devil ; ‘ for the devil,’ saith he, ‘ sinneth from the beginning.’ What is the meaning of that ? He that continueth in any sin, saith he, is of the devil ; because that hath been the devil’s practice, it is that which makes him a devil, his having sinned from the beginning,—not having sinned at the beginning, but his continuing in sin, going on in a constant course of it. And then again, he saith, he that is born of God hath a new nature that cannot agree with it. But I add this reason to it also : because if that Satan’s kingdom lies in sin, as you heard before, then where sin reigneth, Satan reigneth. The case is clear ; for if his kingdom lieth in it, where that reigns, he must needs reign. And therefore to be servants of sin, as in

Rom. vi. 20, is all one and to be the servants of Satan ; as to be the servants of righteousness, as you have it there, is all one and to be servants unto Christ. And therefore in Acts xxvi. 18, instead of saying, to turn men 'from sin unto God,' you have it, to turn men 'from the power of Satan unto God ;' because where sin reigns, there Satan reigns.

There is this likewise may be added to explain it : Satan's kingdom, you see, lies in sin, and the bounds of his kingdom lie in the dominion of any sin. And therefore now, although he doth not carry on all men to all sins, yet, notwithstanding, if sin have but dominion in a man that he walketh in it, then Satan hath a dominion. Though he doth not carry men on to all degrees of sinning, yet still his kingdom is maintained in them, as concerning the persons that are the subjects of his kingdom, they come within the bounds of it ; for the bounds of Satan's kingdom lie in this, when sin reigneth, when men walk in it, let it be any sin, though never so small. The truth is, God doth not let men be so wicked as Satan would have them ; we must not understand it so, that Satan is such a prince that hath so his will as whatsoever he would have men do, they do. But he is such a prince as having a company of discontented rebels under him, he suffers them all to walk by their own laws ; yet look, what is peculiarly the law of his kingdom or commonwealth,—for so I call every man's heart,—he holds them to that law, he hath power to put them upon that sin. He is a tyrant that hath not a kingdom of one kind, as amongst men, but he hath variety of dominions, some greater, some lesser, for so I may call the hearts of several men unregenerate ; yet still, be it the smallest sin, if a man walks in it, he comes within the verge of his kingdom, his person is in his kingdom, and in that snare the devil takes him captive at his will, and so he is his prince. My brethren, sin is the devil's viceroy ; he is the chief prince indeed. And though it be but a petty viceroy, it keeps the devil's tenure, and the devil hath power according to the common law God affords him, to put men on to that sin which their peculiar humour is addicted unto. And therefore sin is called the 'snare of the devil,' 2 Tim. ii. 26, in which men are 'taken captive at his will.' Now any one lust is a snare ; and as a bird that is taken in a snare by the fowler,—for the word here, 'taken captive,' is *venatu capto*, to take alive by hunting,—the bird may hang by one string or cord, and he hath her by that at his will : so any one sin—for corrupt nature venteth itself in several men several ways—is a snare, and it is a snare of the devil. You may see that in 1 Tim. vi. 9, 'They that will be rich fall into a snare,' when their heart is set upon it ; it holds in any sin, instance in what you will.

Obs. 3.—The last observation that I shall make is only this, which is the apostle's scope also : *The misery that all unregenerate men are in that walk in sin.* It is the apostle's scope here to strike their hearts with the depth of that misery which they lay in by nature ; and to express it to them, he shews they were subjects of that great kingdom of Satan. My brethren, let me speak sadly to all our hearts. Every man falls either under the kingdom of Christ or under the kingdom of Satan ; and we do this hour, this moment, actually stand members either of the one or of the other ; there is not a third kingdom, as there is not a third place to go to. Our Saviour Christ, in Luke xi. 23, when he discoursed of Satan's kingdom and of his own,—of Satan's kingdom, ver. 18, 'His kingdom,' saith he, 'is not divided against itself ;' of his own kingdom and of God's, ver. 10, 'If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you ;' here are two kingdoms,—now, ver. 23, he tells them plainly every man must fall to one of these kingdoms, there is no neutrality : 'He

that is not with me is against me; and he that gathereth not with me scattereth;’ he falleth to that scatterer, he that is the great destroyer, as he is called, Rev. ix. 11. As it is in war, you must take part either with the one side or with the other, there must be no neuters; so it is here, they are so engaged, and such an irreconcilableness there is, that men must fall, and they do fall, one way or other.

And let me add this further: That we were all born under Satan’s kingdom is as certain as that we are; and that till by an almighty power we are rescued out of that kingdom, and translated into the kingdom of his Son, we must remain in it, and we walk in it. Now therefore consider with yourselves, it is a matter of the greatest happiness, or unhappiness, of men born into this world, under what kingdom they are born, and are cast to live. What an infinite misery is it to the poor Grecians and their children to be born under the tyranny of the Great Turk! and what a happiness to be born in these western parts! for still, the more western and northward, the more freedom have the subjects, and the more eastern, the more tyranny. It is a matter of great concernment what king a kingdom hath: ‘Woe to thee, O land, when thy king is a child,’ Eccles. x. 16; and, ‘When the wicked bear rule, the people mourn,’ Prov. xxix. 2. Now if God from heaven should curse a man, if Christ himself should utter the greatest curse that ever he uttered, what would that curse be? Let the devil be his king, and let the devil rule over him. You shall find in Scripture that it is thus: Ps. cix. 6, ‘Set thou a wicked man over him;’ the Septuagint renders it, ‘Set that wicked one over him,’ using the same word John useth in his first epistle, chap. ii. 13, *ὁ πονηρός*, that wicked one, the devil: and saith he, in the very next words in the psalm, ‘Let Satan stand at his right hand’—he is that wicked one; let him be both his ruler to carry him on to sin, and when he hath done, let him be his accuser too: for so always the witnesses that accused a man stood on his right hand; therefore, in Zech. iii. 1, you read, when Satan would accuse Joshua the high priest, he stood at his right hand.

Now, my brethren, whose curse is this, and upon whom did it fall? It is the first curse in that psalm in which the prophet begins to curse, that that same wicked one should be set in office over him, as some translate it, and that Satan should stand at his right hand,—that is, when he had carried him on to evil, then to accuse him, and so destroy him body and soul. Whose is this curse? My brethren, plainly this curse is against Judas, and therefore is spoken in the person of Christ. (And by the way, I take it, you have no psalm that hath this kind of cursing in it, but it is David bearing the type of Christ, or prophesying immediately of Christ.) How do you prove that? Look into Acts i. and you shall find that the very words of this psalm are applied to Judas, and that by the Apostle Peter. ‘It is written in the book of Psalms,’ saith he, ‘Let his habitation be desolate, and his bishopric let another take,’—the very next words in that 109th psalm,—and so he goes on. Now, that this did immediately concern Judas appears by this: for the apostle in Acts i. saith that another apostle was to be chosen in the room of Judas, which all the world could not have revealed had not the Holy Ghost revealed that his aim in this psalm was personally to curse Judas. And this curse is the curse of Jesus Christ, who is able to curse. When Christ from heaven would curse a man, Set the devil over him, saith he; and it was fulfilled, the Scripture saith Satan entered into Judas. As the swine, when the devils entered into them, were carried headlong into the sea, so Judas fell ‘headlong,’ saith Acts i. 18. And he carried him on to

hang himself; for after he had been his ruler to carry him on to sin, then he was his accuser to God; and he never left until he had a commission from God to tempt him to undo himself. You see, my brethren, that the heaviest curse that Christ himself from heaven pronounceth against his great enemy, he that was a traitor to him, that delivered him up to be crucified, is this, that the devil should rule over him.

Will you now but consider, in a word or two, what a king you have. Alas! in being a servant of sin, sin is but a moral king, a metaphorical king; but the devil is a real king, a personal king, a creature subsisting and existing as yourselves; therefore we are said to be 'taken captive at his will.' He hath an understanding and a will, and out of that understanding he rules and guides thee, as one reasonable creature rules and guides another. And what art thou but a poor captive? Thou hast but a little of thy will, he hath his will; thou art but taken captive, like the ox that goes to the slaughter, or as a bird that hasteth to the snare, and knoweth not that it is for his life, as Solomon speaks. Do but consider with yourselves;—for, as I said before, this is certain, though we hear not the devil, nor see him, nor feel him, yet whilst we lie in the state of nature, or walk in the least sin, the devil is our prince, and he serves his turn upon us;—consider, I say, we are all men, and man is a noble creature, he scorns to be led captive. Why, thou art led captive by Satan. 'Ye were carried away,' as the Apostle saith, 1 Cor. xii. 2, 'unto dumb idols, according as ye were led.' And thou art deceived and gulled by it, for thou hast but a petty project in sinning; he hath the greatest design in the world, he acts another part; his design is to set up sin against God directly and immediately. Poor creatures, that is not our design immediately. Therefore he is said to 'deceive the nations,' Rev. xx.; and he deceived Eve, 2 Cor. xi. 3. Now man, as he scorns to be led, so of all things else he scorns to be deceived. There was never such a gull put upon the world as this; therefore it is said, the mystery of iniquity wrought. They that brought in Popery knew not themselves what they did; but the devil knew, he designed it, it wrought in a mystery. So now the mystery of iniquity works in all men, and the truth is, they do not know the bottom of it, the depths of Satan in it, they do not know the bottom of the design.

And as we are thus deceived, so we serve one of another nature. It was a law in Israel that they should not have a king that was a stranger, one of another nation, but that they should choose one from among their brethren to be their king, Deut. xvii. 15. Why, Satan is not a prince of your own nature, he is not of flesh and blood. We fight not with flesh and blood, saith the Apostle, but with spiritual wickednesses. It is therefore to us poor men, as I may so compare it, just such a bondage as the Israelites were in under Pharaoh. Pharaoh was king over his Egyptians, they were his natural subjects, they had a comfortable life under him, as the natural Turks have under the Great Turk; but we are like the Israelites, whom he made to serve with rigour; or as the poor Grecians, and other Christians, that are slaves and captives to the Turk—he is of another nature from them. So is this devil; his own devils have a natural kingdom with him, therefore he doth temper it so to them as that he doth not oppose them, for then they would divide from him; and therefore Christ saith, if Satan should cast out Satan, his kingdom would be divided, and not be able to stand. But we, poor creatures, are as the beasts that are taken, as Jude expresseth it, at his pleasure, and are under a prince of another nature. And not only so, but we serve an utter enemy that perfectly hates us, and that seeks to destroy us. In Rev. ix. 11, those same locusts there spoken of had a king. But what

manner of king had they? Even such, yea, the same king as we have; it was the 'angel of the bottomless pit, whose name in the Hebrew tongue,' saith he, 'is Abaddon, but in the Greek tongue his name is Apollyon,'—that is, the destroyer. His aim is nothing but to destroy and to undo us; therefore he seeks whom he may delude. And when he useth his authority to carry us on to sin, then he goes to God and accuseth; when that wicked one ruleth over a man, then he standeth on his right hand and is an accuser. Therefore he is said to have the power of death, not because he is a tormentor, but because he hath a commission from God to carry a man on to sin, and then to urge his commission.

My brethren, let us therefore come in to Jesus Christ; he is a king of our own nature. In all probability, as I shewed before, it was a motive to the angels to set up a kingdom against Christ, because they would not be subject to one of another nature. It may therefore well be a motive unto us to come in and subject ourselves unto Christ. Why? Thou shalt have a king that is of thine own nature; and whereas the other is a destroyer, he will be a saviour; whereas the other is an accuser, he will be an interceder.

I should likewise shew you the Apostle's scope is thankfulness; but I reserve that till we come to those words, 'He hath made us sit together in heavenly places in Christ.' For it is a great change to be translated from the kingdom of Satan and to sit together with Christ in his kingdom, which is the state of every Christian.

And so much now for that second head,—viz., That every unregenerate man is a subject of Satan's kingdom, and their misery in that respect,—which is clearly the Apostle's scope,—and that they 'walk according to the prince of the power of the air.'

I come now to the third head, and that is this: *The spirit that now worketh in the children of disobedience.*

Here are three things for the parts of these words. Here is *the spirit that worketh*; here is the time when, *now*; here are the persons in whom, *the children of disobedience*. I must first open the phrases, before I can come to the things I shall speak out of it. And—

First, *What is meant by 'spirit that worketh'?* The difficulty of opening this lieth in this: because in the Greek it is the genitive case, as we call it; that is, if you would translate it rightly, 'the prince of the power of the air, of the spirit that worketh.' And so here being three genitive cases coming together, 'of the power, of the air, of the spirit,' it makes the words the more difficult. There are some, and you see our translators took part with them, that say it is a change of the case; that the genitive case is put for the accusative, that is thus, 'in which ye walked according to the prince,' saith he, and if you would know what that prince is, he is 'the spirit that worketh,' &c. And it is true that there are instances in Scripture that one case is sometimes put for another. But the truth is, it is both hard and not so usual; and therefore, unless there be a necessity of it, I would not square the meaning here by that transposition of the case. And there is this reason for it besides, because that the great devil, who is this great prince, doth not work in every child of disobedience all those works that are wrought by other devils in them. Rather, therefore, it must be meant that he is the prince either of the *spirits*, or of a *spirit*, that doth work in them. And so the sense will run in a natural way, 'the prince of the power of the air, the prince of the spirit that now worketh in the children of disobedience.'

Now then, if you take it so, it hath a double meaning. Either *spirit* is

taken here *pro spiritu spirante*, that is, the spirit that breatheth; or *pro spiritu spirato*, that is, the spirit that is breathed into men. That is, it is either taken exegetically for the words before, 'the power of the air,'—that is, those lesser devils that are under this great devil, that are his spirits, and that go and work in men by his directions, he being the prince of them, and ordering them so to do,—or else it is taken for that common joint gale that these devils have in the hearts of wicked and carnal men, especially those that are eminently the children of disobedience. He is the prince of both these spirits.

First, I say *spirit* is either taken for the devils themselves, that are under this great prince, whom he setteth on work. And so the Apostle explaineth what he meant by the 'power of the air;' they are spirits, saith he, sent out by the great devil to work in the hearts of the children of disobedience. And they are called 'spirit' in the singular number, as they were before called 'the power of the air' in the singular number, because they are united into one body, they do join with one force under this great devil; they work one way and as one spirit, especially in respect of a common spirit, of which we shall speak anon, that they breathe into the hearts of the children of disobedience; they carry things on by a common design. And that 'spirit' is taken thus in the singular number, although there be many of these devils, is clear from Matt. viii., and Mark v. from ver. 7 to 14, and Luke viii. 29. When Christ cast out a whole legion of devils—for so many they were—out of one man, yet that whole legion speaks in the singular number unto Christ, 'Torment me not,' ver. 7. And Christ speaks in the singular number to him, after he had told him they were many, 'Come out, thou unclean spirit,' ver. 9; and, ver. 10, 'He besought him that he would not send them away;' *he* and *them*. Though they were many, yet still they were called one spirit. And therefore this is one meaning of it, that there are a world of devils here in the air, which are spirits who join all together in one body under this great prince, and work in the children of disobedience. If you would know, saith the Apostle, what I mean by the 'power of the air,' I mean the spirits—which are called *spirit* for the reasons I told you of—that do now work in the children of disobedience.

But there is a second interpretation, which indeed, for my part, I rather think is the meaning of this place, although we need exclude neither, for both senses are fully taken in. When he saith, he is the prince of the spirits, or of a spirit, that now worketh, &c., he doth not mean only by 'spirits,' the devils, that work as spirits in men; but he meaneth that infusion, that spirit, as I may so call it, that general, common, special spirit,—for I may call it both special and common,—that the devils do raise up in wicked men against Christ and against God; a common active principle which the devils do all raise, whereof Satan, the prince, is the Æolus, the god of all these winds he letteth loose, and they all blow one way: and that common gale that comes from them all, and that by the great prince's direction, that is said to be the spirit that worketh. The Syriac doth father this interpretation, for it putteth in the word 'and,'—'and of the spirit,' that is, 'the prince of the power of the air, and of the spirit that worketh,' &c.

Now I shall shew you, both that *spirit* is so taken in Scripture, and that it seems to be taken so here too.

1. It is so taken in Scripture, Gen. xli. 38. There Pharaoh, speaking in the language of his conjurers that dealt with the devils, whom they took for gods, saith, 'Can we find such a one as this is, a man in whom the spirit of God is?' And, Dan. iv. 8, 9, Nebuchadnezzar useth the same word of

Daniel: 'A man,' saith he, 'in whom is the spirit of the holy gods;' that is, he hath the infusion, the inspiration of the gods, which indeed were their devils, who were then the gods of the world, and wrought in the soothsayers and in their sibyls, as amongst the heathens they did. Both Pharaoh, you see, and Nebuchadnezzar use the same language, and there *spirit* is put for the infusion of the devils in them. So now that spirit that breatheth in a man, that giveth him understanding, it is called a spirit, Job xxxii. 8, 'There is a spirit in a man, and the inspiration of the Almighty giveth understanding.' And so in Rev. xix. 10, 'The testimony of Jesus is the Spirit of prophecy.' He means not the Holy Ghost only, but a prophetic gift inspired by the Holy Ghost. So here, by *spirit* is not only meant the devils that breathe, but that common spirit—*spiritus spiratus*, as I may call it—that the devil raiseth up in the hearts of men, and putteth into their spirits, and transformeth them to.

Now, that which makes me think the Apostle had this in his eye is this, because he doth put two articles, and not only so, but he addeth the word *now*. And the Apostle seems to point at some more eminently wicked. That you may know, saith he, that men are under the power of the devil, do but observe *now*, now in this age; do you not see what a spirit works in men that are eminently wicked, the children of disobedience? Although you do not see it in all unregenerate men, yet you may, saith he, see it in some evidently to be the devil, by the spirit that worketh in them, because the stream riseth higher than the fountain, beyond reason, beyond the spirits of men; for so their rage against Jesus Christ and his saints in those primitive times, the spirit that then wrought, was beyond the spirits of men: there could be no reason, no account given of their persecuting those that professed Christ; for they persecuted the Christians, and did not understand what they were, but the devil did. He raised a mighty spirit, a general stream, whereof some eminent men that were children of disobedience were the ring-leaders that carried on all the rest. The devils went, by a common blast that they breathed into men, and carried the world before them, against Christ and against the apostles and saints; you may see how it works, saith he.

And so now, my brethren, in the first words, when he saith, 'ye walked according to the prince of the power of the air,' he meaneth the ordinary sinfulness that is in all unregenerate men, being under the power of Satan. But in these latter words he meaneth a special spirit, that is yet a common and general spirit, that worketh in the children of disobedience, which is set up against Jesus Christ and the purity of his worship, as then it was, and against the commandment of the Lord Jesus. This same special spirit, that yet is one gale in the hearts of men, Satan is the prince of it, and your lesser devils go all one way, and under that persecute the saints, having direction from this great devil; therefore he is said to be the prince of the spirits. And the Apostle brings it in to this end and purpose, to let them see, though they were now converted, yet, saith he, had you lived in your former condition, this spirit would have breathed in you; you may even see what manner of men you would have been, how the devil would have jaded you, by the spirit that now worketh in the world: you would have been acted by the same spirit; for whilst you were under the devil's kingdom you might have been raised up—though all men are not, yet you might have been raised up—to the same height that he now worketh in them.

There is one objection why that this spirit infused, this raised spirit in men, should not be meant here; and it is Piscator's objection. I will give you an answer to it, and shew you that both may very well be intended, and

so come to observations. This latter interpretation is Zanchy's, though he expresseth it only in general, a *flatus*, an inspiration, or the breath of Satan. But Piscator's objection against this interpretation is this. That cannot be meant, saith he ; for the spirit here is said to *work* in the children of disobedience ; therefore the spirit here must be meant a person or persons, and therefore the devils themselves only. And he backs it with this, because in 1 Cor. xii. 6, speaking of the Holy Ghost as a person, he is said to ' *work all in all*,' which argueth him to be the Third Person in the Trinity.

For that I answer, that this hindereth not but still by *spirit* here may be meant that raised spirit that is from the devils themselves, that inspiration of them, and infusion of them ; because I find that the same word that is used here of working, is applied to other things than persons, that is, to spirits too, infused. 2 Thess. ii. 7, 'The mystery of iniquity now worketh ; it is the same word. What was this mystery of iniquity ? You shall find in 1 John iv. 3 : 'The spirit of Antichrist,' saith he, 'whereof you have heard that it should come, and even now is come into the world.' That is, the truth is, saith he, the devil beginneth to raise up the beginnings of that spirit of Antichrist amongst Christians, which shall one day work up to a height ; it worketh now, saith he. And indeed it may be that this very spirit was one part of the Apostle's meaning that he points at. Look out, Christians, saith he ; see what a spirit there is among them, making way for corruption in the worship and truth of God ; look among the heathens, see what a mighty spirit there is, the devil in both, he is the prince of both these. Now, in Rom. vii. 5, likewise, because you will say it is not said to work in us ; yea, but there it is said that 'the motions of sins,' ἐνεργήσαντο, 'did work in our members ;' it is the same word that is here. It is applied then, you see, to other things than to persons. Therefore, I say, that is no objection but this latter should also be meant. For my part, I say, I take in both—the one as the cause, the other as the effect. He is a prince of a company of devils that are spirits, and work as spirits in the children of disobedience ; and they raise up a common spirit. And that you may know the devils work, saith he, Do but see now how they work in the children of disobedience, and such would you have been, if God had not freed you ; you would have had the same spirit they had, and been led by him more or less. This is the Apostle's scope. The like phrase of speech you have in 2 Cor. iv. 13, 'We have received the same spirit of faith.' What means he by 'spirit of faith' there ? He means both *spiritum spirantem*, the Holy Ghost that puts faith into me, who is called therefore the Spirit of faith ; and he means also the grace of faith, the infusion of the Holy Ghost, whereby I do actually believe. Many like instances may be brought to prove that 'spirit' implies both ; therefore, for my part, I take in both, the one and the other.

So now you have these three parts of the words. First, you have here a spirit that works, whereof he is the prince, taken both for his devils, that are spirits and work by him ; taken also for that common infusion which his devils breathe into men. Secondly, you have the time ; 'that now worketh.' Thirdly, the persons in whom ; 'in the children of disobedience.' Now, I shall give you some observations, if you take either one sense or the other ; for both are intended, the one as the cause, the other as the effect, and as a demonstration of the misery of man by nature, which these Ephesians themselves may see in those that are eminently the children of disobedience, in whom the devil raiseth such a spirit.

Obs.—First, If you take it for his being a prince of spirits that thus worketh, I shall give you these observations, which shall further explain it.

First, *that it relates to their manner of working*, that they work as spirits in men. And the Apostle doth insinuate this for two ends: the one, to shew the manner of their working; the other, to shew the advantage of their working. They work as spirits, for the manner of their working, in the children of disobedience; and for their advantage,—they have mighty advantage upon it,—and therefore to shew it, in Eph. vi. 12, he saith, ‘We wrestle not against flesh and blood, but against spiritual wickednesses,’ that is, wickednesses that are spirits. I shall explain it to you by degrees. God did make man under angels, as he hath made other creatures under man; though not in the like inferiority, yet in a proportionable distance. Now, this is a certain rule, amongst all God’s works, take the whole chain of them from first to last, that in the subordination of several creatures, the higher one creature riseth above another it is able to do all that is below it, all that is excellent, yea, and hath a power to do more; as now, all the senses that a beast hath, man hath, and he hath reason besides. Then for the manner of their working, which is the point I would explain: the angels being spirits, all the ways which one man hath to work upon another, the angels have the same, and more. What are the ways that a man hath to work upon another? He can do it by speech, and he can do it by presenting objects externally; and he can do it by threatening, or by punishment, or the like. But the devil can do all this and more. He can appear as a man doth, and convey himself unto a man by speech; and not only so,—for this is but working upon a man, this is not working in him,—but the devil can creep into the fancy, he can creep into the humours, and into the passions of a man’s body, which depend much upon his humours, and can act them; therefore he can work in us. My brethren, one angel cannot work in another; one devil doth not possess another. Why? Because they are creatures of a like rank. And therefore as one man communicateth his mind to another, and cannot creep into a man to suggest it secretly and indiscernibly, because man and man are creatures of a like rank; so are angels. Michael and the devil disputed indeed about the body of Moses, as one man doth with another; but one angel cannot indiscernibly work in another. And therefore there is this difference between the devil’s working in us, and that which one man worketh upon another. One angel may work upon another, and persuade him thus and thus, but he cannot work in him; but the devil, being an angel, and an angel being a superior creature to man, hath a way of communicating himself to man which one man hath not to another. Yet he hath not that way that God hath, for he doth not know the heart; but he can work upon the fancy and upon the passions. The will is joined to the affections and passions, and he can work upon them. The understanding is joined to the fancy; he can work upon that, and so work upon the understanding. He can work in us; yet, notwithstanding, it is not as God doth.

If you ask me, what it is he can do in us? I will answer in a word, because it hath been spoken to heretofore—

He can, first, indiscernibly, as a spirit, *put into you what thoughts he will*, suggest anything; he can imprint it upon the fancy, and the understanding will take it off presently. In John xiii. 2, it is said, the devil ‘put it into the heart of Judas to betray Christ;’ he wrought in him. He can take away thoughts, and put in thoughts; he can take them away, for he can divide the thoughts. In Luke viii. 12, the devils are compared to fowls—*αἱ τοὶ λαλοῦσι*—that take away, that snatch away violently the seed that is sown; he will not only steal them away, but doth it violently; divide the thoughts of a man at a sermon, and make him think of somewhat else. And he is

the envious one that soweth tares in the night, and undiscernibly; as seed, you know, is sown in the ground undiscernibly, especially in the night. He can put into us what he will. And, my brethren, let me add, he would not have power to work in us, unless we had sinned. If he had been perfect, and we perfect, he might have wrought in us, and suggested to our spirits undiscernibly; but, as I take it, this same *working in us* is not only a note of difference from what one angel can do to another, but it is a note of difference of what Satan, being fallen, could have done to Adam, or to Christ himself, who were perfectly holy. He could not come to Eve, though he was a foul unclean spirit, and work in her, he could not put a thought in her undiscernibly, for that had been his best way; and he could not then take the shape of a man or a woman to talk in, because the image of God was not yet defaced in man, and therefore he comes and talks to her in the shape of a serpent; and she knowing the nature of that beast, knew that he was next door to reason, and so he might speak, and that deceived her. And so for Christ himself, he comes and makes visible apparitions, but we read not, nor do I know any good warrant or ground for it, that that unclean spirit should come and work in him. But now, we being sinners, he can, especially those that are his own, work in them undiscernibly, put in any thoughts, or take any thoughts out of their minds.

He can, in the second place, when he sees that that thought which he hath put in doth take, that a man's will doth a little come off to it, he can then, and he doth,—and God permitteth him to do it to ungodly men,—*enter into them, and possess them*, as a man dwelleth and possesseth his own house; for so the comparison is, Luke xi., that he dwells there as in his own castle. And as he entered into the body of the swine and carried them headlong into the sea, so he entereth into men, and doth possess their spirits; and he joineth with their spirits, and strengtheneth all those consents to sin in them. He is only said to enter into Judas, Luke xxii. 3, for though he was in Judas before, yet when he cometh to put a man on upon any great sin, he is said to enter into him, as he did enter into the swine,—for it is the same word,—because he joineth with his spirit to carry him on in it, as if another soul should come into a man.

And not only so, but he is able to *fill a man's heart*,—as Acts v. 3,—as wine filleth a man's veins, and giveth him new spirits and strength; or as wind doth fill the bagpipe: for the hearts of unregenerate men, they are, as I may call them, the devil's instruments in this respect, he breathes into them, and blows them up. He cannot, indeed, put affections into them, but he can blow them up when once consent is given. You may read of a good angel in Dan. xi. 1; saith he, I am with the king of the Medes, to confirm and strengthen him in his purpose to deliver the Jews: both these words are used. So can Satan, when he hath put in a temptation to a man,—you see he is able to suggest it, being a spirit,—when he hath put in his suggestion, then he entereth, especially when a man is his own, and giveth place to him. If a man be a saint, he hath leave to enter for that time, and he can confirm and strengthen that resolution, and hold him in it, and join with him, and so the man shall have a superadded strength, another spirit in him beside his own. Therefore in Mic. ii. 11, speaking of false prophets, he saith, they do 'walk in the spirit, and lie.' It is the same phrase that is used of a man's walking in the Holy Ghost, when the Holy Ghost strengtheneth him. And the devil did use to come into Ahab's prophets; he was a lying spirit in them; they 'walk in the spirit, and lie.' I speak it for this, that he can thus blow up and fill up a man's spirit. I should have added a middle, between entering

and putting into the heart,—that is, he can provoke men, inflame them. ‘The tongue,’ saith James, ‘is set on fire of hell;’ and it is said expressly of David, in 1 Chron. xxi. 1, that Satan provoked him to number Israel.

And not only this, but he can *effectually prevail*. He can by all these means work in us; first, work indiscernibly in a man; secondly, having right, as in wicked men he hath, he can enter and dwell there, as in his house or castle; thirdly, when he hath provoked and stirred up the affections and passions, when the will hath consented, he can strengthen that will, and so strengthen it that he shall prevail and work effectually; for so the word here implies. In 2 Thess. ii. 10, speaking of Satan’s working upon the learned part of the Popish party that know the truth, and hate it, ‘his coming,’ saith he, ‘is with all deceivableness of unrighteousness, that they might all be damned.’ The doctrine is so laid to men’s corrupt hearts, that it deceiveth them, and deceiveth them effectually. Therefore in 2 Chron. xviii. 21, it is said there by God himself, ‘Thou shalt go and entice him, and thou shalt prevail.’ And you know, he was presently a lying spirit, and prevailed over all Ahab’s prophets, and over Ahab himself. And he doth it with a kind of command, for he is a prince too; therefore they are said to be taken captive at his will.—And so much now for the manner of his working, which this phrase, ‘he worketh in them,’ implieth; and what I have said is necessary to open it.

Now, the Apostle’s scope is likewise to hold forth all *the advantages he hath as a spirit*. He is an active spirit; for spirits are active. ‘The horses of Egypt are not flesh but spirit.’ I shall not now stand to open the advantages, for time would fail me.

The observation I shall make from hence is this: That though the devil worketh in men thus, and works effectually, yet so as *all their sins are their own still*. Why else are they called children of disobedience? He ‘worketh,’ saith he, ‘in the children of disobedience;’ and they walk in sin, though the devil thus work, and doth work in all the sins of men. For that which we translate ‘our life is a continual warfare,’ the Septuagint renders it ‘a continual temptation.’

The reason why, though the devil thus work, yet it is all our sin, is this: because that the devil doth not thus enter into us or join with our spirits to confirm us, till our wills are come to a consent; we give place first. And then when he doth confirm, still the will of a man is free, he is but strengthened in it; he may cause the waters to swell, but he cannot turn them back. It is evident in Ananias, ‘Why hath Satan filled thine heart?’ You will say, Did not Satan work in him? How could he help it? Yet it is made his sin, for that he gave way to the devil; for he gave way at the first, and then the devil entered in and filled him. Another instance for it is that in 2 Tim. ii. 26; he saith, we are taken captive alive, ἐζωγχεῖσθαι, as the word is derived from thence; the meaning is this, they are alive when they are taken, and they are taken willingly by him; though at his will, yet with their own will too. They are not moved as dead stocks, but they are moved as having a living active principle in them, their own will. No man sinneth, my brethren, because Satan commandeth him; for we do not see that Satan commandeth us, for he works undiscernibly, but we sin because of what is propounded to us: as no man doth sin because God decrees him to sin, therefore no man can excuse himself with that; so no man can excuse himself with this, that Satan worketh in him.

And so much now for that first interpretation, that here, by *spirit*, is meant the devils, who, as spirits, work in the children of disobedience.

I come now to a *second interpretation*, which is taken for the effect of these devils, that common spirit that they raised in those times in the children of disobedience, which the Apostle bringeth as an instance, that themselves might see how it wrought. Do not you see, saith he, how it worketh, what a spirit there is working in men against God, and against Christ? The devil is the prince of it. I opened it before, I shall now give you some observations about it.

Obs.—The first is this: That besides the common ordinary walking of men in their particular lusts, walking in sin, according to their prince, the devil, their king,—for in every sin that a man ordinarily committeth, he walketh according to this prince, and his mind and will he doth,—besides that, I say, there is a special spirit, which yet is a common spirit in another sense, that is, because it breatheth in a general way in men; yet I call it special, because it is superadded, over and above the natural inclination that men ordinarily have to the ways of sin,—there is a special spirit, raised up by the devils in the children of disobedience.

I shall make this evident to you by parts. I take these Ephesians for an instance, for to me the Apostle seems to point to that spirit that wrought among them. In Acts xix., when Paul was at Ephesus, you shall find there what a spirit was raised, all the whole city upon a sudden were gathered together, and were all filled with confusion, and the text saith, ‘the greater part knew not wherefore they were come together.’ They would have haled Paul before the judgment-seat, and having caught Gaius and Aristarchus, his companions, ‘they rushed with one accord into the theatre;’ and all this while they knew not for what. And then, for the space of about two hours, they all with one voice cried up their goddess Diana, and cried out against Jesus Christ; alas! they knew not Jesus Christ. But why did they cry up their goddess thus? Why, the devil was in it. Do not you see, saith the Apostle, how the spirit works? If you read the Apologies of Tertullian, and others that wrote in the primitive times, you shall still find them telling the heathens thus: Why do you persecute us? What is the matter? You understand not our way. You can let other sects alone, why do you meddle with us? It is nothing but a name you persecute, you know no more. Yea, but, my brethren, the devil knew more, and so raised up a common spirit amongst them against the Christians.

The devil doth raise up in several ages—that should have been another part of the observation—a several kind of spirit, yet still the same devil. Do you not see, saith he, the spirit that now worketh? Why, the spirit of heathenism wrought then in a bitter opposition unto Christ; and the spirit of Antichrist wrought then. The spirit of Antichrist is now in the world, saith John. And these both wrought in one, wrought against Christ. The devil had then two strings to his bow. Among the heathens he had a spirit that wrought to advance his kingdom, and to keep him up as long as could be as the god of the world; and if that failed, then he had the spirit of Antichrist, that was then a-working too: and many of the Christians themselves, that were good, understood not this, for it was a mystery. And, my brethren, such is his cunning still, if the scene alters, he alters his spirit that he breatheth into men; he will breathe in new principles, such as the world shall close withal; and he will be still sure so to state the quarrel as that he may vent his malice against many of the saints, if he cannot against all. He made way, through I know not how many errors, that if the world should happen to turn Christian, he might raise up such a persecution against those that would oppose those corruptions, more or less, as possibly could be.

Therefore in Rev. xii., when he was thrown down from heaven to earth,—as he was when heathenism was gone,—he found a way to persecute those that kept the commandment of Christ and the testimony of Jesus ; for there was then so much corruption brought in and found in the churches by the working of this spirit, that God stirred up some or other still, in their several ages, to bear witness against it : and against these the devil raised a spirit, as being the witnesses of Jesus and such as kept some of the commandments of God, which others did not. The apostle John, in the place I quoted even now, saith, the spirit of Antichrist is now in the world, 1 John iv. 3. Paul saith, it was a mystery ; the apostle John, that he is to come into the world, nay, that even now he is in the world. I see his horns are budding, saith he ; and that spirit that breatheth now in heathenism shall work up to the very same, when the world shall turn Christian, in Antichrist. Now, this was a mystery, yet the devil knew what he did, he drove it on, and carried on this common spirit, and that among Christians themselves in those primitive times, even when the heathens did oppose them. So now, as it is said of the Holy Ghost, in 1 Cor. xii., that he hath variety of gifts, but there is one spirit, that worketh all in all ; so in several ages there are several spirits infused, and principles that men are led by, but yet so as still they shall be against some part of the commandment of Jesus ; and it is the same spirit that still worketh all in all.

And why is such opposition called a spirit ?

Because, my brethren, things are carried with spirit oftentimes more than with reason. Saith Paul, ‘I was exceedingly mad against the saints,’ Acts xxvi. 11. And I think there are few that are mad but there is some kind of possession or obsession of Satan. ‘I was mad,’ saith he, and madness, you know, is to go in a thing against reason, and beyond reason, beyond the nature of the thing itself : and that is, because the devil is in it ; for he carries it as a prince, and therefore he carries it as by a spirit that he stirreth in them.

And it is called a spirit, too, because it is active, and high, and violent. In Rev. xvi. 13, speaking of those emissaries of Rome, that, when Antichrist is brought to his last throw for his subsistence,—and if he loseth that, he is gone,—he sendeth out, (the devil and Antichrist together, for they are said to come out of the mouth of both,) he calls them spirits ; they shall be nimble agents, that should have a world of zeal. What is the reason ? They are said to be ‘spirits of devils,’ and were therefore more active than men of themselves would have been. And Satan was the prince of them, for they ‘came out of the great dragon ;’ and they ‘go forth to all the kings of the earth, to gather them to the battle of that great day.’ And how nigh it is, God knows.

Now as it is a special spirit, thus raised,—I have shewn you that it is called a spirit, and a spirit that altereth as the scene altereth,—so it is a general spirit, a common spirit, wherein, saith he, the children of disobedience do agree. The reason, my brethren, why his kingdom is a monarchy, and why they have one prince,—by what the Scripture seemeth, both in this and other places, to hold forth to me,—is this. Because there is one great devil, that is the old serpent ; he hath the great head, the great wit, and inventeth what to do still, in all the turns and agitations and motions of the world, and accordingly directs. As Pharaoh—who was a type of the great devil and his monarchy, and the Egyptians are the little dragons, as they are called, Ps. lxxiv.—gave the counsel, ‘Come,’ saith he, ‘let us deal wisely :’ so Satan is, as it were, the great dictator, and all the lesser devils take from

him what he doth judge, and breathe a common spirit into men in whom they work. And therefore he is said here to be the prince of a spirit. The reason why it is one spirit is, because there is one prince of them that doth guide and direct all the other spirits to go thus one way, and to make one common gale in the hearts of men. In that Rev. xvi. 13, 14, they are said to be three spirits; yet all agree in one, they all came out of the mouth of the dragon too, for he was the prince of them, the great devil; for by the great dragon there, I take it, the great devil is meant, for the little devils are in that phrase, 'he and his angels.' And a breath came from this prince, and the other devils, he saith, were three; that is, many, or more than one, men acted by the devil; yet they all agreed together in one project and design, which was, to go forth to the kings of the earth, and of the whole world, to gather them to battle against Christ. For when Antichrist shall be put to it, he will get the assistance of heathens, and Turks, and all; all shall join together against the battle of the great day.

When our Lord and Saviour Christ was crucified, it is clear, then he breathed a common breath. Herod and Pilate were one against another, yet conspired in crucifying of Christ. Why? Because there was a prince in the world, and though he had nothing in, or against Christ, yet he ruled their hearts unanimously. Therefore, in Ps. ii, 'Why do the heathen rage, and the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed?' The truth is, the devil was in them. 'This is your hour,' saith Christ, 'and the power of darkness;' that is, the devil, who is the power of darkness, hath power over me, by means of you.

Now, my brethren, it is a spirit likewise which, if the godly wise do heedfully observe, may be discerned. The Apostle saith so much. Do you not see it work, saith he, in the children of disobedience? You may see it by the nature and carriage of things, that Satan carries them on.—And so much for the interpretation of those words, 'the spirit that worketh.'

I come to *The Time; 'that now worketh.'* Some put it for *etiamnum*, that still worketh; but I think that is not the meaning of it, for it refers to that present spirit that then was, which, as I said, Satan was the prince of; 'which now worketh.' It may have relation also to the times of the gospel, in comparison of former times. In John xii. 31, saith Christ, 'Now is the judgment of this world;' that is, now is the time of the gospel, when this world is to be reformed, and the prince of this world is cast out. Now, because that is the *now* when the prince of this world is cast out, therefore this is the *now* wherein the devil being cast out, being vexed, raiseth up a spirit in the children of disobedience. And he is more active a thousand times than he was in the Old Testament. It is true, Satan under the New Testament hath less power than he had under the Old; for the kingdom of Christ cometh still more and more upon him, and spoils his plots, eats them out; but yet his activeness, his working, is more by far. And the reason is this, because the devil is enraged; for still as Christ goes, and casts him out of his kingdom, or out of men's hearts, the more he rageth. In Mark ix. 26, when the unclean spirit was to be cast out, the text saith, 'he cried, and rent him sore.' And in Rev. xii. 12, when the devil, that great dragon, was cast out, thrown from heaven, it is said, 'he is come down, having great wrath, because he knoweth he hath but a short time.' And if he had millions of years, they would be a short time to him. But when he saw himself thrown down, it was to him as the beginning of the day of judgment, which he thinketh is approaching. And still, my brethren, the more he is

confounded, the more he is enraged, and the more active he is ; therefore he saith, 'the spirit that now worketh.'

You shall see this, by comparing the instruments he doth employ in one age, and in others, successively, that come after. In Rev. ix., there comes out of the bottomless pit a company of locusts, whose king was the devil ; these were, as some think, the Saracens ; or, as others, those preaching friars, that were some hundreds of years ago sent abroad to uphold the Pope's kingdom. For my part, I think, the Holy Ghost did carry on the story of both, even in that first part of the prophecy. Now you shall find in Rev. xvi., when Antichrist cometh to his last cast, his agents then are not locusts, but 'frogs,' and so raised that they are called 'spirits,' because they are more nimble and active than those locusts were ; for the devil still, as his time grows shorter and shorter, begins to work more furiously and more fiercely, bestirs himself more in the spirits of men. Those locusts were too dull creatures, therefore now he hath frogs, he meaneth the Jesuits, who are a nimble company of men, men of spirit, full of activeness, that can, like frogs, leap into kings' chambers, and can be in the water and on the land, deal in church and deal in commonwealth ; and these he calleth spirits. The locusts, I say, those preaching friars, were too dull for his turn, now in this last cast. And, my brethren, it is good to learn of an enemy. Still as our time draws shorter, let us work the more. 'Exhort one another,' saith he, Heb. x. 25, 'and so much the more as ye see the day approaching.' And if you will have it more full, 1 Cor. vii. 29, 'The time is short.' Therefore let us improve it to the uttermost. The devil, you see, doth so ; he acteth and worketh more now than he did before, because he knoweth he hath but a short time.—And so much now for the time.

I have now nothing to speak to but *The Persons* ; 'that worketh in the children of disobedience.' I must, as I use to do, a little open the phrase.

It is a Hebraism, 'sons of disobedience.' The Jews do use in common speech to apply the words, *sons* and *children*, to many things ; as, son of captivity, that is, a captive. A son of the resurrection, saith the gospel ; that is, those that shall rise again, and shall be begotten by the resurrection ; for it is a begetting again, and so they are sons of it. It importeth, as the phrase is here, one that hath addicted himself to disobedience. As wisdom is said to be 'justified of her children,' Matt. xi. 19 ;—there are sons of wisdom, that is, those that have given up their souls to be led by wisdom, that have been converted by Christ ;—so here, those that have addicted themselves to disobedience, to sin, they are called sons of disobedience. You have the like in Ps. lxxxix. 22, 'The son of wickedness shall not afflict him.' So, sons of violence. I shall not need to open that much, I shall speak of it when I come to handle 'sons,' or 'children of wrath,' in the next words.

The only question is this : whether he meaneth all sorts of unregenerate men ? or whether he meaneth some special sort, in whom the devil in those times raised up a special spirit ?

The truth is, it is hard to determine it ; the context seems to carry both. In Scripture phrase—I shall speak a little to the latter—a child of disobedience notes out one that is more eminently wicked than others, a son of iniquity ; and it is all one with that which in the Old Testament was called a son of Belial, which phrase you have often ; and you never have it used but it noteth out one more wicked than ordinarily the generality of mankind are. Sons of Belial are men without a yoke, that have broke the bounds, as the prophet expresseth it, for so the word signifies. Still when they are

mentioned, I say, it notes a special sort of wicked men. I shall quote the places :—Deut. xiii. 13; 1 Sam. ii. 12, the sons of Eli are called sons of Belial, being more eminently wicked than others; so in Judges xix. 22; one given to drunkenness is called a daughter of Belial, 1 Sam. i. 16. Those, therefore, that either in respect of living in profaneness, or in respect of opposition to God and Christ, are more eminent than others, are especially sons of Belial; yea, they are called even Belial itself. And, in 2 Cor. vi. 15, Belial is called the devil himself; even as in the New Testament the devil is called ‘that wicked one.’ And answerably, one that is more eminently wicked is called a devil; as in that speech of Christ, who saith of Judas that he was a devil.

The word ‘disobedience’ is ἀπειθεῖας, an obstinacy of heart, that a man hath stood out persuasions. So as now it doth import such kind of men likewise as have received the truth, or have heard of the truth, yet obey it not, but do the contrary. ‘I have stretched forth my hands to a disobedient and gainsaying people,’ Rom. x. 21; those are called disobedient—it is the same word—which have had God’s hand stretched out to them. You have many places for it: Rom. ii. 8, and Titus i. 16, ‘In works they deny him,’ saith he, ‘and are disobedient,’—it is the same word here,—‘and to every good work reprobate.’ And in Heb. iv. 6, 11, it is used for unbelief.

Now, if it be taken in a large sense, as perhaps in Eph. v. 6, it is taken for all unregenerate men; ‘for which the wrath of God cometh upon the children of disobedience:’ then the observation in a word is this. It cometh in here by way of difference from Satan’s working in godly men and in unregenerate men. He worketh in the children of disobedience, that is, he ordinarily prevaileth with them, I mean for those lusts they are addicted to; he ruleth them, as it is spoken in that curse concerning Judas, Ps. cix. He prevaileth over them, he works effectually in them,—take that, I say, which is their proper and special way of sinning, that which their spirits are addicted to,—they are, as I may so express it, his working shop, they are called his house where he dwelleth. ‘I will go, and return to my house,’ saith he, when he was cast out there, in Luke xi. 24. He works as an enemy in the people of God, but in these as a prince. He works as a tyrant in those, and prevails often over them for acts; but in these as a conqueror, taking them captive at his will. My brethren, I take it, that there is this difference set by God between those that are godly and regenerate men, translated into the kingdom of Christ; and unregenerate men, who are members of the kingdom of Satan. It is true, indeed, he cannot carry all unregenerate men to all the sins he would, because, like a tyrant, he applies himself to the several humours of men, and that by God’s ordination; yet so, as the common law that God alloweth him to rule over them with, it is in respect of their peculiar lust, and peculiar sin. Look, what a man’s snare is, the devil hath him at his will, as the expression is, 2 Tim. ii. 26. But now, if he come to deal with a godly man, he ordinarily asketh leave: Luke xxii. 31, he ‘hath desired,’ he hath sought to winnow thee, speaking of Peter, when the devil carried him on to that great sin against Christ. But when he comes to unregenerate men, they are his subjects, his natives, his proper goods; and he enters into them as into his own house. And the reason of it is this. Because the saints are translated into the kingdom of Christ, therefore if he will deal with them, he must come like a party into another kingdom, into another’s quarters, where he hath not ordinarily the power and the rule; and what hath he to do with another man’s servant? That is

the law. A regenerate man is Christ's free man, therefore, but by special permission from God, to exercise his children, he doth not so come to tempt them as to carry them on to great sins.

Now if it be meant, as I take it rather it is, of men eminently wicked, that are the ringleaders of all the devil's kingdom; then, in a word, here is the observation:—

Obs. 1.—That Satan in his kingdom hath several sorts of sinners, and there are some in whom the devil's breath is so strong that a man may smell it; as a holy man may savour the Spirit of God in another man that is holy. You may see how it worketh, saith he, in some of the children of disobedience, that are the ringleaders—and so instances—of the bondage that all the rest are in. I say, of unregenerate men, there are several sizes of them; yea, the same man, as he grows wicked, so he hath more devils. 'He brought with him seven devils worse than himself.' 'You make him,' saith Christ, 'ten times more the child of Satan' than he was. I quote it for this, to shew you there are several sizes of wicked men, though the meaning is, that of every generation of men, the second is worse than the first; for otherwise how could they make him worse than themselves? But they making him a proselyte, the curse of God, when they had made him so, made him worse. But I will not stand upon that.

Obs. 2.—The second observation is this: That which makes men eminently wicked, and the spirit thus of the devil to work in them, more than in others, it is an unpersuadableness. They have been dealt withal by God, and by the preaching of the gospel; they have had some hints, some hearsays of it; and they refuse that light, and will not believe that truth. And for this disobedience, doth the Lord give them up to Satan, to rule in them more fully, and to transform his spirit into them. In 2 Thess. ii. 10, he cometh with all deceivableness of unrighteousness. But in whom is it? In them that receive not the truth in the love of it.

Now, my brethren, in a word, this is the Apostle's scope plainly to me. Saith he, Whilst you were unregenerated, you lived in the devil's kingdom. And though you were not opposite to the gospel of Christ then, and had not that spirit which you see now worketh in some; why? because you never heard of the gospel before; ye turned, when ye first heard it: yet you may see what you would have been, if God had not turned you. That spirit that you see now worketh in men eminently wicked,—by which you may see that the devil hath a hand over men,—that spirit, if you had gone on, would have wrought in most of you too. So that his scope is, to hold forth the spirit that was more eminently in some men that were sinners amongst them, or perhaps in the generality of men, that did conspire in one way of wickedness, to let them see what themselves would have been. And, my brethren, we are apt to forget our natural condition. Let us make just that use of it the Apostle here doth. We think we should not have been so bad, we should never openly have done thus and thus, as others do. Oh, but remember and consider this, that whilst you walked in sin you were under the prince of the power of the air; and look, what spirit you see now works in the children of disobedience, had you not turned unto God, had you been unteachable and unpersuadable, the same spirit would have been in you. So that now what wickedness is abroad in the world, all men that are turned to God may make use of it: The like would have been my heart, I should thus have been the slave of the devil; as these are carried headlong, so should I have been.

And, my brethren, let me add this last : Though he speaks thus of such, and saith they are children of disobedience, yet he calls them not the sons of perdition : he calls them children of wrath indeed, in respect of their present state, namely, in the next words ; but he calls them not sons of perdition, as for the future ordained to destruction. Then, although men should have great high spirits against, and be unteachable, and unpersuadable to the truth of God and ways of religion, yet pray for them, seek to God for them. Though they are children of disobedience for the present, yet it follows not that they are children of perdition, as Judas is called. In 2 Tim. ii. 24, 25, saith he, ‘The minister of God must be gentle, in meekness instructing those that oppose themselves ; if God peradventure will give them repentance, that they may recover themselves out of the snare of the devil,’—that though now they are under the spirit of Satan, and he hath a snare upon them, and out of that they do oppose, yet in meekness instruct them ; they are children of disobedience, thou canst not say they are children of perdition.—So much now for the opening of this text.