

made sin for us, who knew no sin, that we might be made the righteousness of God in him.'

4. None have the benefit of this righteousness of Christ but those that believe in him; for the righteousness of God is revealed from faith to faith, Rom. i. 17. Now this faith is nothing else but a broken-hearted and thankful acceptance of the Lord Jesus Christ as our Lord and Saviour.

5. None have this faith but those that depend upon him as a Saviour, and give up themselves with a hearty consent of subjection to be guided, ruled, and ordered by him as their Lord. For dependence: Eph. i. 13, 'In whom ye trusted, after ye heard the word of truth, the gospel of your salvation.' Subjection: Col. ii. 6, 'As ye have received Christ Jesus the Lord, so walk ye in him.'

6. None give up themselves to him as their Lord but those who make it their scope and work to please, glorify and enjoy him: 2 Cor. v. 9, 'Wherefore we labour, that, whether present or absent, we may be accepted of him.' None but those that purify themselves as he is pure, and are righteous as he is righteous.

SERMON XII.

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.—1 JOHN iii. 8.

HERE is a new argument against living in sin, backed and confirmed with two reasons. The argument is, that they who live in sin are of the devil; it is confirmed with two reasons, the one taken from the disposition of Satan, the other from the design of Christ. The one proveth the thing asserted, the other showeth the detestableness of it. The thing is proved, that he that liveth in sin belongeth to the devil, 'For the devil sinneth from the beginning.' The other showeth how unbecoming it is for them that profess themselves christians to have the gospel in their mouths and the devil in their hearts. In short, the one reason showeth our danger, the other our remedy and help; our danger, 'The devil sinneth from the beginning.' It is his work to promote sin; he doth not only sin himself, but instigateth others to sin. Our remedy for this purpose, 'The Son of God was manifested,' &c.

There is a double argument couched in it. You make yourselves an opposite party to Christ, and so build again what he came to destroy; or at least you do not improve the help and remedy offered. Let me open these things more particularly.

1. The argument itself, 'He that committeth sin is of the devil.' The argument is, that they who live in sin are so far from being the children of God, that they are the children of the devil; for so must that 'of the devil' be interpreted; for it is presently added in the 10th verse, 'In this the children of God are manifest, and the children of

the devil;’ and John viii. 44, ‘Ye are of your father the devil.’ Likeness inferreth relation; as he that first inventeth, teacheth, or perfecteth any art, is called the father of it or them that use it. So Gen. iv. 20, 21, ‘Jabal was the father of them that dwell in tents, and Jubal the father of such as handle the harp and the organ.’ So Satan was the inventor of sin, and the beginner of sin and rebellion against God, and therefore the father of sinners.

2. It is confirmed with reasons.

[1.] That sin entitleth us to Satan, and showeth our cognation and kindred to him, and confederacy with him: ‘For the devil sinneth from the beginning.’ The devil is the eldest and greatest sinner, who presently sinned upon the creation, and ever since is the grand architect of wickedness, the author and promoter of sin among men. ‘He sinneth’ noteth a continued act; he never ceaseth to sin. He was created good, but kept not his first estate, fell betimes; and having given himself over to sinning, abideth and proceedeth therein: John viii. 44, ‘He was a murderer from the beginning, and abode not in the truth;’ Jude 6, ‘The angels kept not their first estate, but left their own habitation.’

[2.] That to belong to the devil misbecometh christians, and should be a detestable thing among christians: ‘For this purpose the Son of God was manifested, that he might destroy the works of the devil.’ Where observe—

(1.) The way the Son of God took to obviate this mischief, ‘For this cause the Son of God was manifested.’

(2.) His end and design therein, ‘That he might destroy the works of the devil.’

(1.) The way the Son of God took; he was manifested in our flesh: 1 Tim. iii. 16, ‘And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached to the gentiles, believed on in the world, received up into glory;’ which compriseth all the acts of his mediation performed in our nature. God had foretold in the first gospel that ever was preached that ‘the seed of the woman should break the serpent’s head,’ Gen. iii. 15; that in our nature, which was so soon foiled by Satan, one should come who would conquer and vanquish him, and introduce a love and care of holiness. The manifestation of the Son of God in the work of redemption doth apparently cross and counterwork Satan’s design, which was first to dishonour God by a false representation, as if he were envious of man’s happiness. Now in the mystery of our redemption God is wonderfully magnified, and represented as amiable to man: ‘For herein God commendeth his love to us,’ Rom. v. 8; that the Son of man appeared for our relief, and died for our sins; partly to advance the nature of man, which in innocency stood so near God. Now that the human nature, so depressed and abased by the malicious suggestions of the devil, should be elevated and advanced, and set so far above the angelical nature, and admitted to dwell with God in a personal union above all principalities and powers, Eph. i. 20, 21, surely this should be such an everlasting obligation upon us to adhere to God and renounce Satan, that his counsels and suggestions should no more have place with us. This is the way he took.

(2.) The end and design, for this purpose, 'That he might destroy the works of the devil.' Where we have an act and an object.

(1st.) The act, to destroy. The word signifieth also to dissolve and loosen. To dissolve; many things are destroyed when they are not dissolved; as suppose a building, when the parts are taken asunder or severed one from another. So he came to dissolve that frame of wickedness and rebellion against God which Satan had introduced into the world. So it is said, 'Christ came to finish transgression, and to make an end of sin,' Dan. ix. 24; and in time will do it. Or else to loosen or untie; to loosen a chain or untie a knot; and so it implieth that sins are so many chains, and cords, and snares, wherein we are bound and entangled: Lam. i. 14, 'The yoke of my transgression is bound by his hand; they are wreathed and come up upon my neck;' and the wicked are said to be held with the cords of their own sins, Prov. v. 22. Christ came to loosen this yoke, to untie these cords.

(2d.) The object, 'The works of the devil;' whereby is meant sins which are called his lusts. The devil is the author of sin, the promoter of sin, and hath a great power over us by reason of sin. Sin is his work; he doth not only sin himself, but instigates others to sin; and this Christ came to destroy by the merit of his purchase and the virtue of his Spirit. The points which I shall handle are two—

Doct. 1. That while men live in a sinful course, they are children of Satan, and not of God.

Doct. 2. The design of Christ's coming into the world was to destroy sin, which Satan had brought into the world.

The first point, that while men live in sin, or in a sinful course, they are children of Satan, and not of God. For this first point take these considerations—

1. That God and the devil are so opposite, that a man cannot be the child of God and of the devil too. Since the first breach made with God, by Adam's defection and apostasy, there are two parties and two seeds—the seed of the woman and the seed of the serpent, Gen. iii. 15. God and Satan divide the world. There is no neutral and middle estate; a man must be one of these, but he cannot be both at the same time. Those that continue in the apostasy from God are of Satan's party; and till their estate be altered and changed, they ought so to be reckoned. The great work of Christ, by the powerful means of grace he hath instituted and blessed, is 'to turn men from Satan to God,' Acts xxvi. 18; to take them out of one kingdom to another, 'from the kingdom of Satan to the kingdom of God;' Col. i. 13, 'Who hath rescued us out of the power of darkness, and put us into the kingdom of his dear Son.' We must quit the one before we can be received into the other; we cannot be of both at the same time. Now by nature the whole world of mankind lieth in wickedness, and the devils are said to be rulers of the darkness of this world, Eph. vi. 12; that is, those that live in the darkness of sin, ignorance, and superstition, the devil exerciseth a tyranny over them, and so they continue till their estate and hearts be changed.

2. Our being children to either is not to be determined by profession only, but practice; for many who are by profession among God's people may yet be limbs of Satan and children of the devil; as Christ

telleth the Jews, who were the only visible people God had for that time in the world, John viii. 44, 'Ye are of your father the devil, and his lusts will ye do;' and again, speaking of the tares that grew among the wheat, Mat. xv. 38, 'The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one.' Mark, the field is the world, that is, the state of the church in this world; the good seed signifies the good christians, but the tares the wicked that are remaining intermingled among them, and are only left to be distinguished by the reapers, who are the angels, at the last day; so that all that live in a state of sin, and are unrenewed by the Holy Ghost, and not converted to God, are the children of the devil, though they grow among the corn. Now what a detestable thing is it that any of us should be Christ's in profession and the devil's in practice and conversation? For us to have any commerce with the devil, and belong to the devil, after we are visibly brought into the kingdom of God, should be abhorred by all good christians. We detest witches that come into an express and explicit covenant with Satan; but we are in an implicit covenant with him, of his league and confederacy, if we cherish his lusts, follow his counsels and suggestions. Others renounce their baptism, but you forget your baptism, which implieth a solemn vow against the devil, the world, and the flesh. And therefore carnal christians are said to 'forget that they were purged from their old sins,' 2 Peter i. 9; that is, washed in God's laver, wherein they were dedicated to God, and renounced the devil and his works and lusts.

3. They that do evil, or live in a course of evil doing, are Satan's children for two reasons—

[1.] Because they resemble and imitate him; for he is our father whom we imitate. Now they imitate Satan in his rebellion against God. A man is said to be of the devil, *non natura sed imitatione*. His substance is not by traduction from Satan, but he is said to be of the devil by his corruption. By nature he is of God, but by sin he is of Satan; not as a man, but as a wicked man, he imitateth the devil, and beareth his image, and is like Satan in malignity. So Elymas the sorcerer: Acts xiii. 10, 'O thou child of the devil, thou full of all craft and subtilty, thou enemy of all righteousness! wilt thou not cease to pervert the ways of the Lord?' Some are apparently so as he was, while they resemble him in a cruel destructive nature, and a special enmity to Christ, and his interest, and truth, and kingdom in the world, and seek to maintain the interest of sin and wickedness. This is one special sort of sin which is proper to Satan; but all that cherish sin in themselves and others are Satan's children, though they do not go to the height of enmity against Christ; because they take after the devil as children do after their parents. Look, as we are denominated children of God by imitation and resemblance of him, Eph. v. 1, 'Be ye followers of God as dear children,' so *pari ratione*, by like reason, the devil's children, if we follow him in our obstinate rebellion against God.

[2.] Because all unregenerate men are governed by him, so that there is subjection as well as imitation; they are acted and guided by his suggestions; he hath a great hand and power over them; and

therefore carnal men are said to walk after the prince of the power of the air, who worketh in the children of disobedience. He governeth and influenceth them, not every one in the same way, yet somewhat in a like manner. As the Holy Spirit governeth the faithful, their hearts are his shop and workhouse, so the hearts of the wicked are the devil's workhouse, where he frameth instruments of rebellion against God. The devil, who hath lost his seat, hath built himself a throne in the hearts of wicked men, and lords it over them as his slaves. He blindeth them, and they suffer themselves to be blinded: 2 Cor. iv. 4, 'Whose eyes the god of this world hath blinded.' He enticeth them, and they consent, and therefore they are said to be taken captive by him at his will and pleasure, 2 Tim. ii. 26. Surely then Satan hath great power over the unconverted, for, making use of the corruption which is in them by nature, he leadeth them up and down by his motions and suggestions, and they obey him without resistance; and if the Lord be not merciful to them, they live, and lie, and die in their sins, and are cast forth with the devil and his angels into everlasting torments, Mat. xxv. 41, that they may abide with him for ever.

Use 1. Exhortation to those that yet wallow in their sins. Oh, come out of this woful estate, if you would be accounted children of God, and not of the devil! But this exhortation is like to be lost, because none will own their misery, and acknowledge that they do as yet remain in Satan's snares. Therefore let us convince men a little, and persuade them at the same time. I shall convince them by these questions, intermingled with the exhortation.

Quest. 1. Do not you please yourselves too much in an unholy course of life, and a sinful state? The sinful state is the state opposite to Christ; the devil's work is to cherish sin, and Christ's work is to destroy sin. Now judge under whose influence and government do you live? Under Satan's or Christ's? Are you cherishing or destroying sin? If you live under Christ's blessed government, you will use all his healing methods for the cure of your distempered souls, till you find a manifest abatement of corruption, or inclination to present things; for Satan is the god of this world, and you are never satisfied till the heavenly mind prevail in you. But if you be under Satan's government, you are wholly bent to the world and the things of the world, and are entangled in one of those usual snares of sensuality, worldliness, or pride: 1 John ii. 16, 'For all that is in the world is the lust of the flesh, the lust of the eye, and the pride of life, which is not of the Father, but is of the world.'

1. Sensuality. The carnal mind and life is flat enmity to God, and showeth that we are influenced by the evil spirit, as the heavenly mind and life is the property of those that are guided by the Spirit of God; therefore all those that live in 'gluttony, and excess of wine, revellings, banquetings,' 1 Peter iv. 3, and spend their time in vanity, wantonness, and filthiness, and needless sports, are guided by the unclean spirit, not the Holy Spirit; they are 'sensual, not having the Spirit.' By these vanities the mind is debased and polluted, and made unfit for God and the work of holiness: 2 Tim. ii. 22, 'Flee youthful lusts; follow after righteousness.' The devil is busy with young men, pressing them to inordinate sense-pleasing; then he knoweth that

holiness will be of little account with them: a gross carnal spirit gratifieth the devil's turn. Tertullian telleth us a story, how that the devil had possessed a christian, and being asked why, he pleads that he found him at a play, took him upon his own ground, and so possessed him.

2. Worldliness, or love of riches: 1 Tim. vi. 9, 'They that will be rich fall into temptation and the snare of the devil.' The devil would draw us downward, as God upward. God propoundeth the rich hopes of the other world to deaden us to the riches and glory of this world; but Satan is the god of this world; here is his empire, and here are his baits and allurements. Now a drossy, unsanctified, miserable soul, that loveth the world, savoureth the world, wholly inclineth itself to the world, is held fast by Satan in the snare.

3. Pride. This is Satan's proper image: 1 Tim. vi. 3, 'Lest, being lifted up with pride, he fall into the condemnation of the devil.' This pride lifts up the mind against God and above men; when men delight and place their happiness in greatness and worldly glory, have an envy to those above them, disdain those below them, contend with equals out of a lofty conceit of themselves, affect honour and reputation, rather than carry themselves humbly.

Quest. 2. How do you carry yourselves as to the change of masters? That we were all once under the power of Satan is evident by what is said before. But how did we get out of it, or how do we stand affected towards our recovery?

1. As to the offers of grace; if the god of this world do so blind our minds or harden our hearts that we despise the offered remedy: 2 Cor. iv. 4, 'Lest the light should shine unto them.' Impenitency and contempt of the grace of the gospel is Satan's great chain; he is loath to let a soul go; and therefore, Mat. xiii. 19, 'The wicked one cometh and catcheth away that which was sown in his heart.' When they begin to be serious, he possesseth them with prejudices and false conceits against religion, and inveigleth and enticeth them by the pleasing baits of worldly glory and the delights of the flesh, and puts all anxious thoughts out of their minds about their everlasting condition, and discourageth them by the proposal of troubles, dislikes, and disgraces; and when he is foiled by one weapon, he betaketh himself to another, that he may hold the poor captive soul in fetters and bonds, and they may never think of leaving their sins, but these thoughts may die away in their hearts; and thus every soul that is recovered to Christ is fetched out of the very paw and mouth of the lion. The heart of a sinner is his garrison and castle, which is so blinded with prejudice and passion, and carnal interests and worldly allurements, that till Christ come and besiege it, partly with terrors and fears, and partly with the offers of mercy and ready help, yea, the powerful efficacy of his grace, the poor sinner will not yield. Now how is the strong man outed? Luke xi. 21. Have you been sensible of your captivity, and have you yielded to the means of your recovery? Are you willing the cords of sin and vanity shall be loosened? and do you give up yourselves to be ruled by your Redeemer, and take upon you his blessed yoke? Mat. xi. 29.

2. As to more close and pressing convictions, which is a nearer

approach than the former. When Christ presseth hard upon men's hearts, and would have entrance, many find a plain conflict within themselves. Christ haleth the soul one way, and the devil another, so that a man is as it were torn to pieces. They would repent and reform, but then they are off again; the enemy of souls will not let them go; pleasures, profits, pleasant company, and carnal acquaintance, are all brought out to persuade him that he should sit down and be quiet in his sins. But Christ calleth again, Why wilt thou die, sinner? Now it is good to observe our carriage in these convictions. While you keep thus, you are 'double-minded, and unstable in all your ways,' James i. 8. Oh, let not Christ be kept out of his right any longer; shall Satan be more powerful in drawing your hearts to vain delights than Christ is in working them to God and heaven? Can he maintain you, and make good your quarrel against the Almighty, and bear you out in rebellion against God? He is already fallen under his displeasure: will you believe a murderer and a liar from the beginning, rather than all the threatenings and promises of Christ? What is Satan's end but to destroy and devour, 1 Peter v. 8, and Christ's but to save? Luke xix. 10, 'For the Son of man is come to seek and to save that which was lost.' Are eternal life and death such trifles that they should move you no more? You are now but as the lamb caught by the wolf and lion; you are not yet killed by him. How much are you beholden to God for restraining the malicious so far; especially for the offer of help by Christ, and will you refuse it? I will add but this one motive, and that is the deference¹ which Satan hath over the unconverted in common and the obdurate. All natural men that are under the reign of sin are under the power of the devil. But those that are judicially hardened, he hath a peculiar power over them; for these God hath forsaken, and delivered them up into Satan's hands; these are given over to believe a lie, 2 Thes. ii. 9-12. Who are they but the contemners of the gospel, and wilful refusers of his grace?

Quest. 3. Do we behave ourselves as those that had a sense of their covenant vow and engagement when they entered into the service of Christ and have put on the armour of light? Are we in a continual war and fight with Satan? Certainly where there is a conscience of our baptismal vow, there sin cannot quietly reign. Now they that make conscience of their baptismal vow are such as do watch, and pray, and strive that they enter not into temptation: Mat. xxvi. 41, 'Watch and pray, that ye enter not into temptation: the spirit is willing, but the flesh is weak.' The godly are in a great part flesh, although renewed, and so easily ensnared. When the devil came to tempt Christ, he had nothing to work upon: John xiv. 30, 'The prince of this world cometh, and hath nothing in me.' But the best of God's children have too much of corruption in them, therefore they must watch, and pray, and strive, and use all Christ's means for their safety. You must not basely yield to temptations, nor lazily sit down, or foolishly imagine the field is won, or the fight is ended, as long as you are in the body. How far soever you have gone, how much soever you have done and suffered, yet there remaineth more danger; the devil is yet alive, and hath a spite at you, and would sift you as

¹ Qu. 'difference of the power'?—Ed.

wheat, Luke xxii. 33. He knoweth that creatures are mutable, and those that miscarry not in one condition yet may in another: 'Ephraim is a cake not turned,' Hosea vii. 8, and he himself is subtle and full of wiles and methods. Now shall we carelessly wink, or put our foot in the snare? Christ warneth us frequently to take heed. There is no sleeping in the midst of so great danger. There is a remnant of his seed within you, which will betray you to him if you be not wary. Many that have begun in the spirit have ended in the flesh. Perseverance only must put on the crown. Therefore beware of the wounds of wilful sins; these give Satan a great advantage against us: Ps. xix. 13, 'Keep back thy servant from presumptuous sins.' By committing any deliberate act of known sin, you are in that so far an imitator of Satan. Well, then, since the renewed are yet but in the way, and not at the end of the journey, they are not wholly exempted from the power and malice of the tempter: 'Therefore be sober and watchful, for your adversary the devil, like a roaring lion, goeth about, seeking whom he may devour,' 1 Peter v. 8. He speaketh to the converted. Though Satan prevaileth not over a renewed man so far as to rule in him, yet he leaveth not to assault him, if it were but to vex him. The capital enemy of man's salvation watcheth all advantages against them; though the door of a believer's heart be shut, yet he is searching and trying if he can spy but the narrowest passage, or the least opportunity whereby he may again re-enter his old possession, or exercise his former tyranny, or recover his interest in the heart; therefore we are warned, Eph. iv. 27, 'not to give place to the devil.' We do so by our pride, passion, vanity, or worldliness; but by hearkening to him we do but give up our throat to the murderer, who would fain draw us to some acts of gross sin, whereby to dishonour God: 2 Sam. xii. 14, 'Howbeit, because by this deed thou hast given occasion to the enemies of God to blaspheme.' And destroy our peace: Ps. xxxii. 3, 4, 'When I kept silence, my bones waxed old, through my roaring all the day long; for day and night thy hand was heavy upon me: my moisture is turned into the drought of summer.' And fearful havoc is made in the soul: Ps. li. 10-12, 'Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. Restore to me the joy of thy salvation, and uphold me with thy free Spirit.'

SERMON XIII.

For this purpose the Son of God was manifested, that he might destroy the works of the devil.—1 JOHN iii. 8.

I HAVE often spoken of what Christ doth for the appeasing of God; I shall now speak of what he doth for the vanquishing of Satan.

In the words consider—(1.) The way the Son of God took to do us good; (2.) His end and design therein.

1. The way the Son of God took to do us good, 'He was manifested;' thereby is meant his coming in the flesh, 1 Tim. iii. 16, together with all the acts of his mediation performed in our nature. God had foretold that the seed of the woman should bruise the serpent's head, Gen. iii. 15; in our nature would Christ foil and conquer Satan.

2. The end and the design; for this cause, 'That he might destroy the works of the devil.' Wherein observe—

[1.] An act; to destroy. The word signifieth also to dissolve or untie, to loosen a chain or untie a knot, and so implieth that sins are so many chains, cords, and snares, wherein we are bound. We are ensnared and entangled in a course of sin till Christ untied the knot: Hosea iv. 17, 'Ephraim is joined to idols.' So joined that he cannot be divided from them; congregate with his idols. And we are bound over to punishment: Lam. i. 14, 'The yoke of transgressions is bound by his hands, they are wreathed and come upon my neck;' and the wicked are said to be holden with the cords of his sins, Prov. v. 22.

[2.] The object, 'The works of the devil,' whereby is meant sin. The former part of the verse cleareth that, 'He that committeth sin is of the devil;' and sins are called his lusts, John viii. 44. The devil is the author of sin, and suggests sin, and hath a power over us by reason of sin. Sin is his work; he doth not only sin himself, but instigate others to sin.

Doct. The design of Christ's coming into the world was to unravel the devil's work, or to destroy the kingdom of sin and Satan.

I observe here—

1. Two opposite powers and agents—the devil and the Son of God. The devil sought the misery and destruction of mankind, but Christ sought our salvation. Satan is the great disturber of the creation, and Christ is the repairer of it. This malicious cruel spirit ruined mankind at first, and therefore he is called a liar and a murderer from the beginning, John viii. 44; and Christ, as early promised and prefigured, is said to be 'the Lamb slain from the foundation of the world,' Rev. xiii. 8. We were at first ruined by hearkening to his counsels and suggestions, as we are now saved by faith in Christ. By his lies he deceived our first parents, and induced them to sin, and so we are made liable to death; and so by Christ's truth we are led into the way of salvation. All persons were corrupted and out of frame by the fall of man, through the suggestion of Satan, and are set in joint again by Jesus Christ. The devil is still 'a roaring lion, going about seeking whom he may devour,' 1 Peter v. 8; and Christ is the lion of the tribe of Judah, in whom is our safety and preservation, Rev. v. 5. The devil is wholly employed to oppose the work of man's salvation and to bring us into sin and misery, and Christ is employed to preserve the elect, and keep them in his own hand. The devil is an accuser of the brethren, Rev. xii. 10, and Christ is an advocate: 1 John ii. 1, 'We have an advocate with the Father, Jesus Christ the righteous.' In short, we must set the one against the other, the captain of our salvation against the author of our destruction.

2. Let us consider the advantage that we have by the one above the

other, and you will find that Christ is much more able to save than Satan to destroy.

[1.] The devil is a creature, but Christ the sovereign Lord, who hath power over him and all creatures. The devil's tempting is by leave. He was fain to beg leave to tempt Job, chap. i. 12; to winnow Peter, Luke xxii. 31, 'Satan hath desired to winnow and sift you as wheat.' Nay, he could not enter into the herd of swine without a new patent or pass from Christ, Mat. viii. 31. This cruel spirit is held in the chains of an irresistible providence. When we are in Satan's hands, it is a great satisfaction to remember that Satan is in God's hands.

[2.] The devil is a rebel and a usurper for the most part, but Christ is our appointed remedy: John iii. 16, 'He gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life;' Rom. iii. 25, 'Whom God hath set forth to be a propitiation, through faith in his blood.'

[3.] The devil hath no power upon the heart, cannot work any change upon the will, or create new principles and habits which before were not, as God doth, Jer. xxxi. 33. God can put his law into our inward parts, and write it on our hearts. He can only propound alluring baits and objects to the outward senses or inward fancy, but God worketh immediately upon the heart; therefore by the power of Christ the godly may overcome the wicked one. The Lord puts an enmity in our hearts against Satan and his ways and counsels: Gen. iii. 15, 'And I will put enmity between thee and the woman, and between thy seed and her seed.' It is put by way of efficacy on the one side, and allowed on the other by way of permissive intention. God maketh use of our will and affections in this opposition. Enmity is the voluntary and strong motion of the mind of man against that which he hateth.

[4.] The devil only maketh use of the root of sin which is in us by nature, and prevaieth by his assiduous diligence, multiplying temptations without intermission. But yet we have more for us than against us, if we consider that Christ hath power enough to deal with Satan; he is overmatched and overmastered by Christ, the stronger than he, Luke xi. 22. Merit enough to counterbalance the evil of nature. There is much more in the grace of the Redeemer: Rom. v. 17, 'For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Christ Jesus.' Then for his assiduity, Christ hath love enough to attend and mind the affairs of his people. It is true Satan is always blowing the bellows, inflaming our corruptions, suggesting wicked temptations; but doth not Christ still make intercession for us? Is not his Spirit as watchful in our hearts to maintain his interest there? So that if we believe that Christ hath power enough, merit enough, love enough, surely the case is clear; the Son of God will have the better in all in whom he is pleased to work.

3. That all mankind by nature lieth in wickedness, and sin and Satan worketh in them at his pleasure, and therefore Satan is called the prince and god of this world: Eph. vi. 12, 'Rulers of the darkness of this world.' He is the prince and ruler of those that live in sin, darkness, ignorance of God, and superstition, and exerciseth a tyranny

over them. So he is called the god of this world, 2 Cor. iv. 4, because of his great prevalency here: 'The prince of the power of the air, that worketh in the children of disobedience,' Eph. ii. 2. All men in their unrenewed estate are very slaves to Satan, to his motions and suggestions, whom they resemble in their sin and wickedness, he taking them captive at his will and pleasure, 2 Tim. ii. 26. They are at war with God, from the covenant of whose friendship they are fallen, but at peace with Satan.

4. Satan hath a twofold power over the fallen creature—legal and usurped.

[1.] He hath a power over them by a kind of legal right, a power flowing from the sentence of condemnation pronounced by the law against sinners; therefore it is said he had the power of death: Heb. ii. 14, 'That he might destroy him who had the power of death, that is, the devil.' The devil by his temptations having drawn men to sin, and so made them liable to death, they fall into his hands and come into his power, so that he hath a dominion over them, reigneth in them, blindeth them, perverteth them, stingeth them to death, and so by sin more and more they are made obnoxious to the curse and vengeance of God's broken law. As the jailor and executioner hath the power of the gallows, so hath the devil the power of death. The devil hath no right, as a lord, to judge and condemn us, but as an executioner of God's curse; so God may put the poor captive sinner into his hand, which is one reason why we should the more earnestly beg the pardon of sins, and be thankful for the mercy of a Redeemer. Now this power being by the appointment of God, it must some way or other be evacuated and disannulled: Isa. xlix. 24, 'Shall the prey be taken from the mighty, and the lawful captive delivered?' Sinners are Satan's lawful prize, but Christ came and turned the devil out of office: 'By death he hath destroyed him that had the power of death.' He made Satan's office idle and useless; when God was reconciled, his power was at an end. Therefore upon his blotting out the handwriting of ordinances, which was against us, we presently hear of the disannulling of Satan's power, Col. i. 14, 15. When the judge and the law are satisfied, the jailor and executioner hath no more to do.

[2.] He hath a power by tyrannical usurpation, in regard of which he is called the prince of this world: John xii. 31, 'Now is the prince of this world condemned.' God made him an executioner, and we made him a prince and a god, obeying his sinful motions and counsels, and being led by him up and down, and driven on furiously in a way of sin. So Christ, as true king and head, both of men and angels, putteth down Satan as a usurper, and breaketh the yoke of his oppression, rescueth the elect by strong hand: Col. i. 13, 'Who hath delivered us from the power of Satan, and translated us into the kingdom of his dear Son.' Satan had housed and possessed souls as his lawful goods: Luke xi. 21, 'When a strong man armed keepeth his palace, his goods are in peace;' Mat. xii. 29, 'How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house?' Not part with the possession of one soul till he be mastered; therefore the usurper and disturber of mankind is destroyed.

5. There is a twofold work of the devil—one without us, and the other within us.

[1.] The work of the devil without us is a false religion, or those idolatrous and superstitious rites by which the world hath been deceived, and by which Satan's kingdom hath been upheld. Now Satan's kingdom is cast down by the doctrine of the gospel, accompanied by Christ's powerful Spirit: Luke x. 18, 'I beheld Satan fall from heaven like lightning.' When the gospel was first preached, the devil was dethroned, and fell from his great unlimited power in the world; as lightning flasheth and vanisheth, and cometh to nothing, and never recollects itself again: John xii. 31, 'Now shall the prince of this world be cast out.' The apostles went abroad to bait the devil, and hunt him out of his territories, and they did it with great effect. And therefore it is made one argument by which the Spirit doth convince us of the truth of the gospel: John xvi. 11, 'He shall convince the world of judgment, because the prince of this world is judged.' The casting out of Satan from the bodies of those who were possessed by him, the silencing his oracles, the suppressing his superstitions, and destroying the kingdom of wickedness and darkness, was an apparent evidence of the truth of the gospel, as was striking blind Elymas, a famous sorcerer, Acts xiii. So the punishment of his servants and votaries, dissolving the force of his enchantments: 'They that used curious arts burnt their books,' Acts xix. 15. The devil's kingdom went to wreck in all the parts of it; the old religion everywhere was overturned, no more the same rites, the same temples, the same gods that they and their predecessors had so long worshipped; and God, as worshipped in Christ, cometh up in the room. Though the world were captivated, under Satan, rooted in former superstitions, yet Christ prevailed, and got ground by the rod of his strength, even the word of his kingdom. Before that, Satan everywhere had his temples wherein he was worshipped, his oracles resorted to with great reverence, till the Hebrew child silenced him. He ate of the fat of their sacrifices, and drank the wine of their drink-offerings, yea, often the blood of their sons and daughters, whom they sacrificed to him. Yet all his strongholds were now demolished, the idols broken whom they and their fathers had worshipped and prayed unto in their distresses and adversities, and blessed in their prosperities. Now all of a sudden are these temples thrown down, these images broken, these altars polluted and set at nought, and the people turned from these vanities unto the living God; and still he is undeceiving the world; he came to dissolve the works of the devil, and in every age something is done in that kind. The unwary and corrupt world doth put Christ upon acting mainly the demolishing and destructive part hitherto. When gentile worship was put down, then antichristianity got up in a mystery, and fortifieth itself by the numerous combined interests of the carnal: 'But the weapons of our warfare are not carnal, but mighty, through God, to pull down strongholds,' 2 Cor. x. 4. But in time, by the power of the word and the course of God's providence, and the patience of his servants and the efficacy of his Spirit, this whole mystery of iniquity will be finished and come to nothing.

[2.] There is the work of the devil within us; this is destroyed also.

But here again we must distinguish between the purchase and the application.

(1.) The purchase was made when Christ died ; for, Heb. ii. 14, ' By death he destroyed him that had the power of death ; ' and Col. ii. 15, ' He spoiled principalities and powers, and triumphed over them on his cross.' Christ's death is Satan's overthrow ; then was the deadly blow given to his power and kingdom. When the Jews and Roman soldiers were spoiling him and parting his garments, then was he spoiling principalities and powers ; in that very hour, which was the power of darkness, was Christ making a show of Satan openly, and leading captivity captive. When they were insulting over the Son of God, then was he triumphing over all the devils in hell, and overcame them by suffering himself visibly to be overcome by them. Well, then, here is the ground of our faith, the death of Christ, which we remember in the sacrament ; this was the price given for our ransom, and the means of disannulling all the power which Satan had in us before.

(2.) The application is begun in our conversion, and afterwards carried on by degrees. All those who are converted and receive the gospel are said to be turned from Satan to God, Acts xxvi. 18. Then are they, from the children of the devil, made the children of God, and adopted into his family, and delivered from the dominion of sin into the glorious liberties that belong to God's children. And therefore those to whom God giveth repentance are said, 2 Tim. ii. 26, to be recovered out of the snare of the devil, by whom they were taken captive formerly at his will and pleasure. Before they were his slaves and drudges, drove on furiously, were at the beck of every lust ; but then they recover themselves, as made free by Christ.

6. There is in sin, which is the work of the devil, three things—(1.) The guilt of it ; (2.) The power of it ; (3.) The being of it. All these Christ came to dissolve, but by several means and at several times.

[1.] The guilt of it ; that is done away by justification. Guilt is an obligation to punishment. Now this is one effect of Satan's malice, to involve us in the same ruin and condemnation into which he hath plunged himself ; he is held in chains of darkness, 2 Peter ii. 4 ; by which is meant, not only the powerful restraints of providence, but the horror of his own despairing fears. If the restraints of providence had only been intended, it had been enough to have said they are held in chains ; but these are chains of darkness, and therefore it implieth not only God's irresistible power restraining them, but his terrible justice tormenting them ; so that, go where they will, they carry their own hell about with them, in the constant feeling of the wrath of the Almighty, and the dreadful expectation of more wrath. This is the case of the devils ; and do not they seek to bring us into the same condition ? Yes, certainly they do ; what mean else Satan's 'fiery darts?' Eph. vi. 16, by which is meant, not only raging lusts, but tormenting fears. And certainly, as the devil hath the power of death, so he keepeth men under the fear of it and the consequents of it all their days, Heb. ii. 14, 15. He bringeth his slaves and poor deluded souls into sin, that he may bring them into terror, and oppress them by their own guilty fears. He maketh use of conscience to stir them up, but he joineth with them

horrors of conscience, and increaseth their violence. The devil is first a tempter, that he may be afterwards an accuser and a tormentor. He is called our 'adversary,' 1 Peter v. 8. The word signifieth an adversary or enemy at law. He pleadeth law and equity of his side, and by law would carry the cause against all that come of Adam, for they are all law-breakers; and if Christ had not freed us from the curse of the law, what would you answer? Again, when he is termed an accuser, Rev. xii., it doth not signify a whisperer or slanderer out of malice, but a pleader as an attorney or accuser by law. There is none upon earth but yieldeth matter enough to fill up his accusations; he needeth not come with slanders. Now wicked men, who are his slaves, are either stupified or terrified by him, or both. If they be stupified, they are more terrified afterwards; at best they are always at the beck and mercy of a cruel master, who can soon revive their hidden fears; and if they be not under actual horrors, they dare not be serious, nor call themselves to an account, nor entertain any sober thoughts of death, and judgment, and wrath to come. Yea, Satan hath a great hand in the troubles of conscience which befall God's children; they have many a sad hour of darkness when God lets loose the tempter upon them, and many heavy damps of spirit doth the accuser bring upon them now. Well, then, this is a part of the works of the devil, those fears of death and damnation which dog sin at the heels. These Christ came to dissolve, and by death to deliver us from the fear of death: 'He was made sin for us, that we might be made the righteousness of God in him,' 2 Cor. v. 21. A believer may triumph over his accuser, and draw water out of the wells of salvation with joy: Rom. viii. 33, 34, 'Who shall lay anything to the charge of God's elect? it is God that justifieth; who is he that condemneth? it is Christ that died, yea rather, that is risen again, who is even at the right hand of God, and maketh intercession for us.' By his death he hath satisfied God's justice, and at his resurrection he had his discharge. By his intercession he pleadeth it in court. Who shall condemn? Our advocate is more powerful in court than our accuser; he doth not only sue out our pardon by entreaty, but by merit: Dan. ix. 24, 'He shall make an end of sins, and make reconciliation for iniquity, and bring in an everlasting righteousness.' This is to destroy the works of the devil indeed. He shall stay the imputation of sin, working the reconciliation of sinful man to God, establishing an unchangeable rule of our justification by the Lord our righteousness. Surely all accusation is fruitless when we have such an advocate as he is. We are sinners; but if he will spread the skirt of his righteousness over us, 'and appear before God for us' Heb. ix. 24, why should we fear?

[2.] The dominion and power of sin. The devil keepeth peaceable possession in the soul as long as sin reigneth: Eph. ii. 2, 'He worketh in the children of disobedience.' Their hearts are his shop and work-house, where he formeth weapons and instruments of rebellion against God. The devil, who hath lost his seat in heaven, hath built himself a throne in the heart of every wicked man, and lords it over them as over his slaves; and if they had eyes to see, this is a heavier bondage than if they were laden with irons, and cast into the deepest dungeon that ever was digged. Convinced men are sensible of it, but they know

not how to help themselves. Converted men are in part freed; the dominion of sin is broken in them, though its life be prolonged for a season. But because it is a nice case how to distinguish between the remaining of sin and the reigning of it, and the life from the dominion, and every degree of this hated enemy is a burden, therefore they pray earnestly, Ps. cxix. 133, 'Order my steps in thy word, and let no iniquity have dominion over me.' Watch and strive: Rom. vi. 12, 'Let not sin reign therefore in your mortal bodies, that ye should obey the lusts thereof.' Comfort themselves with their justification, in the imperfection of their sanctification: Rom. vi. 14, 'For sin shall not have dominion over us; for ye are not under the law, but under grace.' But the great encouragement of all is Christ's undertaking; 'He came to destroy the works of the devil.' And surely his end will not be frustrated: Rom. vi. 11, 'Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God.' Therefore you may see it a-dying, and Christ destroyeth the power of sin by degrees, putting an enmity in your hearts against it: Gen. iii. 15, 'I will put enmity between thee and the woman, and between thy seed and her seed.' Sin dieth as our love dieth to it; they grow every day more free from it, as heretofore from righteousness. The devil seeks to increase sin, but Christ to destroy it. When he hath once rescued the prey out of Satan's hands, he will maintain his interest against all the powers of darkness: Eph. vi. 10, 11, 'Be strong in the Lord, and in the power of his might; for we fight not against flesh and blood.' The war is not only against visible enemies, nor against internal passions and lusts, but against spiritual wickednesses. Yet the divine grace is sufficient; we have God's Spirit against the evil spirit: 1 John iv. 4, 'Greater is he that is in you than he that is in the world.'

[3.] The being of sin shall at length be destroyed; for the final victory is sure and near, for Christ will perfect the conquest which he hath begun: Rom. xvi. 20, 'The God of peace shall tread Satan under our feet shortly.' At death sin is totally disannulled, and then sin shall gasp its last, and the physician of souls will then perfect the cure. The Papists say, as Bellarmine, that either we must be perfect before death, or in purgatory after death. I answer—As we are sinners in the first moment of our birth, so after death no more sinners; no, not in the last moment of expiration. Christ taketh time to finish his work. No sinner doth enter into the state of bliss. Death doth remove us from this sinful flesh, and admits the soul into the sight of God, which is in that instant perfected; as remove the veil, and light breaketh in all of a sudden.

Object. 1. How doth Christ destroy the works of the devil, since the kingdom of sin and Satan yet remaineth in so great a part of the world?

Object. 2. How doth Christ destroy the works of the devil, since many of Christ's own people are sorely assaulted, shaken, and many times foiled by the devil?

(1.) For the general case. In time Christ doth destroy them, all the opposite reigns or kingdoms, the kingdom of sin, Satan, and death. Christians have no enemy to their happiness but such as shall be conquered by Christ; sooner or later he will overcome them all. Yet, for

the present, this destruction is not so universal but that sin and Satan do still continue. There is not a total destruction of these things, but an absolute subjection to the mediatorial kingdom; they are so far destroyed as they cannot hinder the salvation of the elect; they are destroyed so far that they shall not hinder the demonstration of his mercy to them; but as they are subservient to the demonstration of his justice, error is so far continued. In reprobate and damned souls, the spot of sin remaineth in its perfect dye, the dominion of sin continueth in its absolute power. Guilt is an obligation to eternal pain; but all this in a subjection to his throne. Some continue slaves to Satan, and evermore remain so, and we are not altogether gotten free from Satan's power. God hath a ministry for the devil in the world. Absolute subjection to Christ is at the day of judgment; the infernal spirits shall then bow the knee to Christ, as things in heaven and on earth, and things under the earth: Phil. ii. 10, compared with Rom. xiv. 10, 11, and Isa. xlv. 23, 'Unto me every knee shall bow, and every tongue shall swear.' The saints shall then judge angels, 2 Cor. vi. 2. God hath a ministry for Satan to punish careless souls, to hinder the word, inject ill thoughts, lay snares, raise persecution, sow tares, accuse and trouble the faithful, vex their bodies as he did Job; so Paul had a messenger of Satan, some racking pain in his body, the stone or gout, or the like.

(2.) As to the second case, I answer—To try and exercise the godly, Job i. 12. The godly are sometimes foiled, and yield to his temptations, yet not taken captive by him at his will and pleasure. He may prevail in some cases on them, as he did on David: 1 Chron. xxi. 1, 'And Satan stood up against Israel, and provoked David to number the people.' All watchfulness should be used: 1 Cor. vii. 5, 'That Satan tempt you not for your incontinency;' 2 Cor. xi. 2, 3, 'For I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you a chaste virgin to Christ. But I fear lest by any means, as the serpent beguiled Eve through his subtilty.' They may be drawn, in some rare case, to some particular sin: 2 Sam. xi. 4, 'And David sent messengers, and took her, and came in unto her, and lay with her;' whereby God may be dishonoured: 2 Sam. xii. 14, 'By this deed thou hast given occasion to the enemies of God to blaspheme;' or to mar their own peace: Ps. xxxii. 3, 4, 'When I kept silence, my bones waxed old, through my roaring all the day long; for day and night thy hand was heavy upon me: my moisture is turned into the drought of summer.' He may assault them for their exercise, yet not touch them with a deadly wound: 1 John v. 18, 'He that is begotten of God keepeth himself, and the wicked one toucheth him not;' so as to overcome and destroy their salvation: 1 Cor. x. 13, 'Who will not suffer you to be tempted above that you are able, but will with the temptation make a way to escape, that ye may be able to bear it.' This opposition is an evidence when we feel it, or groan under it, otherwise they would be at peace: Luke xi. 21, 'When the strong man keeps the house, his goods are in peace;' as when wind and tide go together, there is calm. When they feel it: Rom. vii. 9, 'When the commandment came, sin revived, and I died;' and groan under it: ver. 24, 'O wretched man that I am! who shall deliver me

from the body of this death ?' Rev. xii. 12, 'For the devil is come down unto you, having great wrath, because he knows he hath but a short time.' Dying beasts bite shrewdly.

Use 1. Let us not cherish sin. It doth not become christians to cherish what Christ came to disannul, to build again what he came to destroy, to tie those cords and knots the faster which he came to unloose. As much as in you lieth, you seek to dissolve the work of Christ, and put your Redeemer to shame.

2. Our condemnation is just and clear if we do not cast out sin, having so much help. Will you by your voluntary consent give Satan an advantage ?

3. It is our comfort to feel the effects of Christ's dominion, in subduing the work of Satan within us, when the Lord Jesus taketh the throne in our hearts, and doth deliver us from the slavery of corruption: John viii. 32, 'And the truth shall make you free.'

Use 2. If you find anything of the works of the devil in you, run to Christ, though your souls are entangled.

1. Make your moan to him: Rom. vii. 24, 'O wretched man that I am ! who shall deliver me from the body of this death ?' Wherefore is Christ a Saviour but for sinners ; wherefore a Redeemer but for captives ? Will Christ be a Saviour, and save none ; a Redeemer, and redeem none ?

2. Let us depend upon the fulness of his merit. The reason why the converted find so little effect of Christ's purchase is because they make so little use of their interest in him. Let us conquer during the conflict by faith. We have burdensome corruptions that exercise us, grieve the Spirit, wrong Christ, but they shall be overcome at last. We have heard, and read, and prayed, yet still they remain ; but Christ's undertaking cannot be frustrated ; our pride and passion shall not always last.

3. Let us give up ourselves to be ruled by him, willing to be the Lord's servants: Mat. xi. 29, 'Take my yoke upon you, and learn of me, for I am meek and lowly in heart ; and you shall find rest to your souls.'

4. Let the beginning of the work assure you of the perfection of it ; he that hath begun to pardon our sins will at length pronounce our full absolution.

5. Let us apply all this to the sacrament ; here we renew our vow, not to cherish sin, lest we cross our Redeemer's undertaking ; here we express our confidence of the fruits of his death, according to the word. We thankfully commemorate his grace, by which Satan is and will be more and more vanquished : we see him falling. We admire Christ's condescension, that he will give us to eat of his own meat, and drink of his own cup, 2 Sam. xii. 3. We look upon this table as spread for us in the sight of our enemies: Ps. xxiii. 5, 'Thou preparast a table for me in the presence of mine enemies ;' maugre their malice. We are well provided for in Christ, though they grieve to see the riches of his bounty to us and care for us. A royal feast and banquet it is, which our enemies may snarl at, but cannot impeach and hinder ; and we take it as a pledge of our everlasting triumph, which we are shortly entering upon.