

place, 1 Pet. i. 4. 'An inheritance undefiled.' And how can you dwell with God till you are sanctified? We do not put wine into a musty vessel: God will not put the new wine of glory into a sinful heart. O then, as you love your souls, and would have them saved eternally, endeavour after holiness; by this means you will have an idoneity and fitness for the kingdom of heaven, and your souls will be saved in the day of the Lord Jesus.

OF THE SEVENTH COMMANDMENT.

EXOD. XX. 14. *Thou shalt not commit adultery.*

GOD is a pure, holy Spirit, and hath an infinite antipathy against all uncleanness. In this commandment he hath entered his caution against it, *non mæchaberis*, 'Thou shalt not commit adultery.' The sum of this commandment is, *The preservation of corporal purity*. We must take heed of running on the rock of uncleanness, and so making shipwreck of our chastity. In this commandment there is something tacitly implied, and something expressly forbidden.

1. Something tacitly implied, viz. That the ordinance of marriage should be observed.

2. Something expressly forbidden, viz. The infecting ourselves with bodily pollutions, 'Thou shalt not commit adultery.'

(1.) Something implied, that *the ordinance of marriage should be observed*, 1 Cor. vii. 2. 'Let every man have his own wife, and every woman have her own husband.' Marriage is honourable and the bed undefiled, Heb. xiii. 4. God did institute marriage in paradise: he 'brought the woman to the man,' Gen. ii. 22. He did as it were give them in marriage. And Jesus Christ did honour marriage with his presence, John ii. 2. The first miracle he wrought was at a marriage, when he turned the 'water into wine.'—Marriage is a type and resemblance of the mystical union between Christ and his church, Eph. v. 32. Concerning marriage,

[1.] There are general duties. 1. The general duty of the husband is to rule, Eph. v. 23. 'The husband is the head of the wife.' The head is the seat of rule and government; but he must rule with discretion. He is head, therefore must not rule without reason. 2. The general duty on the wife's part is submission, Eph. iii. 22. 'Wives submit yourselves unto your own husbands, as unto the Lord.' It is observable, the Holy Ghost passed by Sarah's failings, he doth not mention her un-

belief: but he takes notice of that which was good in her, her reverence and obedience to her husband, 1 Pet. iii. 6. 'Sarah obeyed Abraham, calling him Lord.'

[2.] *Special* duties belonging to marriage, are love and fidelity. 1. *Love*, Eph. v. 25. 'Love is the marriage of the affections.' There is, as it were, but one heart in two bodies: love lines the yoke and makes it easy: love perfumes the marriage-relation: without which it is not *conjugium* but *conjurgium*; it is like two poisons in one stomach, one is ever sick of the other. 2. *Fidelity*. In marriage there is mutual promise of living together faithfully according to God's holy ordinance. Among the Romans, on the day of marriage, the woman presented to her husband fire and water; fire refines metal, water cleanseth: hereby signifying, that she would live with her husband in chastity and sincerity. This is the first thing in the commandment implied, that the ordinance of marriage should be purely observed.

(2.) The thing forbidden in the commandment, *i. e.* infecting ourselves with bodily pollution and uncleanness. 'Thou shalt not commit adultery.' The fountain of this sin is lust. Since the fall, holy love is degenerated to lust. Lust is the fever of the soul. There is a twofold adultery: 1. *Mental*, Mat. v. 28. 'Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.' As a man may die of an inward bleeding, so he may be damned for the inward boilings of lust, if they be not mortified. 2. *Corporal adultery*; when sin hath conceived, and brought forth in the act. This is expressly forbidden under a *sub pena*, 'Thou shalt not commit adultery.' This commandment is set as an hedge to keep out uncleanness; and they that break this hedge a serpent shall bite them. Job calls adultery an heinous crime, Job xxxi. 11. Every failing is not a crime; and every crime is not an heinous crime; but adultery is, *flagitium*, an heinous crime. The Lord calls it villainy, Jer. xxix. 33. 'They have committed villainy in Israel, and have committed adultery with their neighbours' wives.

Qu. *Wherein appears the heinousness of this sin of adultery?*

Ans. 1. In that adultery is the breach of the marriage-oath. When persons come together in a matrimonial way, they bind themselves by covenant each to other in the presence of God, to be true and faithful in the conjugal relation. Unchastity is a falsifying this solemn oath; and herein adultery is worse than fornication, because it is a breach of the conjugal bond.

2. The heinousness of adultery lies in this, That it is such an high dishonour done to God. God saith, 'Thou shalt not commit adultery.' The adulterer sets his will above God's

law, tramples upon God's command, affronts him to his face; as if a subject should tear his prince's proclamation. The adulterer is highly injurious to all the persons in the Trinity. 1. To God the Father. Sinner, God hath given thee thy life, and thou dost waste the lamp of thy life, the flower of thy age in lewdness; he hath bestowed on thee many mercies, health and estate, and thou spendest all on harlots. Did God give thee wages to serve the devil? (2.) Injurious to God the Son, two ways. *First*, As he hath purchased thee with his blood, 1 Cor. vi. 20. 'Ye are bought with a price.' Now, he who is bought, is not his own; it is a sin for him to go to another, without consent from Christ, who hath 'bought him with a price.' *Secondly*, By virtue of baptism thou art a Christian, and professest that Christ is thy head, and thou art a member of Christ; therefore, what an injury is it to Christ, to take the members of Christ, and make them the 'members of an harlot,' 1 Cor. vi. 15. (3.) It is injurious to God the Holy Ghost; for the body is his temple, 1 Cor. vi. 19. 'Know ye not that your body is the temple of the Holy Ghost which is in you?' And what a sin is it to defile his temple!

3. The heinousness of adultery lies in this, That it is committed with mature deliberation. First, there is the contriving the sin in the mind, then consent in the will, and then the sin is put forth into act. To sin against the light of nature, and to sin deliberately, is like the dye to the wool, it gives sin a tincture, and dyes it of a crimson colour.

4. That which makes adultery so heinous, is, That it is a sin after remedy. God hath provided a remedy to prevent this sin, 1 Cor. vii. 2. 'To avoid fornication, let every man have his own wife.' Therefore, after this remedy prescribed, to be guilty of fornication or adultery, is inexcusable; it is like a rich thief, that steals when he has no need. This doth enhance and accent the sin, and make it heinous.

Uſe I. It condemns the church of Rome who allow the sin of fornication and adultery. They suffer not their priests to marry, but they may have their courtezans; the worst kind of uncleanness. Incest with the nearest of kin, is dispensed with for money. It was once said of Rome,—*Urbs est jam tota lupanar*,—Rome was become a common stew. And no wonder, when the pope could, for a sum of money, give them a licence and patent to commit uncleanness: and, if the patent were not enough, he would give them a pardon. Many of the papists judge fornication venial. God condemns the very lusting, Matth. v. 28. If God condemns the thought, how dare they allow the fact of fornication? You see what a cage of unclean birds the church of Rome is: they call themselves the Holy Catholic Church;

but, how can they be holy, who are so steeped and par-boiled in fornication, incest, sodomy, and all manner of uncleanness?

Uſe II. It is matter of lamentation, to ſee his commandment ſo ſlighted and violated among us. Adultery is the reigning ſin of the times, Hoſ. vii. 4. ‘They are all adulterers, as an oven heated by the baker.’ The time of k. Henry VIII. was called the golden age, but this may be called the unclean age, wherein whore-hunting is common, Ezek. xxiv. 18. ‘In your filthineſs is lewdneſs.’ Luther tells of one who ſaid, “If he might but ſatisfy his luſt, and be carried from one whore-houſe to another, he would deſire no other heaven; afterwards he breathed out his ſoul betwixt two notorious ſtrumpets.” This is to be the right ſeed of Adam, to love the forbidden fruit, to love to drink of ſtolen waters, Ezek. viii. 8, 9. ‘Son of man, dig in the wall; and when I had digged, behold a door; and he ſaid, Go in and behold the wicked abominations that they do here.’ Could we, as the prophet, dig in the walls of many houſes, what vile abominations ſhould we ſee there! In ſome chambers we might ſee fornication; dig further, and ſee adultery; dig further, and we may ſee inceſt, &c. And may not the Lord go from his ſanctuary? as, Ezek. viii. 9. ‘Seeſt thou the great abominations that the houſe of Iſrael committeth, that I ſhould go far off from my ſanctuary?’ God might remove his goſpel, and then we might write I chabod on this nation, ‘The glory is departed.’ Let us mourn for what we cannot reform.

Uſe III. It exhorts us to keep ourſelves from this ſin of adultery. ‘Let every man have his own wife,’ ſaith Paul, 1 Cor. vii. 2. not his concubine, nor his courtezan. Now, that I may deter you from adultery, let me ſhew you the great evil of it.

Fiſt, It is a thieviſh ſin. Adultery is the higheſt ſort of theft: the adulterer ſteals from his neighbour that which is more than his goods and eſtate; he ſteals away his wife from him, ‘who is fleſh of his fleſh.’

Secondly, Adultery debaſeth a perſon, it makes him reſemble the beaſts; therefore the adulterer is deſcribed like an horſe neighing, Jer. v. 8. ‘Every one neigheth after his neighbour’s wife.’ Nay, this is worſe than brutiſh; for ſome creatures, that are void of reaſon, yet by the inſtinct of nature, obſerve a kind of decorum of chaſtity. The turtle dove is a chaſte creature, and keeps to its mate: the ſtork, whenever he flies, comes into no neſt but his own. Naturaliſts write, if a ſtork, leaving his own mate, joineth with any other, all the reſt of the ſtorks fall upon him, and pull his feathers from him. Adultery is worſe than brutiſh, it degrades a perſon of his honour.

Thirdly, Adultery doth pollute and be-filthy a perſon. The devil is called an unclean ſpirit, Luke xi. 24. The adulterer is the devil’s firſt-born; he is unclean; he is a moving quag-

mire; he is all over ulcerated with sin: his eyes sparkle with lust; his mouth foams out filth; his heart burns like mount Aetna, in unclean desires: he is so filthy, that if he die in this sin, all the flames of hell will never purge away his uncleanness. And, as for the adulterers, who can paint her black enough? The scripture calls her a deep ditch, Prov. xxiii. 27. She is a common shore: whereas a believer, his body is a living temple, and his soul is a little heaven, bespangled with the graces, as so many little stars. The body of an harlot is a walking dunghill, and her soul a lesser hell.

Fourthly, Adultery is destructive to the body, Prov. v. 11. 'And thou mourn at last, when thy flesh and thy body is consumed.' It brings into a consumption. Uncleanness turns the body into an hospital; it wastes the radical moisture, rots the skull, eats the beauty of the face. As the flame wastes the candle, so the fire of lust consumes the bones. The adulterer hastens his own death, Prov. vii. 23. 'Till a dart strike through his liver.' The Romans had their funerals at the gate of Venus' temple, to signify that lust brings death. Venus is lust.

Fifthly, Adultery is a purgatory to the purse: as it wastes the body, so the estate, Prov. vi. 26. 'By the means of a whorish woman, a man is brought to a piece of bread.' Whores are the devil's horse-leeches, sponges that will soon suck in all one's money. The prodigal had soon spent his portion, when once he fell among harlots, Luke xv. 30. King Edward III. his concubine, when he lay a-dying, got all she could from him, and plucked the rings off his fingers, and so left him. He that lives in luxury, dies in beggary.

Sixthly, Adultery blotteth and eclipseth the name, Prov. vi. 33. 'Whoso committeth adultery with a woman, a wound and dishonour shall he get, and his reproach shall not be wiped away.' Some, while they get wounds, get honour. The soldier's wounds are full of honour: the martyr's wounds for Christ are full of honour: these get honour while they get wounds: but the adulterer gets wounds in his name, but no honour. 'His reproach shall not be wiped away.' The wounds of the name no physician can heal. The adulterer, when he is dead, his shame lives. When his body rots under ground, his name rots above ground. His base-born children will be the living monuments of his shame.

Seventhly, This sin doth much eclipse the light of reason; it steals away the understanding; it stupifies the heart, Hof. iv. 11. 'Whoredom takes away the heart.' It eats out all heart for good. Solomon besotted himself with women, and they enticed him to idolatry.

Eighthly, This sin of adultery ushers in temporal judgments.

The Mosaical law made adultery death, Lev. xx. 10. 'The adulterer and adulteress shall surely be put to death,' and the usual death was stoning, Deut. xxii. 24. The Saxons commanded the persons taken in this sin to be burnt. The Romans caused their heads to be stricken off. This sin like a scorpion carries a sting in the tail of it. The adultery of Paris and Helena, a beautiful strumpet, ended in the ruin of Troy, and was the death both of Paris and Helena. 'Jealousy is the rage of a man;' and the adulterer is often killed in the act of his sin. Adultery cost Otho the Emperor, and Pope Sixtus IV. their lives.

Latus venire Venus tristis abire solet.

I have read of two citizens in London, 1583, who, defiling themselves with adultery on the Lord's day, were immediately struck dead with a fire from heaven. If all that were now guilty of this sin should be punished in this manner, it would rain fire again, as on Sodom.

Ninthly, Adultery, (without repentance) damns the soul, 1 Cor. vi. 9. 'Neither fornicators, nor adulterers, nor effeminate, shall enter into the kingdom of God.' 'The fire of lust brings to the fire of hell, Heb. xiii. 4. 'Whoremongers and adulterers God will judge.' Though men may neglect to judge them, yet God will judge them.—But will not God judge all other sinners? Yes. Why then doth the apostle say, 'Whoremongers and adulterers God will judge?' The meaning is, (1.) He will judge them assuredly; they shall not escape the hand of justice. (2.) He will punish them severely, 2 Pet ii. 10. 'The Lord knoweth how to reserve the unjust to the day of judgment to be punished, but chiefly them that walk in the lust of uncleanness.' The harlot's breast keeps from Abraham's bosom, *Momentaneum est quod delectat, aeternum quod cruciat*, Who would, for a cup of pleasure, drink a sea of wrath? Prov. ix. 18. 'Her guests are in the depths of hell.' A wise traveller when he comes to his inn, though many pleasant dishes are set before him, yet he forbears to taste, because of the reckoning which will be brought in: we are here all travellers to Jerusalem above; and though many baits of temptation are set before us, yet we should forbear, and think of the reckoning which will be brought in at death. With what stomach could Dionysius eat his dainties, when he imagined there was a naked sword hung over his head as he sat at meat? While the adulterer feeds on strange flesh, the sword of God's justice hangs over his head. Caufinus speaks of a tree that grows in Spain that is of a sweet smell, and pleasant to the taste, but the juice of it is poisonous: the emblem of an harlot; she is perfumed with powders, and fair to look on, but poisonous and damnable to

the soul, Prov. vii. 26. 'She hath cast down many wounded, yea, many strong men have been slain by her.'

Tenthly, The adulterer doth not only wrong his own soul, but doth what in him lies to destroy the soul of another, and so kill two at once. And thus the adulterer is worse than the thief: for, suppose a thief rob a man, yea, take away his life, yet that man's soul may be happy; he may go to heaven as well as if he had died in his bed. But he who commits adultery endangers the soul of another, and deprives her of salvation so far as in him lies. Now, what a fearful thing is it to be an instrument to draw another to hell!

Eleventhly, The adulterer is abhorred of God, Prov. xxii. 14. 'The mouth of a strange woman is a deep pit: he who is abhorred of the Lord shall fall therein.' What can be worse than to be abhorred of God? God may be angry with his own children; but for God to abhor a man, is the highest degree of hatred.

Qu. How doth the Lord shew his abhorrence of the adulterer?

Ans. In giving him up to a reprobate mind, and a seared conscience, Rom. i. 26. And now he is in such a condition that he cannot repent. This is to be abhorred of God; such a person stands upon the threshold of hell; and when death gives him a jog he tumbles in. All which may sound a retreat in our ears, and call us off from the pursuit of so damnable a sin as uncleanness. I will conclude with two scriptures, Prov. v. 8. 'Come not nigh the door of her house.' Prov. vii. 27. 'Her house is the way to hell.'

Twelfthly, Adultery is a sower of discord; it destroys peace and love, the two best flowers which grow in a family. Adultery sets husband against wife, and wife against husband; and so it causeth the 'joints of the same body to smite one against another.' And this division in a family works confusion: for, 'An house divided against itself cannot stand,' Luke xi. 17. *Omne divisibile est corruptibile.*

Qu. How may we abstain from this sin of adultery?

Ans. I shall lay down some directions, by way of antidote, to keep you from being infected with this sin. (1.) Come not into the company of a whorish woman; avoid her house, as a seaman doth a rock, Prov. v. 8. 'Come not near the door of her house.' He who would not have the plague, must not come near houses infected: every whore-house hath the plague in it. Not to beware of the occasion of sin, and yet pray, 'Lead us not into temptation,' is, as if one should put his finger in the candle, and yet pray that it may not be burnt. (2.) Look to your eyes. Much sin comes in by the eye, 2 Pet.

ii. 4. 'Having eyes full of adultery.' The eye tempts the fancy, and the fancy works upon the heart. A wanton amorous eye may usher in sin. Eve first saw the tree of knowledge, and then she took, Gen. iii. 6. First she looked, and then she loved. The eye oft sets the heart on fire; therefore Job laid a law upon his eyes, Job xxxi. 1. 'I made a covenant with my eyes, why then should I think upon a maid?' Democrites the philosopher plucked out his eyes, because he would not be tempted with vain objects: the scripture doth not bid us do so, but set a watch before our eyes. (3.) Look to your lips. Take heed of any unseemly word that may enkindle unclean thoughts in yourselves or others, 1 Cor. xv. 33. 'Evil communications corrupt good manners.' Impure discourse is the bellows to blow up the fire of lust. Much evil is conveyed to the heart by the tongue, Ps. cxli. 3. 'Set a watch, O Lord, before my mouth.' (4.) Look in a special manner to your heart, Prov. iv. 23. 'Keep thy heart with all keeping.' Every one hath a tempter in his own bosom, Matth. xv. 19. 'Out of the heart come evil thoughts.' And thinking of sin makes way for the act of sin. Suppress the first risings of sin in your heart. As the serpent, when danger is near, keeps his head; so keep your heart, which is the spring from whence all lustful motions do proceed. (5.) Look to your attire. We read of the attire of an harlot, Prov. vii. 10. A wanton dress is a provocation to lust. Curlings and towerings of the hair, a painted face, naked breasts, are allurements to vanity. Where the bush is hung out, people will go in and taste of the liquor. Hierom saith, such as by their lascivious attire endeavour to draw others to lust, though no evil follow, yet these tempters shall be punished, because they offered poison to others, though they would not drink. (6.) Take heed of evil company. *Serpunt vitia et in proximum quemque transfiliunt*, Sen. Sin is a disease very catching: one man tempts another to sin, and hardens him in sin. There are three cords to draw men to adultery; the inclination of the heart, the persuasion of evil company, and the embraces of the harlot; and this three-fold cord is not easily broken, Ps. cvi. 18. 'A fire was kindled in their company.' I may allude to it, the fire of lust is kindled in bad company. (7.) Beware of going to plays. A play house is oft a preface to a whore-house, *Ludi præbent semina nequitiae*. We are bid to avoid all appearance of evil: are not plays the appearance of evil? Such sights are there, as are not fit to be beheld with chaste eyes: Both fathers and councils have shewn their dislike of going to plays. A learned divine observes, "That many have on their deathbeds, confessed with tears, that the pollution of their bodies hath been occasioned by going to plays. (8.) Take heed of mixed dancing. *Instrumenta luxuriæ tripudia*. From dancing; peo-

ple come to dalliance one with another, and from dalliance to uncleanness. There is, saith Calvin, for the most part, some unchaste behaviour in dancing. Dances draw the heart to folly by wanton gestures, by unchaste touches, by lustful looks. St. Chrysostom did inveigh against mixed dancing in his time. "We read (saith he) of a marriage-feast, and of virgins going before with lamps," Mat. xxv. 7. 'but of dancing there we read not.' Many have been ensnared by dancing; as the duke of Normandy, and others. *Saltatio ad adulteras non pudicas pertinet*, Ambr. Chrysostom saith, where dancing is, there the devil is: I speak chiefly of mixed dancing. And, whereas we read of dances in scripture, Exod. xv. those were sober and modest. They were not mixed dances, but pious and religious, being usually accompanied with singing praises to God. (9.) Take heed of lascivious books, and those pictures that provoke to lust; 1. Books. As the reading of the scripture doth stir up love to God, so reading of bad books doth stir up the mind to wickedness. I could name one who published a book to the world full of effeminate, amorous and wanton expressions; before he died, he was much troubled for it, and did burn that book, which did make so many burn in lust. 2. And to lascivious books, I may add lascivious pictures, which bewitch the eye, and are the incendiaries of lust. They secretly convey poison to the heart, *Qui aspicit innocens aspectu fit nocens*. Popish pictures are not more prone to stir up idolatry, than unclean pictures are to stir up to concupiscence. (10.) Take heed of excess in diet. When gluttony and drunkenness lead the van, chambering and wantonness bring up the rear. *Vinum fomentum libidinis*: any wine inflames lust? and fulness of bread is made the cause of Sodom's uncleanness, Ezek. xvi. 49. The rankest weeds grow out of the fattest soil; uncleanness proceeds from excess, Jer. v. 8. 'When they were fed to the full, every one neighed after his neighbour's wife.' Get the 'golden bridle of temperance.' God allows recruits of nature, and what may fit us the better for his service; but beware of surfeit. Excess in the creature clouds the mind, chokes good affections, provokes lust. St. Paul did 'keep under his body,' 1 Cor. ix. 27. The flesh pampered is apt to rebel. *Corpus impinguatum recalcitrat*. (11.) Take heed of idleness. When a man is out of a calling, now he is fit to receive any temptation. We do not use to sow seed in fallow ground: but the devil sows most seed of temptation in such as lie fallow. Idleness is the cause of sodomy and uncleanness, Ezek. xvi. 49. When David was idle on the top of his leads, then he espied Bathsheba, and took her to him, 2 Sam. xi. 4. Hierom gave his friend this counsel, to be always well employed in God's vineyard; that, when the devil came, he might have no lei-

sure to listen to a temptation. (12.) To avoid fornication and adultery, let every man have a chaste, entire love to his own wife. Ezekiel's wife was the desire of his eyes, chap. xxiv. 16. When Solomon had dissuaded from strange women, he prescribes a remedy against it, Prov. v. 18. 'Rejoice with the wife of thy youth.' It is not the having a wife, but the loving a wife makes a man live chastly. He who loves his wife, whom Solomon calls his fountain, will not go abroad to drink of muddy, poisoned waters. Pure conjugal love is a gift of God, and comes from heaven; this, like the vestal fire, must be cherished, that it do not go out. He who loves not his wife, is the likeliest person to embrace the bosom of a stranger. (13.) Labour to get the fear of God into your hearts, Prov. xvi. 6. 'By the fear of the Lord men depart from evil.' As the banks keep out the water, so the fear of the Lord keeps out uncleanness. Such as want the fear of God, want the bridle that should check them from sin. How did Joseph keep from his mistress' temptation? the fear of God pulled him back, Gen. xxxix. 9. 'How should I do this great wickedness, and sin against God?' St. Bernard calls holy fear, *janitor animae*, "the door-keeper of the soul." As a nobleman's porter stands at the door, and keeps out vagrants, so the fear of God stands and keeps out all sinful temptations from entering. (14.) Get a delight in the word of God, Ps. cxix. 128. 'How sweet is thy word to my taste!' St. Chrysostom compares God's word to a garden. If we walk in this garden, and suck sweetness from the flowers of the promises, we shall never care to pluck the 'forbidden fruit.' *Sint castae deliciae meae scripturae*, Aug. The reason why persons keep after unchaste, sinful pleasures, is, because they have no better. Cæsar riding through a city, and seeing the women play with dogs and parrots, said "Sure they have no children." So they that sport with harlots, it is because they have no better pleasures. He that hath once tasted Christ in a promise, is ravished with delight; and how would he scorn a motion to sin! Job said, the word was his 'appointed food,' Job xxiii. 12. No wonder then he 'made a covenant with his eyes.' (15.) If you would abstain from adultery, use serious consideration. Consider,

1. God sees thee in the act of sin. He sees all thy curtain wickedness. He is *totus oculus*, all eye, Aug. The clouds are no canopy, the night is no curtain to hide thee from God's eye. Thou canst not sin, but thy Judge looks on, Jer. xv. 27. 'I have seen thy adulteries and thy neighings,' Jer. xxix. 33. 'They have committed adultery with their neighbours' wives; even I know, and am a witness, saith the Lord.'

2. Few that are entangled in the sin of adultery recover out of the snare, Prov. ii. 19. 'None that go to her return again.'

That made some of the ancients conclude, that adultery was an unpardonable sin: but not so; David repented, and Mary Magdalene was a weeping penitent: her amorous eyes that had sparkled with lust, she seeks to be revenged of them, she washed Christ's feet with her tears: so that some have recovered out of the snare. But 'none that go to her return,' that is, 'very few;' it is rare to hear of any who are enchanted and bewitched with this sin of adultery, that recover out of it. Eccles. vii. 26. 'Her heart is snares and nets, and her hands as bands.' 'Her heart is snares,' that is, she is subtil to deceive those who come to her; and, 'her hands are bands,' that is, her embraces are powerful to hold and intangle her lovers. Plutarch said of the Persian kings, 'They were captives to their concubines;' they were so inflamed, that they had no power to leave their company. This consideration may make all fearful of this sin: 'none that go to her return again.' Soft pleasures harden the heart.

3. Consider what the scripture saith, and it may *ponere obicem*, lay a bar in the way to this sin, Mal. iii. 5. 'I will be a swift witness against adulterers.' It is good when God is a witness 'for us,' when he witnesseth for our sincerity, as he did for Job: but it is sad to have God a 'witness against us.' 'I (saith God) will be a witness against the adulterer.' And who shall disprove his witness? and he is both witness and judge, Heb. xiii. 4. 'Whoremongers and adulterers God will judge.'

4. Consider the sad farwel this sin of adultery leaves: it leaves an hell in the conscience, Prov. xv. 4. 'The lips of a strange woman drop as an honey comb, her end is bitter as worm-wood.' The goddess Diana was so artificially drawn, that she seemed to smile upon those that came into her temple, but frown on those that went out. So the harlot smiles on her lovers as they come to her, but at last comes the frown and sting, 'a dart strikes through their liver,' Prov. vii. 23. 'Her end is bitter.' When a man has been virtuous, the labour is gone, but the comfort remains: but when he hath been vicious and unclean, the pleasure is gone, but the sting remains. *Delectat in momentum cruciat in aeternum*, Jerom. When the senses have been feasted with unchaste pleasures, the soul is left to pay the reckoning. Stolen waters are sweet; but, as poison, tho' it be sweet in the mouth, it torments the bowels. Sin always ends in a tragedy. Memorable is that which Fincelius reports of a priest in Flanders, who enticed a maid to uncleanness. She objected how vile a sin it was; he told her, By authority from the pope he could commit any sin; so at last he drew her to his wicked purpose. But when they had been together a while, in came the devil, and took away the harlot from the priest's side, and, notwithstanding all her crying out

carried her away. If all that are guilty of bodily uncleanness in this nation, should have the devil come and carry them away, I fear more would be carried away than would be left behind.

(16.) Pray against this sin. Luther gave a lady this advice, that when any lust began to rise in her heart, she should go to prayer. Prayer is the best armour of proof: prayer quengeth the wild fire of lust. If prayer will 'cast out the devil,' why may it not cast out those lusts that come from the devil?

Use ult. 'If the body must be kept pure from defilement, much more the soul of a Christian must be kept pure.' This is the meaning of the commandment, not only that we should not stain our bodies with adultery, but that we should keep our souls pure. To have a chaste body, but an unclean soul, is like a fair face with bad lungs; or a gilt chimney piece, that is all soot within, 1 Pet. i. 16. 'Be ye holy, for I am holy.' The soul cannot be lovely to God, till it hath Christ's image stamped upon it, which image consists in righteousness and true holiness, Eph. iv. 14. The soul must especially be kept pure, because it is the chief place of God's residence, Eph. iii. 17. A king's palace must be kept clean, especially his presence-chamber. If the body of the temple, the soul, is the 'holy of holies,' this must be consecrated. We must not only keep our bodies from carnal pollution, but our souls from envy and malice.

Qu. How shall we know our souls are pure?

Ans. 1. If our souls are pure, then we flee from the appearance of evil, 1 Thess. v. 22. We will not do that which looks like sin. When Joseph's mistress did court and tempt him, he 'left his garment in her hand and fled,' Gen. xxxix. 12. It was suspicious to be near her. Polycarp would not be seen in company with Marceon the heretic, because it would not be good report.

2. If our souls are pure, this light of purity will shine forth. Aaron had 'Holiness to the Lord' written upon his golden plate: where there is sanctity in the soul, there 'Holiness to the Lord is engraven upon our life;' we are adorned with patience, humility, good works, and shine as 'Lights in the world,' Phil. ii. 15. carry Christ's picture in our conversations, 1 John ii. 6. O let us labour for this soul purity! 'without it there is no seeing of God,' Heb. xii. 14. 'What communion hath light with darkness?' And that we may keep our souls pure, (1.) Have recourse to the blood of Christ: this is the fountain set open for 'Sin and uncleanness,' Zech. xiii. 1. A soul steeped in the brinish tears of repentance, and bathed in the blood of Christ, is made pure. (2.) Pray much for pureness of soul, Ps. li. 10. 'Create in me a clean heart, O God.' Some pray for children, others for riches; but pray for soul-purity. Say, "Lord, tho' my body is kept pure, yet, Lord,

my soul is defiled, I pollute all I touch. O purge me with hyssop, let Christ's blood sprinkle me, let the Holy Ghost come upon me and anoint me. O make me evangelically pure, that I may be translated to heaven, and placed among the cherubims, where I shall be as holy as thou wouldst have me to be, and as happy as I can desire to be."

OF THE EIGHTH COMMANDMENT.

EXOD. xx. 15. *Thou shalt not steal.*

As the holiness of God sets himself against uncleanness, 'Thou shalt not commit adultery;' so the justice of God sets him against rapine and robbery, 'Thou shalt not steal.' The thing forbidden in the commandment, is meddling with another man's property, 'Thou shalt not steal.' The civil lawyers define, *furtum*, stealth or theft, to be "the laying hands unjustly on that which is another's;" the invading another's right.

Qu. 1. *Whence doth theft arise?*

Ans. 1. The internal causes are, (1.) Unbelief. A man hath an high distrust of God's providence: 'Can God prepare a table in the wilderness?' Ps. lxxviii. 19. So saith the unbeliever, Can God spread a table for me? No, he cannot. Therefore he is resolved, he will spread a table for himself, but it shall be of other men's cost, and both first and second course shall be served in with stolen goods. (2.) Covetousness. The Greek word for covetousness signifies "an immoderate desire of getting:" this is the root of theft. A man covets more than his own, and this itch of covetousness makes him scratch what he can from another. Achan's covetous humour made him steal the wedge of gold, which wedge did cleave afunder his soul from God, Joshua vii. 21.

2. The external cause of theft, is, Satan's solicitation: Judas was a thief, John xii. 6. How came he to be a thief? 'Satan entered into him,' John xiii. 27. The devil is the great master-thief, he robbed us of our coat of innocency, and he persuades men to take up his trade: he tells men how bravely they shall live by thieving, and how they may catch an estate. And as Eve listened to the serpent's voice, so do they; and, as birds of prey, live upon spoil and rapine.

Qu. 2. *How many sorts of thefts are there?*

Ans. I. There is stealing from God; and so they are thieves who rob any part of God's day from him—'Remember to keep holy the sabbath day.'—Not a part of the day only, but the