

THE  
TRAVELS  
OF  
UNGODLINESS.  
FROM  
THE BEGINNING OF THE WORLD  
TO  
THIS PRESENT DAY,  
IN AN APT AND PLEASANT ALLEGORY.

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## P R E F A C E.

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CHRISTIAN READER,

I having lately written a small treatise, entitled, **THE TRAVELS OF TRUE GODLINESS**, which, as I hear, hath found a kind acceptance generally amongst all sorts of Protestants, whether Conformists or Nonconformists, I am not without hopes but *this* will meet with the like ; the sole or main design of it being to beat down sin, by setting forth the abominable nature and evil thereof ; together with the wiles and subtile stratagems of the Devil, to deceive the souls of men. I have in it made use of the same methods I did before, viz. presenting all I have said allegorically ; which way, I find, the Holy Ghost by the prophets, and the Lord Jesus himself much delighted in, and made use of : For all he spoke unto the multitude was by parables, &c. And indeed, had I not warrant from God's word thus to write, I should not presume so to do : I have endeavoured to avoid all occa-

sion of offence to all sorts of people, not reflecting on any man's person, whether high or low, &c. And therefore I hope none will be offended with me, although all kinds of sins are justly exposed, and sinners reprehended; though, may be, some will quarrel with my very title; and object, How can sin be said to travel to and fro? &c. To which I answer, notwithstanding sin be a domestic enemy, yet as Satan is said to go to and fro in the earth, &c. to tempt, entice, and draw men into sin, being a cunning observer of every man's temper, calling, and inclinations; so sin, upon this account, we presume, may be represented as a traveller also.

I shall say no more, but leave it to the blessing of God, whose glory I hope I seek, and and desire to promote in all things.

READER, Though it is true there are books (thou mayest say) enough already; yet bear with me this once; which is all I crave, save an interest in thy prayers at the throne of grace.

Who am thy soul's friend,

B. KEACH.

THE  
PROGRESS OF SIN,  
OR,  
THE TRAVELS OF UNGODLINESS.

CHAPTER I.

*Shewing the Pedigree, Rise, Antiquity, and Original of Sin.*

ALTHOUGH sin, in a proper sense, is a non entity; rather the depravation of a being, than a being at all; yet it would be well for thousands, yea, millions of thousands, if there were no such being for sin in their hearts, nor in the world, as there is. What sin is, the holy apostle shows, viz. "The transgression of the law," &c. Doing what God forbids, or not doing what God requires; or doing of it in other manner than he in his holy word directs, is alike evil. And in these three things doth sin consist: These are the principal parts of that ugly body, or hateful monster, who is the subject of this ensuing history: And we hope none will be

offended with us, because in this allegorical discourse sin is represented as a person; since the apostle himself gives it the name of body, and also attributes the members of a body to it, "Who shall deliver me from the body of sin and death?" &c. And in another place he positively calls "Fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness," &c., members of this body: Besides, what is that old man which he speaks of else where, and stirs up the godly to put off, but sin, or the evil habits thereof, which are corrupt, "according to the deceitful lusts."

Now, that we may the better perform this great and profitable work we have taken in hand, it will be needful, first of all, to discover the pedigree, rise, antiquity, and original of this abominable enemy of all mankind.

First, *Negatively*: It is evident sin is not of, nor from God: He that is holiness and goodness itself, cannot be the author directly nor indirectly of sin or ungodliness, "A good tree cannot bring forth evil fruit:" from whomsoever therefore sin derived his first being, or had his original, it is impossible he should be from the glorious Creator of heaven and earth; for whatsoever God created was good: Every thing that had its being from him hath some good originally in it, but sin hath not, nor never

had any good in it, but is altogether evil, the evil of evils; and therefore not from God.

Yet ye must grant that sin is of great antiquity, and hath been a long time in the world; yea, some there be who think he had his conception or original before man was created, because some of the angels, as they conceive, were overcome, and fell by him before that time; but how, when, and by what means sin entered into them, who were such holy and glorious creatures considered in their first estate, is, as I judge, beyond what any mortal is able to demonstrate; therefore we shall state his original where the apostle doth, "By one man sin entered into the world;" that is to say, sin was conceived, and had his birth or entrance into this world by means of our first parents; but if it be asked, by whom he was begotten? I answer, by Apollyon, king of the bottomless pit, called the Old Serpent, the Devil, and Satan: It was by his subtilty they were beguiled, who, whilst they stood in the state of innocency, were as a most chaste, beautiful, and undefiled virgin, whom, because he could not force, he cunningly enticed to his foul and unclean embraces; yea, and upon their first yielding to this cursed serpent, was begotten this vile and evil enemy: Hence the devil is said to be "a liar, and the father of it;" and upon this account, sin may be

fitly called "the spawn of the devil:" It is originally his offspring, a brat of his begetting; and also bears a lively image and representation of him.

OBJECT. But this, you will say, was the original or first sin.

ANSW. It is true, and must also be granted, that that original sin was the original of all sin; for from that first sin, and by the help of the devil, and man's evil heart, doth all manner of sin proceed.

Original sin hath been prodigious fruitful; for it would make a man admire to consider what a multitude of filthy brats, or spurious offspring have proceeded from that first-born of the devil; yet all are but as it were members or parts of, and tend to make up the said body and evil monster. And this truly, of the production of sin, was Apollyon's masterpiece; for by the help and means thereof, he hoped and resolved to erect his kingdom. For, since he could not be a ruler, nor in a higher state than a servant, in the upper world; no, nor remain an angel any longer there, he was resolved to be a king and ruler in these lower regions, and to set up a mighty kingdom in this world, in despite of God himself; whom he sought thereby to be revenged upon, for that great affront and indignity cast upon him (as it is thought), he

conceived, who being created in a higher and more glorious state than man, should be commanded to be a servant or ministering spirit to man; and he was, doubtless, moved also with malice and rage against the creature man, whom he saw God had lately formed and placed in paradise, and made lord and chief ruler of the universe. And to the end that he might, I say, effect or bring this grand plot or enterprize about, which was to eclipse God's glory, and utterly ruin mankind, he saw there was no other way to accomplish it, but by the production of this cruel and merciless enemy sin; and having craftily obtained his devilish design, so far that the hellish monster was conceived and brought forth, immediately as soon as ever he had entered into the world, even before he was one hour old, he began to act his diabolical, cursed, and damnable pranks; so that by his first essay, or entrance on his fearful work or enterprize, he gave sufficient proof to all that should ever live on earth, of his strength and cruelty, and what all mortals must expect from him. 'Tis strange to consider, that a brat just born, and, as one would think, wholly unexperienced, should be clothed with so much power, and be filled with so great malice; for just as Apollyon midwived him into the world, he let fly his sting, and thereby at once gave a

mortal wound to the whole lump of mankind; not only to all that then lived, but also such who should in after times live upon the earth. The nature of that woeful blow, it may not be amiss if I further open and explain, before I proceed; since we all to this day feel it, and groan under the sad misery and dreadful effects thereof.

But ere I do this, let it be observed, that sin at once, in a great measure, did effect what Apollyon craftily, in both respects, had purposed before to bring about. For hereby he caused man to cast off his ever blessed and glorious Sovereign, from whom he had his breath and being; nay, not only so, but he begat a strangeness, and irreconcilable enmity in the heart of man, to the ever blessed God, which is a most dismal thing to consider of; neither could any other enemy have done this evil and cursed deed, but sin only. Nay, and as he made man to become God's enemy, so he also caused God to become an enemy to man (there being nothing so hateful and contrary to his pure and holy nature, than sin); insomuch, that now that blessed union that was between God, the Holy Creator, and man, his once happy creature, is broke.

So that from hence you may see, this enemy flew as soon as ever he was born, into the very face of God himself. This was his great cry

then, and is still to this day, "God shall not reign, but I will reign; and Apollyon, king of darkness, he shall reign and rule in the hearts of all men on earth." Moreover, that by that one act, he most wickedly defaced God's glorious image, which was graciously stamped upon the soul of man; and basely corrupted those noble faculties, who, as I may say, were the attendants, bosom friends, and continual companions of this high-born soul, whose names were, if I mistake not, these following, viz. :—

1. *Judgment*, alias *Understanding*, a very grave and wise counsellor, but now become blind, filled with incredulity and enmity.

2. *Will*, a free and loyal friend to the King of heaven and earth; and one always ready to stir up this precious soul to that which was for her good, and her sovereign's interest; until he was by this enemy depraved, and wretchedly corrupted, being wholly brought over to promote the interest of Apollyon. Neither is there in any a greater perverseness to the will of God; for, being filled with pride, he ever seeks to exalt himself, and all who adhere to him, above God, his holy word, and glorious sovereignty.

3. *Memory*, who before continually put the soul in mind of all things God had commanded her to do, and whatsoever he had prohibited or

enjoined her not to do ; but now so corrupted by this enemy, and made so vile, that what she should remember, she forgets ; and what she should forget, that she remembers.

4. *Affections.* And indeed there were none more basely changed, and drawn away from God, than these. Before sin prevailed or entered into the world, they were like a most chaste and undefiled virgin ; but now so corrupted and carnal, that they are more disordered than any of the rest. Before they were always set upon God, and took delight and complacency in him, he being their only object ; but now the world, the flesh, nay, this hell bred tyrant sin, is sweeter, and more precious and lovely to them than he.

5. *Conscience.* One who kept the records, was always faithful to the soul before the unhappy production of this enemy of God, and made all the house to rejoice and break forth into singing, by the nature of his sweet testimony, or witness he always gave in for, and in behalf of, the soul ; but now so vile and depraved, that when he should reprove and charge the soul with its evils, he is asleep ; sometimes he condemns for want of good eyesight, when he should justify ; and at another time justifies when he should reprove and condemn. Nay, he is so far drawn aside to the interest of the

prince of darkness, that when some men persecute, and put the saints of God to death, he tells them they do God service. These are some of those things that this vile enemy did in part effect, by that one blow he struck our first parents, though not all ; for he brought in, or did beget, another most cruel tyrant, who hath reigned ever since, with great force and rigour, subduing all under his feet ; his name is Death. This king of terror had never been, had not sin given his being to him. In a word, you may perceive he became an immediate plague to the soul of man, a depriver of every faculty, and a destroyer of the body ; for it was he also who let in sickness, and all manner of diseases which the bodies of all human creatures are now subject to.

*Lastly,* Hell, or the lake of fire, comes to be prepared by this means ; it is he, I mean, who brings in eternal death. There had been no hell, had it not been for sin.

Sin's worse than hell it digged that horrid pit ;  
'Tis sin that casts poor sinners into it.  
No lake of fire, no Tophet had there been  
For souls of men ; no Death, but through Sin.