

TWO
TREATISES:

1. Of the nature and practise of Repentance.
2. Of the combate of the flesh and spirit.

A third Edition corrected.



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TO THE READER VVHOSOEVER.



GOD hath bestowed on vs great prosperitie and peace, with plentie of all temporall blessings that heart can wish for many yeeres in this land.

Prosperitie abused hath bene the occasion of many grievous sins against the first and second table: specially of Atheisme, neglect of Gods worship, contempt of the word, profanation of the Sabbath, abuse of the Sacraments, &c.

These and such like sinnes haue long called downe for iudgements from heauen upon vs; and therather because the preaching of the word, hath little premeditated to bring vs to any amendment of life.

Whereupon God hath now begun to cause his iudgements to seaze upon vs, specially by plague and pestilence: and that in the very principall part of this land: whereby hee himselfe doth (as Iob saith) round vs in the care, and preach repentance to vs.

Wherefore it stands vs now in hand if euer to looke about vs: and if we haue not repented, to begin to repent: if we haue in former time repented, to doe it more earnestly.

If so be that we should harden our hearts both against his word and iudgements, and put farre from vs the euill day; vndoubtedly we must needs looke for iudgements farre more terrible then euer we felt as yet: if not eternall destruction. Let vs be aduised by the old world, who made light of Noahs warning, and were drowned in the flood; by Lots sinnes in law, who took their fathers counsell for mockage, and were burnt with fire and brimstone from heauen; by the foolish virgins, who were sleeping when they should haue bene furnishing their lampes, and were shut from the marriage of the Lambe.

And to direct thee somewhat in the practise of repentance, I haue penned this small Treatise; vse it for thy benefit, and see thou be a doer of it: vntlesse thou wilt be a wilfull murderer, and shed the blood of thine owne soule.

And whereas there haue bene published heretofore in English two sermons of Repentance, one by M. Bradford Martyr, the other by M. Arthur Dent; Sermons indeede which haue done much good: my meaning is not to add therunto, or to teach another doctrine, but onely to renew and reuine the memorie of that which they haue taught.

Neither let it trouble thee that the principall Diuines of this age, whom in this Treatise I follow, may seeme to be at difference in treating of repentance. For some make it a fruit of faith, containing two parts, Mortification and Vniuersification: ^a some make faith a part of it, by denuding it into contrition, faith new obedience: ^b some make it all one with regeneration. The difference is not in the substance of doctrine, but in the logical manner of handling it. And the difference of handling ariseth of the diuers acception of repentance. It is taken two waies generally, and particularly Generally for the whole conuersion of the sinner, and so it may containe contrition, faith, new obedience vnder it, and be confounded with regeneration. It is taken particularly for the renovation of the life and behauiour: and so it is a fruit of faith. And this one by sense doe I follow in this Treatise.

I haue added hereto a few lines of the combate betwene the Flesh and the Spirit; because repentance and this combate are ioyned together, and the one is not practised without the other, as appears by resolving, Psal. 51.

Spirit. Haue mercy on me, O God, according to thy louing kindnesse.

Flesh. Yea, but thine adulterie comprehends infinite sinnes; therefore looke for no pardon.

Spirit. According to the multitude of thy compassions put away mine iniquities.

Flesh. This sinne hath taken such deepe place in thee, that it will be hardly pardoned.

Spirit. Walk me thoroughly from mine iniquities, and cleanse me from my sinne.

Flesh. Thy speciall trespass is against man.

Spirit. Against thee, against thee onely haue I sinned.

Flesh. Except this one sinne thy life is vblameable.

Spirit. Behold I was borne in iniquitie, &c.

Yea, the best man that is, in the practise of godlinesse, often appears to be unlike himselfe: and the cause is this spirituall combate. The flesh otherwhiles makes him waile and mourne and goe drooping, presently after the spirit puts into him (as wee say) the heart of grasse, and makes him triumph against the flesh, the diuell, the world. Moses was courageous at the red sea, but he failed at the waters of strife. Iob first praised his God, and afterward blasphemeth. Dauid is often fasting in misery, yet by and by remindeth. Wherefore there is good cause why the consideration of repentance and the combate should goe together: that no man after he hath begun to repent might dreame of ease to his flesh: as though he should goe to heauen in beds of downe: but rather that we might be resolute, that when we begin to doe any thing pleasing vnto God, then we must looke for nothing but continuall molestation from our vile and wicked natures. Written Anno 1593. Nouemb. 17.

WILLIAM PERKINS.

Iob 36.
17.

a Melanct
locis
commun.
b Calu.
inst. l. 3.
cap. 3.
par. 9.

verse 1.

verse 2.

verse 4.

verse 5.

Exod. 14.

13.

Num. 20.

11, 12.

Iob 1. 21.

& 3. 1.

Psal. 6. 1.

8. 10, 17.

& 41. 9.

10. 21.

CHAP. I.

What Repentance is.

Repentance is a worke of grace, arising of a godly sorrow; whereby a man turnes from all his sins vnto God, and bringeth forth fruites worthy amendment of life.

I call Repentance a worke, because it seemes not to be a qualitie or vertue, or habit, but an action of a repentant sinner. Which appeares by the sermons of the Prophets and Apostles, which runne in this tenour, *Repent, turne to God, amend your liues, &c.*

Whereby they intimate, that repentance is a worke to be done.

Againe, Repentance is not euery kinde of worke, but a worke of grace; because it cannot be practised of any, but of such as bee in the estate of grace. Reasons are these: I. No man can repent, vlesse he first hate sinne, and loue righteousness; and none can hate sinne, vlesse he be sanctified; and he that is sanctified is iustified: and he that is iustified, must needs haue that faith which vnites him to Christ, and make him bone of his bone, and flesh of his flesh. Wherefore he that repents, is iustified & sanctified, and made a member of Christ by faith: II. He that turnes to God, must first of all be turned of God, and after that we are turned, then we repent, *Ier. 31. 19. Surely after I was conuerted, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea euen confounded because I did beare the reproch of my youth.*

Some may obiekt; that repentance goes before all grace, because it is first preached. The first sermon that euer was made, was of repentance, preached of God himselfe in paradise to our first parents. And euer since the sermons of all the Prophets and Apostles, and of all faithfull ministers haue had repentance for their beginning and scope. The answer hereto may be this: if we respect the order of nature, there be other graces of God which goe before Repentance: because a mans conscience must in some sort be settled touching his reconciliation with God in Christ before he can begin to repent. Wherefore iustification and sanctification in order of nature goe before repentance. But if we respect time, grace and repentance are both together. So soone as there is fire, so soone is it hot: and so soone as a man is regenerate, so soone he repents. If we respect the outward manifestation of these twaine, repentance goes before all other graces; because it first of all appeares outwardly. Regeneration is like the sappe of the tree that

lies hid within the barke; repentance is like the bud that speedily shewes it selfe, before either blossome, leafe, or fruit appeare: yea all other graces of the heart, which are needfull to saluation, are made manifest by repentance. And for this cause, Repentance (as I take it) is first preached.

I adde further, that repentance riseth of a godly sorrow in the heart, as Paul teacheth, *2. Cor. 7. 10. Godly sorrow causeth repentance vnto saluation neuer to be repented of.* It is called a godly sorrow, or a sorrow according to God, that it may be distinguished from worldly sorrow: which is a griefe arising of the apprehension of the wrath of God & other miseries: as feare of men, losse of good name, calamities in goods and other things, which in this life follow as punishments of sin: whereas the godly sorrow causeth griefe for sin, because it is sin. And it makes any man, in whom it is, to be of this disposition & minde, that if there were no conscience to accuse, no diuell to terrifie, no iudge to arraigne and condemne, no hel to torment, yet he would be humbled and brought on his knees for his sinnes, because he hath offended a louing, mercifull, and long suffering God.

Further I say, that repentance stands in turning againe to God: Man at the first was made a goodly creature in the image of God, hauing fellowship with him, whereby he dwelt in God, and God in him. By sinne there is a partition made betweene God and man: who is alienated and estranged from God, & is become the childe of wrath, a firebrand of hell, the prodigall childe going from his father into a farre cuntry, the straying, nay the lost sheepe. Now when men haue grace to repent, then they begin to renew this fellowship, and turne againe to God. And the very essence or nature of repentance consists in this turning. Which Paul doth seeme to intimate, when he saith, *Act. 26. 20. That he shewed both to Jew and Gentile, that they should repent and turne to God, and doe good workes worthy amendment of life.* In which words hee sets downe vnto vs a full description of repentance.

Againe I say, that repentance is a turning from sin, because it doth not abolish or change the substance of body or soule, or any of the faculties thereof either in whole or part: but only rectifie and amend them by removing the corruption. It turnes the sadnesse of melancholly to godly sorrow, chollier to good zeale, softnesse of nature to meekenesse, of spirit, madnesse and lightnes to Christiana mirth; it reformes euery man according to his natu-

1a 56. 2.
Eph. 1. 13

rall constitution, not abolishing it, but redressing the fault of it.

Further I put downe, that repentance is a turning from all sinne to God, that I may exclude many false turnings. The first, when a man turnes from God to sin, as when one of a Protestant becomes a Papist, an Arrian, a Familist. The second, when a man turnes from one sin to another. As when the riotous person leaues his prodigality, and giues himselfe to the practise of couetousnesse: this can be no repentance: because it is a going from one extreame to another, whereas repentance is to leaue the extreames and keepe the meane. The third is, not when a man turnes from sin, but sin turnes from him and leaues him. As when the drunkard leaues drunkennesse, because his stomacke is decayed: the fornicatour his vncleannesse, because the strength of nature failes him: the quarreller his fighting, because he is maimed on legge or arme. The last is, when men turne from many sins, but will not turne from all. As *Herod* did many things at the advertisement of *Iohn Baptist*, but could not be brought to leaue incest, in hauing his brother *Philips* wife. This repentance is nothing. For as he which is truly regenerate, is wholly in body, soule, and spirit regenerate: so he which truly repents, turnes from all sinne, and turnes wholly to God.

Neither is this to trouble any, that they cannot know all their sins: for found repentance for one speciall sin, brings with it repentance of all sinne. And as God requires particular repentance for knowne sinnes, so he accepts a generall repentance for such as be vnknowne.

To proceede further; the conuersion of a sinner in repentance, hath three parts: The first, a purpose, and resolution in the minde: the second, an inclination in the will and affections: the third, an indeauour in life and conuersion, to abandon and leaue all his former sinnes, and to imploy himselfe in obedience to Gods commandements.

Lastly, this repentance must bring forth fruites worthy amendment of life: because it cannot be knowne to bee sincere, vnlesse it bring forth fruit. Repentant sinners are trees of righteousnesse of Gods owne planting: and they grow by the waters that flow out of the Sanctuarie, and therefore they must beare fruit that may serue for meat, and leaue for medicine; otherwise the axe of Gods iudgement is laid to their rootes to stocke them vp.

CHAP. II.

Of the cause of Repentance.

THe principall cause of repentance, is the spirit of God, as *Paul* saith, *2.Tim. 2.25.* *Instructing them with meekenesse that are contrarie minded, prouing if God at any time will giue them repentance.* And *Jeremie*, *Jer. 31.18.* *Convert thou me, and I shall be conuered.*

The instrument of the holy Ghost in wor-

king repentance, is the ministry of the Gospel onely, and not the law. Reasons hereof are these: I. Faith is ingendred by the preaching, not of the law, but of the Gospel, as *Paul* saith, *Rom. 1.16.* *The Gospell is the power of God to saluation to all that beleeue, from faith to faith; therefore repentance, which follows faith as a fruit thereof, must needs come by the preaching of the Gospel onely.* II. The law is the ministry of death and damnation, because it shewes a man his wretched estate, but shewes him no remedy: therefore it cannot be an instrumentall cause of that repentance which is effectuall to saluation. III. The doctrine of repentance is a part of the Gospel, which appears in this, that the preaching of repentance, & the preaching of the Gospel are put one for another. And our Sauour *Christ* deuides the Gospell into two parts: the preaching of repentance, and remission of sinnes in his name. IV. That part of the word which workes repentance, must reuale the nature of it, and set out the promise of life which belongs vnto it. But the law neither reueales faith nor repentance: this is a proper worke of the Gospell. If it bee said, that the law is a schoole-master to bring vs to *Christ*, the answer is, to bring men to *Christ* not by teaching the way, or by alluring them; but by forcing and vrging them.

Neither do we abolish the law, in ascribing the worke of repentance to the Gospel onely: for though it be no cause, yet it is an occasion of true repentance. Because it represents vnto the eye of the soule our damnable estate, & smites the conscience with doubtfull terrors and feares, which though they bee no tokens of grace (for they are in their owne nature the very gates and the downfall to the pit of hel) yet they are certaine occasions of receiuing grace. The *Phisician* is otherwhiles constrained to recouer the health of his patient by casting him into some fits of an ague: so man, because he is deadly sicke of the disease of sinne, must bee cast into some fits of legal terrors by the ministry of the law, that he may recouer his former estate, and come to life everlasting.

Repentance also is furthered by calamities, which in this case often come in the roome and stead of the law. *Ioseph* brethren, when they were in distresse in Egypt, laid one to another, *Gen. 42.21.* *We haue verily sinned against our brother, in that we saw the anguish of his soule when he besought vs, and we would not heare him: therefore is this trouble come vpon vs.* And the Lord saith in *Ose. 5.15.* *I will goe and returne to my place, till they acknowledge their faults & seek me in their afflictions: will they seek me diligently.* And the *Israclites* say, *Lam. 3.20.* *My soule had them (many afflictions) in remembrance, and is humbled in me.* Example of *Manasses*, *2 Chron. 33.12.* *And when he was in tribulation, he prayed to the Lord his God, and humbled himselfe greatly.* And *Dauid* saith, *Psal. 119.71.* *It is good for me, that I haue bene afflicted, that I might learn the statutes.*

2 Cor. 3.7.

Luk. 9.6.
cum
Mat. 6.11
Luk. 24.47.

Vrgendo, non
alliciendo
do.

Isa. 62.3.

Ezek. 47.12.

Mat. 3.10

CHAP. III.

How Repentance is wrought.

Repentance is wrought in the heart by certaine steps and degrees. First of all, a man must haue knowledge of foure things, namely, of the law of God, of sinne against the law, of the guilt of sinne, and of the iudgement of God against sinne, which is the eternall wrath of God.

Then in the second place must follow the Application of the former knowledg to a mans owne person, by the worke of the conscience assisted by the holy Ghost, which for that cause is called the *spirit of bondage*: and this application is made in a forme of reasoning, called a practiack syllogisme, on this manner.

The breaker of the Law is guiltie of eternall death, saith the minde.

But I am a breaker of the law of God, saith the conscience, as a witnesse and an accuser:

Therefore I am guiltie of eternall death; saith the same conscience, as a iudge.

Thirdly, from this application thus made, ariseth feare and sorrow in respect of Gods iudgements against sinne, commonly called the *sing of the conscience*, or *penitence*, and the *compunction of heart*.

Now this compunction, vnlesse it bee delayed by the comforts of the Gospell, brings men to desperation, and to eternall damnation. Therefore he that will repent to life eueralsting must goe foure steps further: First, he must haue knowledge of the Gospell, and enter into a serious consideration of the mercy of God therein reuealed. Then must follow the application of the former knowledge by the conscience, renewed and assisted by the spirit of adoption, on this manner.

He that is guiltie of eternall death, if hee denie himselfe, and put his affiance in the death of Christ, shall haue right conscience and life eternall, saith the minde enlightened by the knowledge of the Gospell.

But I being guiltie of eternall death, deny my selfe, & put my affiance in the death of Christ, saith the conscience renewed by the spirit of adoptio:

Therefore, I shall haue right conscience and life eueralsting by Christ.

Thirdly, after this application there followes ioy and sorrow: ioy, because a mans sins are pardoned in Christ: sorrow, because a mans sinnes haue displeased him, which hath bene so louing and mercifull a God vnto him.

Lastly, after this godly sorrow followes Repentance, called a Transmutation or turning of the minde, whereby a man determines and resolues with himselfe to sinne no more as he hath done, but to liue in newnesse of life.

CHAP. IV.

Of the parts of Repentance.

Repentance hath two parts: Mortification, and Rising to newnesse of life.

A Mortification is the first part of repentance, which concernes turning from sinne.

Men turne from sinne, when they doe not onely abtaine from actual sinne, but also vse all meanes whereby they may both weaken & suppress the corruption of nature. Chirurgeries when they must cut off any part of the body, vse to lay plaisters to it, to mortifie it; that being without sense and feeling it may be cut off with lesse paine. In the same manner, we are to vse all helpes and remedies prescribed in the word which serue to weaken or kill sinne, that in death it may be abolished.

And it must not seeme strange, that I say, we must vse meanes to mortifie our owne sinnes.

B For howsoeuer by nature we cannot doe any thing acceptable to God, yet being quickened and moued by the holy Ghost, we stirre and moue our selues to doe that which is truly good. And therefore repentant sinners haue grace in them whereby they mortifie their owne sinnes. Paul saith, *I beate downe my bodie, and bring it into subiection.* And, *They which are Christs haue crucified the flesh, with the affections and lusts thereof:* and, *Mortifie therefore your earthly members, fornication, uncleannesse, &c. inordinate affection, euill concupiscence, and conuouitnesse.* And, *If any man purge himselfe from these, he shall be a vessel vnto honour.* And, Saint John saith, *Every one which hath this hope in him, purgeth himselfe; euen as he is pure:* and, *he which is begotten of God preserveth himselfe, and the wicked one toucheth him not.*

Mortification hath three parts, a purpose in minde, an inclination in will, and an endeavour in life and conuersation to leaue all sinne.

Rising to newnesse of life, is the second part of repentance concerning sincere obedience to God.

And it hath also three parts. The two first, are a resolution in the minde, and inclination or lust in the will to obey God in all things. Barnabas exhorts them of Antiochia, *that with purpose of heart they would cleaue vnto the Lord.* Examples of both these are many in Scriptures: Of Ioshua, *If it seeme euill vnto you to serue the Lord, chosse you this day whom you will serue, whether the Gods which your Fathers serued, or the Gods of the Amorites, &c. but I and my household will serue the Lord.* Of Dauid, *O Lord, thou art my portion, I haue determined to keepe thy commandements.* And, *I haue sworne, and will performe it, that I will keepe thy righteous iudgements.* And, *When thou saidst, seeke my face, mine heart answered vnto thee, O Lord, I will seeke thy face.* And, *I haue applied mine heart to fulfill thy statutes alwayes euen to the end.*

The third part, is an endeavour in life and conuersation to obey God. Example of Paul, *And herein I take paines to haue alwayes a cleere conscience towards God & towards men:* Of Dauid, *I haue a respect to all thy commandements.* And, *I haue chosen the way of truth, and thy iudgements haue I laid before me.* And, *I haue cleaued to thy testimonies.* And, *direct mee in the path of*

Rom. 8.
19.Ad. 2.
37.Adi agi-
mus,

1 Cor. 9.

Gal. 5. 24.

Col. 3. 5.

2 Tim. 2.

1 Joh. 3.

Cap. 5.

18.

Ad. 11.
2.

Iosh. 24.

19.

Psal. 119.

7.

Verf. 105

1a. 27. 8.

Psal. 119.

112.

Ad. 24.

16.

Psa. 119.

6.

verfo 30.

31.

32.

thy commandments; for therein is my delight.

No man must here thinke that a repentant sinner fulfils the law in his obedience; for their best workes are faultie before God: and whereas the faithfull in Scriptures are said to be perfect; we must know that there be two degrees of perfection: perfection in substance, and perfection in the highest degree. Perfection in substance, is when a man doth sincerely endeavour to performe perfect obedience to God, not in some, but in all his commandments. And this is the onely perfection that any man can haue in this life. A Christian mans perfection is to bewaile his imperfection; his obedience more consists in the good will, then in the worke, and is more to be measured by the affection, then by the effect.

CHAP. V.

Of the degrees of Repentance.

Repentance hath two degrees. It is either Ordinary, or extraordinary.

Ordinary repentance is that, which every Christian is to performe every day: For as men fall daily either more or lesse; so the graces of God are proportionally weakned day by day. Wherefore the continuall reparation thereof must be made by a daily renewing of repentance. A Christian man is the temple and house of Gods spirit; hee must therefore once a day sweepe it, that it may be fit to entertaine so worthy a guest.

Extraordinary repentance is the same in nature with the former, it differs onely from it in degree and measure of grace.

And this is to be put in practise, when men fall into any enormous, capitall, or gricuous offences: whereby they doe very gricuously wound their owne consciences, and giue great offence to the Church: Of this sort was the repentance of *Peter*, when he went forth and wept bitterly: and *Davids* repentance, after he had committed adulterie, and murdered *Uriah*.

CHAP. VI.

Of the persons which must repent.

Men be of two sorts: the naturall man, and the regenerate: Repentance is needfull for both: for the naturall man, that he may be brought from his sinnes, and the image of God renned in him. Some may say, that many naturall men liue ciuilly, abstaining from all outragious behauiour, and therefore neede no repentance. I graunt indeede they doe so: yet repentance must goe withall. For ciuill life without grace in Christ, is nothing else in Gods sight, but a beautifull abomination. The Pharises were ciuill, yet Christ saith of them, *Except your righteousness exceede the righteousness of the Scribes and Pharises, ye shall not*

see the kingdome of heauen. Repentance is also required in the regenerate: because they may haue vnknowne and hidden corruptions in them, which must bee mortified: and otherwhiles they fall gricuously: and therefore that they may rise againe, they must be daily practised in the spirituall exercises of repentance.

CHAP. VII.

Of the practise of Repentance.

In the practise of Repentance foure speciall duties are required: The first, is a diligent and serious examination of the conscience by the lawes and commandments of God, for all manner of sins, both originall and actuall. Example of the children of Israel. *Wherefore is the living man sorrowfull? man suffereth for his sin: let us search and try our waies, and turne againe to the Lord.* Of *Danid*, *I considered my waies, and turned my feete to thy testimonies.*

Touching Originall sin, this must bee well remembred, that one man hath not one part onely of originall sinne, and another man another: one man this corruption, another that: but every man, as he receiued from *Adam* the whole nature of man, so also he receiued originall sinne wholly. And therefore every man, (not one excepted, sauing Christ, who was extraordinarily sanctified by the holy Ghost in the wombe of the Virgin) hath in him from his parents the corruption and seede of all sin, which is a naturall disposition and pronesse to commit any sinne whatsoever. Take a view and consider all the horrible sinnes that be practised in any part of the world, either against the first or second table: whatsoever they are, the spawne and seede of them all is euen in that man that is thought to bee best disposed by nature. Some may say, that experience shewes the contrary; because among men that want all manner of religion, some are more ciuill and orderly; some againe more lewdly disposed. I answer, that this comes to passe, not because some men are by nature lesse wicked then others: but because God by his prouidence doth limit and restraine mens corruption more or lesse, which he doth for the good of mankind. For if men might be wholly left to themselves, corruption would so exceedingly breake out into all manner of sinnes, that there should be no liuing in the world.

In examination of actuall sins, three rules must be followed. The 1. that we must search out not onely our grosse sinnes, but euen the very thoughts of our hearts: For repentance is not onely a change of the speech, apparell, and outward behauiour, but also of the inward and secret thoughts of the heart. Therefore the prophet *Isaiah* bids the Iewes *rend their hearts and not their garments*: and *Paul* tels the Ephesians, that they must be *renned in the spirit of their minds*: and *Peter* bids *Simon*

Lam. 3.
39. 40.

Psal. 119.
59.

Isa. 2.
13.
Eph. 4.
23.

Magnus

A. & S. 2.

Magns to repent & pray God, *that the thought of his heart may bee forgiven him.* The second, that the very circumstances of finnes done must bee considered, as the time when, the place where, and the manner how; as namely, whether they were done of ignorance, or knowledge, of weaknesse, or presumption, or obstinate malice. Thirdly, in examination it is very meete and conuenient, that wee passe through all the commandements of the morall law, laying them as most absolute rules to our hearts and liues: and by this meanes wee shall be able to make large bills and Catalogues of all our finnes, euen from the very cradle to any part of our age following, as the seruants of God haue alwaies done. Thus it will come to passe, that we shall plainly see our wretched estate, and acknowledge that our finnes be in number as the haire of our head, and as the sands by the sea shore.

A Direction for examination of the conscience.

I. C O M.

Thou shalt haue none other Gods, &c.

He breakes this commandement,

That knows not the true God, *1. Jer. 4. 22.*

That denies God in his heart, by denying his presence, iustice mercie, &c. *Pf. 14. 5.*

That hates God, and shewes it by disobedience. *Exod. 28. 5. Rom. 1. 30.*

That doth not feare God and stand in awe of him.

That feareth man or other creatures more than God, *Matth. 10. 31. Apoc. 2. 10.*

That liues in open sinne securely, not fearing Gods word or iudgement, *1. Thess. 5. 6. 7.*

That is sorrowfull for his finnes, onely in respect of the punishment, *2. Cor. 7. 10.*

That feares God by mens traditions, *Esa. 29. 13.*

That doth not beleene Gods word, but calls the Canonically Scripture in question.

That despaires of Gods mercie.

That hath a dead faith without workes, *Iam. 2. 20.*

That puts his confidence in the diuell and his workes, as seekers to wizzards doe.

That loueth the creatures, as riches, and honour, and his owne filthie pleasures more than God, *Eph. 5. 5.*

That puts confidence in his strength, wife-dome, riches, physitions, *2. Chron. 16. 9. 12.*

That is impatient vnder the crosse, *Matth. 10. 38.*

That tempts God, *Matth. 4. 7.*

That seekes for the things of this life, more then for Gods kingdom, *Matth. 6. 33.*

That murmures against God, *1. Cor. 10. 10.*

That disputes and holds there is no God.

That holdes and maintaines opinions against

A

the ancient faith set downe in the writings of the Prophets and Apostles. As did the Manichees, Donatists, Arrians, Anabaptists, &c.

That so holds one religion, as he is readie to follow another, *1. King. 18. 21.*

That is full of presumption of Gods mercie, *Esa. 7. 12.*

That falles away from the knowne truth: *2. Pet. 2. 20.*

That addes to Canonically Scripture; *Dent. 12. last verse.*

II. C O M.

Thou shalt make to thy selfe no graven Image, &c.

He breakes this commandement,

That represents God in an image, *Exod. 32. 6. 8.*

That worships God in or at images, as crucifixes, and such like, *2. King. 18. 4.*

That kneeles downe before an Image.

That is bodily present at masse, keeping his heart to God, *1. Cor. 8. 9.*

That retaines the monuments of Idolatric. *Exod. 23. 13.*

That marieth with infidels and such like: *Gen. 6. 2.*

That makes leagues of amitie with such, *2. Chron. 19. 1.*

That worships God according to his owne fantasie, *Col. 2. 23.*

That worships God with lip-seruice, *Psa. 29. 13.* as our common people doe, which place all the seruice of God in pattering and mumbling ouer the Creede and tenne commandements for prayers, and the Lords prayer without knowledge of the meaning.

That hath the shew of Godlinesse, but denies the force of it, *2. Tim. 3. 5.*

That giues worship to creatures, as Saints and Angels: *Psal. 115. 8.*

That refuseth to heare the preaching of the Gospel, *Luk. 14. 19.*

That negligently worships God: *Rev. 3. 16.*

That omits innuocatio of Gods name, *Esa. 64. 7.*

That heares sermons, but when he is reprooued, railes and rages, and profits nothing, *Amos. 9. 10.*

That changes the worshippe of God in whole or part: *Dent. 12. 32.*

That makes either open or secret league with the diuell, *Psal. 58. 6.*

That vseth witchcraft, forcerie, or enchantments, *Dent. 18. 11. Leuit. 19. 26.*

That consults with wizzards: *Leuit. 20. 6.*

That weares Amulets or Characters about his necke, and puts confidence in them.

That hinders schooles of religion and good learning, *Psal. 74. 6. 7.*

That seekes not (within the compasse of his calling) the good estate of Gods Church: but seekes his owne things, *Psal. 132. 3. 4.*

D

III. COM.

Thou shalt not take the name of the Lord, &c.

He breakes this commandement.

That doth vnreuerently vse Gods titles in his talke, *Phil. 2. 10.*

That sweares to doe a thing lawfull and good, and yet doth it not, *Math. 5. 33.*

That sweares rashly, *Ier. 4. 2.*

That vseth customeable swearing in his common talke, *Math. 5. 37.*

That blasphemeth the name of God, *Leuit. 24. 16.*

That sweares falsely, *Iob. 8. 44.*

That sweares against pietie and honestie.

That vseth cursing and banning.

That finds fault with the creatures of God, *1. Cor. 10. 3.*

That sweares by the creatures, *Math. 5. 34. 45.*

That vseth lots in sporting. *Prou. 16. 33. and 18. 13.*

That makes and vseth charmes of herbes and other things, *Deut. 18. 11.*

That makes iests of the sentences and phrases of the Scripture, *Esa. 66. 2.*

That vseth figure-casting, *Esa. 47. 13.*

That doth lightly regard Gods iudgements, *Heb. 3. 16.*

That lining dissolutely in religion, makes Gods name euill spoken of, *2. Sam. 12. 14. 1. Pet. 3. 15.*

That makes a vow of continencie, or of any thing not in his power.

That makes a lawfull vow, and keepes it not *Deut. 23. 21.*

That receiues blessings from God, and is not thankfull, *Luk. 17. 8.*

That teacheth the truth, but doth not practise it, *Math. 23. 2.*

IV. COM.

Remember the Sabbath day, &c.

He breakes this commandement,

That labours in the seruile workes of his ordinarie calling, *Nehem. 13. 15.*

That trauels abroad on his ordinary businesse *Exod. 16. 23.*

That keepes Faires and markets on this day, *Nehem. 13. 15.*

That workes haruest worke on this day, *Exod. 34. 21.*

That vseth sports and recreation causing distraction, *1. Cor. 10. 7.*

That spends the day in idleness, *Esa. 58. 13.*

That keeps the Sabbath onely in outward fashion, *Esa. 1. 13.*

That prophanes it by gluttonie and drunkenness.

That giues seruants libertie to doe what they list.

That brings not his family to the congrega-

A

tion to heare Gods word, and to receiue the Sacraments.

That sanctifies not the Sabbath in his family priuately by reading the word, by conference on that which hath bene heard in the congregation, and by prayer.

V. COM.

Honour thy father, &c.

He breakes this commandement,

That thinks but a thought in his minde tending to the dishonour and contempt of his neighbour.

B That mockes or reuiles, or beates his superiours, *Gen. 9. 22.*

That disobeies their lawfull commandments, *Rom. 1. 30.*

That is vnthankfull to parents, and wil not releeue them, if neede be, *2. Tim. 3. 2.*

That disobeyes God, to obey them, *Act. 4. 19.*

That exalts himselfe about the Magistrate, *2. Thess. 2. 4.*

That serues his master with eye-seruice, *Col. 3. 22.*

That gouernes his family, and those which are vnder him, negligently, *1. Tim. 3. 4.*

That is slacke in punishing faults, *1. Sam. 2. 23.*

C That is too rigorous in speeches and punishments, *Eph. 6. 9.*

That marieth without parents consent.

That chooseth his calling without parents consent, *Num. 30.*

That thinks better of himselfe then of others, *Rom. 11. 10.*

That despiseth aged persons, *Lou. 19. 32.*

VI. COM.

Thou shalt not kill.

He breakes this commandement,

That thinks but a thought in his heart tending to the hurt of his neighbors life.

D That beares malice to another, *1. Iob. 3. 15.*

That is giuen to hastinesse, *Mat. 5. 22.*

That vseth inward fretting grudging, *1. Iam. 3. 14.*

That is froward of nature, hard to please, *Rom. 1. 30.*

That is full of rancour and bitterness, *Eph. 4. 31.*

That derides and scornes others. *Gen. 21. 9. Gal. 4. 29.*

That vseth bitter words and railings, *Prou. 12. 18.*

That vseth contending by words or decdes, *Gal. 5. 20.*

That vseth chiding and crying out, *Eph. 4. 31.*

That is giuen to make complaints of his neighbour in all places, *1. Iam. 5. 9.*

That

That is a fighter, *Iam. 4. 1.*
 That hurts or maimes his neighbours bodie,
Exod. 21. 24.
 That will not forgive an offence, *Matth. 5. 23.*
 That will forgive, but not forget.
 That doth fare well himselve, but giues not
 almes to releue the poore, *Luke 16. 19.*
 That vseth crueltie in punishing malefactours,
Deut. 22. 26.
 That denies the seruants or labourers wages,
Iam. 5. 4.
 That holds backe the pledge, *Ezech. 18. 7.*
 That fels by diuers weights and measures.
 That remooues the land marke, *Prou. 22. 28.*
 That giues his goods vpon vsury: which is
 simply to binde a man to returne both the
 principall and the increase, onely for the
 lone, *Ezech. 18. 18.*
 That by his loosenesse of life is an occasion
 why others sinne.
 That mooues contention and debate, *Rom. 1.*
29.
 That being a Minister teacheth erroneously.
 That teacheth slackly, *Ier. 48. 10.*
 That teacheth not at all, *1 Tim. 3. 2.*
 That hinders mens saluation any way, *Matth.*
23. 13.
 That seekes priuate reuenge.

VII. COM.

Thou shalt not commit &c.

He breakes this commandment,
That thinks an vnchaste thought tending
 to adulterie, or to any sin of that kinde.
 That looks on a woman to lust after her,
Matth. 5. 28.
 That commits incest, *Leuit. 18. 22.*
 That commits Sodomie, *1 Cor. 6. 9.*
 That commits fornication with married, or
 single, or contracted folkes, *Deut. 22. 22.*
 That vseth marriage bed intemperately.
 That lyeth with a menstruous woman, *Ezech.*
18. 6.
 That vseth wantonnesse, *1 Cor. 6. 9.*
 That vseth occasions and prouocations to lust,
Gal. 5. 9.
 That is giuen to idlenesse.
 That weares wanton and light attire, *1 Tim.*
2. 9. 1 Pet. 3. 3.
 That vseth light talke, and reading of loue-
 bookes, *1 Cor. 15. 35.*
 That frequents lasciuious places, *Eph. 5. 3.*
 That delights in wanton pictures, *1 Thes. 5. 23.*
 That vseth the mixt dancing of men and wo-
 men, *Marke 6. 22.*
 That keeps companie with light and sus-
 pected persons, *Prou. 7. 22.*
 That neglects to dispose his children in mar-
 riage in conuenient time, *1 Cor. 7. 36.*
 That makes marriages of young children.
 That punisheth adulterie with small punish-
 ments.
 That marrieth more wiues then one at once,
Gen. 2. 24.

A That loncs his pleasure more then God: 2
Tim. 3. 4.
 That takes care to fulfill the lusts of the flesh,
Rom. 13. 14.
 That maintaines and frequents stewes, *Deut.*
23. 17.
 That is giuen to drunkennesse and surfetting,
Eph. 5. 18.
 That giues himselve to wine, sleepe, and ease,
Prou. 20. 13.
 That for the auoiding of fornication marrieth
 not, *1 Cor. 7. 2.*
 That puts away his wife for other causes then
 for fornication, *Matth. 19. 9.*

VIII. COM.

Thou shalt not steale.

He breakes this commandment,
That thinks but a thought tending to the
 least hinderance of his neighbors wel-
 fare and good estate.

That lines in no calling, *2 Thes. 3. 11.*
 That neglects his calling, *Ier. 48. 10.*
 That spends his wealth in ryot, and prouides
 not for his family, *1 Tim. 5. 8.*
 That is not content with his estate, but seekes
 to be rich, *1 Tim. 6. 10.*
 That fels the goods of the Church, or buies
 them, *Mal. 3. 8.*
 That fels such things as are meanes to further
 idolatrie, or any other sinne.
 That vseth powdering, starching, blowing,
 darke-thops, to set a glosse on his wares, and
 make them more saleable.
 That conceales the fault of his wares.
 That vseth false weights and measures, *Leuit.*
9. 35.
 That vseth words of deceit, *Prou. 20. 14.*
 That takes more for his wares then the iust
 price, *Matth. 7. 12.*
 That oppresseth his tenants by racking his
 rents, *Hab. 2. 11.*
 That vseth ingrossing of wares.
 That raiseth the price onely in consideration
 of a day of payment.
 That either giues or takes bribes, *Esa. 1. 13.*
Psalme 82. 2.
 D That writes letters of affection in wrong suites.
 That holds backe things borrowed, *Eze. 18. 7.*
 That holds backe things found or pawned.
Leuit. 6. 3.
 That being lustie liues by begging.
 That releueth such, *2 Thes. 3. 10.*
 That for gaine defends bad causes, and delaies
 suites in law.
 That laies burdens on the people without
 measure, *Isa. 1. 23. Ezech. 22. 27.*
 That spends the Church goods in riot, *1 Tim.*
6. 9.
 That makes merchandize of Gods word and
 sacraments, *Mich. 3. 11. 2 Cor. 2. last.*
 That gets his liuing by calling of figures and
 by plaies, *Eph. 4. 28.*
 That is rash in suretiship, *Prou. 11. 15. & 17. 18.*

That

That steales mens children to dispose them in marriage, *1. Tim. 1. 10.*
 That takes by stealth the least pin, though it be for the best end.
 That is a receiuer of things stolne, and giues consent to the fact any way, *Rom. 1. 31.*
 That vseth deceit in bargaining, *1. Thess. 4. 6.*
 That restores not things euill gotten, *Ezech. 33. 15.*
 That keeps back goods giuen to the Church, *Mat. 5. 3.*
 That waits for a dearch to sell his things dearer, *Amos. 8. 5.*

IX. COM.

Thou shalt not beare, &c.

He breakes this commandment,
That doth but conceiue a thought of disgrace against his neighbour.
 That enuies at the prosperity of his neighbour, *1. Tim. 6. 4.*
 That seekes onely his owne good report.
 That is suspicious, *1. Cor. 13. 4.*
 That giues hard and rash sentence against others, *Math. 7. 1.*
 That takes mens sayings and doings in worse part, *Matth. 26. 60.*
 That accuseth one falsely, *1. Kings. 21. 13.*
 That maketh or reporteth tales openly, or in a whispering manner, *Leuit. 19. 16.*
 That receiueth tales, *Exod. 23. 1.*
 That speaks the truth of malice, *Psal. 52. 1, 2.*
 That blazeth abroad mens infirmities, *Matth. 18. 17.*
 That vseth quipping and taunting, *Eph. 5. 4.*
 That vseth flatterie, *Prom. 20. 19.*
 That lyeth though it be for neuer so good an end, *Zach. 13. 3.*
 That defends an euill cause, and impugnes the contrary.
 That writes or spreads libels.

X. COM.

Thou shalt not lye.

He breakes this commandment,
That thinkes an euill thought against his neighbour, though hee meane not to doe it.
 That conceiues some inward delight in some euill motion, though he giue not consent to practise it.

Sinnes directly against
the Gospel.

He sinnes against the Gospel,

That denies either directly or by consequent that Christ is come in the flesh, *1. Job. 4. 3. 8.*
 That treades vnder foote the blood of Christ, *H. b. 10. 29.*
 That beleuees not the remission of his owne

sinnes, and acceptation to life euerlasting, *1. John 3. 23.*

That repents not, but hardens himselfe in all his bad waies, *Rom. 2. 4, 5. Jer. 8. 6.*

THUS much of examination: now followes the second dutie, which is confession of sinne vnto God, which is very necessarie. For the right way to haue our sinnes couered before God, is to vncouer and acknowledge them vnto him. For he will iustifie vs, if we, as being our owne enemies, accuse our selues; he forgets our sins if we remember them: when we are vile in our owne eyes, we are pretious in his: and when we are lost to our selues, we are found of him.

That confession may be rightly performed, a notable dutie is to bee put in practise in it: namely, the arraignment of a repentant sinner, whereby he *indges himselfe, that he may not be indged of the Lord.*

This arraignment hath three speciall points in it. First of all, he must bring himselfe forth to the barre of Gods iudgement: which thing hee doth when hee sets himselfe in the presence of God, as though euen now the day of iudgement were. As *S. Hierom* did, who alwaies thought with himselfe that hee heard this voice sounding in his eares, *Rise ye dead and come to iudgement.*

Secondly, he must put vp an inditement against himselfe; by accusing himselfe before God, by acknowledging his knowne sinnes particularly, and his vnkowne generally, without any excuse or extenuation, or defence or hiding of the least of the: Example of *Dani. 1* I know mine iniquity, and my sinne is euer before me: against thee, against thee onely haue I sinned and done this euill in thy sight, &c. behold, I was borne in iniquity, and in sinne hath my mother conceived me. And, I haue sinned greatly, because I haue done this thing: but now I beseech thee remooue the iniquitie of thy seruant: for I haue done very foolishly. Of *Ezra*, O my God, I am ashamed and confounded to lift up mine eyes vnto thee, my God: for our iniquities are increased ouer our heads, and our trespasses is growne up vnto heauen.

Thirdly, he must with heauinesse of heart as a iudge vpon the bench giue sentence against himself, acknowledging that he is worthy of euerlasting death, hell, and damnation. As the prodigall childe, *Father, I haue sinned against heauen, and against thee, and am not worthe to be called thy childe.* And *Daniel*, We haue sinned and committed iniquity, and haue done wickedly: yea, we haue rebelled, and haue departed from thy precepts, & from thy iudgments &c. O Lord, righteousness belongeth vnto thee, and vnto vs open shame. Of *Iob*, Behold I am vile, what shall I answer thee? I will lay my hand vpon my mouth, And, I abhorre my selfe, and repent in dust and ashes. Of the Publicane, Who standing as farre off, would not lift up so much as his eyes to heauen, but smote his breast saying, Lord be mercifull to me a sinner.

Psal. 51.
34. 6.

1. Chron.
21. 8.

Ezra 9. 6.

Luk 15.
8.

Dan. 9.
5. 7.

Iob. 9.
6.

and *42. 6.*

Luk. 18.
13.

Matth 5.
24.
Iam, 5.
17.

As for confession of sinne to men, it is not to be vsed but in two cases. First, when some offence is done to our neighbour: secondly, when ease and comfort is sought for in trouble of conscience.

The third dutie in the practise of repentance is Deprecation, whereby wee pray to God for the pardon of the sinnes which haue bene confessed, with contrition of heart, with earnestnes and constancie, as for the weightiest matter in the world. And here we must remember to behaue our selues to God as the poore prisoner doth at the barre, who when the iudge is about to giue sentence, cries vnto him for fauour, as for life and death. And we must doe as the cripple or lazar man in the way sit downe, vnlay our legges and armes, and shew the sores of our sins; crying to God continually as they doe (*Looke with your eye, and pittie with your heart:*) that wee may finde mercie at Gods hands, as they get almes at the hands of the passengers. Thus *Oseab* instructeth the people, *Ose. 14. 1. 2. O Israel, retorne vnto the Lord thy God: for thou hast fallen by thine iniquitie: take vnto you words, and retorne vnto the Lord, and say vnto him, Take away all iniquitie, and receiue vs graciously: so we will render thee the calnes of our lippes.* Of *Daniel*, *Dan. 9. 18. 19. We doe not present our supplications before thee for our owne righteousness, but for thy great tender mercies.* O Lord heare, O Lord forgive, O Lord consider and doe it: deferre not for thine owne names sake, O my God. Of *Dauid*, *Psal. 51. 2. Haue mercie vpon me, O God, according to thy loving kindeesse: according to the multitude of thy compassions put away mine iniquities.*

The last dutie is, to pray to God for grace and strength, whereby we may be enabled to walke in newnesse of life: Of *Dauid*, *Psal. 119. 40. Behold, I desire thy commandements, quicken mee in thy righteousness.* And, *143. 10. Teach me to doe thy will, for thou art my God, let thy good spirit leade me into the land of righteousness.*

CHAP. VIII.

Of legall motives to Repentance.

Motives to Repentance are either Legall or Euangelicall. Legall, are such as are borrowed from the law: and they are three especially.

The first is, the miserie and cursed estate of euery impenitent sinner in this life by reason of his sinnes.

His miserie (that I may expresse it to the conceit of the simple) is fouen-folde.

1. within him.
2. before him.
3. behinde him.
4. on his right hand.
5. on his left hand.
6. ouer his head.
7. vnder his feete.

His miserie within is two-folde. The first is a guiltie conscience which is a very hell vnto the vngodly men. For hee like a filly prisoner, and the conscience like a iayler which followes him at the heeles, and dogges him whither soeuer he goes, to the end he may see and obserue all his sayings and doings. It is like a register, that sits alwaies with the pen in his hand, to record and inroll all his wickednesse for euermlasting memorie. It is a little iudge, that sits in the middle of a man, euen in his very heart to arraigne him in this life for his sinnes, as he shall bee arraigned at the last iudgement. Therefore the pangs, terrors, and feares of all impenitent persons, are as it were, certaine flashings of the flames of hell fire. The guiltie conscience makes a man like him which lies on a bed that is too straight, and the couering too short; who would with all his heart sleepe, but cannot. *Belshazzar* when he was in the middt of his mirth, seeing the hand writing on the wall, was smitten with great feare, so as his countenance changed, and his knees fmoote together.

The second euill within a man, is the fearefull slauerie and bondage vnder the power of Satan the prince of darkness: in that his mind, will, and affections, are so knit and glued to the will of the diuell, that he can doe nothing but obey him, and rebell against God. And hence Satan is called the prince of this world; which keeps the hold of the heart as an armed capitaine keeps a skonce or castle with watch and ward.

The miserie before man, is the dangerous snare which the diuell layes for the destruction of the soule. I say it is dangerous: because he is in setting of it twentie or fortie yeeres, before he strikes: when as (God knowes) men do little thinke of it. It is made of three cords: with the first, he brings men into his snare, and that he doth by couering the miserie and the poyson of sinne: and by painting out to the eye of the minde the deceitfull profits and pleasures thereof. With the second, he hopples and insnares them, for after that a man is drawne into this or that sinne, the diuell hath so sugered it ouer with fine delights, that he cannot but needs must liue and lie in it. By the third, he drawes his snare, and endeauours with all his might to breake the necke of the soule. For when he seeth a fit opportunitie, especially in grievous calamities, and in the houre of death, he takes away the vizard of sin, and shewes the face of it in the true forme, as ougly as himselfe: then withal he begins (as we say) to shew his hornes: then he rageth in terrifying and accusing, that the soule of man may bee swallowed vp of the gulfe of finall despaire.

The miserie behinde him, is the sinnes past. The Lord saith to *Cain*, *If thou dost not well, sinne lyeth at the doore.* Where sin is compared to a wild beast, which followes a man whither soeuer he goes, and lieth lurking at his heeles: And though for a time it may seeme to bee

Ia. 28.

20.

Dan. 5. 6.

I Cor. 4.

4.

Gen 4. 7.

hurtleſſe, becauſe it lies aſleepe; yet at length, viles men repent, it wil riſe vp, ſeaze on them, and rend out the very throats of their ſoules. *Iob* in his affliction ſaith, *Iob* 13.26. *Thou writeſt bitter things againſt me, and makeſt me poſſeſſe the finnes of my youth.* And *Dauid* prayeth, *Pſal.* 25.7. *Forgiue mee the finnes of my youth.* If the memory of finnes paſt be a trouble to the godly man, oh what a racke, what a gybbet will it be to the heart of him that wants grace?

The miſerie on the right hand is proſperitie and eaſe: which by reaſon of mans finnes is an occaſion of many iudgements. In it men praſtiſed the horrible ſins of *Sodom*: it puffes vp the heart with diuellish pride, ſo as men ſhall thinke themſelues to be as God himſelfe, as *Senacherib*, *Nebuchadnezzar*, *Antiochus*, *Alexander*, *Herod*, *Domitian* did: It teales away mans heart from God, & quenches the ſparkes of grace. As the Lord complaines of the *Iſraelites*, *Iſer.* 22.21. *I ſpake vnto thee when thou waſt in proſperity; but thou ſaiſt I will not heare: this hath bin thy manner from thy youth.* It is like the lute that embraceth the tree, & windes round about it, but yet drawes out the iuyce and life of it. Hence it is, that many turne it to an occaſion of their deſtruction. *Salomon* ſaith, *Pro.* 1.32 *Proſperitie of fooles deſtroyeth them.* When the milt twels, the reſt of the body pines away, & when the heart is puſt with pride, the whole man is in danger of deſtruction. The ſheepe that goes in the beſt paſture, ſooner comes to the laughter-houſe: & the vngodly man ſats himſelf with cōtinuall proſperity that he may the ſooner come to his owne dānation.

The miſerie on the left hand is aduerſitie, which ſtands in all manner of loſſes and calamities; in goods, friends, good name, and ſuch like. Of this read at large, *Deut.* 28.

The miſerie ouer his head, is the wrath of God, which he teſtifies in all manner of iudgements from heauen, in danger of which euery impenitent ſinner is euery houre. And the danger is very great. The Scripture ſaith, *Heb.* 10.31. *It is a fearefull thing to fall into the hands of ſe living God.* He hath ſtore houſes full of all manner of iudgements, and they watch for ſecure ſinners, that they cannot ſcape. Gods wrath is a fire making hauocke, and bringing to nought whatſoeuer it lights on; yea, becauſe he is ſlow to anger, therefore more terrible: as a man therefore ſtaies his hand for a time, that he may liſt it higher and fetch a deeper blow. When dumbe creatures melt as waxe, and vaniſh a way at his preſence when he is angry; as the huge mountaines and rockes doe: fraile man muſt neuer looke to ſtand. If the roaring of a lyon make men afraid, and the voyce of thunder be terrible; oh, how exceedingly ſhould all be aſtoniſhed at the threatnings of God?

The miſerie vnder his feete, is, *hell fire*: for euery man till he repent, is in as great danger of damnation, as the traytour apprehended, of hanging, drawing, and quartering. A man walking in his way ſals into a deepe dungeon

A that is full of ougly ſerpents and noyſome beaſts: in his fall he catches hold of a twig of a tree that growes at the mouth of the dungeon, and hangs by it: afterward there comes a beaſt both leane and hunger-bitten; which hauing cropt the whole tree, is euer and anon knapping at the twig on which he hangs: now what is the danger of this man? ſurely hee is like to fall into the pit, ouer which hee hangs: Well, this man is euery impenitent ſinner: the pit is hell, prepared for the diuell and his angels: the twig is the bricke and fraile life of man: the hunger-bitten beaſt death, that is ready euery houre to knap our life aſunder: the danger is fearefull: for a man hanging as it were ouer the mouth of hell, when life is ended, vnleſſe he vſe good meanes before hee die, he then ſals to the very bottome of it.

If this be the miſery wherewith the careleſſe man is beſieged and compaſſed about euery way, and that for his ſins, why doe men lye in the dead ſleepe of ſecuritie? Oh! it ſtands them in hand to take vp the voyce of bitter lamentation, and for their offences to howle after the manner of dragons. If men could weepe nothing but teares of blood for their finnes, if they could die a thouſand times in one day for very griefe, they could neuer bee griued enough for their finnes.

The ſecond motiue to draw men to repentance, is the conſideration of the wretched eſtate of an impenitent ſinner in his death, which is nothing but the ^a wages and allowance that he receiues for his finnes: and it is the very ſuburbs or rather the gates of hell.

^b *Paul* compares death to a Scorpion, who carries a ſting in his taile, which is finne. Now then when impenitent and prophane perſons die, then comes this ſcorpion, and gripes them with her legges, and ſtabbes them at the heart with her ſting. Wherefore the beſt thing is before death come, to vſe meanes to pull out the ſting of death, and nothing will doe it, but the blood of Chriſt: let men therefore breake off their finnes by repentance: let them come to the throne of grace, and crie; yea let them fill heauen and earth with cries for mercie. Oh! pray, pray, pray for the pardon of thine owne perſonall and particular finnes. If thou obtaine but one drop of Gods ſpecial mercie in Chriſt, all danger is paſt. For death hath loſt his ſting; and then a man without danger may put an ougly ſerpent in his boſome.

The third motiue is the conſideration of his eſtate after death. When the day of the laſt iudgement ſhall bee, hee muſt be brought and ſet before the tribunall ſeat of Chriſt: hee ſhall not be able to eſcape or hide himſelfe: then the booke ſhall bee brought out, and all his finnes ſhall bee diſcovered before Gods Saints and Angels: the diuell and his owne conſcience ſhall accuſe him: none ſhall be aduocate to plead his cauſe, he himſelfe ſhall be ſpeecheleſſe, he ſhall at length heare the dreadfull ſentence of damnation, *Goe you curſed into hell,*

Eze. 16.
49.

Rom. 9.
32.

Deut. 32.
16.
Eze. 7. 6.
Neh. 4.
45. 9.

a. 1. 1. 1.
Rom. 8.
21.
b. 1. 1. 1.
15. 15.
16.

bell, prepared for the diuell and his angels. This thing might moue the vilest Atheist in the world to leaue his wicked waies, and come to amendment of life. We see the strongest thief that is, when he is led in the way from the prison to the barre, leaues his theeuing, and be-haues himselfe orderly. And indeede if hee would then cut a purse, it were high time hee were hanged. All men by nature are traitours and malefactours against God: whiles we liue in this world, we are in the way going to the barre of Gods iudgement. The wheele of the heauens turnes one bout euery day, and winds vp somewhat of the threed of our life: whether we sleepe or wake, we are alwaies comming nearer our end: wherefore let all men daily humble themselves for their sinnes, and pray vnto God that he would be reconciled vnto them in Christ: and let them endeaour themselves in obedience to all Gods commandments, both in their liues and callings.

Againe, after the last iudgement there remaines death eternall appointed for him: which stands in these three things: I. A separation from all ioy and comfort of the presence of God. II. Eternall fellowship with the diuel and all his angels. III. The feeling of the horrible wrath of God, which shall seaze vpon body, soule, and conscience, and shall feed on them as fire doth on pitch and brimstone: and torment them as a worme crawling in the body, and gnawing on the heart: they shall alwaies be dying, & neuer dead, alwaies in woe, and neuer in ease. And this death is the more grievous, because it is euermlasting. Suppose the whole world to be a mountaine of sand, and that a bird must carry from it but one mouthfull of sand euery thousand yeere: many innumerable thousands of yeeres will be expired, before shee will haue carried away the whole mountaine: well, if a man should stay in torment so long, and then haue an end of his woe, it were some comfort: but when the bird shall haue carried away the mountaine a thousand times: alas, alas, a man shall be as farre from the end of his anguish and torments, as euer hee was: This consideration may serue as an yron scourge to driue men from their wicked liues. *Chrysostome* would haue men in their meetings in tauernes and feasts, to talke of hel, that by often thinking on it, they might auoide it. A graue and chaste matrone, being moued to commit folly with a lewd ruffian, after long discourse, shee called for a panne of coales, requesting him for her sake to hold his finger in them but one houre: hee answered, that it was an vnkinde request: to whom hee replied, that seeing he would not hold so much as one finger in a few coales for one small houre, shee could not yeeld to doe the thing for which shee should bee tormented body and soule in hell fire for euer. And so should all men reason with themselves, when they are about to sinne: None will be brought to doe a thing, that may make so much as their finger or tooth to ake:

A If a man be to snuffe a candle, he will first spit on his finger: because hee cannot abide the heate of a small and tender flame. Therefore we ought to haue great care to leaue our sinns, whereby we bring endlesse torment to bodie and soule in hell fire, to which our fire is but yce in comparifon.

CHAP. IX.

Of motiues Euangelicall.

E Vangelicall motiues, are two especially. The first is taken from the consideration of mans redemption. He that redeemed man-kinde is God himselfe: as *Paul* saith, *2 Cor. 5. 19.* that *God was in Christ, reconciling the world to himselfe.* Mans sinne is so vile and hainous in the eyes of God: that no Angell nor creature whatsoeuer was able to appease the wrath of God for the least offence: But the Son of God himselfe must come downe from heauen, and take mans nature on him: and not onely that, but he must also suffer the most accursed death of the crosse, and shed his most precious heart-blood to satisfie the iustice of his Father in our behalfe. If a father should bee sicke of such a disease, that nothing would heale him, but the heart blood of his owne childe, hee would presently iudge his owne case to bee dangerous; and would also vow if euer hee recovered, to vse all means whereby he might auoide that disease. So likewise, seeing nothing could cure the deadly wound of our sinne: but a plaister made of the heart blood of Christ; it must make vs acknowledge our pittifull case, and the hainousnesse of the least of our sinnes, and stirre vs vp to newnesse of life.

Againe, considering the end of the redemption wrought by Christ, was to deliuer vs from our euill conuersation in sinne and vnrighteousnesse, we are not to continue, and as it were, lie bathing our selues in sinnes; for that were as if a prisoner, after hee had bin ransomed and had his bolts taken off, and were put out of the prison to goe whither he would; should returne againe, and desire to lye in the dungeon still.

The second motiue is, that God hath made a promise to such as truly repent. I. Of remission of sinnes, *Isa. 1. 16. 18.* Wash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill, &c. Though your sinnes were as crimson, they shall be made as white as snow: though they were red like scarlet, they shall be as wooll. And *Isa. 55. 6. 7.* Seeke the Lord while he may be found, call vpon him while he is neere. Let the wicked forsake his waies, & the vnrighteous his owne imaginations, and returne vnto the Lord, and he will haue mercie on him: for hee is very plentifull in forgiving. II. Of life euermlasting, *Eze. 18. 32.* I will not be the death of a sinner, but rather that he repent & liue. And, *Amos 5. 4.* Thus saith the Lord vnto the house of Israel, Seeke ye me and ye shall liue. III. Of mitigating or remouing temporall calamities, *Ier. 26. 3.* Stand in the

court of the Lords house, and speake vnto all the cities of Iudah, &c. If so be they will hearken and turne every man from his euill way, that I may repent me of the plague which I haue determined to bring vpon them, because of the wickednesse of their workes. And, 1 Cor. 11. 13. If we would iudge our selues, we should not be iudged, that is, afflicted with temporall punishments.

I ioyne with the remoouing of temporall calamities the mitigating of them: because they are not alwaies taken away when the party repenteth. After *Dauids* repentance the child dyeth, and the sword departs not from his house: And the Prophet *Micha* brings in the people humbling themselves before God vnder a temporall punishment, saying, I will beare thy wrath because I haue sinned against thee. And it is Gods pleasure that the chastisement shall remaine after the partie is reconciled vnto him, that he may by that meanes be admonished of his sins, and be an example to others.

As God hath made these mercifull promises to penitent sinners, so hee hath faithfully performed them, so soone as they haue but begun to repent. Exa mple of *Dauid*. 2 Sam. 12. 13. Then *Dauid* said vnto *Nathan*, Thy sin is forgiven thee. Of *Manasses*, 2 Chron. 33. 12. When he was in tribulation he prayed vnto the Lord his God, and humbled himselfe greatly before the Lord God of his fathers, and prayed vnto him: and God was intreated of him, and heard his prayer. Of the Publican, Luke 18. 13. The Publican, &c. smote his breast, saying, O Lord God be mercifull to me a sinner: I tell you, this man departed iustified to his house, rather then the other. Of the thiefe. Luke 23. 42. 43. Hee said vnto Iesus, Lord, remember mee, when thou comest to thy kingdome. Then Iesus said vnto him, Verily, I say vnto thee, to day shalt thou be with me in Paradyse.

Having such notable promises made to Repentance, no man is to draw backe from the practise of it, because of the multitude of his sinnes, but rather to doe it. The Pharisees said to Christs disciples, Why eates your master with Publicans and sinners? When Iesus heard it, hee said vnto them, the whole neede not the Physitian, but they that are sicke: And, I came not to call the righteous: but sinners to repentance. And, Verily, I say vnto you, that Publicans and harlots shall goe before you into the kingdome of God.

CHAP. X.

Of the time of Repentance.

THE time of repentance is the time present, without any delay at all: as the holy Ghost saith, To day if ye will heare his voice. And, Exhort one another daily, whilst it is called to day: lest any of you be hardened through the deceitfulness of sinne: Reasons hereof are these: 1. Life is vnertaine: for no man knowes at what houre or moment, and after what manner hee shall go forth of this world. Be ye also prepared therefore, for the some of man will come at an houre when yee thinke not. This one thing should make

a man to hasten his repentance: and the rather, because many are dead; who purposed with themselves to repent in time to come: but were preuented by death, and shall neuer repent. II. The longer a man liues in any sin, the greater danger: because by practise sinne gets heart and strength. Custome is of such force, that, that which men vse to doe in their life time, the same they doe and speake when they are dying. One had three pounds owing him to be paid three seuerall yeeres, when hee was dying nothing could bee got of him but three yeeres, three pounds. Againe, by deferring repentance, men treasure vp wrath against the day of wrath. If a malefactor for his punishment, should be appointed every day to carry a sticke of wood to an heape to burne him twentie yeeres after, it must needs be an exceeding great punishment and misery: and this is the case of euery sinner, who neglecting repentance from day to day, doth thereby imploy himselfe in heaping vp the comes of Gods wrath to burne his soule in hell, when the day of death comes. III. The more the time is prolonged, the harder it is to repent: the longer a man goes in sickness without physicke, the harder is the recovery. And where the diuell dwels long, he will hardly be remooued: The best way to kill a serpent, is to crush it in the head when it is young. IV. It is as meate and drinke to the diuell to see men in their sinnes, deferring repentance: as on the contrary, there is great ioy among the Angels of God in heauen, when a sinner doth repent. V. Late repentance is seldom or neuer true repentance. For if a man repent when he cannot sinne as in former time, as namely in death: then he leaues not sinne, but sin leaues him; wherefore the repentance which men frame to themselves when they are dying, it is to be feared lest it die with them. And it is very iust, that he should be contented of God in his death, who condemned God in his life. *Chrysostome* saith, that the wicked man hath this punishment on him, that in dying hee should forget himselfe, who when he was liuing did forget God. VI. We are with *Abel* to giue vnto God in sacrifice euen the far of our flocke: now they which deferre repentance to the end doe the contrary. Late repenters offers the flowers of their youth to the diuell: and they bring the lame and broken sacrifice of their old age to God.

CHAP. XI.

OF CERTAINE CASES in Repentance.

I. Case of Remitt.

Whether a man that hath professed Christ and his religion, yet afterward in persecution denies Christ, and forswears his Religion, may repent and be saued? Answer. It is a grieuous estate, yet a man may come to

repent.

2 Sam,
12, 14.

Mich. 7.
9.

Rom. 2.
5.

March. 9.
11, 12,
13.

Math. 21.
31.

Heb. 3, 7.
15.

Luk. 12,
40.

2 Chron.
33.3.

repentance afterward. *Manasse* fell away to Idolatry and witchcraft; & yet was received to mercie. So did wife *Salomon*: and yet no doubt recovered, & is received to life everlasting. My reason is, because God vouchsafed him to bee a pen-man of some parts of holy Scripture, & the Scriptures were written not by such as were men of God only, but by such as were *holy men of God*. *Peter* denied Christ of knowledge against his owne conscience, and that cursing and banning: and yet came to repentance afterwards: as appears by the testimonie of Christ, *Luk. 22. 32.* *I have prayed for thee, that thy faith faile not: therefore when thou art converted, strengthen thy brethren.*

Obiect. I. Matth. 10. 33. Who soener shall denie mee before men, him will I denie before my Father which is in heauen. Answer. The place is only to be vnderstood of such a denial of Christ which is finall.

Obiect. II. Hebr. 6. 4, 5, 6. It is impossible that they which were once lightened, and haue tasted of the heavenly gift, &c. If they fall away should be renned by repentance. And Heb. 10. 26. If we sinne willingly after that we haue receiued the knowledge of the truth, there remaineth no sacrifice for sinne.

Ans. These places must be vnderstood of the sin which is to death, in which men of desperate malice against Christ vniuersally & wholly fall away from religion. For the holy Ghost saith not, *If they fall, but If they fall away.* And it is added, that *they crucifie the Sonne of God and make a mocke of him, that they account the blood of the new testament an unholy thing: that they despise the spirit of God.* And the word translated *willingly*, imports somewhat more, namely, to sinne because a man will, that is, wilfully. The like answer is to bee giuen to the question, whereby it is demanded, whether men overtaken with the vnaturall finnes mentioned, *Rom. 1. 24, 25, 26.* may come to repentance afterward or no: namely, that although the sins be heinous and capital, yet the grace of repentance is not denied: as appears in the example of the Corinthians, *1. Cor. 6. 9, 10, 11.*

II. Case of Reciduation.

WHether the childe of God after Repentance for some grieuous sinne, doe fall into the same againe, and come to repentance the second time? *Ans.* The case is dangerous, as we may see by comparison in the body. If one fall into the relapse of an ague or any other strong disease, it may cost him his life: and the recovery will be very hard. Christ said to the mā that had bin sicke eight & thirty yeares, after that he had healed him, *Beholde, thou art made whole, sin no more lest a worse thing befall thee.* And the vnclane spirit returning takes to him other *seauen spirits worse then himself.* Indeepe we finde no particular example of recovery after a relapse, in the Scriptures: yet no doubt a recovery may be. Reasons are these: I. Promise is made of remission of finnes in

Christ, without any tearme of time; without any limitation to any number or kinds of sin: saue only the blasphemy against the H. Ghost. Therefore there may be a Repentance and salvation after a relapse: I. Christ tels *Peter* that hee must forgive, not till seauen times onely (which peradventure hee thought to be very much) but *seuentie seauen times*, and that in one day, if one returne seuentie seuen times, & say; it repents me. Now if we must doe this, which haue not so much as a drop of mercie in vs in comparison of God: hee will no doubt often forgive, euen for one sinne, if men will returne and say, it repents mee; considering that with him is plentiful redemption, and hee is much in sparing.

III. Case of Restitution.

WHether hee that repents is to make restitution if hee haue taken any thing wrongfully from his neighbour? *Ans.* Yea; *Zacharias*, when he repented and receiued Christ, gaue halfe of his goods to the poore, and if he had taken any thing by forged canillation, hee restored it fourefolde. It is but a badde practise when a man on his death-bed will very deuoutly bequeath his soule to God, and his goods cuill gotten (as his conscience will often crie in his eare) to his childre & friends, without either restitution or amends making. *Quest.* But what if aman be not able to restore? *Ans.* Let him acknowledge the fault, & God will receive the wil for the deed: As *Paul* saith in the like case, *2. Cor. 8. 12.* *If there be a willing minde, it is according to that which a man hath, and not according to that which a man hath not.* *Quest.* When a man by restoring shall discredit himselfe: how shall he restore and keep his credit? *Ans.* Let him (if the thing to be restored be of small moment) make choise of some faithfull or honest friend, who may deliuer the thing in the behalfe of the partie, concealing his name. *Quest.* How if the partie be dead? *Ans.* Let him restore to the heires and successours; if there be none, let him restore to God, that is, the Church and the poore.

IV. Case of teares.

WHether doth repentance alwaies goe with teares or not? *Ans.* No: For very pride and hypocrisie will draw forth teares. And some there are, that can weepe for their finnes in the presence of others, whereas being alone, they neither will nor can. Some againe are of that constitution of body, that they haue teares at command. And a godly man with drie cheekes may mourne to God for his sins, and intreat for pardon and receiue it. Yet in all occasions of deeper griefe for sin, teares will follow: vnclane men haue stony and flinty hearts. And yet againe, though the greatest cause of sorrow be offered, the softest heart that is, sheds not teares at the first, but afterwards it will. When the bodie receiues a

A. 2. 10.
33.Math. 18.
21, 22.
Luk. 17.
4.Psal. 130.
7.
Iia. 5. 17.Luk. 19.
8.1. Chron.
33.3.
Heb. 6. 6.
Heb. 10.
19.
1. Cor. 6.
9, 10, 11.Ioh. 5.
14.
Luk. 12.
26.

deepe wound, at the first ye shall see nothing but a white line or dint made in the flesh, without any blood; stay but a while, then comes blood from the wound in great abundance. So at the first the mind is astonished, and giues no teares; but after some respite or consideration, teares follow.

V. Case of death.

VHether the repentant sinner can alwaies shew himselfe comfortable on his death-bed. *Ans.* Though the comfort of Gods spirit shall neuer bee abolished from his heart: yet he cannot alwaies testifie it. For he may die of a burning ague; and by reason of the extremity of his fits, be troubled with idleness of head, and breake out into raging speeches and blasphemies. Likewise he may die of a sicknesse in the braine, and be troubled with grievous convulsions, so as his mouth shall be writen to his eares, his necke turned behind him, & the very place where he lies shall shake through his trembling, as daily experience will testifie. Neither is any to thinke this strange: for Salomon saith, *Ecc. 9. 2. All things (in outward matters) come alike to all, and the same condition is to the iust and to the wicked: to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not.*

CHAP. XII.

Of the contrarie to Repentance.

CONTRARY to repentance is impenitencie, whereby men continue in one estate, neither forrowing for sinne, nor turning from it.

It is one of the most grievous iudgements that is, if it be finally: For as a sicke man, then is most sicke, when he feels the least sicknesse, and saith he is well: so miserable man is in most miserie when he feels no miserie, and thinks himselfe in good estate.

This sinne befallles them that iudge themselves righteous, needing no repentance: As the *Pharises* in the daies of Christ, the *Catharists* in the primitive Church, and the *Anabaptists* in our age. Adde vnto these such as haue hardened their hearts, so as they cannot discern betweene good and euill, nor tremble at Gods iudgements, but rather fret and rage against the, till God in his wrath either destroy them, or cast them to finally despaire. As it befall *Julian the Apostata*, who died blaspheming and cast his owne blood into the aire.

Betweene the two extremes, Repentance and Impenitencie, is placed counterfeit repentance: For the wicked nature of man can dissemble & counterfeit Gods grace, as the Lord complaines of the *Jewes*, *Ier. 3. 10. Her rebellious sister Judah hath not returned vnto me with her whole heart, but fainedly, saith she Lord.*

Counterfeit repentance, is either ceremoniall, or desperate.

Ceremoniall, when men repent in outward shew, but not in truth of heart: As *Saul*, *1. Sam. 15. 24. 30. Then said Saul to Samuel, I haue sin-*

ned, for I haue transgressed the commandment of the Lord and thy words, because I feared the people and obeyed their voice. Now therefore I pray thee take away my sin, and turne againe with me, that I may worship the Lord, &c. Again, *I haue sinned, but honour me, I pray thee, before the elders of my people. Of Ahab, When Ahab heard these words, he rent his cloaths, and put on sackcloth, & fasted, & went softly. And the word of the Lord came to Elijah, saying, Seest thou how Ahab is humbled before me?*

1. King.
21. 27.
28. 29.

B Dissembling repentance may be discerned, because men after a time returne to their old way againe. *Pharao* king of Egypt said vnto *Moses* and *Aaron*, *Exod. 8. 8. Pray vnto the Lord that he may take away the frogs from me & from my people.* And, *Exo. 9. 27. When Egypt was smitten with haile, he said, I haue now sinned, and the Lord is righteous: but I and my people are wicked: Pray ye vnto the Lord that there be no more mighty thunders and haile.* Again, troubled with grasshoppers, he said, *Exod. 10. 16. I haue sinned against the Lord your God, and against you, & now forgie me my sinne onely this once.* Now marke the issue of all: when *Pharao* saw that hee had rest giuen him, he hardened his heart, and hearkened not vnto them, as the Lord had said, *Exod. 8. 15.* This is the ordinary and common repentance that most men practise in the world.

C Desperate repentance commonly called Penitence, is when a man hauing onely Gods iudgements before his eyes, is smitten with horror of conscience: and wanting assurance of Gods mercie, despaires finally. This was *Indas* repentance, *Math. 27. 3.* who when he had brought againe the thirtie pieces of siluer, confessed his fault, and went and hanged himselfe.

CHAP. XIII.

Of corruptions in the doctrine of Repentance.

THE Church of Rome at this day hath corrupted the auncient doctrine of repentance, being one of the speciall points of religion. The corruptions are especially fixe.

The first, that they make repentance or penance to be a Sacrament, which cannot be: because it wants an outward signe. And though some say, that the words which the priest rehearseth in absolution, are the signe: yet that cannot be, because the signe must be not onely audible, but also visible.

D The second, that a sinner hath in him a naturall disposition, which being stirred vp by Gods preuenting grace, he may and can work together with Gods spirit in his owne repentance: But indeede all our repentance is to bee ascribed to Gods grace wholly, *Eph. 2. 4.* The soule of man is not weak, but starke dead in sinne, and therefore it can no more prepare it selfe to repentance, then the body being dead in the grane can dispose it selfe to the last resurrection.

The third corruption, that contrition in repentance must be sufficient. A thing impossible. For sin doth so greatly offend Gods maiestie, that

that no man can euer mourne enough for it.

The fourth, that contrition doth merit remission of sinne. An opinion that doth derogate much from the all-sufficient merit of Christ.

The fifth, that he that repents must confesse all the sinnes that he can remember; with all their circumstances to his owne Priest, or one in his stead, if he will receiue pardon. This kind of confession is a meere forgery of mans braine. I. There is neither precept nor example of it in the Scriptures. II. *Danid* and others haue repented and haue receiued remission of their sinnes, without confession of their sinnes in particular to any man.

The last, that the sinner by his workes and sufferings must make satisfaction to God for the temporall punishment of his sinnes. A flat blasphemy: The Scriptures mention no other satisfaction but Christ; and if his be sufficient, ours is needlesse: if ours needfull, his imperfect. Papists write that both may stand toge-

A ther. Christs satisfaction (they say) is a plaister in a boxe vnapplyed: mans satisfaction as a meanes to apply it: because it prepares vs to receiue it. Ah, good diuinitie: for euen in common sence the satisfaction of Christ must first be applyed to the person of man, that it may please God, before the workes (which they tearme satisfactions) can any way bee acceptable to God.

To conclude, the Romish doctrine of repentance, is the right way to hell: For when a sinner shall be taught that hee must haue sufficient sorrow for his sinnes: and withall, that he must not beleue the remission of his owne sinnes particularly: when sorrow comes vpon him, and he wants found comfort in Gods mercy, hee must needs fall into desperation without recovery. Therefore the Papists in the houre of death, (as we haue experience) are glad to leaue the trumperie of humane satisfaction, and to rest only for their iustification, on the obedience of Christ.

L A V S D E O.

THE COMBATE OF THE FLESH AND SPIRIT.

G A L. 5. 17.

For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to another, so that ye cannot doe the things which yee would.



HE Apostle *Paul* from the beginning of this chapter to the 13. verse exhorts the *Galatians* to maintaine their Christian libertie: and from thence to the end of the chapter hee perswade:

them to other speciall duties of godlinesse. In the 13. verse he stirres them vp to be seruiceable one to another by loues in the 15. verse he diuicides them from contentions and doing of iniuries. In the 16. verse he shewes the remedie of the former sinnes, which is, to walke according to the spirit. In the 17. verse hee renders a reason of the remedie, the force whereof is this. The flesh & the spirit are contrary; wherefore if yee walke according to the spirit, it will hinder the flesh; that it shall not carry you forward to doe iniuries and liue in contentions, as otherwise it would.

In this verse we haue to obserue five points. The first, that there is a combat betwene the flesh and the spirit, in these words. *The flesh lusteth against the spirit, & the spirit against the flesh.* The second, is the matter of this combat which stands in the contrary *lusting* of the flesh & the spirit. The third is the cause of the combat in these words, *and these are contrary.* The fourth, is the subiect or person in whom

this combat is, noted in these words, *So that yee, the Galatians.* The last is the effect of the combat, in the last words: *that ye cannot doe, &c.*

Touching the combat it selfe, diuers points are to be considered. The first, what these two, which make combat, namely, the flesh and the spirit, are. They haue diuers significations: first of all, the spirit is taken for the soule, and the flesh for the body: But so they are not taken in this place. For there is no such combat betwene the body and the soule: both which agree together to make the person of one man. Secondly, the spirit signifies naturall reason, & the flesh the natural appetite or concupiscence. But they cannot so bee vnderstood in this place. For the spirit here mentioned doth fight euen against naturall reason: which though it serue to make a man without excuse, yet it is an enemy to the spirit. Thirdly, the spirit signifies the Godhead of Christ, and the flesh the manhood: but it must not bee so taken here; For then euery man regenerate should be defiled. Lastly, the spirit signifies a created quality of holinesse, which by the holy Ghost is wrought in the minde, will, and affections of man; and the flesh, the naturall corruption or inclination of the minde, will, and affections to that which is against the law: In this sence these twaine are taken in this place.

Secondly, it is to be considered how these twaine, the flesh and the spirit, can fight together, being but meere qualities. And we must know that they are not seuered asunder, as though the flesh were placed in one part of the soule, and the spirit in another; but they are

ioyned and mingled together in all the faculties of the soule : The minde or vnderstanding part, is not one part flesh, and another spirit ; but the whole minde is flesh, and the whole minde is spirit, partly one, & partly the other. The whole wil is partly flesh and partly spirit: the flesh and the spirit, that is, grace and corruption not seuered in place, but onely in reason to bee distinguished. As the aire in the dawning of the day is not wholly light or wholly darke as at midnight & at noone day, neither is it in one part light, and another part darke : but the whole aire is partly light, and partly darke throughout. In a vessell of luke-warme water, the water it selfe is not onely hot or only cold, or in one part hot and another part cold : but heate and colde are mixt together in euery part of the water: So is the flesh and the spirit mingled together in the soule of man : and this is the cause why these two contrary qualities fight together.

Thirdly, in this combat we are to consider what equalitie there is betweene these two combats, the flesh and the spirit : and we must know, that the flesh vsually, is more in measure then the spirit. The flesh is like the mighty gyant *Goliath*, and the spirit is little & small, like yong *David*. Hence it is, that *Paul* calls the Corinthians which were men iustified & sanctified carnall. *I could not* (saith he, *1 Cor. 3. 1.*) *brethren speake vnto you, as vnto spirituall men, but as vnto carnall, as vnto babes in Christ.* And none can come to be tall men in Christ according to the age of the fulnesse of Christ, till after this life. And the speech which is vsed of some diuines, that the man regenerate hath but the reliques of sinne in him, must be vnderstood warily, else it may admit an vtruth. As for the measure of grace it can be but small in respect, whereas we do receiue but the first fruits of the spirit in this life, and must waite for the accomplishment of our redemption till the life to come. For all this, the power & efficacie of the spirit is such, that it is able to preuaile ordinarily against the flesh. For the flesh receiues his deadly wound at the first instant of mans conuersion, and continually dyeth after by little and little: and therefore it fights but as a maimed souldier. And the spirit is continually confirmed and increased by the holy Ghost: and it is liuely & stirring; and the vertue of it like muske : one graine whereof will giue a stronger smell, then many ounces of other perfumes. Some may say, that the godly man doth more feeble the flesh then the spirit: & therefore that the flesh is euery way more then the spirit. I answer, that we must not measure our estate by feeling which may easily deceiue vs. A man shall feeble a paine which is but in the top of his finger more sensibly then the health of his whole body : yet the health of the body is more then the paine of a finger. Secondly, we feeble corruption not by corruption, but by grace; and therefore men, the more they feeble their inward corruptions, the more grace they haue.

Thus much of the combat it selfe : now let vs come to the manner of this fight.

It is fought by *Lusting*; To lust in this place, signifies to bring forth and to stirre vp motions and inclinations in the heart, either to good or euill.

Lusting is two-fold: the lusting of the flesh, and the lusting of the spirit.

The lusting of the flesh hath two actions, the first is to engender euill motions and inclinations of selfe-loue, enuy, pride, vnbeleefe, anger, &c. *S. Iames* saith, *1. 14.* that men are entised and drawne away by their owne concupiscence. Now this enticing is onely by the suggestion of bad cogitations and desires. This action of the flesh made *Paul* say, *Rom. 7. 14.* that he was carnall, sold vnder sinne.

The second action of the flesh, is to hinder, and quench, and overhelme all the good motions of the spirit. *Paul* found this in himselfe when he said, *Rom. 7. 23.* *I see another law in my members rebelling against the law of my minde, and leading me captiue to the law of sinne.* By reason of this action of the flesh, the man regenerate is like to one in a slumber troubled with the disease called *Ephialtes* or the mare : who thinks that he feeles something lying on his brest as heaue as a mountaine and would faine haue it away, whereupon he strides and labours by hands and voice to remouee it, but for his life cannot doe it.

On the contrary, the lusting of the spirit contains two other actions. The first is, to beget good meditations, motions, inclinations, and desires in the minde, will, and affections. Of this *David* speaketh : *Psal. 16. 7.* *My reynes teach me in the night season :* that is, my minde, affection, and will, and my whole soule being sanctified and guided by the spirit of God, doe minister vnto mee considerations of the way in which I ought to walke. *Isaiah* prophesying of the Church of the new Testament, saith, *Isa. 30. 21.* *When a man goeth to the right hand or to the left, he shall heare a voice, saying: Here is the way, walke ye in it.* Which voice is not only the outward preaching of the ministers; but also the inward voice of the spirit.

The second action of the spirit, is to hinder and suppress the bad motions and suggestions of the flesh. *Saint Iohn* saith, *1 Iohn 3. 9.* he that is borne of God sinneth not because his seed remaineth in him; that is, grace wrought in the heart by the holy Ghost which resisteth the rebellious desires of the flesh.

That the manner of this fight may more cleerely appeare, wee must examine it more particularly. In the soule of man there be two speciall parts, the minde and the will.

In the minde there is a double combat. The first is betweene knowledge of the word of God, and naturall ignorance or blindness. For seeing we do in this life know but in parts therefore knowledge of the truth must needs be ioyned with ignorance in all that are enlightened; and one of these being contrary to

Eph. 4.
13.

Rom. 8.
23.

another, they strive to overshadow and overcast each other.

Hence we may learne the cause why excellent diuines doe varie in diuers points of religion: and it is, because in this combat naturall blindnesse yet remaining, preuailes more or lesse. Men that are dim-sighted and cannot discern without spectacles, if they bee set to disery a thing afarre off, the most of them would be of diuers opinions of it. And men enlightened and regenerate in this life, do but see as in a glasse darkly. Again, this must teach all studens of diuinitie often to suspect themselves in their opinions and defences: seeing in them that are of foundest iudgement the light of their vnderstanding is mixed with darknes of ignorance. And they can in many points see but as the man in the Gospell, who when our Saviour Christ had in part opened his eies, saw men walking not as men, but in the forme of trees: Also this must teach all that reade the scriptures to inuocate and call vpon the name of God, that he would enlighten them by his spirit, and abolish the mist of naturall blindnes. The prophet Dauid was worthily enlightened with the knowledge of Gods word, so as he excelled the auncient & his owne teachers in wisdom; yet being priuie to himselfe touching his owne blindnes, often prayeth in the Psalme 119. 18. *Inlighten mine eies that I may vnderstand the wonders of thy law.*

By reason of this fight, when naturall blindnes preuailes, the child of God truly enlightened with knowledge to life euermlasting, may erre not only in lighter points, but euen in the very foundation of religion, as the Corinthians and the Galatians did. And as one may erre, so an hundred men may also: yea a whole particular Church: and as one Church may erre, so an 100. more may. For in respect of this combat, the estate and condition of all men is alike. Whence it appears, that the Church militant vpon earth is subiect to error. But yet as the diseases of the body be of two sorts; some curable, & some incurable which are to death: so likewise errors are. And the Church though it be subiect to sundry falls, yet it cannot erre in foundation to death: the errors of Gods children be curable. Some may here say, If all men and Churches be subiect to error, then it shal not be good to ioynewith any of them, but to seperate fro them all. I answer, though they may & do erre, yet we must not seperate from the, so long as they do not seperate fro Christ.

The second combate in the minde, is betweene faith and vnbeleefe. For faith is imperfect, & mixt with the contrary, vnbeleefe, presuming, doubting, &c. As the man in the Gospell saith, *Lord, I beleefe, helpe mine vnbeleefe.*

By reason of this fight, when vnbeleefe preuailes, the very child of God may fall into fits and pangs of despaire: as *Job & Dauid* in their temptations did. For *Dauid* once considering the prosperitie of the wicked, brake out into this speech, *Psal. 73. 13. Certainly I haue clenfed*

mine heart in vaine, and washed mine hands in innocency. Yea, this despaire may be so extream, that it shall weaken the body, and consume it more then any sicknesse. No man is to thinke this strange in the childe of God. For though hee despaire of his election and saluation in Christ, yet his desperation is neither total nor finall. It is not *total*, because hee doth not despaire with his whole heart, faith euen at that instant lusting against despaire. It is not *finall*, because he shall recouer before the last end of his life.

To proceed, the combat in the will is this: The will partly willet and partly nillet that which is good at the same instant: and so likewise it willet and nillet that which is euill, because it is partly regenerate and partly vnergenerate. The affections likewise, which are placed in the will, partly imbrace and partly eschew their objects: as loue partly loueth, and partly doth not loue God and things to be loued: feare is mixed & not pure (as schoolemen haue dreamed) but partly *filiat*, partly *seruile*, causing the childe of God to stand in awe of God, not onely for his mercies, but also for his iudgements & punishments. The wil of a man regenerate is like him that hath one legge sound, the other lame: who in euery step which he makes, doth not wholly halt, or wholly goe vp right, but partly goe vp right and partly halt. Or like a man in a boat on the water: who goeth vpward; because he is carried vpward by the vessell, and at the same time goes downward, because he walks downward in the same vessell at the same instant. If any shal say that contraries cannot be in the same subiect: the answer is, they cannot, if one of them bee in his full strength in the highest degree; but if the force of them both bee delayed and weakened, they may be ioyned together.

By reason of this combat, when corruption preuailes against grace in the will and affections, there ariseth in the godly a certaine *deadnesse* or *hardnesse* of heart, which is nothing else but a want of sense or feeling. Some may say, that this is a fearefull iudgement: but the answer is, that there bee two kinds of hardnesse of heart; one which possesseth the heart, & is neuer felt, this is in them, who haue their *conscience seared with an hot yron*; who by reason of custome in sinne are past all feeling, who likewise *despise the meanes* of softening their hearts. And indeed this is a fearefull iudgement. There is another hardnes of heart which is felt: & this is not so daingerous as the former: for as we feele our sicknes by contrary life and health: so hardnes of heart when it is felt, argues quicknesse of grace, and softnes of heart. Of this *Dauid* often complained in the Psalms: of this the childe of Israel speak when they say, *Why hast thou hardened our hearts from thy waies?*

Thus much of the manner of the combate in particular; before we proceed any further, let vs marke the issue of it, which is to preuaile against the flesh.

a In gradibus remissis non in summis.

Eph. 4. 9. Zach. 7. 11.

Ira. 57. 17.

1. Cor. 13. 12.

Mark. 9. 24.

The spirit preuailes against the flesh at two times: in the course of a mans life, and at his end; but yet with some foiles received.

I say the spirit preuailes, not in one instant, but in the whole course of a mans life, so Saint *John* saith, *Hee that is begotten of God sinneth not: for hee preserveth himselfe:* the grace of God in his heart ordinarily preuaileth in him. And *Paul* makes it the propertie of the regenerate man, *to walke according to the spirit*, which is not now & then to make a steppe forward, but to keepe his ordinary course in the way of godlines: As in going from Barwicke to London, it may bee a man now and then will goe amisse: but he speedily returns to the way againe, and his course generally shall be right.

Againe, the spirit preuailes in the end of a mans life. For then the flesh is vtterly abolished, and sanctification accomplished, because no vncleane thing can enter into the kingdome of heauen.

This further must be conceined; that when the spirit preuailes, it is not without resistance and striving: as *Paul* testifieth, *I doe not the good which I would, but the euill which I would not, that doe I.* Which place is not to be vnderstood onely of thoughts & inward motions (as some would haue it) nor of particular offences: but of the generall practise of his dutie or calling, through the whole course of his life. And it is like the practise of a sick man, who having recovered of some grievous disease, walkes a turne or twaine about the chamber, saying, ah I would faine walke vp & down, but I cannot: meaning not that he cannot walke at all, but signifying that he cannot walke as he would, beeing soone wearied through faintnesse.

I adde further, that this preuailling is with foyles. A foyle is, when the flesh for a time vanquisheth and subdueth the spirit. In this case, the man regenerate is like a souldier, that with a blow hath his braine-pan cracked, so as he lies grouelling astonished not able to fight: or like him that hath a fit of the falling sicknes who for a time lies like a dead man. Hence the question may be mooued, whether the flesh preuailling doth not extinguish the spirit: and so cut off a man from Christ; till such time as he be ingrafted againe. The answer is this. There be two sorts of Christians: one, who onely in shew and name professe Christ: and such an one is no otherwise a member of Christs mysticall body, then a wooden legge set to the body is a member of the bodie. The second is hee, that in name and deede is a liuely part and member of Christ. If the first fall, he can not be said to be cutt off, because hee was neuer ingrafted. If the second fall, he may be and is cutt off from Christ. But marke how: he is not wholly cutte off, but in some part, namely, in respect of the inward fellowship & communion with Christ, but not in respect of coniunction with him. A mans arme taken with the dead palse, hangs by and receiues no heate, life or sense from the members, or from

the head; yet for all this, it remains still waited and coupled to the body, and may againe bee recovered by plaisters and physicke: so after a grievous fall the child of God feelles no inward peace & comfort, but is smitten in conscience with the trembling of a spirituall palse for his offence: and yet indeede still remains before God a member of Christ in respect of coniunction with him, and shall be restored to his former estate after serious repentance.

And God permits these foiles for weightie causes: first, that men might bee abashed and confounded in themselves with the consideration of their vile natures, and learne not to swell with pride; because of Gods grace. *Paul* saith, that after he had bin rapt into the third heauen, the angel of *Sathā* was sent to buffet him, and (as we say) to beate him blacke and blew, that he might not be exalted out of measure.

The second, that wee may learne to denie our selues and cleaue vnto the Lord from the bottome of our hearts. *Paul* saith that he was sick to death, that he might not trust in himselfe, but in God who raises the dead.

Thus much of the manner of the combate: now followes the cause of it.

The cause is the contrarietie that is betweene the flesh and the spirit. As *Paul* saith, *The wisdom of the flesh is enmity to God.*

Hence we are taught, that since the fall, there is no free-will in man in spiritual matters, concerning either the worship of God or life everlasting. For flesh is nothing else but our naturall disposition: and a man is nothing else but flesh by nature: for the spirit comes afterward by grace: and the flesh is flat contrary to the spirit, which makes vs doe that which is pleasing vnto God. Wherefore the will naturally is a flat bond slaue vnto sinne.

Againe, hence we may learne, that it is not an easie matter to practise religion, which is to liue according to the spirit, to which our naturall disposition is as contrary as fire to water: wherefore if we wil obey God, we must learne to force our natures to the duties of godlines; yea, euen sweate and take paines therein.

Lastly, here wee may learne the nature of sin. The spirit is not a substance but a qualitie: and therefore the flesh which is nothing else but originall sinne, and is contrarie to the spirit, must also be a qualitie; for such as the nature of one contrary is, such is the other. There is in euery man, the substance of the body and soule, this cannot be sinne, for then the spirit also should be the substance of man. There is also in the substance the faculties of the bodie and soule: and they cannot be sinne, for then euery man should haue lost the faculties of his soule by *Adams* fall. Lastly, in the faculties there is a contagion or corruption which carrieth them against the law: and that is properly sinne and the flesh, which is contrary to the spirit.

The fourth point is, touching the persons in whom this combate is. *Paul* shewes who

2. Ioh. 5.
18.

Rom 8.1

Rom. 7.
19.

Whether
grace be
extinguished
by sinne.

1. Cor.
13.7.

2. Cor.
1.9.

Rom. 8.

they are, when he saith, *So that ye cannot, &c.* where it appears, that such as haue this com-
bate in them, must bee as the Galatians, men
iustified and sanctified: and yet not all such, but
onely they that bee of yeares: for the infants
of the faithfull, howsoever wee must repute
them to belong to the kingdome of heauen;
and therefore to be iustified and sanctified: yet
because they doe not commit actuall sinne,
they want this combate of the flesh and spirit,
which stands in action. As for those which be
vnregenerate, they neuer felt this fight. If any
say, that the worst man in the world, when he
is about to commit any sinne, hath a strife and
fight in him; it is true indeed: but that is an o-
ther kinde of combate, which is betweene the
conscience and the heart. The conscience on
the one part terrifying the man from sin: the
will and the affections haling and pulling him
thereunto: the will and the affections with-
ing and desiring that sinne were no sinne, and
Gods commandement abolished: whereas
contrariwise the conscience with a shrill voice
proclaimes sinne to be sinne. This fight was
in *Pilate*, who by the force of his conscience
feared to condemne Christ; and yet was wil-
ling, and yeelded to condemne him that hee
might please the people.

Furthermore, this combate is in the rege-
nerate but during the time of this life. For
they which are perfectly sanctified feele no
strife. If any shall say, that this combate was in
Christ, when he said, *Father, if it be thy will, let
this cup passe from me: yet not my will, but thine bee
done*; indeed, here is a combate, but of another
sort; namely, the fight of two diuerse desires:
the one was a desire to do his Fathers will in
suffering the death of the crosse, the other a
naturall desire (which was no sin but a meete
infirmity of humane nature) whereby hee in
his manhood desires (as the manner of na-
ture is to seeke the preferuation of it selfe) to
haue the cursed death of the crosse remooued
from him.

The first point is the effect of this combate,
which is to make the man regenerate, *that hee
cannot do the things which he would*, and this must
be vnderstood in things both good and euill.

And first he cannot doe the euill which he
would for two causes. First, because he cannot
commit sinne at what time soeuer hee would.
Saint *Iohn* saith, *He that is borne of God sinneth
not, neither can he sinne, because he is borne of God,*
that is, he cannot sinne at his pleasure or when
he will: *Ioseph* when he was assaulted with *Pha-
ris* wife to adulterie; because the grace of
God abounded in him, whereby he answered
her, saying, *I shall do this, and sinne against God*;
he could not then sinne. For because his righ-
teous heart was grieved in seeing and hearing
the abominations of Sodome, could not then
sin as they of Sodome did. Hence it appears,
that such persons as liue in the daily practise
of sin against their owne consciences, (though
they bee professors of the true religion of

Christ) haue no foundnesse of grace in them.

Secondly, the man regenerate cannot sinne
in what manner he would, and there bee two
reasons thereof. First, he cannot sinne with
full consent of will, or with all his heart: because
the will so farre forth as it is regenerate, re-
sisteth & draweth backe: yea, even then when
a man is carried head-long by the passion of
the flesh, he feesles some contrary morions of
a regenerate conscience. It is a rule, that *sinne
doth not reigne in the regenerate*. For so much
grace as is wrought in the minde, will, affec-
tions: so much is abated proportionally of the
strength of the flesh. Wherefore when he com-
mits any sinne, he doth it partly willingly: and
partly against his will. As the marriners in the
tempest cast *Jonas* into the sea willingly: for
otherwise they had not done it: and yet against
their wills too: which appears because they
prayed and cast their goods out of the ship,
and laboured in the rowing against the tem-
pest, and that very long, before they cast him
out. And herein lies the difference betweene
two men committing one and the same sinne,
the one of them being regenerate, the other
vnregenerate. For the latter sinneth with all
his heart and with full consent, and so doth
not the first. Secondly, though he fall into any
sinne, yet he doth not lie long in it, but spee-
dily recouers himselfe, by reason of grace in
his heart.

Hence it is manifest, that *sinnes of infirmite*
are committed onely of such as are rege-
nerate. As for the man vnregenerate he can not
sin of infirmity whatsoeuer some falsely thinke.
For he is not weake but starke dead in sinne.
And sinnes of infirmite are such only as arise
of constraint, feare, hastines, and such like sud-
den passions in the regenerate. And though
they sinne of weakenes often by reason of this
spirituall combate, yet they doe not alwaies;
for they may sinne against knowledge and
conscience of presumption.

To come to the second point; the rege-
nerate man cannot *doe the good which he would*, be-
cause he cannot doe it perfectly and foundly
according to Gods wil as he would. *Paul* saith,
*To will is present with me, but I find no meanes per-
fectly to doe that which I would*. In this point the
godly man is like a prisoner that is gorten
forth of the Iayle, and that he might escape
the hand of the keeper, desires & strives with
all his heart to runne an hundred miles in a
day; but because he hath strait and waighie
bolts on his legges cannot for his life creepe
past a mile or twaine, & that with chasing his
flesh and tormenting himselfe: So the seruants
of God doe heartily desire, and indeauour to
obey God in all his commandements: as it is
said of King *Iosias*, *That he turned to God with all
his heart, with all his soule, with all his might, ac-
cording to all the law of Moses, &c.* yet because
they are clogged with the bolts of the flesh,
they performe obedience both slowly and
weakely, with diuers slippes and fells.

Thus

Lok. 22.
42.

1. Ioh. 3.
9.

Rom. 7.
:8.

2. King.
23. 24.

Thus much of the combate : now let vs see what vse may be made of it.

First of all, by it we learne what is the estate of a Christian man in this life. A Christian is not one that is free from all euill cogitations, from rebellious inclinations and motions of will and affections, from all manner of slippes in his life and conuersation : for such an one is a meere deuise of mans braine, and not to be found vpon earth. But indeede hee is the found Christian, that feeling himselfe laden with the corruptions of his vile and rebellious nature, bewailes them from his heart, and with might and maine fights against them by the grace of Gods spirit. Again, here is ouerthrowne the Popish opinion of merit and iustification by workes of grace, on this manner : Such as the cause of workes is, such are workes themselves. The cause of workes in man, is the minde, will, and affections sanctified : in which the flesh and the spirit are mixt together, as hath beene shewed before. Therefore workes of grace, euen the best of them ; are mixt workes, partly holy, and partly sinfull. Whereby it is euident to a man that hath but common sense, that they are not answerable to the righteousnes of the law ; and that therefore they can neither merit life, or any way iustifie a man before God. If any reply, that good workes are the workes of Gods spirit, and for that cause perfectly righteous, I answer, it is true indeed, they come from the holy Ghost that cannot sinne, but not onely or immediately. For they come also from the corrupt minde and will of man, and in that

respect become sinfull, as sweete water issuing out of a pure fountaine, is by a filthy channell made corrupt.

Thirdly, wee doe hence learne that concupiscence or originall sinne is properly and indeed sinne after baptism, though it please the Councell of Trent to decree otherwise. For after baptism it is flat contrary to the spirit, and rebels against it. Papists object, that it is taken away by baptism. *Ans.* Originall sinne or the flesh is taken away in the regenerate thus : In it there be three things : the guilt, the punishment, the corruption : the first two are quite abolished by the merit of Christs death in baptism : the third, that is, the corruption remains still ; but marke in what manner : it remains weakened, it remains not imputed to the person of the beleuer.

Lastly, hereby we are taught to be watchfull in prayer. *Watch and pray* (saith Christ) *&c.* *for the spirit is ready, but the flesh is weak.* Rebecca, when two twinnes stroue in her wombe was troubled & said ; Why am I so ? wherefore she went to aske the Lord, namely, by some Prophet. So when we feeble this inward fight, the best thing is to haue recourse to God by prayer, and to his word, that the spirit may be strengthened against the flesh. As the children of Israel by compassing the citie of Iericho seuen daies, and by sounding Rammes hornes ouerturned the wals thereof : so by serious inuocation of Gods name, the spirit is confirmed, and the turrets and towers of the rebellious flesh battered.

The voice of a man	1. Carnall, of	{ Euill. I doe that which is euill, and I will doe it. Good. I doe not that which is good, and I will not doe it.
	2. Regene- rate, of	{ Euill. I doe the euill, which I would not. Good. I doe not the good, which I would.
	3. Glorifi- ed, of	{ Euill. I doe not that which is euill, and I will not doe it. Good. I doe that which is good, and I will doe it.