

he was thus instructing the people, a servant of the Sheriffs going by, cried out aloud, and blasphemously said: Beleene him not good people, hee is an hereticke, and a madde man out of this witt: beleene him not, for it is heresie that he faith. And as the other continued in his godly admonitions, so did this wicked wretch blow forth his blasphemous exclamations: until they came vnto the stake where he should suffer. But immediately after this Martyr was bound to the stake, & fire put to him, such was the fearfull stroke of Gods iustice vpon this blasphemous rayler, that hee was there presently in the sight of all the people stricken with a frenzie, wherewith he had before railing charged that good martyr of God: who in his furious rage and madnesse, casting off his shoes & the rest of his cloaths, cried out vnto the people, and said, thus did *James Abbes* the true servant of God, who is fained, but I am damned: and thus ranne hee about the powne of *Burie*, still crying, that *James Abbes* was a good man and fained, but I am damned.

Againe, children sitting in companie together, fell into communication of God, and to reason what God was. And some said one thing, some another: among the rest, one said, He is a good old father: to which another, named *Dennis Benfield*, replied with a most outrageous blasphemie: What? hee (said hee) is an old dotting foole. But shortly after this young girle was so stricken, that all the one side of her was blacke, and shee became speechlesse and died.

Againe, one *Leauer* a plough man, rayling, said that he saw the euill fauoured knaue *Latimer* when he was burned: and also in despite said, that he had teeth like an horse. At which time and houre, as neere as could bee gathered, the fonne of the said *Leauer* most wickedly hanged himselfe.

Againe, in the time of King Edward, a young Gentleman of Cornwall being in companie with other mee gentlemen together with their seruants, being about the number of twenty horsemen, among whom this lustie younker entred into talke, and began withall to sweare, and vse ribald speech: being gently reprooued, the young gentleman tooke sauffe and said to the reproouer, Why takest thou

thought for mee? take thou thought for thy winding sheete: well, quoth the other, merrid, for death giueth no warning: for as soone cometh a lambes skinne to the market as an old sheeps skinne. Gods wounds (said he) care not thou for me: raging still on this manner worfe and worfe in words, till at length passing on there iourney, they came riding ouer a great bridge, standing ouer a peece of an arme of the sea, vpon which bridge this gentleman-swearer spurred his horse in such sort, as hee sprang cleane ouer with the man on his backe, who as hee was going, cried, saying, Horse and man and all to the diuell.

Againe, there was a seruing man in Lincolnshire, who had still in his mouth an vse to sweare *Gods precious blood*, and that for very trifles: being often warned by his friends to leaue the taking the Lords blood in vaine, did notwithstanding still persist in his wickednes, vntill at the last it pleased God to cite him first with sicknes, and then with death: during which time of the Lords visitation, no perswasion could moue him to repent his foresaid blaspheming, but hearing the bell to toll, did most hardly in the very anguish of his death, start vp in his bed, and sware by *Gods blood*, this bell tolled for me. Whereupon immediately the blood abundantly from all the ioynts of his bodie, as it were in streames, did issue out most fearefully from mouth, nose, wrists, knees, heeles, and toes, with all other ioynts, not one left free, and so died.

These and such like iudgements must be as warnings from heauen to admonish vs, and to make vs afraid of the abuse of the tongue: especially when it tender to the dishonour of God. And wee are to imitate the example of *Polycarpe* the Martyr, who when he was bid-den to take his oath, and curse Christ, answered, Fourescore and sixe yeres haue I bin his seruant, yet in all this time hath he not so much as once hurt me: how then may I speake euill of my King and soueraigne Lord, which hath thus preserved me? V I. Lastly, God hath honoured thy tongue with the gift of speech and vterance: and the great excellency of this gift thou shouldst perceiue, if thou wert stricken dumbe for a time. Therefore let thy tongue be applyed to the honouring of God, and to the good of thy neighbour.

Peter
Stubbs
booke
printed
1581.

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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1626.

FINIS.

TO THE READER VVHOSOEVER.



GOD hath bestowed on us great prosperitie and peace, with plentie of all temporal blessing: 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 finnes have long called downe for iudgements from heauen upon vs; and he rather because the preaching of the word, hath little preuailed to bring us to any amendment of life.

Whereupon God hath now begun to cause his iudgements to cease 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 if we now in hand if euer so looke about vs: and if we have not repented, so begin to repent: if we have in former time repented, to do 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 Lotts sinne in law, who sooke their fathers counsel 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; vsing it for thy benefit, and as for a doer of it: vntill 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 thereto, or to teach another doctrine, but onely to renew and resaine 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 Vntification: some make faith a part of it, by denuding it into contrition, faith new obedience: 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 acceptation of repentance. It is taken two waies; generally, and particularly. Generally for the whole conversion of the sinner, and so it may containe contrition, faith, new obedience vnder it, and be conformed with regeneration. It is taken particularly for the renouation 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 combat betwene the Flesh and the Spirit; because repentance and this combat are ioyned together, and the one is not practised without the other, as appears by resolu-
ing, P sal. 5. 1.

Spirit. Haue mercy on me, O God, according to thy louing kindnesse.
Flesh. Fea, but thine adulterie comprehends infinite finnes; 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 vntimelyeable.
Spirit. Behold I was borne in iniquitie, &c.

Yea, the best man that is, in the practise of godlinesse, often appears to bee unlike himselfe: and the cause is this spirituall combat. The flesh obserueth makes him waile and mourne and goe drooping, presently after the spirit puts into him (as we say) the heart of grasse, and makes him triumph against the flesh, the duell, the world. Moses was courageous at the red sea, but he failed at the waters of strife. Iob first praised God, and afterward blasphemeth. Dauid is oftentimes in misery, yet by and by renewed. Wherefore there is good cause why the consideration of repentance and the combat should goe together: that no man after hee hath begun to repent might drame of ease to his flesh: as though we should goe to heauen in beds of downe: but rather that we might be resolute, that when wee 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.

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 appears 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, vntill hee first hate sinne, and looe righteousness; and none can hate sinne, vntill hee be sanctified; and he that is sanctified is iustified: and he that is iustified, mult 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, mult 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 reprob of my youth.

Some may obiect; 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 mult in some sort be fed: touching his reconciliation with God in Christ before hee 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 appears 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 grieue 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 grieue 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 duell to terrifie, no iudge to arraigne and condemne, no hel to torment, yet he would be humbled and brought on his knees for his finnes, 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 betwene 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, may 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 consistes in this turning. Which Paul doth seeme to intimate, when he saith, Act. 26. 20. That he shewed his brother Jew and Gentile, that they should repent and turne to God, and doe good works 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 fadnesse of melancholly to godly sorrow, chollicke to good zeale, softnesse of nature to meeknesse, of spirit, madnesse and lightnesse to Christiana mirth; it reformes euery man according to his nature.

Iob 36.
17.

a Meland
locus
commun.
Calu.
inst. l. 3.
cap. 2.
par. 9.

verse 1.
verse 2.
verse 4.
verse 5.

Exod. 14.
13.
Num. 20.
17, 12.
Iob 1. 2, 3.
& 3. 1.
Psal. 6. 1.
8. 10, 17.
& 41. 93
10, 11.

in 56. 2.
Eph. 13

all 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 leaves his prodigality, and gives himselfe to the practise of courtesie: this can be no repentance: because it is a going from one extreame to another, whereas repentance is to leave the extreames and keepe the meane. The third is, not when a man turnes from sin, but sin turnes from him and leaves him. As when the drunkard leaves drunkenness, because his stomacke is decayed: the fornicator his uncleanness, 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 John Baptist, but could not be brought to leave 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 special sin, brings with it repentance of all sinne. And as God requires particular repentance for knowne finnes, so he accepts a general repentance for such as be unknowne.

To proceede further; the conversion 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 endeavour in life and conversation, to abandon and leave all his former finnes, and to employ himselfe in obedience to Gods commandements.

Lastly, this repentance must bring forth fruites worthy amendment of life: because it cannot be knowne to be sincere, vntlesse it bring forth fruit. Repentant sinners are trees of righteousness of Gods owne planting: and they grow by the waters that flow out of the Sanctuary, and therefore they must beare fruit that may serve for meat, and leave for medicine: otherwise the axe of Gods iudgement is laid to their rootes to floske 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. *Instruſting them with meeknesse that are contrarie minded, prouing if God at any time will giue them repentance.* And Ieremie, Jer. 31.18. *Convert thou me, and I shall be converted.*

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 Gospel is the power of God to ſaluacion 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 instrumental cause of that repentance which is effectual 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 Saviour Christ deuises the Gospel into two parts: the preaching of repentance, and remission of finnes in his name. IV. That part of the word which workes repentance, must reueale 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 Gospel. If it be 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 be 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 receiving grace. The Philitian 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 be cast into some fits of legal terrors by the ministry of the law, that he may recouer his former estate, and come to life euertlasting.

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

2 Cor. 7.

Luk. 9.6. cum Mat. 6.11. Luke 24. 47.

Vrgendo, non aliter do.

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 knowledge to a mans owne person, by the worke of the conscience assisted by the holy Ghost, which for that cause is called the *ſpiritus of bondage*: and this application is made in a forme of reasoning, called a practical syllogisme, on this manner.

The breaker of the Law is guilty of eternall death, faith the minde.

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

Therefore I am guilty of eternall death; faith the fame conscience, as a iudge.

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

Now this compunction, vntlesse it be delayed by the comforts of the Gospel, brings men to desperation, and to eternall damnation. Therefore he that will repent to life euertlasting must goe foure steps further: First, he must haue knowledge of the Gospel, 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 guilty of eternall death, if hee denie himſelfe, and put his affiance in the death of Chriſt, ſhall haue right conſcience and life eternall, faith the minde enlightened by the knowledge of the Gospel.

But I being guilty of eternall death, deny my ſelfe, & put my affiance in the death of Chriſt, faith the conscience renewed by the spirit of adoption: Therefore, I ſhall haue right conſcience and life euertlaſting by Chriſt.

Thirdly, after this application there follows joy and sorrow: joy, because a mans finnes are pardoned in Christ; sorrow, because a mans finnes haue displeased him, which hath bene so loving and mercifull a God vnto him.

Lastly, after this godly sorrow follows 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 live in newnesse of life.

CHAP. IV.

Of the parts of Repentance.

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

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

Men turne from sinne, when they doe not onely abstaine from actual sinne, but also vſe all meanes whereby they may both weaken & ſuppreſſe the corruption of nature. Chirurgions 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 finnes.

For howsoeuer by nature we cannot doe any thing acceptable to God, yet being quickened and moued by the holy Ghost, we liſſe and moue our ſelues to doe that which is truly good. And therefore repentant sinners haue grace in them whereby they mortifie their owne finnes. Paul saith, *I beate downe my bodye, and bring it into ſubiection.* And, *They which are Chriſts haue crucified the fleſh, with the affections and liſts thereof:* and, *Mortifie therefore your earthly members, fornication, uncleannesſe, the inordinate affection, euill concupiſcence, and couetouſneſſe.* And, *If any man purge himſelfe from theſe, he ſhall be a veſſell vnto honour.* And, *Satan Iohn ſaith, Every one which hath this hope in him, purgeth himſelfe, euen as he is pure:* and he which is begotten of God preferreth 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 conversation to leave 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 liſt 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 Iosua, *If it ſeeme euill vnto you to ſerue the Lord, chooſe 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 David, *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 ſaideſt, ſeeke my face, mine heart answered vnto thee, O Lord, I will ſeek thee 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 conversation to obey God. Example of Paul, *And here I take paines to haue alwayes a cleere conſcience towards God & towards men:* Of David, *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 cleaue to thy teſtimonies.* And, *direct mee in the path of*

Agri agimur,

1 Cor. 9.

7.

Jal. 5.74.

Col. 3. 5.

1 Tim. 2.

1.

1 Joh. 3.

1.

Cap. 5.

18.

Ag. 11.

2.

1 Joh. 2.4.

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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 weakened 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 to 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 grievous offences: whereby they doe very grievously wound their owne consciences, and gine 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 finnes, and the image of God renewed in him. Some may say, that many naturall men liue ciuilly, abstaining from all outrageous 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 ciuilly, yet Christ faith of them, *Except your righteousness exceede the righteousness of the Scribes and Pharises, ye shall not*

see the kingdom of heauen. Repentance is also required in the regenerate: because they may haue vknowne and hidden corruptions in them, which must bee mortified: and otherwhiles they fall grievously: 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 actual. Example of the children of Israel. *Wherefore is the living man sorrowfull? man suffereth for his sin: let vs search and try our waies, and turne againe to the Lord.* Of David, *I considered my waies, and turned my feete to thy restraints.*

Touching Originall sin, this must bee well remembered, 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, saving 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 pronenesse to commit any sinne whatsoever. Take a view and consider all the horrible finnes 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 restrain 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 finnes, that there should be no liuing in the world.

In examination of actual sins, three rules must be followed. The 1. that we must search out not onely our grosse finnes, 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 *renewed in the spirit of their minds: and Peter* bids *Simon*

Lam. 3.
19. 10.

Psalm. 119.
59.

Ier. 2.
13.
Eph. 4.
22.

Magus

Magus to repent & pray God, *that the thought of his heart may be 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 commandments of the morall law, laying them as molt 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. COM.

Thou shalt haue none other Gods, &c.

He breakes this commandment,

That knowes not the true God, *1. Cor. 4. 22.* That denies God in his heart, by denying his presence, iustice mercie, &c. *Ps. 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 then God, *Math. 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 beleue Gods word, but calls the Canonical Scripture in question. That despaires of Gods mercie. That hath a dead faith without workes, *1. Tim. 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 then God, *Eph. 5. 5.* That puts confidence in his strength, wisdom, riches, phisicians, *2. Chron. 16. 9. 12.* That is impatient vnder the crosse, *Math. 10. 38.* That tempts God, *Math. 4. 7.* That seeks for the things of this life, more then for Gods kingdom, *Math. 6. 33.* That murmures against God, *1. Cor. 10. 10.* That disputes and holds there is no God. That holdes and maintaines opinions against

the ancient faith set downe in the writings of the Prophets and Apostles. As did the Manichees, Donatists, Ariians, 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 falls away from the knowne truth: *2. Pet. 2. 20.* That addes to Canonical Scripture; *Deut. 12. last verse.*

II. COM.

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

He breakes this commandment,

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 retains the monuments of Idolatry. *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, *Isa. 23.* That worships God with tip-seruice, *Isa. 29. 13.* as our common people doe, which place all the seruice of God in pattering and mumbling ouer the Creede and tenne commandments 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; *Psalm. 115. 8.* That refuseth to heare the preaching of the Gospel, *Luke. 14. 19.* That negligently worships God; *Ren. 3. 16.* That omits inuocatio of Gods name, *Esa. 64. 7.* That heares sermons, but when he is reprood, railes and rages, and profits nothing. *Amos. 9. 10.* That changes the worshippe of God in whole or part; *Deut. 12. 32.* That makes either open or secret league with the diuell, *Psalm. 58. 6.* That vseth witchcraft, forcerie, or enchantments, *Deut. 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, *Psalm. 74. 6. 7.* That seeks not (within the compasse of his calling) the good estate of Gods Church: but seeks his owne things. *Psalm. 132. 3. 4.*

III. COM.

III. COM.

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

He breakes this commandment.

- T**hat 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, *Lewis. 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 swears by the creatures, *Math. 5.34.45.*
 That vseth lots in sporting, *Prou. 16.33.* and *18.13.*
 That makes and vseth charms of herbes and other things, *Deut. 18.11.*
 That makes iests of the sentences and phraes of the Scripture, *Esa. 66.2.*
 That vseth figure-calling, *Esa. 47.13.*
 That doth lightly regard Gods iudgements, *Hab. 3.16.*
 That liuing 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 keeps 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 commandment,

- T**hat labours in the seruile workes of his ordinarie calling, *Nehem. 13.15.*
 That travels abroad on his ordinary businesse *Exod. 16.23.*
 That keeps 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 commandment,

- T**hat 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 disobeyeth their lawful commandments, *Rom. 1.30.*
 That is vnthankfull to parents, and wil not releeue them, if need be, *2. Tim. 3.2.*
 That disobeyes God, to obey them, *Act. 4.19.*
 That exalts himselfe about the Magistrat, *2. Thess. 2.4.*
 That serues his master with eye-seruice, *Col. 3.22.*
 That gouerneth 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 marrieth without parents consent.
 That chooseth his calling without parents consent, *Num. 30.*
 That thinketh better of himselfe then of others, *Rom. 11.10.*
 That despiseth aged persons, *Leu. 19.32.*

VI. COM.

Thou shalt not kill.

He breakes this commandment,

- T**hat 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 deedes, *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, *1. Iam. 4.1.*
 That hurts or maimes his neighbours bodie, *Exod. 21.24.*
 That will not forgive an offence, *Math. 5.23.*
 That will forgive, but not forget.
 That doth fare well himselfe, 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, *1. Iam. 5.4.*
 That holds backe the pledge, *Ezech. 18.7.*
 That fels by diuers waightes 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 moues 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 hindres mens saluation any way, *Math. 23.13.*
 That seekes priuate reuenge.

VII. COM.

Thou shalt not commit, &c.

He breakes this commandment,

- T**hat thinks an vnchast thought tending to adulterie, or to any sin of that kinde.
 That looks on a woman to lust after her, *Math. 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 idleness.
 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. Thess. 5.23.*
 That vseth the mixt dancing of men and women, *Marke 6.22.*
 That keeps companie with light and suspected persons, *Prou. 7.22.*
 That neglects to dispose his children in marriage in convenient time, *1. Cor. 7.36.*
 That makes marriages of young children.
 That punisheth adulterie with small punishments.
 That marrieth more wives then one at once, *Gen. 2.24.*

- A** That loues 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 fursetting, *Eph. 5.18.*
 That giues himselfe 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, *Math. 19.9.*

VIII. COM.

Thou shalt not steale.

He breakes this commandment,

- T**hat thinks but a thought tending to the least hinderance of his neighbors welfare and good estate.
 That liues in no calling, *2. Thess. 3.11.*
 That neglects his calling, *Ier. 43.10.*
 That spends his wealth in riot, 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.
C That vseth powdering, starching, blowing, darke-shops, to set a gloss on his wares, and make them more saleable.
 That conceales the fault of his wares.
 That vseth false waightes and measures, *Leuit. 9.35.*
 That vseth words of deceit, *Prou. 20.14.*
 That takes more for his wares then the iust price, *Math. 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. Psalm. 82.2.*
D That writes letters of affection in wrong suits.
 That holds backe things borrowed, *Eze. 18.7.*
 That holds backe things found or pawned, *Leuit. 6.3.*
 That being iustice liues by begging.
 That releueeth such, *2. Thess. 3.10.*
 That for gainc defends bad causes, and delays 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. 2.14.*
 That gets his liuing by calling of figures and by plaies, *Eph. 4.28.*
 That is rash in suretship, *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, *Math. 5. 3.*
 That waits for a deatch 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 enuiet at the prosperity of his neighbour, *1. Tim. 6. 4.*
 That seeks 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 worfe part, *Math. 26. 60.*
 That accuseth one falsely, *1. Kings. 21. 13.*
 That maketh or reporteth tales openly, or in a whispering manner, *Lent. 19. 16.*
 That recitieth tales, *Exod. 23. 1.*
 That speaks the truth of malice, *Psal. 52. 1. 2.*
 That blazeth abroad mens infirmities, *Math. 18. 17.*
 That vseth quipping and taunting, *Eph. 5. 4.*
 That vseth flatterie, *Prou. 20. 19.*
 That lyeth though it be for neuer so good an end, *Zach. 1. 3.*
 That defends an euill cause, and impugnes the contrary.
 That writtes or spreads libels.

X. COM.

Thou shalt not lust.

He breakes this commandment,
That thinks 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 consequence that Christ is come in the flesh, *1. Iob. 4. 3. 8.*
 That treades vnder foote the blood of Christ, *Heb. 10. 29.*
 That beleeueth not the remission of his owne

sinnes, and acceptation to life euermlasting, *1. Iohn 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 precious 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 *iudges himselfe, that he may not be iudged of the Lord.*

This arraignment hath three special 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 *Daniel*, *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 to remooue the iniquities of thy servant: 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 vnder our heads, and our trespasses are growne vp vnto heauen.*

Thirdly, he must with heauinesse of heart as a iudge, vpon the bench giue sentence against himselfe, acknowledging that he is worthy of euermlasting 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? will I lay my hand vpon my mouth, And I abhorre my selfe, and repent in dust and ashes.* Of the Publicane, *Who standing asseide off, would not lift up so much as his eyes to heauen, but smote his breast saying, Lord be mercifull to me a sinner.*

As

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, vniap our legges and armes, and shew the sores of our sin; 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 *Ofaiah* instructed the people, *Ofa. 14. 1. 2. O Israel, returne vnto the Lord thy God: for thou hast fallen by thine iniquities: take vnto you words, and turne vnto the Lord, and say vnto him, Take away all iniquity, and receive vs graciously: so we will render thee the calves 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 *Daniel*, *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 *Daniel*, *Psal. 119. 40. Behold, I desire thy commandments, 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 legal 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 seauen-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 vagodly men. For hee like a silly prisoner, and the conscience like a iayler which followes him at the heeles, and dogges him whithersoouer he goes, to the end he may see and obserue all his sayings and doings. It is like a register, that fits 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 covering too short, who would with all his heart sleepe, but cannot. *Belshazzar* when he was in the midst of his mirth, seeing the hand writing on the wall, was smitten with great feare, so as his countenance changed, and his knees smote together.

The second euill within a man, is the fearful flauerie 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 captaine 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 snaires 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 sins 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 be swallowed vp of the gulfe of final despair.

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 whithersoouer he goes, and lieth lurking at his heeles: And though for a time it may seeme to bee

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hurtleffe, because it lies asleepe; yet at length, viles men repent, it will rise vp, leaze on them, and rend out the very throats of their soules. *Iob* in his affliction saith, *Iob* 13.26. *Thou wilt test bitter things against me, and makest me possesse the finnes of my youth. And David 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?

Eze. 16.
49.

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 practise the horrible sins of *Sodome*: it puffes vp the heart with diuellish pride, so as men shall thinke themselves to be as God himselfe, as *Senacherib*, *Nebuchadnezzar*, *Ariochus*, *Alexander*, *Herod*, *Domitian* did: It steales away mans heart from God, & quenches the sparkes of grace. As the Lord complains of the *Israellites*, *Ier.* 23.21. *I spake vnto thee when thou wast in prosperitie; but thou saidst I will not heare: this hath bin thy manner from thy youth.* It is like the Iute that imbraceth the tree, & windes round about it, but yet draws 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 milktwels, the rest of the body pines away, & when the heart is puffed with pride, the whole man is in danger of destruction. The sheepe that goes in the best pasture, soonest comes to the slaughter-house: & the vngodly man fatts himself with coulinall prosperitie that he may the sooner come to his owne danation.

Rom. 9.
34.

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

Deut. 32.
16.
Eze. 7.6.
Neh. 4.
45.29.

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 fearful thing to fall into the hands of the liuing God.* He hath *fiery bowes* full of all manner of iudgements, and they watch for fearefull sinners, that they cannot scape. Gods wrath is a fire making hauocke, and bringing to nought whatsoeuer it lights onieyca, because he is slow to anger, therefore more terrible: as a man therefore laxes his hand for a time, that he may lift it higher and fetch a deeper blow. When dumbe creatures melt as waxe, and vanish away 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 shold all be astonishd at the threatnings of God?

All 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 fals into a deepe dungeon

A that is full of ougly serpents and noysome beastes: 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 cuer 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 he is ended, ouer the mouth of hell, when life is ended, vnicke he vs good meanes before hee die, he then fals to the very bottome of it.

If this be the misery wherewith the careless man is besieged and compassed about euery way, and that for his finnes, 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 grieife, they could neuer bee grieved 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 furberies or rather the gates of hell.

a. Ephe.
Rom. 6.
24.
b. 1. Co.
15. 55.
56.

^b Paul compares death to a Scorpion, who carries a sting in his taile, which is sinne. 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 break 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 speciall 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: he 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 that be aduocate to plead his cause, he himselfe that be speechlesse, he shall at length heare the dreadfull sentence of damnation, *Go you cursid into*

hell,

hell, 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 Gods whiles we lye 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 coming neerer our end: wherefore let all men daily humble themselves for their finnes, and pray vnto God that he would be reconciled vnto them in Christ: and let them endeavour themselves in obedience to all Gods commandments, both in their liues and callings.

Againe, after the last iudgement there remains death eternall appointed for him: which stands in these three things: 1. A separation from all ioy and comfort of the presence of God. 2. Eternall fellowship with the diuell and all his angels. 3. 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 euerslasting. Suppose the whole world to be a mountaine of sand, and that a bird mult 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 euere hee was: This consideration may scue 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 chaff 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 shee replied, that seeing he would not hold so much as one finger in a few coales for one small houre, shee could not yeld to doe the thing for which shee should bee tormented body and soule in hell fire for euere. 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 sins, whereby we bring endlesse torment to bodie and soule in hell fire, to which our fire is but yce in comparison.

CHAP. IX. Of moines Evangelicall.

E Vangelicall motiues, are two especially. The first is taken from the consideration of mans redemption. He that redeemed mankind 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: Bug the Son of God himselfe mult come downe from heauen, and take mans nature on him: and not onely that, but he mult 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 child, hee would presently iudge his owne cafe to bee dangerous; and would also vow if euere hee recovered, to vse all meanes 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 mult make vs acknowledge our pittifull cafe, and the hainousnesse of the least of our finnes, 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 vn-righteousnesse, we are not to continue, and as it were, liee bathing our selues in finnes 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. 1. Of remission of finnes, *Isa.* 1. 16. 18. *Wash you, make you cleane, take away the euill of your works from before mine eyes: cease to doe euill, &c. Though your finnes were as crimson, they shall be made as white as snow: though they were red like carles, they shall be as wool. And, Isa.* 55. 6. 7. *Seeke the Lord while he may be found, call upon him while he is neere. Let the wicked forsake his waies, &c. the vnnightrous his owne imaginations, and returne vnto the Lord, and he will haue mercie on him, for hee is very plentiful in forgiving.* 11. Of liue euerslasting, *Eze.* 18. 32. *I will not the death of a sinner, but rather that he repent & liue.* And, *Amos* 5. 4. *Thus saith the Lord vnto the house of Israel, Seek ye me and ye shall liue.* 11. Of mitigating or remouing temporal calamities, *Ier.* 26. 3. *Stand in the*

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

Ioyne with the remoouing of temporall calamities the mitigating of them: because they are not alwaies taken away when the party repenteth. After Dauid's 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 means be admonished of his sinne 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. Example 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 8. 13. The Publican, &c. more his bawle, 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 Paradise.

Hauiug such notable promises made to Repentance, no man is to draw backe from the practise of it, because of the multitude of his finnes, 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 Physician, 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, while it is called to day: lest any of you be hardened through the deceiuities of sinne: Reasons hereof are these: 1. Life is vncertaine: for no man knowes at what houre or moment, and after what manner hee shall goe forth of this world. Be ye also prepared therefore, for the sonne of man will come at an houre when ye 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. 11. 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 vie 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 feuerall yeeres, when hee was dying nothing could bee got of him but three yeeres, three pounds. Again, by deferring repentance, men treasure vp wrath against the day of wrath. If a malefactor for his punishment, should bee appointed euery day to carry a tickle 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 employ himselfe in heaping vp the coales of Gods wrath to burne his soule in hell, when the day of death comes. 111. 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 dwells long, he will hardly be remoued: The best way to kill a serpent, is to crush it in the head when it is young. I V. It is as meate and drinke to the diuell to see men in their finnes, 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 feldome 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 condemned of God in his death, who contemned 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 fat 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 persequition denies Christ, and forswears his Religion, may repent and be saved? *Ans.* It is a grievous estate, yet a man may come to

repent

repentance afterward. *Manasses* fell away to Idolatry and witchcraft: & yet was receiued to mercie. So did wise *Salomon*: and yet no doubt recovered, & it is receiued to life euertlasting. 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 curbing and banning: and yet came to repentance afterwards: as appears by the testimonie of Christ, *Luk. 22. 32. I haue prayed for thee, that thy faith faile not, therefore when thou art conuered, strengthen thy brethren.*

Obiect. 1. Math. 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. 2. Heb. 6. 4, 5, 6. It is impossible that they which were once lightened, and haue tasted of the beaunitie gift, &c. If they fall away should be renued 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. Answer. 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 be giuen to the question, whereby it is demanded, whether men once taken with the vnaturall finnes mentioned, *Rom. 1. 24, 25, 26.* may come to repentance afterward or no: namely, that although the sins be hainous 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 Recidination.

Whether the child of God after Repentance for some grievous sinne, doe fall into the same againe, and come to repentance the second time? *Answer.* 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 yeeres, 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 feauen spirits worse then himselfe. In deede we finde no particular example of recovery after a relapse, in the Scriptures: yet no doubt a recovery may be. Reasons are these: 1. Promise is made of remission of finnes in

Christ, without any tearme of time; without any limitation to any number or kinds of sinne: I saue only the blasphemy against the H. Ghost. Therefore there may be a Repentance and satisfaction after a relapse: 11. Christ tells Peter that hee must forgiue, not till fauen times onely (which peraduenture hee thought to be very much) but *seuen times fauen 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 forgiue, euen for one sinne, if men will returne and say, it repents mee; considering that with him is plentifull redemption, and hee is much in spurring.

III. Case of Restitution.

Whether hee that repents is to make restitution if hee haue taken any thing wrongfully from his neighbour? *Answer.* Yea; *Zacharia*, when he repented and receiued Christ, gaue halfe of his goods to the poore, and if he had taken any thing by forged simulation, hee restored it fourfold. It is but a badde practise when a man on his death-bed will verry deuoutly bequeath his soule to God, and his goods cuill gotten (as his conscience will often crie in his eare) to his child & friends, without either restitution or amends making. *Quest.* But what if a man be not able to restore? *Answer.* Let him acknowledge the fault, & God will receiue the wil for the deede: As *Paul* saith in the like case, *2 Cor. 8. 12. If there be a willing minde, it is according to what 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? *Answer.* 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? *Answer.* 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? *Answer.* No: For very pride and hypocricie 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: vnlesse 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

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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 gives no tear; but after some respite or consideration, teares follow.

V. Case of death.

VWhether the repentant sinner can always shew himselfe comfortable on his death-bed. *Ans.* Though the comfort of Gods spirit shall never be abolished from his heart: yet he cannot always testifie it. For he may die of a burning ague; and by reason of the extremity of his pain, be troubled with idleness of head, and break out into raging speeches and blasphemies. Likewise he may die of a sickness in the braine, and be troubled with grievous convulsions, so as his mouth shall be writhen 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, *Eccles. 9. 2. All things (in outward matters) come alike to all, and the same condemnation is to the just 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 contrary 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 faith he is well: so miserable man is in most miserie when he feels no miserie, and thinks himselfe in good estate.

This sinne befalls them that iudge themselves righteous, needing no repentance: As the *Pharisees* in the daies of Christ, the *Catharists* 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 it, till God in his wrath either destroy them, or cast them to finall despair. As it befell *Isaias the Apostate*, who died blaspheming and cast his owne blood into the aire.

Betweene the two extreames, Repentance and Impenitencie, is placed counterfeite repentance: For the wicked nature of man can dissemble & counterfeite Gods grace, as the Lord complains of the *Iewes*, *Ier. 3. 10. Her rebellious sister Judah hath not returned vnto me with her whole heart, but feinedly, saith the Lord.*

Counterfeite 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 heby 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 Eliab, saying, Seekest thou how Ahab is humbled before me?

Dissembling repentance may be discerned, because men after a time returne to their old wayes 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, I, troubled with gadhoppers, he said, *Exod. 10. 16. I haue sinned against the Lord your God, and against you, & now forgive me my sinne onely this once. Now marke the issue of all: when Pharao saw that hee had refused 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.**

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 *Iudas* repentance, *Math. 27. 3. who when he had brought againe the thirte pieces of silver, 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 ancient 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 signes: yet that cannot be, because the signe must be not onely audible, but also visible.

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 be ascribed to Gods grace wholly, *Eph. 2. 4. The soule of man is not weake, but starke dead in sinne, and therefore it can no more prepare it selfe to repentance, then the body being dead in the graue 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,

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

1. Job, 22.
2. Sam. 11. 4.

1. Job, 22.
2. Sam. 11. 4.

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 finnes 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. 1. There is neither precept nor example of it in the Scriptures. 1. *Danid* and others haue repented and haue receiued remission of their finnes, without confession of their finnes in particular to any man.

The last, that the sinner by his workes and sufferings must make satisfaction to God for the temporal punishment of his finnes. 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-

ther. Christs satisfaction (they say) is a plaster in a boxe vnapplyed: mans satisfaction as a meane to apply it: because it prepares vs to receiue it. Ah, good diuinitie! for eu en in common sense the satisfaction of Christ must first be applied to the person of man, that it may please God, before the workes (which they terme satisfactions) can any way be 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 finnes: and withall, that hee must not beleue the remission of his owne finnes particularly: when sorrow comes vpon him, and hee wants sound comfort in Gods mercie, 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 trumpet of humane satisfaction, and to rest only for their iustificacion, on the obedience of Christ.

LAVS DEO.

THE COMBATE OF THE FLESH AND SPIRIT.

GAL. 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 ye would.



THE 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 hee stirres them vp to be seuerable one to another by loue in the 15. verse hee disswades them from contentions and doing of iniuries. In the 16. verse hee shewes the remedie of the former finnes, 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 lye in contentions, as otherwise it would.

In this verse we haue to obserue foue points. The first, that there is a combat betweene 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 contrarye 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 *but 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 significacions: 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 betweene the body and the soule: both which agree together to make the person of one man. Secondly, the spirit signifies natural reason, & the flesh the natural appetite or concupiscence. But they cannot so bee vnderstood in this place. For the spirit here mentioned doth fight eu en against natural reason: which though it seru e 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 every 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 natural corruption or inclination of the minde, will, and affections to that which is against the law: In this sense 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

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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 will is partly flesh and partly spirit: the flesh and the spirit, that is, grace and corruption not seuered in place, but only 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 lukewarme water, the water it selfe is not only 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 vially, is more in measure then the spirit. The flesh is like the mighty gyant *Goliath*, and the spirit is little & small, like young *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 spiritual 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 fullnesse 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 doe 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 & efficacy 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 feele 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 deceive vs. A man shall feele 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 feele corruption not by corruption, but by grace; and therefore men, the more they feele their inward corruptions, the more grace they haue.

Thus much of the combat it selfe I 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. James* saith, *1. 14.* that men are *emised 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 ouerwhelme 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 feelles something lying on his breast as heauie as a mountaine and would faine haue it away, whereupon he strittes and labours by hands and voice to remooue 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. *Isaia* 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 hee 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, we 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 part, therefore knowledge of the truth must needs be ioyned with ignorance in all that are enlightened; and one of these being contrary to

another, they strue to ouershadow and ouercast 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 blindness yet remaining, preuailes more or lesse. Men that are dim-lighted and cannot discern without spectacles, if they bee set to discri 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 students 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 darkness 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 eyes, 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 blindness. The prophet *David* was worthily enlightened with the knowledge of Gods word, so as he excelled the ancient & his owne teachers in wisdom: yet being priuie to himselfe touching his owne blindness, often prayeth in the *Psalme 119. 8.* *Enlighten mine eyes that I may vnderstand the wonders of thy law*.

By reason of this fight, when naturall blindness preuailes, the child of God truly enlightened with knowledge to life euerlasting, 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 al men is alike. Whence it appeares, 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 al men and Churches be subiect to error, then it shal not be good to ioynewith any of them, but to separate fro them all. I answer, thought they may & do erre, yet we must not separate from the, so long as they doe not separate fro Christ.

The second combat 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 despair: as *Job* & *David* in their temptations did. For *David* once considering the prosperity of the wicked, brake out into this speech, *Psal. 73. 13.* *Certainely I haue clen-*

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

To proceed, the combat in the will is this: The will partly willeteth and partly nilleteth that which is good at the same instant: and so likewise it willeteth and nilleteth that which is euill, because it is partly regenerate and partly vnregenerate. The affections likewise, which are placed in the will, partly embrace and partly eschew their objects: as lone partly loueth, and partly doth not loue God and things to be loved: feare is mixed & not pure (as schoolemen haue dreamed) but partly feareth, partly feeleth, causing the child 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 kild, the other lame: who in euery step which he makes, doth not wholly halt, or wholly goe vpright, but partly goe vpright and partly halt. Or like a man in a boat on the water: who goeth vppward; because he is carried vppward 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 fearful 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 confidence feared with an boy 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 fearful iudgement. There is another hardnes of heart which is felt: & this is not so dangerous as the former: for as we feele our sickness by contrary life and health: so hardnes of heart when it is felt, argues quicknesse of grace, and softnes of heart. Of this *David* often complained in the *Psalms*: of this the child of Israel speak when they say, *Why hast thou hardened our hearts from thy waies?*

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

Eph. 4. 13.

Rom. 8. 23.

A In gradibus remissis non in summis.

Eph. 4. 9. Zach. 7. 12.

Mark. 9. 24.

Ia. 55. 7.

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.

1. Joh. 5.
18.

Rom. 8.1

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 keepeth 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 beca man now and then will goe amiss; but he speedily returns to the way againe, and his course generally shall be right.

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

Rom. 7.
19.

This further must be conceived; that when the spirit preuailes, it is not without resistance and striving: as Paul tellifieth, *I doe not the good which I would, but the euill which I would not, thus 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 praefice of his dutie or calling, through the whole course of his life. And it is like the praefice of a sick man, who hauing recovered of some grievous disease, waketh 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 fouldier, that with a blow hath his braine-pan cracked, so as he lies grouelling astonishd 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 moued, 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 are one in thew and name professeth Christ: and such an one is no otherwise a member of Christs mystrall body, then a wooden legge fet 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 cut off, because hee was neuer ingrafted. If the second fall, he may be and is cut 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 conjunction with him. A mans arme taken with the dead palfie, hangs by and receiues no heate, life or sense from the members, or from

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the head, yet for all this, it remains still vniued and coupled to the body, and may againe be recovered by plaisters and physicks: so after a grievous fall the child of God feels no inward peace & comfort, but is smitten in conscience with the trembling of a spirituall palfie for his offence: and yet indeede still remains before God a member of Christ in respect of conjunction 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 Sathe 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 bottom of our hearts. Paul saith that he was sicke to death, *that he might not trust in himselfe, but in God who raiseth the dead.*

Thus much of the manner of the combate; now follows the cause of it.

The cause is the contrarietie that is betwene 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 eueralasting. For flesh is nothing else but our naturall disposition: and a man is nothing else but flesh by nature: for the spirit comes afterwarde 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 slave vnto sinne.

Again, hence we may learne, that it is not an ealie 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, even 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 contrary 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. Cor.
12.7.

2. Cor.
1.6.

Rom. 8.

1. Joh. 2.
22.

1. Joh. 3.
9.

they are, when he saith, *So that ye cannot, &c.* where it appeares, that such as haue this combate 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, howsoeuer wee must repute them to belong to the kingdome of heauen; and therefore to be iustified and sanctified: yet because they doe not commit actual 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 other kind of combate, which is betwene 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 withing 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 willing, and yielded to condemne him that hee might please the people.

Furthermore, this combate is in the regenerate 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 an other 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 meere infirmity of humane nature) whereby hee in his manhood desires (as the manner of nature is to seeke the preservation of it selfe) to haue the cursed death of the crosse remoued from him.

The fifth point is the effect of this combate, which is to make the man regenerate, *that hee cannot doe the thing 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 John saith, *He that is borne of God sinneth not, neither can he sinne, because he is borne of God,* that is, he cannot finne at his pleasure or when he will: Ioseph when he was assaulted with Pothiphar's wife to adulterie; because the grace of God abounded in him, whereby he answered her, saying, *Shall I doe this, and sinne against God?* he could not then sinne. For because his righteous heart was grieved in seeing and hearing the abominations of Sodome, could not then sin as they of Sodome did. Hence it appeares, that such persons as liue in the daily praefice of sin against their owne consciences, (though they bee professours 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 withall his heart; because the will so farre forth as it is regenerate, resisteth & draweth backe: yea, euen then when a man is carried head-long by the passion of the flesh, he feels some contrary motions 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, affections: so much is abated proportionally of the strength of the flesh. Wherefore when he commits any sinne, he doth it partly willingly; and partly against his will. As the mariners in the tempest cast Jonas into the sea willingly: for otherwise they had not done it; and yet against their wils too: which appeares because they prayed and cast their goods out of the ship, and laboured in the rowing against the tempest, and that very long, before they cast him out. And herein lies the difference betwene 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 speedily recouers himselfe, by reason of grace in his heart.

Hence it is manifest, that *sinnes of infirmity* are committed onely of such as are regenerate. As for the man vnregenerate he can not sin of infirmity whatsoever fouly thinke. For he is not weak but starke dead in sinne. And sinnes of infirmity are such onely as arise of constraint, feare, hastines, and such like sudden passions in the regenerate. And though they sinne of weakness 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 regenerate man cannot doe the good which he would, because 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 means per-*

Rom. 7.
18.

2. King.
23. 11.

Thus

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Thus much of the combate: now let vs see what vsf 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 slips in his life and conseruation: for such an one is a meere deuile of mans braine, and not to be found vpon earth. But indeede hee is the sound 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. Againe, 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 bene 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 sence, 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 baptisme, though it please the Councell of Trent to decree otherwise. For after baptisme it is flat contrary to the spirit, and rebels against it. Papiists object, that it is taken away by baptisme. *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 baptisme: 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) *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 feele 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 seven 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>I doe that which is euill, and I will doe it.</i> Good. <i>I doe not that which is good, and I will not doe it.</i>
	2. Regene- rate, of	Euill. <i>I doe the euill, which I would not.</i> Good. <i>I doe not the good, which I would.</i>
	3. Glorifi- ed, of	Euill. <i>I doe not that which is euill, and I will not doe it.</i> Good. <i>I doe that which is good, and I will doe it.</i>

HVV TO LIVE, AND THAT VVELL: IN ALL ESTATES AND TIMES.

SPECIALLY,

VVhen helps and comforts faile.

To the Reader.



GOOD Reader, if thou wouldest bee saved by faith in Christ after death, thou must here lue by it before death: and faith for the time of this life, hath two great vses. The first is to cut off worldly sorrowes and cares. It is the common fashion of men, to multiply their cares out of measure, and thereby to make their liues most miserable. For first of all, besides necessarie labours, they take vpon them many needlesse and superfluous busineses. Secondly, their manner is, to care not onely for the labours to be done, but also for the euent and successe of their labours, that they may alwayes prosper, and neuer be crossed: but this care belongs to God alone. Thirdly, they content not themselves with their lot and condition, but seeke by all meanes to increase their estate, and to make themselves rich. Lastly, they exercise themselves not onely in disposing of things present, but they forecast many matters in their heads and plot the successe of things to come. Now faith, when we haue done the workes of our calling, according to the prescript of the word of God, faith (I say) maketh vs commend to God the blessing, successe, and euent thereof by prayer and assistance in his promiser, not doubting but he will giue vs all things necessarie. And if we want the blessing and successe we looke for, yet faith makes vs to renounce our owne desires, and in silence to quiet our hearts in the good pleasure of God. And thus many worldly cares are cut off.

Secondly, when a man at his wits end, knowes not what in the world to doe, being as it were plunged into a sea of miseries, faith giues direction and staies the minde. For when all temporal things faile vs, euen to the very skynne and life, faith preferres within vs an assistance of the grace and mercie of God, and the hope of life euerlasting. Faith shewes vs hidden things not to be discerned by sense and reason. Life euerlasting is promised to vs, but we die for all that: we heare of the resurrection, but in the meane season we rot in our graves; we are pronounced blessed, but yet we are ouerwhelmed with infinite miseries: abundance of all things is promised, but for all this we often hunger and thirst: God promisseth to heare vs, and to be present with vs, but he seemes oftentimes to be deaf (as it were) at our cries. Now then comes faith, which is the substance of things hoped for, and makes vs lift our minds aboue the whole world, to apprehend the invisible and vnspeakeable things of God which he hath reuealed and promised vnto vs. These things I shew more at large in this small Treatise following; reade it at thy leysure, use it for thy good, ansee thou be a doer of them.

WILLIAM PERKINS.