

THE THIRTY-SIXTH SERMON

WHICH IS THE SIXTH UPON THE FIFTH CHAPTER

- 19** The works of the flesh are manifest, which are these, Adultery, whoredom, uncleanness, looseness:
- 20** Idolatry, poisoning, enmity, strife, spiting, wrath, quarreling, sedition, sees.
- 21** Envy, murder, drunkenness, gluttony, and such like: of which I tell you aforehand, as I have told you heretofore, that they which do such things shall not inherit the kingdom of God.
- 22** But the fruit of the spirit, is love, joy, peace, patientness, gentleness, goodness, faithfulness,
- 23** Meekness, temperance: against such things there is no law. —
<480519> GALATIANS 5:19-23

WE HAVE SEEN this morning, that men are condemned before God, so as there cometh nothing of them but utter filthiness and infection. Now if God be the rule of all perfection, then of necessity all that is contrary to his nature and word must needs be stark naught. But it is certain that the flesh is at continual war against the spirit. Therefore therein it is declared that so long as men follow their own swing, they be deadly enemies to God all their life long. Seeing it is so, we must needs conclude, that there is nothing in us but utter lewdness and sinfulness. Now when we hear such sentence given of us, we ought to be utterly abashed. For it is the definitive sentence of the heavenly judge, against which there lieth no appeal, and again God's speaking is with effect. Therefore seeing he hath pronounced that we be wicked and forward by nature, he will immediately do his office. So then we must come to account before him: but we see that men are so sotted [*dulled, made stupid*] either in their hypocrisy, or in their self-weening [*opinion*], that they pass not of provoking God's wrath against them. For every man flattereth and foadeth [*encourages*] himself in his vices, insomuch that we can never be drawn to a true acknowledgment

of our sins, but by force. And it is evident that our doing of it is with windlasses [*decoys, snares*] and bystarts, and which more is, we become so shameless that we seek sound shifts and excuses, as though they could help us before God. Therefore it is not enough for us to hear generally the sentence of condemnation upon us, but God must be fain [*pleased*] to discover our lewdness, that we may be ashamed of it: and moreover to specify and point with his finger, the vices that are apparent and notorious before men. And that is the cause why Saint Paul having said this morning that men in all their thoughts and affections do fight against God: addeth this declaration which we have now presently heard, as though he brought forth the fruits, to the end that men might thereby judge what the tree is, because the root which is the chief thing lieth hid. Then like as the tree is known by his fruits, so also the sinfulness that reigneth in us, and in our nature is found out by the works that come of it. And so we see why Saint Paul addeth here, *that the works of the flesh are manifest*. As if he should say, men shut their eyes that they may not perceive their own naughtiness, and bear themselves in hand that there is nothing but virtue in them, when notwithstanding, their vices are so huge and excessive, as they be ready to burst with them: when they have pleaded their best, and sought all the startingholes that can be, when they have wrung their mouth awry [*away, in opposition*], and turkined [*twisted*] things never so much, yet must they in the end come to this point, that our life crieth out loud and surely what we be. Therefore the works of the flesh are all manifest. So then this is enough to disprove such as would fain [*willingly*] cloak themselves and use painting, as though they were not guilty before God. Truth it is that Saint Paul doth not make here a full beadroll of all the vices that god condemneth in his law: but only setteth forth some examples whereby a man may easily judge of all the rest. For he must have made a long process, if he had intended to have made such a reckoning up of them: but this was enough, that such as ween [*think*] to gain by their hypocrisy might be convicted here, as ye see they be. And for the better understanding hereof, we have to mark briefly, which is the rule whereby to walk in obedience towards god, according to ^{<560211>}Titus 2:11 where it is said that god's grace appeared to the end we should lead a holy conversation here beneath in this world, in modesty and righteousness waiting for the hope of the life that is promised us, and for the coming of the great Savior, which must gather us up to himself into the kingdom of

heaven. Ye see then that the thing wherein Christians must exercise themselves and whereto they must wholly apply themselves, is first to know that they have not their everlasting rest and heritage here, but that the world is but as a strange Country wherethrough they must pass, and therefore that they must always have their eyes lifted up to heavenward. That is the chief point. But that cannot be done, but the faithful must needs therewithal call upon God, and resort wholly unto him. And as touching their life Saint Paul saith that it hath three things in it: namely, holiness, that we serve God soundly and substantially with a pure heart, utterly renouncing all the uncleanness of this world. That is the first point. The second is, that we must not be wanton and dishonest, but that we must lead an honest life. The third is, that we wrong no man, nor use any deceit or cruelty, but that we endeavor to do our neighbor good. Lo what the life of Christians is. But Saint Paul saith here, that if men will not acknowledge themselves to be utter enemies to God, and full of all naughtiness and rebellion: let them but make a short inquiry, and look into their life, and they shall find that some of them be whoremongers, some drunkards, some given to all ribaldry [*crude and offensive language*], some murderers, some Sorcerers, some seditious, some full of ambition, and othersome desirous to sow abroad darnel [*tares*] and troubles, and to bring up sects to pervert God's truth with their corruptions. Thus ye see what is to be found in men if their lives be well searched. But what shall they win by going to law with God, and by laboring to cover their lewdness with shifting? nothing at all. Howbeit they confess not it with their mouth: it is their life that must speak it: their life together with all their works that are known in it, bear record of the things that I have said, and so there needeth no more disputing. Furthermore, when as Saint Paul saith that the works of the flesh are manifest: he meaneth not that all those whom God suffereth to follow their natural swing, and whom he governeth not by his holy spirit, are attainted with all the vices here named: but that there is not any man which is not so corrupted, that he abandoneth himself sometime to one naughtiness and sometime to two or three at once, as occasion serveth. Ye shall see many heathen men and unbelievers, in whom there is no fear of God, nor any knowledge of his word, which have some outward show of virtue and honesty: yet is it no consequent that they be not corrupted, howbeit that the infection is hidden and settled inwardly, and there is an imposture that rotteth all within. Howsoever the case stand,

there is neither rule nor measure in man's nature, but all is out of order and confounded there. You see then that the thing which we have to gather upon this strain, is that we must not be beguiled with our own hypocrisy, but every of us must have an eye to himself and examine his own life thoroughly, and then shall we all have cause to cast down our eyes, and to shut our mouths, and therewith to acknowledge that we be wretched, and that there is nothing but damnation in us. Truly although none of the things that Saint Paul rehearseth here do appear in us, so as we be blameless before men, yea and seem to be little Angels: yet cease we not to be wicked and untoward, till God have reformed us. Nevertheless God giveth every of us sufficient record in our lives, whereby to cast us quite down, and to make us give over our pleading of our own accord. Thus ye see in effect, that the mean to put this lesson in use, is that if we think ourselves to be anything worth, and perceive not the wants that are in us: we must sift our life, and compare our works with the things that God biddeth or forbiddeth: and then we shall have a fair looking glass, wherein to behold our lewdness and filthiness: and whereas it seemed erst [*before*] that there was nothing but all pureness and perfection in us: God will show us to our faces, that we be full of wickedness. And yet nevertheless when we shall have considered this diverse and many times: let us thereupon conclude, that it is not the hundredth part of it. For we shall always be dim-sighted in finding out of our own wants. Although God constrain and reprove us in such wise as we cannot deny it: yet will he show in the end, that for every point that we have known, there are a hundred that were hidden from us. And verily when we see our works laid open before us: it is to make us go to the wellspring of them. Many men are so gross, that if they have not committed whoredom, if they have not played the drunkards openly, or if their filching and pilfering have been so covertly and finely conveyed as no man could bewray [*accuse*] them, they think themselves quit and clean. But Saint Paul's intent in saying that the works of the flesh are manifest, is not to flatter men as though a sin were not to be condemned till it were openly seen indeed. For (as I told you) we must proceed from the one to the other. Then if whoredom, drunkenness, robbery, murder, treason, blasphemy against God, troublesomeness, and sedition, be detectable things in themselves: we must also conclude thereupon, that the wickedness which lurketh within the heart, (as ambition and pride, when men esteem and like of themselves too much) is

detectable likewise. Also covetousness when we have a mind to other men's goods, and all other like things are to be condemned likewise. To be short, our outward doings bear witness that we be full of infection before God. And where is that infection to be found? In our desires, in our intents, in our thoughts, and in all our doings, we see there is even as it were a well spring of all naughtiness. So then, let us be drawn to such an acknowledgment of our sins, as we may be heartily sorry for them before God. And we see that in the Law there is such a fashion of teaching. God in his Law forbiddeth not fornication, but adultery: yea and at the first sight he forbiddeth not fraud and filching: what forbiddeth he then? Theft or robbery. He forbiddeth not lying, but only false-witness. Now then it should seem to them which know not the power of the law, that they have well discharged their duty, when they have well eschewed those crimes. And that is the cause why Saint Paul said (<450706> Romans 7:6) that for a time he thought himself to be thoroughly righteous, and that God could not have blamed him for anything. After the same manner do the hypocrites sot themselves in their own self-weening [*opinion*], and thereupon become mad if God find fault with them, because they think he doth them great wrong. And why? for they conceive not what the nature of the Law is. It is spiritual (saith Saint Paul): (<450714> Romans 7:14) that is to say, we must be wholly reformed to frame ourselves thereafter. But so long as we follow our own fleshly nature, all that we think, and all that we can say or do, shall be no better than sin before God. So then, we must not look only at the bare words that are set down in the Law, [but to the things that are meant and contained in them]. God by setting down the particular kind of Adultery, meant to make all kind of whoredom hateful: for if marriage continue not whole and sound without impeachment, it perverteth all order and civil policy among men. God therefore under the word *Adultery*, hath shown that all whoredom and unchasteness displeaseth him. Again he saith, Thou shalt not kill. Is it then lawful to beat a man? No, nor yet to hate him: for (as Saint John saith) (<620315> 1 John 3:15) he that hateth his neighbor secretly is a murderer before God, though he neither torment him nor touch him with his finger. So then, under the word *Murder*, God condemneth all wrong that we do to our neighbors. Although then that we stir not a finger to do them harm: yet if we hate them or bear them ill will, we be condemned of murder before God. In like case is it with Theft. For not only they that are whipped,

hanged, or which have their ears cut off are thieves before God: but also even all those that bear the countenance of honest men and are in credit and estimation, are thieves too, if they deceive and beguile their neighbors. What countenance soever they carry to the worldward, though men be not able to accuse them of robbery: yet are they thieves before God. As much is to be said of all the rest. Likewise in this text, when Saint Paul saith that the deeds of the flesh are manifest: he giveth us such an instruction, as leadeth us from the great to the small. And when we shall have been convicted of our wretchedness and vices, and our shamefulness is so discovered as we can no more reply to it: let us then enter into another trial, that is to wit, of examining all our lusts which tempt us unto evil: and whither it be theft, cruelty, guile, perjury, hatred, or enmity, all these things are to be condemned alike. For the Tree ceaseth not to be evil, though men see not the fruits of it at the first dash: but yet men judge of the nature of the tree by his fruit, howbeit that the tree keepeth his own nature still. And this is to be marked well, because that (as I said afore) although God drive men to condemn themselves, yet they do it but by halves, and for all that he can do to them, they would fain [*be happy*] still that their faults which are not seen to the worldward, should be released them and never be spoken of. As for example, he that is condemned for doing some wicked act, will not excuse himself of it, forasmuch as he is enforced to confess it whither he will or no: But in the meanwhile, as for any entering into himself, to think upon God's Justice and his own desert, and to consider that he had many temptations before he came to the deed doing, and that he offended God a hundred times before his fault came to light: it is no part of his thought. So much the more therefore doth it stand us in hand, to mark well this warning which I have touched already. And verily here we see the overgross doltishness of the chief teachers of Papistry, in that they say it is no sin to think evil or to be tempted, so we consent not to it. A man (say they) may be tempted to do his neighbor some wrong, he may have some heartburning and malice against him to be revenged of him that hath displeased him, and if occasion were offered, he might incontinently be sharp set: but yet none of all this is sin (say they) so there be no full consent and resolute purpose to do it. They do but wring their mouth awry [*away, in opposition*] like harlots, or snuff up their snouts like swine that have wallowed in dirt and filth. Though a man grudge and chafe against God, yea and doubt whither he have any care of

him or no: and though he be tossed and turmoiled with much distrust so as he cannot by any means resort to God for refuge: all these things are no sin among the Papists. And I say not that only the common sort are thus abused: but it is the resolute doctrine and determination of all their Universities, that such things ought not to be counted sin. They can well enough say that before baptism all is sin: but when we be once baptized, then all is virtue: and although we doubt of God, although we have much heartburning against him, and although we be tempted with much impatience: yet notwithstanding, be we never so much provoked unto evil doing, or be we never so much shaken to and fro, all is well. To be short, though we be inclined to all things that God condemneth and disalloweth in his law, and which are not lawful for us to do: it makes no matter at all. But they be well worthy to be cast into such blockishness. For like as they have set up Idols and puppets to worship: so is it good reason that they should be sotted [*dulled, made stupid*] with their Gods, and make but a sport and play of righteousness and uncorruptness, as if a man should play with a little child. No marvel then though such manner of folk be harried away after that fashion: for inasmuch they have defaced God's glory and brought it to nothing: they must needs become stark beasts. But let us on our side mark what I have alleged already upon the other text of Saint Paul, namely that the Law is spiritual, and therefore that if our manifest deeds do prove us to be rebels against God: then surely as oft as we be tickled with any wicked lusts inwardly, although the same be not known of men to make us faulty to the worldward: God will find an infinite number, yea even a whole sea of them. Therefore let us conclude that we be utterly drowned in cursedness to all respects, till God look mercifully upon us and draw us out of it. Thus ye see in effect how we must apply this saying of Saint Paul's to our instruction: namely that forsomuch as we consider not by the vices that are hidden in us, that God cometh to examine our life: therefore we must learn to humble ourselves. And secondly that when we see our sins to be such as are known and manifest to all men and utterly unexcusable, yea even before children: we must be led further thereby: that is to wit, we must search ourselves to the bottom, and understand that all our lusts and all our thoughts are utter rebelliousness against God. Now if every man were diligent in examining himself after this fashion: surely we should all of us have cause to sigh and groan, all pride and loftiness would be laid down, yea and we would be

ashamed of our whole life. But it is seen that every of us turneth away as much as he can from the considering of his own sins: we cast them quit and clean behind our backs. Yet notwithstanding God forgetteth them not: howbeit if we would that he should forget them, it would behoove us to remember them ourselves. And that is the thing whereunto Saint Paul encourageth us in this text. Furthermore we see what fondness and ignorance, or rather beastliness hath been in the Popish doctors, in that they have thought this word *Flesh* to betoken nothing else in man but fleshliness or sensualities as they term it. For thus do they part it. They be contented to grant that there is nothing but corruption in all our lusts which they term by the name of inferior or lower: but in the meanwhile (say they) we have our will free, yea even in such sort as there remaineth some [sound] reason and understanding in us. Ye see then, that in the opinion of the Papists, man is then sensual, when he behaveth not himself according to reason, but yieldeth too much either to whoredom, or to drunkenness, or to gluttony, or to such other like things. But Saint Paul mustereth Ambition or vainglory here in the same rank with them. For whereof cometh it that men bear such spite one to another, and heave one at another to surmount each other, and to be counted wiser or wittier than other men? Is it not for that every man coveteth to be a jolly fellow to the worldward? And is that fault less to be condemned than whoredom or drunkenness? When a poor wretch that desireth but to eat and drink, hath well filled his belly, he goes his way as he was wont, he desireth to be neither King nor great Lord, he passeth away his time. Another that is given to play, goes to sport him with unthrifths [*prodigals, of dissolute conduct*] like himself, and is not tempted with ambition or desire of honor. Those then which seem most honorable, and make most of their painted sheath are most fleshly saith (Saint Paul), according also as we have seen in the first Epistle to the Corinthians, (^{<460303>} 1 Corinthians 3:3) where he blamed them as fleshly, because they were at variance one against another about the doctrine, and were so fond and curious to be seen and had in estimation of men, in respect whereof also he mentioneth sects and heresies. If a man trouble God's Church by false doctrine, whither it be in despite of some men, or to purchase himself reputation and renown: after the opinion of the Papists it is not to be said that it is fleshly dealing, it is to be said that it was but too subtle dealing. Yea, but Saint Paul saith that heresy, vainglory, and strife or spiting, are works of the flesh. Now then

we see the thing that we treated of this morning: to wit, that under the word *Flesh* is comprehended all that is a man's own, and that we must be changed and fashioned new again, or else we shall be given to all naughtiness. It is true (as I have touched already) that although God suffer the Paynims [*Pagans, Heathens*] and Infidels to run upon the bridle, and have not begotten them again by his holy spirit: yet they may after a sort be counted virtuous, and a man shall find some honesty in their lives, at leastwise all of them shall not be whoremongers, drunkards, or thieves. How then doth Saint Paul call them fleshly? Because man's heart (as saith the Prophet Jeremy) (<241709> Jeremiah 17:9) is a deep gulf of iniquity, whereof there is neither bank nor bottom to be found, and that doth the Prophet well bewray [*reveal*] in saying, what a gulf is the heart of man, and who is able to sound it? None but God (saith he). For we see how men flatter themselves, and are so festered in their naughtiness, and so hardened in their sins, that they heap mischief upon mischief, and sin upon sin, and bear themselves in hand that their vices are virtues, but yet their life shall have some fair show and gloss upon it. But yet doth it not therefore follow, that such as have not been taught are justified. For when as Saint Paul in <450120> Romans 1:20 saith, that all the world is condemned of wickedness and unthankfulness, insomuch as God had so showed himself to all men without exception, as sufficeth to take away all excuse from them: he addeth, that because they honored not God as they ought to have done when they knew him, therefore he did cast them up into a lewd mind, and give them over to shameful and outrageous lusts: and thereupon he rehearseth horrible things. Among which, he setteth down whoredom, murder, and other wickedness and uncleanness, such as ought not to be once named among men. After them, he setteth down envy, lewd dealing in buying and selling, guilefulness, perjury, hatred, strife, and debate. Go to now, all this geer [*whimsical mockery*] was not known among the unbelievers, and yet notwithstanding Saint Paul saith that all of them from the greatest to the least, were thankless towards God, and had defrauded him of his due honor, and therefore were all traitors, for they had plucked from him the thing that was his own, and therefore he paid them their deserved wages, namely because the seed of all sin is to be found in man's nature. All men then are fraught with as many vices as can be devised: but yet doth God hold them short, so as he suffereth not men to give over themselves to all naughtiness. And for proof thereof, many Infidels which

have not natural reason to govern themselves withal, are notwithstanding chaste and shamefaced, they spoil not other men of their goods, they be sober and honest, and to be short, they have many virtues after the opinion of the world. And why then are they condemned as whorehunters, thieves, and drunkards? It is because they have not those virtues in obedience unto God, neither is there any soundness in their heart: but they be restrained with fear of shame, or held in the way by some other means unknown to us. But yet doth God by that means spare mankind, to the end that things should not go to havoc, nor men become altogether brute beasts. God then doth so rule the unbelievers, as that their virtues (howsoever the world go) cease not to be sinful still. And therefore upon every light occasion they give themselves to all naughtiness, whensoever God giveth them the bridle. If it be said that the faithful also do overshoot themselves: I grant it: but yet hath God promised to strengthen them, so as they shall hold out to the end. Again there is great diversity between God's children that are governed by his spirit, and the faithless that are still fleshly. For the intent and drift of God's children, is to dedicate themselves wholly unto him, that they may be made pure through his grace: but the other sort walk at rovers [*randomly, without definite aim*], and when they do any good, they scarcely have the skill to know why they do it. They may well have the word virtue in their mouths: but yet for all that, their going is not to godward, but they keep still aloof from him. This in effect is the thing that we have to gather upon this strain. Now on the other side Saint Paul saith, that the fruits of the spirit are *joy, peace, meekness, gentleness, patientness, and such other like*. As if he should say, that considering our great forwardness and that there is nothing in us but corruption and naughtiness: we have enough wherewith to keep ourselves occupied, so as we shall not need to be idle all our life long, if we do nothing else but fight against our own vices: we shall find enough there, to busy ourselves with both day and night. Again on the other side, sith [*since*] we be commanded to be mild and gentle, to live sober and chaste in all respects, to keep ourselves from all defiling, to offer ourselves as it were in sacrifice unto God, to forbear from all harm or annoyance, and instead of seeking our own profit to strain ourselves to the uttermost to succor and help such as have need of us: sith [*since*] we see that all this is commanded us: is it possible for us to bring it to pass? No: and yet the matter concerneth our catching up into heaven, that we might

be near unto God. For the holiness that is required in the law, and all the good works that God commandeth us, are as knitting of him unto us, and of us unto him. But where are now the wings that should carry us up so high? For we can be neither chaste, nor kindhearted, nor gentle, nor modest, nor sober: unless we be quit and clean plucked from our own nature, by forsaking both the world and ourselves. But that passeth all our ability. Then is there here wherewith to abash us. But mark how Saint Paul for conclusion saith, *that there is no law against such things*. That is to say, if we be once governed by God's spirit, then shall we no more be subject to the law. It is true that here he giveth courage to all the faithful, because they shall always feel infirmity in themselves, till they be quite rid of this mortal body. But howsoever the case stand, seeing that God holdeth them up, and ceaseth not to accept their service though they be not thoroughly and perfectly reformed: therefore they may be able to hold out, whereas otherwise they should be cumbered and fall into despair. Saint Paul then meant to exhort us here unto constancy, saying that if we be governed by God's spirit, we be no more subject to the law. But yet therewithal he did also give an indirect taunt to those against whom he disputeth, as we have seen already this morning. For the things which they had for their virtues were but gewgaws [*trinkets, showy trifles*]. Like as in these days in popery, if a man speak of their holiness and their serving of God: it is nothing else but a making of mops and mows, and a sort of Ceremonies that is to say, a deal of pelting trash. When a Papist mumbleth up his matins, when he haileth or greeteth a puppet, when he gaddeth [*go wandering*] from altar to altar, when these hypocrites have lighted up their candles, when they have sprinkled themselves well with holy water, when they have well crossed and recrossed themselves both before and behind, when they have fasted Lent well, and to be short when they have overlabored themselves to redeem themselves either by Masses or by other abominations: that is their serving and honoring of God. Besides this, if there be a fair Lamp in the Church, if the Organs pipe merrily, if there be store of gay copes and vestments, if the puppets be well gilded, if men perfume them thoroughly and seek their favor with many other such dotages: that is all the perfection of the Papists. And yet is it but stark leasing [*falsehood*], yea and very gewgaws [*trinkets, showy trifles*], or rather utter abominations, how great virtues soever they esteem them to be. But we on our side say that God's service is spiritual and that he

regardeth not the things that are seen of men, (^{<430423>}John 4:23) but requireth a right uncorruptness and soundness of heart, according as it is said in the fifth of Jeremy. (^{<240503>}Jeremiah 5:3) Contrariwise men persuade themselves that they shall content God after their own fashion and after their own customs, and therefore they transform him, imagining him to be like themselves to follow their lusts and likings. And no marvel though they do so. For although they profess themselves to be learned in the law: yet do they not set their minds upon it, neither wot [*know*] they what it containeth. Therefore let us learn, that if we mind to give ourselves to the serving of God, we must not buzz about our own liking and good intents (as they term them) which are nothing else but illusions of Satan: but we must look what God commandeth us, and wherein he will have us to occupy ourselves, which are the true studies that will bring us to the yielding of obedience unto him. And it standeth us on hand to mark well the text that is set down here: which is, that if we weary ourselves never so much in our own inventions: we cannot say that God accepteth any whit of it: for we continue still in our own nature, which is forward. Whereabouts then doth God imply us? What is it that he requireth of us? First that we should forsake all forwardness, hatred, rancor, dissension, guile, harmfulness, blasphemy, Idolatry, cruelty, fierceness, treachery, spitefulness, and enmity. Thus ye see how we may become good men of war, to give ourselves to the serving of God, namely by fighting against the works of the flesh, not against the works that are manifest, and which the world condemneth or alloweth: but against the lusts that lurk in covert. Let us first cleanse ourselves from the filthiness that lieth festering within our hearts: and afterward apply our whole endeavor to the other, Not that we can do it of ourselves: but let us be diligent in praying unto God, let every of us stir up himself early and late, morning and evening, and upon knowledge of our vices, let us be moved to sorriness, and seek succor from whence it ought to come: that is to wit at God's hand who must remedy the sore that he hath made. Then if we endeavor ourselves to the uttermost to lead a blessed life, to be meek and mild, to be patient in adversity, and to put up all wrongs and outrages without seeking of vengeance: we shall have enough wherewith to occupy our wits, and to keep ourselves from idleness. And as for the Papists, let us let them alone seeing they dally so with God. For why do they trot up and down after that fashion? It is because they never know how God will be served and honored: and

therefore (to their seeming) all that God hath ordained is nothing worth in comparison of their own foolish inventions. As for example, if a man travel honestly for his living, although he have not his fill of brown bread, yet ceaseth he not to call upon God in the morning, and to yield him praise at night. And if he have children, he spareth all that he can to feed them and clothe them withal. Again if God send him afflictions in his house, he beareth them patiently. If he be a handicrafts man, or have some other trade of occupying: he abstaineth from deceiving of his neighbors, and he had lever [*rather*] die than to do any man wrong. Now when a man walketh after such sort, so that he is first of honest conversation, and secondly there is no pride in him to advance himself above other out of measure, he is not given to looseness, but is sober in eating and drinking, and patient in all adversities: what is such a man among the Papists? He is (say they) a secular man: that is to say, a man of the world. Thus ye see what they esteem to be pureness in the service of God. But we know that the chief service which God requireth, is that we should wholly draw to his Lure, that we should glorify him both in weal and woe, that we should walk every man in his own calling, and that there be neither pride, vainglory, nor envy in us. Those are the things that God alloweth. But according to the Papists' definition, they that behave themselves so, are of the world. And where are the popish Angels in this while? In some Cloister. When these shameless hypocrites have glutted themselves to the full, and made lusty cheer: they wot [*know*] not whereabouts to occupy themselves, but either in gaming, or else in all manner of wickedness: for it is well known that all the Convents of the Popedom [*papal government*] are stark brothel houses. And would God they were not worse than brothel houses: for there are committed so outrageous and beastly deeds, as would make a man's hair to stand up stiff upon his head to hear them spoken of. To be short, that state of theirs is horrible.

And yet for all that, they be Angels in respect of the poor souls that behave themselves after the manner aforesaid. And why? Because they sing matins very devoutly, and chant mass by note, and are separated from the rest of the world, so as they be not put to digging of the earth, nor meddle not with shoemakers craft or tailors craft, nor with any trade else: but give themselves (ye may be sure) to a contemplative life, and to the state of perfection. Is it not apparent that the world hath been utterly

sotted [*dulled, made stupid*] with them? But such people as have so transformed God into puppets, are well worthy to be plunged in so gross and unreasonable errors. But for our part let us assure ourselves that we have a God which is a spirit, and will be served spiritually as he showeth us by his word. Therefore let us be afraid to be under the fond fancies wherewith those miserable wretches are bewitched: and let us consider that God's communicating of himself unto us, is to the end that we should repair unto him in all holiness, righteousness, and faithfulness, and therewithal examine our lives by his law, and not by our own opinion, or by the opinion of the world. Again let us also have an eye to that which he alloweth or forbiddeth, for it is he to whom we must yield up our account, and we shall have none other judge but him alone. Therefore let us look to all these things and exercise ourselves in them, knowing that we shall not lose our labor in being so occupied: and let us let the Papists alone, which break both their legs and their necks, and know not what they do, saving that they grieve God and provoke him more and more. To the end then that we travail not in vain, nor wander here and there after opinions, without having any certain mark to aim at. Let us exercise ourselves in the thing that Saint Paul teacheth us in this text, and then shall we not be condemned for busying of our heads about things of nothing, which God blameth and misliketh, and also avoweth to be but trifles.

Now let us cast ourselves down before the Majesty of our good God, with acknowledgment of our faults, praying him to make us so to feel them, as it may beat us quite down and that we being condemned in ourselves may resort unto him, knowing that he is always ready to succor such as thirst after his grace and long for it unfeignedly [*genuinely*]: and that forasmuch as he hath given us to our Lord Jesus Christ and Christ hath taken us into his keeping: it may please him to pour out the treasures and gifts of his holy spirit upon us, to make us partakers thereof, and to increase his grace more and more in us, that we may be so fenced with it, as we may obtain victory against all Satan's assaults, and against the world and our own flesh. That it may please him to grant this grace not only to us but also to all people, etc.