

THE DOCTRINE OF Repentance, Useful for these Times.

By *Tho. Watson*, Minister of the Gospel.

I will come unto thee quickly, and will remove thy Golden Candlestick out of his place except thou repent,

Revel. 2. 5.

Nemo potest bene agere poenitentiam, nisi qui speraverit indulgentiam.

Ambrose de Poenit. lib. 1.

LONDON, Printed, by *R. W.* for *Thomas Parkhurst*, at the Sign of the Golden Bible on *London-Bridge*. 1668.

THE EPISTLE TO THE READER.

Christian Reader,

THE two great Graces essential to a Saint in this life, are *Faith* and *Repentance*. These are the two wings by which he flyes to Heaven. Faith and Repentance preserve the spiritual life, as heat and radical moisture do the natural. The Grace which I am now to discuss, is *Repentance*.

Chrysostome thought it the fittest subject for him to Preach upon before the Emperour *Arcadius*. And *Austin* caused the Penitential Psalms to be written before him as he lay upon his Bed, and he did often peruse them with tears
1. Repentance is never out of season; it is of as frequent use, as the Artificers Tool, or the Souldiers weapon. If I am not mistaken, practical

Points are more needful in this Age, than Controversal and Polemical. I had thought to have smothered these Meditation▪ in ⟨◇⟩ De•... k, but ⟨◇⟩ ⟨◇⟩ to be of great concern in thi•... ⟨◇⟩ of time, I have rescinded my first resolution, ⟨◇⟩ have exposed them to a critical view. Repentance is Purgative; fear not the working of this Pill. Smite thy •... oul (saith *Chrysostome*) smite it, it will escape death by that stroke. How happy were it if we were more deeply affected with sin, and our eyes did swim in their Orb. The waters of R•... pentance though they are troubled, yet *Pure*, where we may clearly see the Spirit of God moving. Moist tears dry up the rheumes of sin, and quench the wrath of God². Repentance is the Cherisher of Piety, the Procurer of Mercy³. The more r•... gret and trouble of Spirit we have at our first Conversion, the less we shall feel afterwards. The greater Fine is paid, the less Rent. Christians have you a sad resentment of other things, and not of sin? Worldly Tears fall to the earth, but godly tears are kept in a bottle, *P•... alm 56. 8.* Iudge not holy weeping superfluous. *Tertullian* thought he was born for no other end but to repent⁴. Either sin must drown▪ or the scul burn. Let it not be said, Repentance is *difficult*. Things that are excellent deserve ⟨◇⟩⁵. Will not a man digg for Gold in the ⟨◇⟩, though it makes him swea•...⁶. It is better to go with difficulty to Heaven, than with •... ase to Hell.

¹ Possidon. in vit. Aug.

² Fletûs imbre exstinxit Petrus fulmen irae divinae. *Brugensis*.

³ ⟨ in non-Latin alphabet ⟩. Chrysost de Poenit.

⁴ Peccato•... omnium •... otarum cùm sim▪ nec ulli rei nisi poenitentiae natus. *Ter•... de ⟨◇⟩*.

⁵ Superas•... evadere ad auras hoc opus, &c. *Virgil*.

⁶ ⟨ in non-Latin alphabet ⟩ Plu•... arch.

What would the $\langle \diamond \rangle$ give might they have an H... rauld sent to them from God to proclaim mercy upon their repentance? What Vollies of sighs and groans would they send up to Heaven, what floods of tears would their eyes pour forth, but it is now too late⁷. They may keep their tears to lament their folly, sooner than to procure pitty. O that therefore while we are on this side the Grave, we would make our peace with God. To morrow may be our dying day, let this be our repenting day. How should we imitate the Saints of old who have imbittered their souls⁸, and sacrificed their lusts, and put on sackcloth $\langle \diamond \rangle$ hope of *white robes*. *Peter* baptized himself with tears; And that devout Lady *Paula*, (of whom *Hierom* writes) like a Bird of Paradise bemoaned her self and humbled her self to the dust for sin. Besides our own personal miscarriages, the deplorable condition of t... e Land calls for a contribution of Tears. Have not we lost much of our Pristine fame and renown⁹? Time was when we did sit as *Princess* among the *Provinces*¹⁰. God made the sheaves of other Nations *to do obeysance to our Sheaf*¹¹, but is not our *Glory fled away as a Bird*? Hos. 9. 11. We are become the *shame* of our friends, and the scorn of our enemies. And what severe dispensations are

⁷ Post mortem non d... tur poenitentiae locus. *Tertul. con... Deme... r.*

⁸ Cum pervenissem ad poe... itentes vidi $\langle \diamond \rangle$ res & verba quae Deo vim infe... e possent. Quosdam ex eis vidi noctibus totis sta... e Pervigiles; alios humi •... uridas facies inclinantes, indignos s... qui coelum aspicerent vociferantes; nonnullos lugentes, fron... te...{que} in Terram collidentes •... alios pectora jugiter Tundentes, animámque suam suspi... i •... inge... i amaricantes. *Cl... mach.*

⁹ Fama Pari Passu ambulat cum vita.

¹⁰ Lam. 1. 1.

¹¹ Genesis 37. 7.

yet behind, we cannot tell. Our black and Hideous Vapours having ascended, we may fear loud Thunder-claps should follow; and will not all this bring us to our wits, and excite in us a Spirit of humiliation? Shall we sleep on the top of the Mast when the winds are blowing from all the quarters of Heaven? *O let not the Apple of our eye cease*¹². I will not launch forth any further in a Prefatory Discourse, but that God would add a blessing to this work, and so direct this arrow, that though shot at rovers, it may hit the mark, and some sin may be shot to death, shall be the ardent prayer of him, who is

‡ May 25. 1668.

The Well-wisher of thy Souls Happiness, Thomas Watson.

READER, BE PLEASED TO CORRECT THESE MISTAKES OF THE PRESS.

PAg. 21. Marg. for Christi primogenito, r. Christo primogenito; p. 64. l. 11. for fleshly, r. fleshy; p. 72. l. 6. for canker, r. cancer. p. 82. Marg. r. aquila senscente tam curuum habet rostrum. p. 110. l. 23. for Good, r. God. p. 131. l. 10. for 1 Sam. 30. 22. r. Isaiah 30. 22.

THE DOCTRINE OF REPENTANCE.

Acts 26. 20.

¹²Lam. 2. 18.

Thomas Watson, *The Doctrine of Repentance, Useful for These Times by Tho. Watson*, Early English Books Online (London: R.W. for Thomas Parkhurst ..., 1668).

That they should repent and turn to God, and do works meet for Repentance.

CHAP. I. A PRAELIMINARY DISCOURSE, TOGETHER WITH THE PROPOSITION.

SAint *Paul* being falsly accused by *Tertullus* to be seditious, *chap.* 24. 5. *We have found this man a pestilent fellow,*¹³ *and a mover of Sedition:* in this chapter he makes an apology for himself, before *Festus* and King *Agrippa*.

Paul proves himself to be an Oratour. He courts the King, 1. By his Gesture; *He stretched forth his hands,* *vers.* 1. as the custom of Oratours was. 2. By his manner of speech, *ver.* 2. *I think my self happy King Agrippa, because I shall answer for my self before thee, touching all the things whereof I am accused.*

Paul treats of three things, and that in so deep a strain of Rhetorick, as he had almost converted King *Agrippa*.

1. He discourseth of the manner of his life before his conversion, *ver.* 5. *after the most strait Sect of our Religion, I lived a Pharisee.* During the time of his unregeneracy, he was zealous for Traditions; and his false fire of zeal was so hot, that it scorched all that stood in his way, *ver.* 10. *Many of the Saints I shut up in prison.*

2. *Paul* discourseth of the manner of his conversion, *ver.* 13. *I saw in the way a light from Heaven, above the brightness of the Sun.* This light was no other but what shined from Christs glorified body: *And I heard a voice speaking*

¹³ 〈 in non-Latin alphabet 〉 Pestem.

unto me, Saul, Saul, why persecutest thou me? The body being hurt, the head in Heaven cryed out. At this light and voice *Paul* was amazed, and fell to the earth, *ver. 14. And I said, who art thou Lord? and he said, I am Iesus whom thou persecutest, ver. 15. Paul* was now taken off from himself; all opinion of self-righteousness vanished, and he did graft his hope of Heaven upon the stock of Christs Righteousness.

3. *Paul* discourseth of the manner of his life after his conversion: He who before was a persecutor, now became a Preacher, *ver. 16. Arise, for I have appeared unto thee, to make thee a Minister, and a Witness, of those things which thou hast seen. When Paul* (this vessel of election ¹⁴) was savingly wrought upon, he laboured to do as much good as before he had done hurt. Before, he persecuted Saints to death, now he preacheth sinners to life. God first sent him to the Jews at *Damascus*, and afterwards enlarged his-commission to preach to the Gentiles. And the subject he preacht upon was this in the text, *That they should repent and turn to God* ¹⁵. A weighty and excellent Subject. *deos, Judaei Verum Deum, sed non sicut oportebat.*

I shall not dispute the Priority, whether Faith or Repentance goes first; doubtless Repentance shews it self first in a Christians life; yet I am apt to think the seeds of Faith are first wrought in the heart ¹⁶. As when a burning Taper is brought into a room, the light shews it self first, but the Taper was before the light: So we see the fruits of Repentance first, but the initials of Faith were there before.

¹⁴ < in non-Latin alphabet >

¹⁵ *Gentes falsos coluerunt Grotius.*

¹⁶ *Non potest homo seriò poenitere▪ n si se Dei esse noverit. Zanchy.*

That which inclines me to think that Faith is seminally in the heart before Repentance, is this, because Repentance being a grace, must be acted by one that is living. Now, how doth the soul live but by Faith? *Heb. 10. 38. The just shall live by his Faith.* So that there must be first some seeds of Faith in the heart of a penitent,¹⁷ else it is a dead Repentance, and so of no value.

But whether Faith or Repentance go first, sure I am, Repentance is of such importance, as there is no being saved without it. After *Pauls* shipwrack, he did swim to shore on planks, and broken pieces of the ship, *Act. 27. 44.* So in *Adam* we all suffered shipwrack, and Repentance is the only plank left us after shipwrack to swim to Heaven¹⁸.

It is a great duty incumbent upon Christians, solemnly to repent and turn unto God, *Mat. 3. 2. Repent ye, for the Kingdom of Heaven is at hand, Act. 3. 19. Repent therefore, and be converted, that your sins may be blotted out, Act. 8. 22. Repent of this thy wickedness.* In the mouth of these three witnesses this truth is confirmed. Repentance is a foundation-grace, *Heb. 6. 1. Not laying again the foundation of Repentance.* That Religion must needs fall to the ground which is not built upon this foundation.

Repentance is a grace required under the Gospel. Some think it legal; but the first Sermon that ever Christ preached; nay, the first word of his Sermon was 〈 in non-Latin alphabet 〉, *Repent, Mat. 4. 17.* And his last farewell that he left when he was going to ascend, was, that *Repentance should be preached in his Name, Luke 24. 37.* And the Apostles did all beat upon this

¹⁷ Resipiscentia ex fide gignitur. *M... sculus.*

¹⁸ Tab... la post nau... agium. *Doct.*

string, *Mark 6. 3. They went out and preached that men should repent.*

Repentance is a pure Gospel-grace. The covenant of works admitted no Repentance. There it was, *sin and die*: Repentance comes in by the Gospel. Christ hath purchased in his blood that repenting sinners shall be saved. The Law required personal, perfect, and perpetual obedience; it cursed all that could not come up to this, *Gal. 3. 10. Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.*

It doth not say, he that obeys not all things, let him *repent*, but, let him be *cursed*. So that Repentance is a Doctrine brought to light only by the Gospel.

CHAP. II. SHEWING HOW REPENTANCE IS WROUGHT.

THE manner how Repentance is wrought, is,

1. Partly by the Word, *Act. 2. 37.*¹⁹ *When they heard this, they were pricked in their heart, &c.* The Word preached is Gods Engine he useth to effect Repentance. 'Tis compared to an *Hammer*, and to a *Fire*, *Ier. 23. 29.* The one is to break, the other to melt the heart. How great a blessing is it to have the Word dispensed, which is of such noble vertue? And how hard will they find it to escape Hell, who put out the lights of Heaven?

2. Repentance is wrought by the Spirit.²⁰ Ministers are but the Pipes and Organs; it is the Holy Ghost breathing in them, makes their words effectual²¹. *Act. 10. 44. While Peter spake these words, the Holy Ghost fell on all them*

¹⁹ 1.

²⁰ 2.

which heard the Word. The Spirit in the Word illuminates and converts²². When the Spirit toucheth an heart, it dissolves into tears, *Zach. 12. 10. I will pour on the Inhabitants of Hierusalem a spirit of Grace, and they shall look on me whom they have pierced, and mourn.* 'Tis wonderful to consider, what different effects the Word hath upon men. Some at a Sermon are like *Iosiah, their heart is tender,* and they let fall tears²³; others are no more affected with it, than a deaf man with mufick. Some grow better by the Word, others worse. The same earth which causeth sweetness in the Grape, causeth bitterness in the Wormwood. What is the reason the Word works so differently? it is because the Spirit of God doth carry the Word to the conscience of one, and not another. One hath received the divine *Unction,* and not the other, *1 Ioh. 2. 20.* Oh pray that the dew may fall with Manna. That the Spirit may go along with the Word. The Chariot of Ordinances will not carry us to Heaven, unless the Spirit of God joyn himself to this Chariot²⁴.

CHAP. III. DISCOVERING THE DECEITS OF REPENTANCE.

IT will next be enquired, what Repentance is. I shall first shew you what it is not. There are several Deceits of Repentance, which might occasion that saying of *Austin,* That Repentance damns many. He means a false

²¹ Omne instrumentum operatur in virtute principis... in agentis.

²² Spiritus Dei est omnipotens artifex, formans affectionem, spirans Gratiam, juvans operationem, agens omnia fortiter... iter, & disponens suaviter. *Bernard.*

²³ 2 King. 22. 19.

²⁴ Act. 8. 29.

Repentance. A person may delude himself with a counterfeit Repentance.

1. The first Deceit of Repentance is²⁵ *legal Terrour*. A man hath gone on long in sin, at last God arrests him, shews him what desperate hazard he hath run, and he is filled with anguish; within a while the tempest of conscience is blown over, and he is quiet; then he concludes he is a true penitent, because he hath felt some bitterness in sin: Be not deceived, this is not Repentance. *Ahab* and *Iudas* had some trouble of mind. It is one thing to be a terrified sinner, and another thing to be a repenting sinner. Sense of guilt is enough to breed terrour; infusion of grace breeds Repentance. If pain and trouble were sufficient to Repentance, then the damned in Hell should be most penitent, for they are most in anguish. Repentance depends upon a change of heart. There may be terrour, yet no change of heart.

2. Another Deceit about Repentance,²⁶ is, *resolution against sin*. A person may purpose and make vows, yet be no penitent, *Ier. 2. 20. Thou saidst, I will not transgress*. Here was a resolution; but see what follows; *under every green tree, thou playedst the Harlot*. Notwithstanding her solemn engagements, she played fast and loose with God, and ran after her Idols. We see by experience when a person is on his sick-bed, what protestations will he make if God recover him again, yet he is as bad as ever: He shews his old heart in a new temptation. Resolution against sin may arise,

1. From present extremity; not because sin is sinful, but because it is painful. This Resolution will vanish.

²⁵ 1. Deceit.

²⁶ 2 Deceit.

2. Resolution against sin may arise from fear of future evil; an apprehension of death and Hell, *Rev. 6. 8. I looked, and behold a pale horse,*²⁷ *and his name that sate on him was death, and Hell followed after him?* What will not a sinner do? what vows will he not make, when he knows he must die and stand before the Judgement seat? Self-love raiseth a sickbed vow, and love of sin will prevail against it. Trust not to a passionate resolution, it is raised in a storm, and will die in a calm.

3. The third Deceit about Repentance,²⁸ is, *the leaving many sinful courses.* 'Tis a great matter I confess to leave sin: So dear is sin to a man, that he will rather part with a child than a lust, *Micah 6. 7. Shall I give the fruit of my body, for the sin of my soul*²⁹? But sin may be parted with, yet no Repentance.

1. A man may part with some sins, and keep other. As *Herod* reformed many things amiss, but could not leave his incest.

2. An old sin may be left to entertain a new³⁰. As you put off an old servant to take another. This is to exchange a sin. Sin may be exchanged, and the heart not changed. He who was a Prodigal in his youth, turns an Usurer in his old age. A slave is sold to a Jew, the Jew sells him to a Turk; here is the Master changed, but he is a slave still. So a man removes from one vice to another, but he is a sinner still.

²⁷ 〈 in non-Latin alphabet 〉 Ses•... ore morte, Pedissequo inferno.

²⁸ 3 Deceit.

²⁹ Nunquid Deus à me poscit piaculum, sicut *Saturnus, Moloch*, aliique dei gentium quos coluimus, victimas humanas e•... flagitant?

³⁰ Serpens quotannis exuvias deponit. *Causin. Hierogl.*

3. A sin may be left not so much from strength of grace, as from moral grounds. A man sees that though such a sin be for his *Tooth*, yet it is not for his *interest*: It will eclipse his credit, prejudice his health, impair his estate; therefore upon prudential reasons he gives it a dismiss.

The true leaving of sin, is, when the acts of sin cease from the infusion of a principle of grace: As the air ceaseth to be dark from the infusion of light.

CHAP. IV. OPENING THE NATURE OF TRUE REPENTANCE.

I Shall next come to shew, what Gospel-Repentance is: Repentance is a grace of Gods Spirit, whereby a sinner is inwardly humbled, and visibly reformed. For a further amplification of Repentance, *know*, that Repentance is a spiritual medicine, made up of six special Ingredients; if any one be left out, it loseth its vertue.

- 1. Sight of Sin.
- 2. Sorrow for Sin.
- 3. Confession of Sin.
- 4. Shame for Sin.
- 5. Hatred for Sin.
- 6. Turning from Sin.

SECTION I.

1. THE first Ingredient in Repentance,³¹ is, *Sight of Sin*³². The first part of

³¹ 1 Ingredient.

³² Visus peccati.

Christs Physick is *Eye-salve*, *Act.* 26. 18. 'Tis the great thing noted in the Prodigals Repentance, *Luk.* 15. 17. *He came to himself*³³: He saw himself a sinner, and nothing but a sinner. Before a man can come to Christ, he must come to himself. *Solomon* in his description of Repentance, puts this in as the first Ingredient, *1 King.* 8. 47. *If they shall bethink themselves*³⁴. A man must first recognize and consider what his sin is, and *know the plague of his heart*, ere he can be duly humbled for it. The first creature God made was *Light*: So the first thing in a penitent is illumination, *Ephes.* 5. 8. *Now ye are light in the Lord*. The eye is made both for seeing and weeping. Sin must first be seen, before it can be wept for.

Hence I infer, where there is no sight³⁵ of sin, there can be no Repentance. Many who can spy faults in others, see none in themselves: They cry, they have good hearts. Were it not strange that two should live together, and eat and drink together, yet not know one another? Such is the case of a sinner, his body and soul live together, walk together, yet he is unacquainted with himself: He knows not his own heart, nor what an Hell he carries about him. Under a vail a deformed face is hid. Persons are veiled over with ignorance, and self-love, therefore see not what deformed souls they have. The Devil doth with them as the Faulkner with the Hawk, blinds them, and carries them hooded to Hell, *Zach.* 11. 17. *The sword shall be upon his right eye*. Men

³³ 〈 in non-Latin alphabet 〉, opponitur 〈 in non-Latin alphabet 〉, sign f. post factum sapere. *Chemnitius*.

³⁴ 〈 in non-Latin alphabet 〉 est quâ peccator ad se redit, ac Pristinam animi sententiam in melius mutat. *Muscul*.

³⁵ Use.

have insight enough into worldly matters, but the eye of their mind is smitten; they see not any evil in sin³⁶. *The sword is upon their right eye.*

SECT. II.

2. THE second Ingredient into Repentance,³⁷ is, *Sorrow for Sin*³⁸. *Psal. 38. 18. I will be sorry for my sin.* Ambrose calls sorrow the imbittering of the soul. The Hebrew word to be sorrowful, signifies to have the soul as it were crucified*. This must be in true Repentance,³⁹ *Zach. 12. 10. They shall look upon me whom they have pierced, and ... ourn.* As if they did feel the nails of the Cross sticking in their sides. A woman may as well expect to have a child without pangs, as one can have Repentance without sorrow. He that can believe without doubting, suspect his faith; and he that can repent without sorrowing, suspect his Repentance.

Martyrs shed blood for Christ⁴⁰, and penitents shed tears for sin, *Luk. 7. 38. She stood at Iesus feet weeping*⁴¹. See how this limbeck dropped; the sorrow of her heart ran out at her eye⁴². The brazen labor for the Priests to wash in,

³⁶ Inter peccandum c... i sumus. *Muscul.*

³⁷ 2 Ingredient.

³⁸ Contritio cordis.

³⁹ 〈 in non-Latin alphabet 〉

⁴⁰ Martyres effundunt sanguinem poenitentes lachrymas.

⁴¹ Quasi tota 〈◇〉 lach... ymas resoluta.

⁴² Tristitia ex cognitione peccati orta, salutaris est admodum, & genuina poenitentiae comes *Brugens.*

Exod. 30. 18. did tipifie a double labor: The labor of Christs blood we must wash in by Faith; and the labor of tears we must wash in by Repentance. A true Penitentiary labours to work his heart into a sorrowing frame; he blesseth God when he can weep; he is glad of a rainy-day: He knows 'tis a Repentance he shall have no cause to repent of⁴³. Though the bread of sorrow be bitter to the taste, yet, *it strengthens the heart*⁴⁴.

This sorrow for sin is not facil: It is an holy Agony: 'Tis called in Scripture a breaking of the heart, *Psal.* 51. 17. *The Sacrifices of God, are a broken heart:* And a⁴⁵ rending of the heart, *Ioel* 2. 13. *Rend your hearts**. The expressions of *smiting of the thigh, Ier.* 31. 19. *knocking on the breast, L... k.* 18. 13. *putting on of sackcloth, Isa.* 22. 12. *plucking off the hair, Ezra* 9. 3. What are all these, but outward signs of inward sorrow. This sorrow must be,

1. To make Christ precious. O how⁴⁶ desirable is a Saviour to a troubled soul! Now Christ is Christ indeed, and mercy is mercy indeed. Till the heart be full of compunction, it is not fit for Christ⁴⁷. How welcome is a Chyrurgion to a man that is bleeding of his wounds.

⁴³ 2 Cor. 7. 10.

⁴⁴ Psalm 104. 15.

⁴⁵ 〈 in non-Latin alphabet 〉 *Vox scindite*, duplex significatum gerere non absonum est; prius *proprium*, respectu vestimentorum, poste... ius *metaphoricum*, respectu cordis, quod scindi dicitur quando sensu peccatorum & irae Dei est anxium & contritum. *Glassii Philolog. Sacra.*

⁴⁶ 1.

⁴⁷ Non in. fundit Deus Oleum misericordiae nisi in vas contritum.

2. This sorrow is to drive out sin:⁴⁸ Sin breeds sorrow, and sorrow kills sin: Holy sorrow is the *Ruberb* to purge out the ill humours of the soul. It is said, that the tears of Vine-branches are good to cure the Leprosie. Sure it is, tears that drop from the penitent, are good to cure the leprosie of sin. Salt water of tears kills the worm of conscience.

3. This sorrow is to make way for solid⁴⁹ comfort, *Psal.* 126. 5. *They that sow in tears, shall reap in joy.* The penitent hath a wet seed-time, but a delicious harvest. Repentance breaks the imposthume of sin, and then the soul is at ease. *Hannah* after weeping went away, and *was no more sad*, 1 *Sam.* 1. 18. Gods troubling the soul for sin, is like the Angels troubling the Pool, *Ioh.* 5. 4. which made way for healing.

But it is not all sorrow evidenceth true Repentance: There is as much difference between true and false sorrow, as between water in the spring which is sweet, and water in the Sea which is briny. The Apostle speaks of sorrowing *after a godly manner*, 2 *Cor.* 7. 9. But what is this 〈 in non-Latin alphabet 〉, this godly sorrowing? Answer, There are six Qualifications of it.

1. True godly sorrow is *intrinsecal*,⁵⁰ and that two waies: 1. It is a sorrow of *the heart*. Hypocrites sorrow lies in their faces, *Matth.* 6. 16. *They dis-figure their faces*⁵¹: They make a sowre face, but their sorrow goes no further: Like

⁴⁸ 2.

⁴⁹ 3.

⁵⁰ 1.

⁵¹ 〈 in non-Latin alphabet 〉 *proprie valet, sic delere quidpiam, & tollere è medio ut nusquam appareat: Isti quoque hypocritae (histrionum instar) comtum &*

the dew that wets the leaf, but doth not soak to the root. *Ahabs* Repentance was in outward shew: His garments were rent, but not his spirit, 1 *King*. 21. 27. Godly sorrow goes deep, like a Vein which bleeds inwardly⁵². The heart bleeds for sin, *Act*. 2. 37. 〈 in non-Latin alphabet 〉, *They were pricked at their hearts*⁵³. As the heart bears a chief part in sinning, so it must in sorrowing.

2. It is a sorrow for *heart-sins*. The first ebullitions and risings of sin⁵⁴. *Paul* grieved for *the Law in his members*, *Rom*. 7. 23. The true mourner weeps for the stirrings of pride and concupiscence; he grieves for *the root of bitterness*, though it never blossoms into act. A wicked man may be troubled for scandalous sins; a real convert laments heart-sins.

2. Godly sorrow is *ingenuous*; it is⁵⁵ more for the offence than the punishment. Gods Law is infringed, his love abused; this melts the soul in tears. A man may be sorry, yet not repent: As a thief is sorry when he is taken, not because he stole, but because he comes under the penalty. Hypocrites grieve only for the bitter consequence of sin. I have read of a fountain that never sends forth streams but the evening before a famine: So their eyes never pour out tears, but when Gods Judgements are approaching. *Pharaoh* was more troubled for the froggs and River of blood, than for his sin. But godly sorrow is chiefly for the trespass against God; so

munditiem omnem substrahebant, illuvie & squalore foedi prodeuntcs, quasi nativum vultum è medio tollerent. *Bez*•....

⁵² Fletus interior. *Altingst*.

⁵³ 〈 in non-Latin alphabet 〉 Punctim caedo. *Scap*.

⁵⁴ Motus primo primi.

⁵⁵ 2.

that if there were no conscience to smite, no Devil to accuse, no Hell to punish, yet the soul would be grieved because of the prejudice done to God, *Psal. 51. 4. My sin is ever before me. David doth not say, the sword threatned is ever before me, but, my sin.* Oh that I should offend so good a God, that I should grieve my Comforter; this breaks my heart!

Godly sorrow shews it self to be ingenuous, because when a Christian knows he is out of the Gun-shot of hell, and shall never be damned; yet still he grieves for sinning against that free-grace which hath pardoned him.

3. Godly sorrow is *fiducial*; it is intermixed⁵⁶ with faith, *Mar. 9. 24. The Father of the child cryed out, and said with tears; Lord I believe.* Here was sorrow for sin checkered with faith; as we have seen a bright Rainbow appear in a watry cloud.

⁵⁷ Spiritual sorrow will sink the heart, if the pully of faith doth not raise it. As our sin is ever before us; so Gods Promise must be ever before us. As we must feel our sting; so we must look up to Christ our brazen Serpent⁵⁸. Some have had their faces so swell'd with worldly grief, that they could hardly look out of their eyes. That weeping is not good which blinds the eye of faith. If there be not some dawnings of faith in the soul, it is not humiliation, but despair.

⁵⁶ 3.

⁵⁷ Flevit Petrus quia culpa ob repsit ei; commune quod labitur, fidei quod flevit.
Ambrose.

⁵⁸ Illi Evangelicè resipiscunt, qui peccati aculeo apud se exulcerati, fiduduciâ autem misericordiae Dei erecti, ad Dominu... confugiunt. *Zanchy.*

4. Godly sorrow is a *great sorrow*, *Zach.*⁵⁹ 12. 11. *In that day there shall be a great mourning, as the mourning of Hadadrimmon*⁶⁰. Two Suns did set that day when *Iosiah* died, and there was a great Funeral mourning. To such an height must sorrow for sin be boiled up.

—*Pectore ab imo suspiria*—

Quest. Whether have all the same degrees of sorrow?

Answ. No; sorrow doth *recipere magis & minus*. In the new birth all have pangs, but some have sharper pangs than others. 1. Some are naturally of a more rugged morose disposition, of higher spirits, and are not easily brought to stoop; these must have greater humiliation: As a knotty piece of timber must have greater wedges driven into it. 2. Some have been more hainous offenders, and suitable to their sin must their sorrow be. Some Patients have their sores let out with a needle, others with a lance. Flagitious sinners must be more bruised with the hammer of the Law. 3. Some are designed and cut out for higher service, to be eminently instrumental for God; and these must have a mightier work of humiliation pass upon them. Such as God intends to be Pillars in his Church, must be more hewn. *Paul* the Prince of the Apostles, who was to be Gods Ensign-bearer, to carry his Name before *the Gentiles and Kings*⁶¹, was to have his heart more deeply launced by Repentance.

⁵⁹ 4.

⁶⁰ In crucifixione Christi maximus erat fidelium Planctus, qualis fuit in caede *Iosiae*, qui fuit Proavus & Typus Christi. *Hierom.*

⁶¹ Act. 9. 15.

2. But how great must sorrow for sin be⁶² in all?

It must be as great as for any worldly⁶³ loss.

—*Turgescunt lumina fletu*—

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*Zach. 12. 10. They shall look on me whom they have peirced, and mourn as for an only Son*⁶⁵. 2. Sorrow for sin must surpass worldly sorrow. We must grieve more for offending God, than for the loss of dear relations, *Isa. 22. 12. In that day did the Lord call to weeping, and baldness, and girding with sackcloth*. This was for sin. But in case of the burial of the dead, we find God prohibiting tears⁶⁶ and baldness⁶⁷: To intimate that sorrow for sin must exceed sorrow at the grave; and good reason, for in the burial of the dead, it is only a friend departs, but in sin God departs.

3. Sorrow for sin should be so great as to swallow up all other sorrow. As when the pain of the Stone and Gout meet, the pain of the Stone swallows up the pain of the Gout.

4. We are to find as much bitterness in weeping for sin, as ever we found sweetness in committing it. Sure *David* found more bitterness in

⁶² Quest. 2.

⁶³ Answ. 1.

⁶⁴ * Propert.

⁶⁵ *Planctu quasi super unigenitum pro Christi primogenito* Lap.

⁶⁶ Jer. 22. 10.

⁶⁷ Jer. 16. 6.

Repentance, than ever he found comfort in *Bathsheba*.

5. Our sorrow for sin must be such as makes us willing to let go those sins which brought in the greatest income of profit or delight. Then the Physick hath been strong enough, when it hath purged out the disease: And then a Christian hath arrived at a sufficient measure of sorrow, when the love of sin is purged out.

Godly sorrow in some cases is joyned with restitution.⁶⁸ Whosoever hath wronged others in their estate, by unjust fraudulent dealing, ought in conscience to make them recompence. There is an express Law for this, *Numb. 5. 7. He shall recompence his trespass⁶⁹, with the principal thereof, and give it unto him against whom he hath trespassed.* Thus *Zacheus, Luk. 19. 8. If I have wronged any man by false accusation⁷⁰, I restore him ... our-sold.* When *Selymus the great* Turk lay upon his deathbed, being moved by *Pyrrhus* to bestow that wealth he had wronged the Persian Merchants of, upon charitable uses, he commanded, it should rather be sent back to the right owners⁷¹. Shall not a Christians *Creed* be better than a Turks *Alcoran*. 'Tis a bad sign when a man on his deathbed bequeaths his soul to God, and his ill-gotten goods to his friends. I can hardly think God will receive his soul. *Austin* saith, *without restitution, no remission⁷²*. And it was a speech of old *Latimer*, if ye restore not goods unjustly gotten, ye shall cough in Hell.

⁶⁸ Debent contritio cordis, & satisfactio operis coalescere.

⁶⁹ 〈 in non-Latin alphabet 〉

⁷⁰ 〈 in non-Latin alphabet 〉, quae ex calumnia ac... uisivi. *Euthymius*.

⁷¹ Turkish History.

⁷² Non remittitur peccatum, nisi restituatur ablatum.

1. But suppose a person hath wronged another⁷³ in his estate, and the party wronged be dead, what shall he do in this case?

Let him restore his ill-gotten goods to⁷⁴ that mans heirs and successors. Qu. *But what if none of them be living?* Answ. Let him restore to God; that is, let him put his unjust gain into Gods treasury by relieving the poor.

2. But what if the party who did the wrong⁷⁵ be dead?

Then they who are his heirs ought to⁷⁶ make restitution. Mark what I say, if there be any who have estates left them, and they knew that the parties who left their estates did defraud others, and died with that guilt upon them, then the *Heirs* or *Executors* who possess those estates, are bound in conscience to make restitution, else they entail the curse of God upon their family.

3. But if a man hath wronged another,⁷⁷ and he be not able to restore, what shall he do in this case?

Let him deeply humble himself before⁷⁸ God, promising to the party wronged (if the Lord make him able) full satisfaction, and God will accept of the will for the deed.

⁷³ Quest. 1.

⁷⁴ Answ.

⁷⁵ Quest. 2.

⁷⁶ Answ.

⁷⁷ Quest. 3.

⁷⁸ Answ.

6. Godly sorrow is abiding. It is not⁷⁹ a few tears shed in a passion will serve the turn: Some at a Sermon will fall a weeping, but it is like an Aprill showre soon over: Or like a vein opened and presently stopp'd again: But true sorrow must be habitual. Oh Christian, the disease of thy soul is *Chronical*, and is frequently returning upon thee, therefore thou must be continually physicking thy self by Repentance: And this is that sorrow which is 〈 in non-Latin alphabet 〉, *after a godly manner*.

How far are they from Repentance⁸⁰ who never had any of this godly sorrow! Such are 1. The *Papists*, who leave out the very soul of Repentance; making all penitential work consist in fasting, pennance, pilgrimages; but there is nothing of spiritual sorrow in this; they torture their bodies, but their hearts are not rent. What is this but the carkass of Repentance?

2. *Carnal Protestants*, who are strangers to godly sorrow; they cannot endure a serious thought, nor do they love to trouble their heads about sin. *Paracelsus* speaks of a Phrensie some have, which will make them die dancing. So sinners spend their lives in mirth; they sing away sorrow, and go dancing to damnation. Some have lived many years, yet never put a drop in Gods bottle, nor do they know what a broken heart means: they weep and wring their hands, as if they were undone, when their estates are gone, but have no agony of soul for sin.

There is a twofold sorrow; 1. A *rational* sorrow, which is an act of the soul, whereby it hath a displacency against sin, and chuseth any torture rather

⁷⁹ 6.

⁸⁰ Use.

than to admit of sin. 2. There is a *sensitive* sorrow, which is expressed by plenty of tears. The first of these is to be found in every child of God; but the other, which is a sorrow running out at the eye, all have not: yet it is very commendable to see a weeping penitent. Christ counts those the great beauties which are tender-eyed; and well may sin make us weep. We usually weep for the loss of some great good: By sin we have lost the favour of God. If *Micah* did so weep for the loss of a false God, *Judg.* 18. 24. *Ye have taken away my gods, and what have I more?* Then well may we weep for our sins, which have taken away the true God from us.

SECTION III.

3. THE third Ingredient in Repentance,⁸¹ is *confession of sin*. Sorrow⁸² is such a vehement passion as will have vent: it vents it self at the eyes by weeping, and at the tongue by confession, *Neh.* 9. 2. *The children of Israel stood and confessed their sins, Hos.* 5. 15. *I will go and return to my place, till they acknowledge their sins.* 'Tis a metaphor alludes to a Mother, who when she is angry, goes away from the child, and hides her face, till the child acknowledgeth its fault, and begs pardon. *Gregory Nazianzene* calls confession, *a salve for a wounded soul.*

Confession is a self accusing, *2 Sam.* 24. 17. *Lo, I have sinned.* Indeed among men it is otherwise: no man is bound to accuse himself, but desires to see his accuser; but when we come before God we must accuse our selves:

⁸¹ 3 Ingredient.

⁸² Confessio o... is.

—*me me adsum qui feci in me convertite Ferrum*—

And the truth is, by this self-accusing we prevent Satans accusing. In our confessions we tax our selves of pride, infidelity, passion; now when Satan (who is called *The Accuser of the Brethren*) shall •... ay these things to our charge, God will say, They have accused themselves already, therefore Satan, thou art non-suited, thy accusations come too late. Nay, the humble sinner doth more than accuse himself; he doth as it were 〈 in non-Latin alphabet 〉, sit in Judgement, and pass a sentence upon himself; he confesseth that he hath deserved to be bound over to the wrath of God. And hear what the Apostle saith, 1 Cor. 11. 31. *If we would judge our selves, we should not be judged*⁸³.

But have not wicked men confessed sin, as *Iudas* and *Saul*? yes, but theirs was not a true confession. That confession of sin may be right and genuine, these eight qualifications are requisite.

1. It must be *voluntary*⁸⁴; it must come⁸⁵ as water out of a spring, freely. The confession of the wicked is extorted, like the confession of a man upon a rack. When a spark of Gods wrath flies into their conscience, or they are in fear of death, then they will fall to their confessions. *Balaam*, when he saw the Angels naked sword, could say, *I have sinned*, Numb. 22. 34. But true confession drops from the lips, as myrrhe from the tree, or honey from the

⁸³ Ne{que} judicio, quod poenitentiae humanae severitas protulit, aliquid justitia coelestis apponit. *Cyprion*.

⁸⁴ Est actus animi elicitus. •... *ltingst*.

⁸⁵ 1.

comb, freely, *Luk. 15. 18. I have sinned against Heaven and before thee.* He charged himself with sin, before his Father charged him with it.

2. Confession must be with compunction; ⁸⁶ the heart must deeply resent it ⁸⁷. A natural mans confessions run thorow him, as water thorow a pipe; they do not at all affect him: but true confession leaves heart-wounding impressions on a man. *Davids* soul was burdened in the confession of his sins, *Psal. 38. 4. As an heavy burden, they are too heavy for me.* It is one thing to confess sin, and another thing to feel sin.

3. Confession must be sincere: our⁸⁸ hearts must go along with our confessions. The hypocrite confesseth sin, but loves it; like a thief that confesseth stoln goods, yet loves stealing. How many confess pride and covetousness with their lips, but •... oul them as *honey under their tongue.* *Austin* saith before his conversion he confessed sin, and begg'd power against it, but his heart whispered within him, *not yet Lord* ⁸⁹; he was afraid to leave his sin too soon. A good Christian is more honest; his heart keeps pace with his tongue; he is convinced of the sins he confesseth, and abhors the sins he is convinced of.

4. In true confession a man doth particularize⁹⁰ sin. A wicked man

⁸⁶ 2.

⁸⁷ Agnitio, conscientiae Angustias excitat, pecca•... orem prosternit, ut •... e

miserordiâ ind•... gnum judicet. *Baldwin.*

⁸⁸ 3.

⁸⁹ Non adhuc Domine. *Aug. Confess.*

⁹⁰ 4.

acknowledgeth he is a sinner in general; he confesseth sin by whole-sale; his confession of sin is much like *Nebuchadnezzars dream, Dan. 2. 3. I have dream'd a dream*; but he could not tell what it was, *vers. 5. The thing is gone from me*. So saith a wicked man, Lord, I have sinned, but he doth not know what the sin is, at least not remember: whereas a true convert acknowledgeth his particular sins. As it is with a wounded man, he comes to the Chyrurgion, and shews him all his wounds; here I was cut in the head, there I was shot in the arm: So a mournful sinner confesseth the several distempers of his soul. *Israel* drew up a particular charge against themselves, *Iudg. 10. 10. Wee have served Baalim*. The Prophet *Daniel* recites the very sin which drew a curse along with it, *Dan. 9, 6. Neither have we hearkned unto thy servants the Prophets which spake in thy Name*. By a diligent inspection into our hearts we may find some particular sin indulged, point that sin with a tear.

5. A true penitent confesseth sin in the⁹¹ fountain: he acknowledgeth the pollution of his nature. The sin of our nature is not only a *privation of good*, but an *infusion of evil*: It is like Canker to Iron, or a Stain to Scarlet⁹². *David* acknowledgeth his birth-sin, *Psa. 51.5. I was shapen in iniquity, and in sin did my Mother conceive me*—⁹³ *etiam embrioni haeserit peccatum*—We are ready to charge many of our sins upon Satans temptations; but this sin of our nature is wholly from our selves, we cannot shift it off to Satan: we have a

⁹¹ 5.

⁹² Ut morbus non simpliciter privatio est sanitatis, sed positio qualitatis contrariae. *Chamier de hom. corrupt. Tom. 3.*

⁹³ Quantumvis legitimus sit Thorus, aliquâ tamen ratione cubile est inquinatum.

root within that *bears gall and wormwood*, *Deut. 29. 18*. Our nature is 〈 in non-Latin alphabet 〉, an abyse and seminary of all evil; from hence come those scandals that infest the world. 'Tis this pravity of nature which poisons our holy things; 'tis this which wings Gods judgements, and makes our mercies stick in the birth. O confess sin in the fountain!

6. Sin is to be confessed with all its⁹⁴ circumstances and aggravations: those sins doubtless are dyed in grain which are committed under the Gospel horison. Confess sins against knowledge, against grace, against vows, against experiences, against judgements, *Psal. 78. 31. The wrath of God came upon them, and slew the fattest of them; for all this they sinned yet still*. These are killing aggravations which do accent and inhance our sins.

7. In confession we must so charge⁹⁵ our selves as to clear God; should the Lord be severe in his providences, and unsheath his bloody sword, yet we must acquit him, and acknowledge he hath done us no wrong. *Nehemiah* in his confessing of sin, vindicates Gods righteousness, *Nehem. 9. 33. Howbeit thou art just in all that is brought upon us. Mauritius* the Emperour, when he saw his wife slain before his eyes by *Phocas*, cryed out, *Righteous art thou O Lord in all thy wayes*.

8. We must confess our sins with a resolution⁹⁶ not to act them over again. Some run from the confessing of sin, to the committing of sin. Like the *Persians*, who have one day in the year wherein they use to kill Serpents,

⁹⁴ 6.

⁹⁵ 7.

⁹⁶ 8.

and after that day suffer them to swarm again ⁹⁷. So many seem to kill their sins in their confessions, and afterwards let them grow as fast as ever, *Isa.* 1. 16. *Cease to do evil.* 'Tis vain to confess, *we have done those things which we ought not to have done*, and continue still in doing so. *Pharaoh* confessed he had sinned, *Exod.* 9. 27. But when the thunder ceased, he fell to his sin again, *vers.* 33. *He sinned yet more, and hardned his heart.* Origen calls confession, *the vomit of the soul*, whereby the conscience is eased of that burden did lye upon it: Now when we have vomited up sin by confession, we must not return to this vomit. What King will pardon that man, who after he hath confessed his treason, practiseth new treason? Thus we see how confession must be qualified.

Is confession a necessary Ingredient in⁹⁸ Repentance? then here is a Bill of Indictment against four sorts of persons.

1. It reproveth those that hide their⁹⁹ sins: as *Rachel* hid her *Fathers Images under her*, *Gen.* 31. 34. Many had rather have their sins *covered*, than *cured*: They do with their sins, as with their pictures, draw a curtain over them; or as some do with their Bastards, smother them. But though men will have no tongue to confess; God hath an eye to see, he will unmask their treason¹⁰⁰, *Psal.* 50. 21. *I will reprove thee, and set them in order before thee.* Those iniquities which men hide in their heart, shall be written one day on their forehead as with *the point of a Diamond*. They who would not confess sin as

⁹⁷ Brissonius.

⁹⁸ Use 1. Reproof.

⁹⁹ 1 Branch.

¹⁰⁰ 〈 in non-Latin alphabet 〉. Ignatius.

David, that they might be pardoned, shall confess sin as *Achan*, that they may be stoned. 'Tis dangerous to keep the Devils counsel, *Prov. 28. 13. He that covers his sin shall not prosper.*

2. It reproveth them, who do indeed confess¹⁰¹ sin, but it is by halves; they do not confess all; they confess the *pence*, but not the *pounds*; they confess vain thoughts, or badness of memory, but not the sins they are most guilty of; as rash anger, extortion, uncleanness. Like him in *Plutarch*, who complained his stomach was not very good, when his lungs were bad, and his liver rotten. But if we do not confess all, how do we think God will pardon all? 'Tis true, we cannot know the exact catalogue of our sins, but the sins which come within our view and cognizance, and which our hearts accuse us of, must be confessed as ever we hope for mercy.

It reproveth them who do in their confessions¹⁰² mince and extenuate their sins. A gracious soul labours to make the worst of his sins, hypocrites make the best of them; they do not deny they are sinners, but yet do what they can to lessen their sins; they indeed offend sometimes, but it is their nature, and it is long of such occasions. These are rather *excuses* than *confessions*, 1 *Sam. 15. 24. I have sinned, I have transgressed the commandment of the Lord, because I feared the people. Saul* layes his sin upon the people. They would have him spare the Sheep and Oxen. 'Twas an Apology, not a self-indictment. This runs in a blood. *Adam* acknowledgeth he did taste the *forbidden fruit*, but instead of aggravating his sin, he translates it from himself to God, *Gen. 3. 12. The woman whom thou gavest me, she gave me of*

¹⁰¹ 2 Branch.

¹⁰² 3 Branch.

the Tree, and I did eat: If I had not had this woman to be a tempter, I had not transgressed.

—*inscribere deos sceleri*¹⁰³—.

That is a bad sin indeed that hath no excuse: as it must needs be a very course Wooll which will take no dye. How apt are we to pare and curtail sin, and look upon it through the small end of the perspective, that it appears but as a *little cloud, like the bigness of a mans hand*, 1 King. 18. 44.

It reproves them who are so far from confessing sin, that they boldly plead¹⁰⁴¹⁰⁵ for it: Instead of having tears to lament it, they use Arguments to defend it. If their sin be passion, they will justifie it, *Ionah* 9. 4. *I do well to be angry*. If it be covetousness, they will vindicate it. When men commit sin, they are the Devils Servants; when they plead for it, they are the Devils Attorneys, and he will give them a fee.

2. Let us shew our selves penitents by sincere confession of sin. The Thief on¹⁰⁶ the Cross made a confession of his sin, *Luk.* 23. 41. *We indeed suffer justly*. And Christ saith to him, *This day shalt thou be with me in Paradise:* Which possibly might occasion that speech of *Austin*, that confession of sin shuts the mouth of Hell, and opens the gate of Paradise. That we may make a free and ingenuous confession of sin, let us consider,

¹⁰³ Ovid.

¹⁰⁴ Non solum peccat... non lugent, sed procaci fronte patrocinantur.

¹⁰⁵ 4 Branch.

¹⁰⁶ Use 2. Exhortation.

Holy confession gives glory to God, *Iosh. 7. 19. My Son, give I pray thee glory to God,*¹⁰⁷ *the God of Israel, and make confession unto him.* An humble confession exalts God: What a glory is it to him, that out of our own mouths he doth not condemn us? While we confess sin, Gods patience is magnified in sparing, and his free-grace in saving such sinners.

Confession is a means to humble the soul▪ He that subscribes himself an Hell-deserving sinner, will have little heart to be proud: with the Violet he will hang down his head in humility. A true penitent confesseth he mingles sin with all he doth, therefore hath nothing to boast of. *Uzziah*, though a King, yet having a Leprosie in his forehead, he had enough to abase him, *2 Chron. 26. 19.* So a child of a God, though he doth any good, yet acknowledgeth much evil to be in that good; this layes all his feathers of pride in the dust.

Confession gives vent to a troubled¹⁰⁸ heart. When guilt lyes boiling in the conscience, confession gives ease. It is like the lancing of an Imposthume, which gives ease to the Patient.

Confession purgeth out sin. *Austin*¹⁰⁹ calls it, *the Expeller of vice.* Sin is a bad blood; confession is like the opening of a vein to let it out. Confession is like the *dung-gate*, by which all the filth of the City was carryed forth, *Nehem. 3. 13.* Confession is like pumping at the leak, it lets out that sin which would else drown. Confession is the sponge that wipes off▪¹¹⁰ the spots of the

¹⁰⁷ 1.

¹⁰⁸ 3.

¹⁰⁹ 4.

soul.

Confession of sin endears Christ to the soul. If I say. I am a sinner, how precious will Christs blood be to me! When *Paul* had confessed a body of sin, he presently breaks forth into a gratulatory triumph for Christ, *Rom. 7. 25. Thanks be to God through Iesus Christ* ¹¹¹. If a debtor confess a *Iudgement*, yet the creditor will not exact the debt, but appoint his own Son to pay it, will not the debtor be very thankful? So when we confess the de... and that though we should for ever <◇> in Hell we cannot pay it; that God should appoint his own Son to lay down his blood for the payment of our debt, how is free-grace magnified, and Jesus Christ eternally loved and admired!

Confession of sin makes way for¹¹² pardon ¹¹³. No sooner did the Prodigal come with a confession in his mouth, *I have sinned against Heaven*, but his Fathers heart did melt towards him, and he kissed him, *Luk. 15. 20*. When *David* said, *I have sinned*, the Prophet brings him a box with a pardon, *The Lord hath put away thy sin, 2 Sam. 12. 13.* ¹¹⁴ He who doth sincerely confess sin, hath Gods bond for a pardon, *1 Ioh. 1. 9*. If we confess our sins, *he is faithful and just to forgive us our sins*. Why doth not the Apostle say, if we confess, he is *merciful* to forgive our sins? no, but he is just; because he hath bound himself by promise to forgive such. He who confesseth sin, and

¹¹⁰ Solvit criminum nexus verecunda confessio. *Ambros.*

¹¹¹ < in non-Latin alphabet >▪ &c.

¹¹² 6.

¹¹³ Dum agnoscit homo, ignoscit Deus. *Austin.*

¹¹⁴ Tres tantum syllabae, *peccavi*, sed in his syl... abis flamma sacrificii coram Deo ascendit in Coelum. *Aug. Tom. 10. Ho•... 41.*

comes with a penitent heart by faith in Christ,¹¹⁵ Gods truth and justice is engaged for the pardoning of that man.¹¹⁶

How reasonable and easie is this command,¹¹⁷ that we should confess sin!

1. It is a *reasonable* command. For if one hath wronged another, what more rational than to confess he hath wronged him? We having wronged God by sin, how equal and consonant to reason is it that we should confess the offence.

2. It is an *easie* command. What a vast difference is there between the first Covenant and the second. In the first Covenant it was, If thou *committest sin* thou diest; In the second Govenant it is, If thou *confessest sin* thou shalt have mercy. In the first Covenant no surety was allowed, under the Covenant of Grace, if we do but confess the debt, Christ will be our Surety. What way could be thought of more ready and facile for the salvation of man, than an humble confession? *Ier. 3. 13. Only acknowledge thy iniquity.* I do not ask for sacrifices of Rammes to expiate thy guilt; I do not bid thee part with the fruit of thy body, for the sin of thy soul, *Only acknowledge thy iniquity.* Do but draw up an Indictment against thy self, and plead guilty, and thou shalt be sure of mercy.

Methinks all this should render this duty amiable. Throw out the poison of sin by confession, and *this day is salvation come to thy house*¹¹⁸. Let this

¹¹⁵ En habes confi•... entem reum, habeam igitur remittentem Deum.

¹¹⁶ D. Rivet.

¹¹⁷ 7.

¹¹⁸ Exhomologesis expultrix est vitiorum, pavor inferni, animarum salus. *Aug. ad*

suffice to have spoken of our confession of sin to God. Only there remains one case of conscience.

*Whether we are bound to confess our sins to*¹¹⁹ *men?* The Papists insist much upon *auricular confession*¹²⁰. That one must confess his sins in the ear of the Priest, or he cannot be absolved. They urge that, *Iam. 5. 16. Confess your sins one to another*. But this Scripture makes little for their purpose¹²¹. It may as well be meant that the Priest should confess to the people, as the people to the Priest. Auricular confession is one of the Popes Golden Doctrines: Like the Fish in the Gospel, it hath *money in its mouth, Matth. 17. 27. When thou hast opened his mouth, thou shalt find a piece of money*. But though I am not for confession to men in a Popish sense, yet I think in three cases there ought to be confession to men.

1. In case a person hath fallen into a¹²² scandalous sin, and by it hath been an occasion of offence to some, and of falling to others,¹²³ he ought to make a solemn and open acknowledgement of his sin, that his repentance may be as visible as his scandal, *2 Cor. 2. 6, 7*.

2. In case a man hath confessed his sin¹²⁴ to God, yet still his conscience is

Fratr. in Eremo.

¹¹⁹ Quest.

¹²⁰ Durandus. *Tho. Aquinas*.

¹²¹ Non dicit, confitemini suo quisque Sacerdoti, & absolvemini ab illis, •... ed alteri. *Musculus*.

¹²² 1.

¹²³ Scandalum contristationis & lapsus.

burdened, and he can have no ease in his mind, it is very requisite that he should confess his sins to some prudent pious friend that may advise him, and speak a word in due season, *Iam.* 5. 17. It is a sinful modesty in Christians, that they are no more free with their Ministers,¹²⁵ and other spiritual friends, in disburdening themselves, and opening the sores and troubles of their souls to them. If there be a thorn sticking in the conscience, it is good to make use of those who may help to pluck it out.

3. In case any man hath slandered another,¹²⁶ ¹²⁷ and by clipping his good name, hath made it weigh lighter, he is bound to make confession. The Scorpion carries his poison in his tail; the slanderer in his tongue; his words pierce deep like the quills of the Porcupine. That person who hath murdered another in his good name, or by bearing false witness, hath damaged him in his estate, ought to confess his sin, and ask forgiveness, *Matth.* 5. 24. *If thou bring thy gift to the Altar, and there remembrest that thy Brother hath ought against thee,* ¹²⁸ *go thy way, first be reconciled to thy Brother, and then come and offer thy gift.* How can this reconciliation be but by confessing the injury? Till this be done, God will accept of none of thy services: Do not think the holiness of the Altar will priviledge thee; thy

¹²⁴ 2.

¹²⁵ Ad hoc nobis à Deo Pa•... re instituti sunt Ministri verbi, ut quotiescunque conscientia nostra peccatis affligitur, consolationéque indiget, ad ipsos tanquam ad praesentes Christi legatos recurramus. *Zanchy de poenit.*

¹²⁶ 3.

¹²⁷ Jer. 9. 4.

¹²⁸ Si nos eum in •... liquo laesi•... us. *Augustin. de Sērm. Dom. in mont.* ⟨◇⟩. 1.

praying and hearing is in vain, till thou hast by confessing thy fault to thy Brother appeased his anger.

SECT. IV.

4. THE fourth Ingredient into Repentance,¹²⁹ is, shame, *Ezek. 43. 10.*¹³⁰ *That they may be ashamed of their iniquities.* Blushing is the colour of vertue ¹³¹. When the heart hath been made black with sin, grace makes the face red with blushing, *Ezra 9. 6. I am ashamed and blush to lift up my face.* The repenting Prodigal was so ashamed of his excess, that he thought himself not worthy to be called a Son any more, *Luk. 15. 21.* Repentance causeth an holy bashfulness. If Christs blood were not at the heart, there would not so much blood come in the face. There are nine Considerations about sin may cause shame.

1. Every sin makes us guilty, and guilt¹³² usually breeds shame. *Adam* never blushed in the time of Innocency; while he kept the whiteness of the *Lilly*, he had not the blushing of the *Rose*; but when he had defloured his soul by sin, then he was ashamed: Sin hath tainted our blood, we are guilty of High-treason against the Crown of Heaven. This may cause an holy modesty and blushing.

2▪ In every sin there is much unthankfulness,¹³³ and that is matter of

¹²⁹ 4 Ingredient.

¹³⁰ Pudor vultus.

¹³¹ 〈 in non-Latin alphabet 〉. 〈 ⋄ 〉.

¹³² 1.

shame. He who is upbraided with ingratitude will blush; we have sinned against God when he hath given us no cause, *Ier. 2. 5. What iniquity have your Fathers found in me? Wherein hath God wearied us, unless his mercies have wearied us? O the silver drops that have fallen on us! we have had the finest of the Wheat, we have been fed with Angels food: The golden Oyl of Divine Blessing hath run down on us from the head of our heavenly Aaron. And to abuse the kindness of so good a God, how may this make us ashamed! Cesar took it unkindly at the hands of Brutus, on whom he had bestowed so many favours; when he came to stab him; What thou my Son Brutus? O ungrateful to be worse for mercy! Aelian reports of the Vulture, that it draws sickness from perfumes* ¹³⁴ So to contract the disease of pride and luxury from the perfume of Gods mercy, how unworthy is it? What to requite evil for good? to kick against our feeder? ¹³⁵ *Deut. 32. 15. To make an Arrow of Gods mercies, and shoot at him, to wound him with his own blessing,* ¹³⁶ O horrid ingratitude! Will not this dye our faces of a deep Scarlet? Unthankfulness is a sin so great, that God himself stands amazed at it, *Isa. 1. 2. Hear O Heavens, and give ear O Earth, I have nourished and brought up children, and they have rebelled against me.* And surely that sin which makes God wonder, may make us blush.

3. Sin hath made us naked, and that¹³⁷ may breed shame. Sin hath stripped

¹³³ 2.

¹³⁴ Aelian. lib. 3. de animal.

¹³⁵ Aries cornibus ferit pascentem.

¹³⁶ Aquila ex sagitta de suis... pennis concinnata perit. *Pier. Hyerogl.*

¹³⁷ 3.

us of our *white Linnen* of Holiness; it hath made us naked and deformed in Gods eye, which may cause blushing. When *Hanun* had abused *Davids* servants, and cut off their garments, so that their nakedness did appear, the text saith, *The men were greatly ashamed.* 2 Sam. 10. 5.

4. Our sins have put Christ to shame ¹³⁸, and *shall not we be ashamed?* The Jews¹³⁹ arrayed him in Purple, they put a Reed in his hand, spat in his face, and in his greatest Agonies reviled him: Here was *the shame of the Cross*, and that which aggravated the shame, was to consider the eminency of his person, as he was *the Son of God*, and the innocency of his life, as he was *the Lamb of God*. Did our sins put Christ to shame, and shall they not put us to shame? Did he wear the Purple, and shall not our cheeks wear Crimson? Who can behold the Sun as it were blushing at Christs passion, and hiding it self in an eclipse, and his face not blush?¹⁴⁰

5. Many sins which we commit, are by the special instigation of the Devil, and will not this cause shame? The Devil put it into *ludas* his heart to betray Christ, *Ioh.* 13. 2. He filled *Ananias* heart to lye, *Act.* 5. 3. He often stirs up our passions, *Iam.* 3. 6. Now, as it is a shame to bring forth a child illegitimate; so to bring forth such sins as may call the Devil Father. 'Tis said, the Virgin *Mary* conceived by the power of the Holy Ghost, *Luk.* 2. 35. But we often conceive by the power of Satan. When the heart conceives pride, lust, malice, it is very often by the power of the Devil. May not this make us ashamed to think that many of our sins are committed <◇> <◇> with the old

¹³⁸ < in non-Latin alphabet >. Heb. 12. 2.

¹³⁹ 4.

¹⁴⁰ 5.

Serpent.

6. Sin like *Cyrcies* enchanting cup, turns¹⁴¹ men into beasts, and is not that matter of shame? *Psa.* 49. 12. Sinners are compared to *Foxes*, *Luk.* 13. 32. *Wolves*, *Mat.* 7. 15. *Asses*, *Iob* 11. 12. *Swine*, *2 Pet.* 2. 22. A sinner is a Swine with a mans head. He who was once in dignity little less than the Angels, is now become like the beasts. Grace in this life doth not wholly obliterate this brutish temper. *Agur* that good man cryes out, *Sure I am more brutish than any*, *Prov.* 30. 2. But common sinners are in a manner wholly brutified; they do not act rationally, but are transported by the violence of their lusts and passions. How may this make us ashamed, who are thus degenerated below our own species? Our sins have taken away that noble, masculine spirit which once we had. *The Crown is fallen from our head*. Gods Image is defaced, reason is eclipsed, conscience stupified. We have more in us of the brute, than the Angel.

7. In every sin there is folly, *Ier.* 4. 22.¹⁴² A man will be ashamed of his folly. Is not he a fool that laboureth more for the bread that perisheth, than for *the bread of life*? Is not he a fool, that for a lust or trifle will lose Heaven? Like *Tiberius*, who for a draught of drink, forfeited his Kingdom? Is not he a fool, that will to safeguard his body, injure his soul? As if one should let his arm or head be cut to save his Vest.

—*naviget antyciras*—

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¹⁴¹ 6.

¹⁴² 7.

Thomas Watson, *The Doctrine of Repentance, Useful for These Times by Tho. Watson*, Early English Books Online (London: R.W. for Thomas Parkhurst ..., 1668).

Is not he a fool that will believe a temptation before a promise? Is not he a fool that minds his recreation more than his salvation? How may this make men ashamed to think, that they inherit not so much Land as folly, *Prov.* 14. 18.

8. That which may make us blush, is,¹⁴⁴ that the sins we commit are far worse than the sins of the Heathen: we act against more light: To us have been committed *the Oracles of God*. The same sin committed by a *Christian*, is worse than by an *Indian*, because he sins against clearer conviction; which is like the *Dye* to the *Wooll*, or the weight put into the scale, which makes it weigh heavier.

9. Our sins are worse than the sins of¹⁴⁵ the Devils. 1. The lapsed Angels never sinned against Christs blood; Christ died not for them; the medicine of his merit was never intended to heal them; but we have affronted and disparaged his blood by unbelief.

2. The Devils never sinned against Gods patience; as soon as they apostatized they were damned: God never waited for the Angels¹⁴⁶: but we have spent upon the stock of Gods patience; he hath pitied our weakness, born with our frowardness; his Spirit hath been repulsed, yet hath still importuned us, and would take no denial: Our carriage hath been so provoking, as would have tyred not only the patience of a *Moses*, but of all

¹⁴³ * •... orace.

¹⁴⁴ g.

¹⁴⁵ g.

¹⁴⁶ Deus non expectavit Angelos. *B*•... *rn*.

the Angels. We have put God to it, and made him *weary of repenting*, *Ier.* 15. 6.

3. The Devils never sinned against example; they were the first that sinned, and were made the first example. We have seen the Angels, those *morning Stars*, fall from their glorious Orb; we have seen the old world drowned, *Sodom* burnt, yet have ventured upon sin. How desperate is that thief, who robs in the •... ery place where his fellow hangs in chains; and surely if we have out-sinn'd the Devils, it may well put us to the blush.¹⁴⁷

1. Is shame an Ingredient into Repentance, then how far are they from being penitents, who have no shame? many have sinned away shame, *Zeph.* 3. 5. *The unjust knoweth no shame*¹⁴⁸. It is a great shame not to be ashamed; the Lord sets it as a brand upon the Jews, *Ier.* 6. 15. *Were they ashamed when they committed abomination; nay, they were not at all ashamed, neither could they blush* *. The Devil hath¹⁴⁹ stoln shame from men. When one of the Persecutors in Queen *Maries* time¹⁵⁰ was upbraided with his bloodiness to the Martyrs; *I see nothing* (saith he) *to be ashamed of*. Many are no more ashamed of their sin, than King *Nebuchadnezzar* was of his being turned to grass. When men have hearts *of Stone*, and foreheads *of Brass*, 'tis a sign the Devil hath taken full possession of them¹⁵¹. There is no creature capable of shame but man: the bruit beasts are capable of fear and pain, but not

¹⁴⁷ Use 1.

¹⁴⁸ 〈 in non-Latin alphabet 〉. Chrysost.

¹⁴⁹ 〈 in non-Latin alphabet 〉 nescierunt erubescere.

¹⁵⁰ Dr. *Story*

¹⁵¹ Illum periisse dico, cui periit pudor▪ *Salust.*

capable of shame: you cannot make a beast blush: such do too much resemble the beasts who cannot blush for sin.

1. There are some so far from this holy blushing, that they are proud of their sins; they are proud of their long hair: These are the Devils Nazarites, 1 *Cor.* 11. 14. *Doth not nature it self teach you, that if a man have long hair, it is a shame to him?* It confounds the distinction of sexes. Others are proud of their black spots; and what if God should turn them into *blew spots*?

2. Others are so far from being ashamed of sin, that they glory in their sins, *Phil.* 3. 19. *Who glory in their shame* ¹⁵². Some are ashamed of that which is their glory; they are ashamed to be seen with a good Book in their hand; others glory in that which •... s their shame: They look on sin as a piece of gallantry: the swearer•... thinks his speech most graceful, when it is interlarded with oaths: The drunkar•... counts it a glory, that he is *mighty t•... drink*, *Isa.* 5. 22. But when men shall b•... cast into a *fiery furnace*, heat *seven times hotter* by the breath of the Almighty, the•... let them boast of sin as they see cause.

2. Let us shew our penitency by¹⁵³ modest blushing, *Ezra* 9. 6. *O my God*,¹⁵⁴ *blush to lift up my face*. My God, there was *faith*; I blush, there was *repentance*. Hypocrites will confidently avouch God to be their God, but they

¹⁵² 〈 in non-Latin alphabet 〉. *Pythagoras* cum quendam audiret dicentem, malle se inter mulieres quam Philosophos versari; *sues* inquit, *malunt in coeno, quam inlympidis aquis versari*.

¹⁵³ Use 2.

¹⁵⁴ Exhort.

know not how to blush. O let us take holy shame to our selves for sin¹⁵⁵. Be assured, the more we are ashamed of sin now, the less we shall be ashamed at Christs coming. If the sins of the godly be mentioned at the day of Judgement, it will not be to shame them, but to magnifie the riches of Gods grace in pardoning them. Indeed the wicked shall be ashamed at the last day, they shall sneak and hang down their heads, but the Saints shall then be as *without spot, Ephes. 5. 27.* so *without shame*; therefore they are bid to *lift up their heads, Luk. 21. 28.*

SECT. V.

5. THE fifth Ingredient unto Repentance,¹⁵⁶ is hatred of sin. The¹⁵⁷ Schoolmen distinguish of a twofold hatred.

The Doctrine of Repentance.

Odium Abominationis, & Odium Inimicitiae.

1. There is an hatred of *Abomination*,¹⁵⁸ or loathing, *Ezek. 36. 31. Ye shall loath your selves for your iniquities.* A true penitent is a sin-loather. If a man loath that which makes his stomach sick, much more that which makes his conscience sick: 'Tis more to loath sin, than to leave it. One may leave sin for fear, as in a storm the Plate and Jewels are cast overboard: but the

¹⁵⁵ Ille demum sacrae Philosophiae primotdiis imbutus est, qui sibi serio displicet, eumque sui pudeat, ac verecundia confundi didicit. *Calvin.*

¹⁵⁶ 5 Ingredient.

¹⁵⁷ Odium •... nimi.

¹⁵⁸ 1 Odium Abominationis.

nauseating and loathing of sin, argues a detestation of it. Christ is never loved, till sin be loathed. Heaven is never longed for, till sin be loathed. When the soul sees an issue of blood runing, he cries out, Lord, when shall I be freed from this *body of death*? When shall I put off these *filthy garments* of sin, and have the *fair mitre* of glory set upon my head ¹⁵⁹? Let all our self-love be turned into self-loathing. We are never more precious in Gods eyes, than when we are lepers in our own.

2. There is an hatred of *Enmity*. There¹⁶⁰ is no better way to discover life than by motion: The eye moves, the pulse beats. So to discover Repentance, there is no better sign, than by an holy antipathy against sin. Hatred (saith *Cicero*) is anger boiled up to an inveteracy ¹⁶¹. Sound Repentance begins in the love of God, and ends in the hatred of sin.

But how may true hatred of sin be known?¹⁶²

1. When a mans spirit is set against¹⁶³ sin. The tongue doth not only inveigh against sin, but the heart abhors it ¹⁶⁴. So that let sin be never so curiously painted, it is odious. As we abhor the picture of one whom we mortally hate, though it be exactly drawn.

¹⁵⁹ Zach. 3. 4, 5

¹⁶⁰ 2 Odium Inimicitiae.

¹⁶¹ Odium est ira inveterata. *Cicero l. 4. Tusc. qu.*

¹⁶² Quest.

¹⁶³ Answ. 1.

¹⁶⁴ Ut vitis refugit brassicam, quercus ab olea abhorret, ita poenitens à peccato.

Erasm.

—*Non amo te Sabidi*—

Suppose a dish be finely cooked, and the sauce good, yet if a man hath an antipathy against the meat, he will not taste it. So let the Devil cook and dress sin with pleasure and profit, yet a true penitent having a secret abhorrency of it, doth disgust it, and will not meddle with it.

2. True hatred of sin is universal; and¹⁶⁵ that two waies. In respect

- 1. Of the Faculties.
- 2. Of the Object.

1. Hatred is universal in respect of the *Faculties*: That is, there is a dislike of sin, not only in the judgement, but in the will and affections: For many an one is convinced that sin is a vile thing, and in his judgement hath an aversation from it, but yet he tastes sweetness, and hath a secret complacency in it. Here is a disliking sin in the judgement, and an embracing it in the affections¹⁶⁶: Whereas in true Repentance, the hatred of sin is in all the faculties; not only in the intellectual part, but chiefly in the will, *Rom. 7. 15. What I hate, that do I. Paul* was not free from sin, yet his will was against it.

2. Hatred is universal in respect of the *Object*. He that hates one sin, hates all. *Aristotle* saith, hatred is against *the whole kind*¹⁶⁷. He that hates a Serpent, hates all Serpents, *Psal. 119. 104. I hate every false way*. Hypocrites will hate some sins which do eclipse their credit, but a true convert hates

¹⁶⁵ 2.

¹⁶⁶ Vid•... o meliora p•... oboque, deterio•... a sequor. *Ovid*.

¹⁶⁷ 〈 in non-Latin alphabet 〉. *Arist.* 〈◇〉.

all sins; gainful sins, complexion-sins, the very stirrings of corruption. *Paul* hated the *motions of sin*, *Rom. 7. 23.*

3. True hatred is against sin *quatenus* sin. An holy heart detests sin for its int•... nsick pollution. Sin leaves a•... ain upon the soul. A regenerate person abhors sin, not only for the *curse*, but the *contagion*: He hates this Serpent not only for its s•... ing, but its poison: He hates sin not only *for Hell*, but *as Hell*.

4. True hatred is implacable, it will never be reconciled to sin any more. Anger may be reconciled, hatred cannot. Sin is that *Amalek*, which is never to be taken into favour again. The war between a child of God and sin, is like the war between those two Princes, *1 King. 14. 30. There was war between Rehoboam and Ieroboam all their daies.*

5. Where there is a real hatred, we do not only oppose sin in our selves, but in others. The Church of *Ephesus* could not *bear with them that were evil*, *Rev. 2. 2.* *Paul* sharply censured *Peter* for his dissimulation, though he were an Apostle. Christ in an holy displacency whipt the money-changers out of the Temple, *Ioh. 2. 15.* He would not suffer the Temple to be made an Exchange. *Nehemiah* rebuked the Nobles for their Usury, *Neh. 5. 7.* And their Sabbath-prophanation, *Neh. 13. 7.* A sin-hater will not endure wickedness in his family, *Psal. 101. 7. He that worketh deceit shall not dwell in my house.* What a shame is it when Magistrates can shew height of spirit in their passions, but no heroick spirit in suppressing vice. Such as have no antipathy against sin, are strangers to Repentance: Sin is in them, as poison in a Serpent, which being natural, is delightful.

1. How far are they from Repentance,¹⁶⁸ who instead of hating sin, love sin. To the godly sin is as a thorn in the eye; to the wicked it is as a crown on the head, *Ier. 11. 15. When thou dost evil, then thou rejoycest.* Loving of sin is worse than committing it. A good man may run into a sinful action unawares, but to love sin is desperate. What is it makes a Swine, but loving to tumble in the mire? What is it makes a Devil, but loving that which opposeth God? To love sin shews that the *will* is in sin; and the more of the will in a sin, the greater the sin ¹⁶⁹. Wilfulness makes it a sin not to be purged by sacrifice, *Heb. 10. 26.*

O how many are there that love the *forbidden fruit!* They love their oaths and adulteries; they love the sin, and hate the reproof. *Solomon* speaks of a generation of men, *Eccles. 9. 3. Madness is in their heart while they live.* So for men to love sin, to hug that which will be their death, to sport with damnation; *Madness is in their heart.*

It perswades us to shew our Repentance¹⁷⁰ by a bitter hatred of sin. There is¹⁷¹ <◇> deadly antipathy between the Scorpion and the Crocodile, such should there •... e between the heart and sin.

What is there in sin that may make a pe•... itent¹⁷² hate it?

Sin is the *cursed thing**, the most misshapen¹⁷³ Monster. The Apostle useth

¹⁶⁸ Use 1.

¹⁶⁹ Voluntas est mensura actionis.

¹⁷⁰ Use 2.

¹⁷¹ Exhort.

¹⁷² Quest.

a¹⁷⁴ very emphatical word to express it, *Rom. 7. 13. That sin might become exceeding sinful*; or as it is in the Greek, *hyperbolically sinful* ¹⁷⁵. Now that sin is an hyperbolical mischief, and deserves hatred, will appear, if we look upon sin in a fourfold notion.

1. Look upon sin in the original of it, whence it comes; it fetcheth its pedigree from Hell, *1 Ioh. 3. 8. He that commiteth sin is of the Devil, for the Devil sinneth from the beginning*. Sin is the Devils proper work. 'Tis true, God hath a hand in *ordering* sin, but Satan hath an hand in acting it. Now how hateful is it to be doing that which is the peculiar work of the Devil? nay which makes men Devils ¹⁷⁶. *Ioh. 6. 7.*

2. Look upon sin in its *nature*, and it will appear very hateful. See how the Scripture hath pensiled it out. 1. Sin is a *dishonouring* of God, *Rom. 2. 23.—2.* Sin is a *despising* of God, *1 Sam. 2. 30.—3.* It is a *fretting* of God, *Ezek. 16. 43.—4.* It is a *wearying* of God, *Isa. 7. 13.—5.* It is a *breaking the heart* of God, *Ezek. 6. 9. I am broken with your whorish heart*; as a loving husband is with the unchast carriage of his wife.—6. Sin, when acted to the height, is a *crucifying Christ afresh*, and *putting him to open shame*, *Heb. 6. 6.* That is, impudent sinners pierce Christ in his Saints, and were he now upon earth, they would crucifie him again in his person. Behold the odious nature of sin.

¹⁷³ Answ.

¹⁷⁴ 〈 in non-Latin alphabet 〉 *Josh. 7. 13.*

¹⁷⁵ 〈 in non-Latin alphabet 〉. *Perinde est, ac si scelestum scelus dicas. Beza.*

Peccatum peccaminosum. Erasm. Eximium. Grotius.

¹⁷⁶ 〈 in non-Latin alphabet 〉. *Ignatius.*

3. Look upon sin in its comparison, and it appears ghastly. Compare sin either with affliction, or Hell, and it is worse than both.

1. Compare sin with *Affliction*; sickness, poverty, death, and it is worse than these. There's more malignity in a drop of sin, than in a Sea of affliction. For Sin is the cause of affliction; and the¹⁷⁷ cause is more than the effect. The sword of Gods justice lies quiet in the scabbard •... ill sin draws it out.

Affliction is good for us, *Psal.* 119. 71.¹⁷⁸ *It is good for me that I was afflicted.* Affliction causeth Repentance, *2 Chron.* 33. 12. The Viper being stricken, casts up its poison. So Gods Rod striking us, we spit away the poison of sin. Affliction betters our grace. Gold is purest, and Juniper sweetest in the fire. Affliction prevents damnation, *1 Cor.* 11. 32. Therefore *Maurice* the Emperour prayed to God to punish him in this life, that he might not be punished hereafter. So that affliction is many waies for our good¹⁷⁹; but sin hath no good in it. *Manasseh's* affliction brought him to humiliation, but *Iudas* his sin brought him to desperation•

Affliction doth only reach the body,¹⁸⁰ but sin goes further, it poisons the fancy, disorders the affections. Affliction is but *corrective*, sin is *destructive*. Affliction can but take away the life¹⁸¹, sin takes away the soul, *Luk.* 12. 20.

¹⁷⁷ 1.

¹⁷⁸ 2.

¹⁷⁹ Utile est animae si in hac area mundi variis afflictionum flagellis trituretur corpus.

Aug.

¹⁸⁰ 3.

¹⁸¹ Premi melius est quàm perimi.

A man that is afflicted may have his¹⁸² conscience quiet¹⁸³. When the Ark was tossed on the waves, *Noah* could sing in the Ark. When the body is afflicted and tossed, a Christian can *make melody in his heart to the Lord*, *Ephes.* 5. 19. But when a man commits sin, conscience is terrified; witness *Spira*, who upon his abjuring the Faith, said, he thought the damned spirits did not feel those torments which he inwardly endured.

In affliction one may have the love of¹⁸⁴ God¹⁸⁵, *Rev.* 3. 19. If a man should throw a bag of money at another, and in throwing it should hurt him a little, and raise the skin, he would not take it unkindly, but look upon it as a fruit of love: So when the Lord bruise us with affliction, it is to enrich us with the golden graces and comforts of his Spirit; all is in love. But when we commit sin, God withdraws his love. When *David* had sinned, he felt nothing but displeasure from God, *Psal.* 97. 2. *Clouds and darkness are round about him.* *David* found it so; he could see no Rainbow, no Sun-beam, nothing but *clouds and darkness* about Gods face.

That sin is worse than affliction, is evident,¹⁸⁶ because the greatest judgement God laies upon a man in this life, is to let him sin without controll. When the Lords displeasure is most severely kindled against a person, he doth not say, I will bring the Sword and Plague on this man, but I will let him sin on, *Psal.* 81. 11. *So I gave them up to their own hearts lusts*¹⁸⁷.

¹⁸² 4.

¹⁸³ Nihil sentit crus in nervo quando animus est in Coelo. *Tertu*•....

¹⁸⁴ 5.

¹⁸⁵ 〈 in non-Latin alphabet 〉. Chrysost.

¹⁸⁶ 6.

Now if the giving a man up to his sins (in the account of God himself) is the most dreadful evil, then sin is far worse than affliction; and if it be so, then how should it be hated by us!

2. Compare sin with Hell, and you shall see that sin is worse. Torment hath its emphasis in Hell, yet nothing there, is of so bad an aspect as sin. 1. Hell is of Gods making; but sin is none of his making. Sin is the Devils creature. 2. The torments of Hell are a burden only to the sinner, but sin is a burden to God. *Amos 2. 13. I am pressed under you, as a Cart is pressed with sheaves.* 3. In the torments of Hell there is something that is good, namely, the execution of divine justice. There is justice to be found in Hell: but sin is a piece of the highest injustice; it would rob God of his glory, Christ of his purchase, the soul of its happiness: Judge then if sin be not a most hateful thing, that is worse than affliction or Hell.

4. Look upon sin in the issue and consequence, and it will appear hateful.¹⁸⁸

Sin reacheth the *body*; it hath exposed it to variety of miseries. We come into the world with a *cry*, and go out with a *groan*; which made the *Thracians* weep¹⁸⁹ on their childrens birth-day, to consider the calamities they were to undergo in the world. Sin is the *Trojan Horse*, out of which come a whole Army of troubles. I need not name them, because almost every one feels them. While we suck the hony, we are pricked with the briar. Sin gives a dash in the wine of our comforts; it digs our grave, *Rom. 5. 12.*

¹⁸⁷ Tradit Deus ut justus Judex. *Beza.*

¹⁸⁸ 1.

¹⁸⁹ Herodot. lib. 5.

Sin reacheth the *soul*: By sin we have¹⁹⁰ lost the Image of God, wherein did consist both our sanctity and majesty. *Adam* in his pristine glory, was like an Herald that hath his Coat of Arms upon him; all reverence him because he carries the Kings Coat of Arms; but pull this Coat off, and no man regards him. Sin hath done this disgrace to us, it hath plucked off our Coat of *Innocency*; but that is not all; this bearded arrow of sin would strike yet deeper; it would for ever separate us from the beatifical vision of God, *in whose presence is fulness of joy*. If sin then be so hyperbolically sinful, it may swell our spleen, and stir up our implacable indignation against it. As *Ammons* hatred of *Tamar* was greater than the love wherewith he had loved her, *2 Sam.* 13. 15. So we should hate sin infinitely more than ever we loved it.

SECT. VI.

6. THE sixth Ingredient in Repentance,¹⁹¹ is turning from sin. Reformation is left last to bring up the¹⁹² rear of Repentance. What though one could with *Niobe*, weep himself into a stone, if he did not weep out sin? True Repentance, like *aqua fortis*, eats asunder the Iron chain of sin; therefore *weeping* and *turning* are put together, *loel* 2. 12. After the cloud of sorrow hath dropped in tears, the firmament of the soul is clearer, *Ezek.* 14. 6. *Repent and turn your selves from your Idols, and turn away your faces from all your abominations*. This turning from sin is called a *forsaking* of sin, *Isa.* 55. 7.

¹⁹⁰ 2.

¹⁹¹ 6 Ingredient.

¹⁹² Mutatio vitae.

As a man forsakes the company of a thief or forcerer. 'Tis called *a putting sin far away*, *Iob* 11. 14. As *Paul* put away the Viper, and shook it into the fire, *Act.* 28. 5. Dying to sin is the life of Repentance¹⁹³. That very day a Christian turns from sin, he must enjoy himself *a Perpetual Fast*. The eye must fast from impure glances; the ear must fast from hearing slanders; the tongue must fast from oaths; the hands must fast from bribes; the feet must fast from the path of the harlot; and the soul must fast from the love of wickedness. This turning from sin implies a notable change.

There is a change wrought in the¹⁹⁴ *heart*. The flinty heart is become fleshly. Satan would have Christ prove his Deity, by making stones become bread. Christ hath wrought a far greater miracle, in making stones become *flesh*. In Repentance Christ turns an heart of stone into flesh.

There is a change wrought in the *life*.¹⁹⁵ Turning from sin is so visible, that others may discern it; therefore it is called a change *from darkness to light*, *Ephes.* 5. 8. *Paul* after he had seen the heavenly vision, was so turned, that all men wondred at the change▪ *Act.* 9. 21. Repentance turned the Jaylor into a Nurse and Physician, *Act.* 16. 33. *He took the Apostles and washed their wounds, and set meat before them*. A ship that is going Eastward, there comes a wind and turns it Westward: So that a man before was sailing Hellward, the contrary wind of the Spirit blows, and turns his course, and causeth him to sail Heaven-ward. *Chrysostom* speaking of the *Ninivites*

¹⁹³ *Conversio* •... it co•... *punctione mentis, mortificatione carnis, ut i•... mente sit puritas, in carne* <◇> *sobrietas. Hugo de S. Vict.*

¹⁹⁴ 1.

¹⁹⁵ 2.

Repentance, saith, that had a stranger who had seen *Nineveh's* excess, gone after they repented into the City, it was so metamorphosed and reformed, that he would scarce have believed it was the same City. Such a visible change doth Repentance make in a person, as if another so•... I did lodge in the same body ¹⁹⁶. Now, that the turning from sin be rightly qualified, these few things are requisite.

1. It must be a turning from sin with¹⁹⁷ the heart: the heart is the *primum vivens*, the first thing that lives, and it must be the *primum vertens*, the first thing that turns. The heart is that the Devil doth most strive for. Never did he so strive for the body of *Moses*, as he doth for the heart of man: in Religion the heart is all: if the heart be not turned from sin, it is no better than a lye, *Ier. 3. 10. Her treacherous Sister Iudah, hath not turned to me with the whole heart, but feignedly: or as the Hebrew, in a lye **. *Iudah* did make¹⁹⁸ a shew of Reformation, she was not so grosly idolatrous as the ten Tribes; yet, *Iudah* was worse than *Israel*; she is called *treacherous Iudah*; she pretended to a reformation; but it was not in truth; her heart was not for God; *she turned not with the whole heart*. 'Tis odious to make a shew of turning from sin, yet the heart is in league with it¹⁹⁹. I have read of one of our Saxon Kings who was baptized, that in the same Church he had one Altar for the Christian Religion, another for the Heathen²⁰⁰. God will have

¹⁹⁶ Ego non sum ego.

¹⁹⁷ 1.

¹⁹⁸ 〈 in non-Latin alphabet 〉 In mendacio.

¹⁹⁹ Totum cor vult Deus, non partem aliquam ex •... o quae Veneri aut ventri datur, illi suffurari patitur. *Cornel. Lap.*

the whole heart turned from sin. True Repentance must have no reserves or inmates.

2. It must be a turning from all sin,²⁰¹ *Isa. 55. 7. Let the wicked forsake his way.* A real penitent turns out of the road of sin; every sin is abandoned: As *Iehu* would have all the Priests of *Baal* slain, not one must escape, *2 King. 10. 24.* So a true convert seeks the destruction of every lust; he knows how dangerous it is to entertain any one sin²⁰². He that hides one rebel in his house, is a traitor to the Crown; and he that indulgeth one sin, is a traitorous Hypocrite.

3. It must be a turning from sin upon²⁰³ a spiritual ground. A man may restrain the acts of sin, yet not turn from sin in a right manner. Acts of sin may be restrained out of fear, or design; but a right penitentiary turns from sin out of a religious principle, and that is, *love to God*. If sin did not bear such bitter fruit, if death did not grow on this tree, yet a gracious soul would forsake it out of love to God: This is the most kindly turning from sin. When things are frozen and congealed, the best way to separate them is by fire: When men and their sins are congealed together, the best way to separate them, is the fire of love. Three asking one another what made them leave sin; saith one, I think of the joys of Heaven; saith another, I think of the torments of Hell; but saith the third, I think of the love of God, and that makes me forsake it? How shall I offend the God of love?

²⁰⁰ Cam•... den

²⁰¹ •...▪

²⁰² Ubi regn•... peccatum non potest regnare Dei Regnum. *Bern.*

²⁰³ 3.

4. It must be such a turning from sin,²⁰⁴ as turns unto God. This is in the text, *That they should repent and turn unto God*²⁰⁵. Turning *from sin*, is like the pulling the Arrow out of the wound; turning *to God*, is like the pouring in of the Balsom. We read in Scripture of a Repentance *from dead works*, Heb. 6. 1.²⁰⁶ and a Repentance *towards God*, Act. 20. 21.²⁰⁷ Unsound hearts pretend to leave old sins, but they do not turn to God, or embrace his service. 'Tis not enough to forsake the Devils quarters, but we must get under Christs banner, and wear his colours. The repenting Prodigal did not only leave his Harlots, but did *arise and go to his Father*. It was Gods complaint, Hos. 7. 16. *They return, but not to the most High*. In true Repentance the heart points directly to God, as the Needle to the Northpole.

5. The true turning from sin is such a²⁰⁸ turn, as hath no return, Hos. 14. 8. *Ephraim shall say, what have I to do any more with Idols*²⁰⁹? The forsaking sin must be like the forsaking ones native soil, never to return more to it. Some have seemed to be converts, and to have turned from sin, but they have returned to their sins again²¹⁰. This is *a returning •... o folly*²¹¹. It is,

A fearful sin. For 1. It is against clear light: He who did once leave his sin, it is

²⁰⁴ 4.

²⁰⁵ 〈 in non-Latin alphabet 〉. Chrysost.

²⁰⁶ Terminus •... q̄uo.

²⁰⁷ Terminus ad quem.

²⁰⁸ 5.

²⁰⁹ Vera est poenitentia quando aliquis convertitur, & non revertitur. •... Aug.

²¹⁰ Irrisor est non poenitens, qui adhuc agit quod poenitet. *Isidor*.

²¹¹ Psal. 85 8.

to be supposed he felt it bitter in the pangs of conscience, yet he returned to²¹² it again; he must needs sin against the illuminations of the Spirit.

2. It reproacheth God, *Ier. 2. 5. What iniquity have your Fathers found in me, that they are gone from me?* He that returns to sin, doth interpretatively charge God with some evil. If a man put away his wife, it implies he knows some fault by her. To leave God, and return to sin▪ is tacitly to asperse the Deity. God who *hates putting away, Mal. 2. 16.* hates that he himself should be put away.

To return to sin, gives the Devil more²¹³ power over a man than ever, *Mat. 12. 43.* When a man turns from sin, the Devil seems to be cast out of him; but when he returns to sin, here is the Devil entring into his house again, and taking possession, and *the last state of that man is worse than the first.* When a prisoner hath broken prison, and the Jaylour gets him again, he will lay stronger Irons upon him He who leaves off a course of sinning, doth as it were break the Devils prison; but if Satan takes him returning to sin, he will hold him faster, and take fuller possession of him than ever. O take heed of this²¹⁴! A true turning from sin, is a *divorcing* it, so as never to come near it any more: and whoever is thus turned from sin is a blessed person, *Act. 3. 26. God having raised up his Son Iesus, sent him to bless you, in turning every one of you from his iniquities.*

Is turning from sin a necessary▪ Ingredient²¹⁵ in Repentance, then there is²¹⁶

²¹² 1

²¹³ 2.

²¹⁴ Ad Coe•... non •... ro <◇>.

but little Repentance to be found. People are not turned from their sins, they are still the same they were. Proud they were, and so they are still. Like the beasts in *Noahs* Ark, they went into the Ark unclean, and came out unclean. Men come to Ordinances impure, and go away impure. Though men have seen so many changes without, yet there is no change wrought within, *Isa.* 9. 13. *The people turneth not to him that smiteth.* How can they say they repent who do not turn? Are they washed in *Jordan*, who have still their Leprosie upon their forehead? May not God say to the unreformed, as once to *Ephraim* ²¹⁷, *Hos.* 4. 17. *Ephraim is joyned to Idols, let him alone.* So, here is a man joyned to his drunkenness, and uncleanness, let him alone, let him go on in sin ²¹⁸; but if there be either justice in Heaven, or vengeance in Hell, he shall not go unpunished.

Use 2. It reproves them 1. Who are²¹⁹ but half-turned; and who are these?²²⁰
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Such as turn in their judgement, but²²² not in their practice; they cannot but acknowledge that sin, like *Saturn*, hath a bad aspect and influence, and will weep for sin, yet are so bewitched with it, that they have no power to leave

²¹⁵ Use 1.

²¹⁶ Inform.

²¹⁷ 〈 in non-Latin alphabet 〉. *Septua.*

²¹⁸ *Gravissima tradi sibi, suisque cupidinibus* 〈 in non-Latin alphabet 〉. *Vaiabl.*

²¹⁹ Use 2.

²²⁰ Reproof.

²²¹ 1 Branch.

²²² 1.

it; their *corruptions* are stronger than their *convictions*: These are half-turned, 〈 in non-Latin alphabet 〉, *almost Christians, Act. 26. 28.* They are like *Ephraim*, who was a ²²³ Cake baked on one side, and dough on the other, *Hos. 7. 8.*—

They are but half-turned, who turn²²⁴ only from gross sin, but have no intrinsick work of grace. They do not prize Christ▪ or love holiness. 'Tis with civil persons, as with *Jonah*, he got a gourd to defend him from the heat of the Sun, and he thought now he was safe, but a worm presently ariseth and devours the gourd. So men, when they are turned from gross sin, think their civility will be a gourd to defend them from the wrath of God, but at death there ariseth the worm of conscience and smites this gourd, and then their hearts fail, and they begin to despair.

They are but half-turned, who turn²²⁵ from many sins, but are unturned from some special sin. There is an harlot in the bosom they will not let go. As if a man should be cured of several diseases, but hath a canker in his breast, and that kills him.²²⁶

It reproves such whose turning is as good as no turning; who have one Devil goes out of them, and another enter•... they turn from swearing to slandering, from profuseness to covetousness: Like a sick man that turns from a tertian Ague to a quartan. Such turning will turn men to Hell.

²²³ Panis subcineritius.

²²⁴ 2.

²²⁵ 3.

²²⁶ 2 Branch.

Let us in this shew our selves penitents,²²⁷ ²²⁸ in turning from sin to God ²²⁹. There are some persons I have little hope to prevail with: Let the trumpet of the word sound never so shrill, let threatnings be thundered out against them, let some flashes of Hell fire be thrown in their faces, yet they will have the other game at sin. These persons seem to be like the *Swine* in the Gospel, carried down by the Devil violently into the Sea; they will rather damn than turn, *Ier. 8. 5. They hold fast deceit, they refuse to return:* But if there be any candour or sobriety in us, if conscience be not cast into a dead sleep, let us listen to the voice of the *charmer*, and turn to God our supream good.

How often doth God call upon us to²³⁰ turn to him? He swears, *Ezek. 33. 11. As I live, I desire not the death of the sinner, turn ye, turn ye, &c.* ²³¹ God had rather have our repenting tears, than our blood.

Turning to God makes for our profit:²³² Our Repentance is no benefit to God, but to us. If a man drinks of a fountain, he benefits himself, not the fountain: if he beholds the light of the Sun, he himself is refreshed by it, not the Sun. If we turn from our sins to God, God is not advantaged by it; it is only we our selves reap the benefit; therefore selflove should prevail with

²²⁷ Use 3.

²²⁸ Exhort.

²²⁹ Ille ad Deum convertitur, qui quod semel prave egera•... Plangit, quod rursum plangat ultro non repetit.

²³⁰ 1.

²³¹ Vae nobis si nec juranti Deo credimu•.... *Tertul.*

²³² 2.

us, *Prov. 9. 12. If thou be wise, thou shalt be wise for thy self.*

If we turn to God, he will turn to us;²³³ he will turn his anger from us, and his face to us. It was *Davids prayer, Psal. 86. 16. O turn unto me, and have mercy upon me.* Our turning will make God turn, *Zach. 1. 3. Turn ye unto me, saith the Lord, and I will turn unto you.* He who was an enemy will turn to be our friend: If God turn to us, the Angels are turned to us; we shall have their tutelage and guardianship, *Psal. 91. 11.* If God turn to us, all things shall turn to our good; mercies and afflictions; we shall taste *honey at the end of the Rod.* Thus we have seen the several Ingredients of Repentance.

CHAP. V. SHEWING THE REASONS ENFORCING REPENTANCE.

I Proceed next to the reasons which do enforce Repentance.

1. From Gods soveraign command,²³⁴ *Act. 17. 30. He commandeth men every where to repent.* Repentance is not arbitrary; 'tis not left to our choice whether we will repent or no, but it is an indispensible command²³⁵. God hath enacted a Law in the High Court of Heaven, that no sinner shall be saved but the repenting sinner; and he will not break his own Law. Though all the Angels should stand before God, and beg the life of an irrepening person, God would not grant it, *Exod. 34. 6. The Lord God, merciful and gracious, keeping mercy for thousands, and that will by no means clear the*

²³³ 3.

²³⁴ Reason 1.

²³⁵ 〈 in non-Latin alphabet 〉. Epictetus.

guilty. Though God is more full of mercy, than the Sun is of light, yet he will not forgive a sinner while he goes on in his guilt: *He will by no means clear the guilty*.

2. The pure nature of God denies²³⁶ communion with an impenitent creature. Till the sinner repent, God and he cannot be friends, *Isa. 1. 16. Wash ye, make ye clean*. Go steep your selves in the brinish waters of Repentance, *Ver. 18. Come now and let us reason together*. Now, saith God, I will parley with you, but else come not near me. *What communion hath light with darkness?* How can the righteous God indulge him that goes on still in his trespasses? *Exod. 23. 7. I will not justifie the wicked*. If God should be at²³⁷ peace with a sinner before he repent, he should seem to like and approve all that he hath done; he should go against his own holiness. 'Tis inconsistent with the sanctity of Gods nature to pard on a sinner while he is in the act of rebellion.

3. Sinners continuing in impenitency,²³⁸ are out of Christs commission: See his commission, *Isa. 61. 1. The Spirit of the Lord God is upon me, he hath sent me to bind up the broken-hearted*. Christ is a *Prince and Saviour*, but not to save men in an absolute way, whether they repent or no. If ever Christ bring men to Heaven, it shall be thorow Hell gates, *Act. 5. 31. Him hath God exalted to be a Prince and Saviour to give Repentance*. As a King pardons Rebels, not if they persist in open defiance, but if they relent, and yield themselves to the mercy of their Prince.

²³⁶ Reason 2.

²³⁷ * *Justitia Dei ferre non potest ut gratiae contemptoribus ignoscatur. Musculus.*

²³⁸ Reason 3.

Thomas Watson, *The Doctrine of Repentance, Useful for These Times by Tho. Watson*, Early English Books Online (London: R.W. for Thomas Parkhurst ..., 1668).

4. There is a great deal of equity in²³⁹ it, that we should repent. We have by sin wronged God; we have eclipsed his honour; we have infringed his Law, and good reason we should make him some reparation. By Repentance we humble and judge our selves for sin; we set to our seal that God is righteous if he should destroy us: and thus we give glory to God, and do what in us lyes to repair his honour.

5. If God should save men without Repentance,²⁴⁰ making no discrimination, then by this Rule he must save all; not only men, but Devils, as *Origen* once held; and so consequently the decrees of Election and Reprobation must fall to the ground; which how diametrically opposite it is to sacred writ, let all judge.

CHAP. VI. SHEWING THAT IT WILL BE HARDER FOR SOME TO REPENT, THAN OTHERS.

There are two sorts of persons who will find it harder to repent than others.

1. Such as have sate a great while under the droppings of Gods Ordinances, but grow no better. The earth which drinketh in the Rain, yet *beareth thorns and briars, is nigh unto cursing, Heb. 6. 8.* The metal which hath lain long in the fire, but is not melted and refined, there is little hope of it. When God hath sent his Ministers one after another, exhorting and perswading men to leave their sins, but they settle upon the lees of formality, and can sit and sleep under a Sermon; it will be hard for these ever to be brought to

²³⁹ Reason 4.

²⁴⁰ 5.

Repentance; they may fear lest Christ should say to them as once to the Fig-tree, *Never fruit grow on thee more.*

2. They will find it harder to repent, who have sinned frequently against the convictions of the Word, the checks of conscience²⁴¹, and the motions of the Spirit. Conscience hath stood as the Angel, with a flaming sword in its hand; it hath said, *Do not this great evil*; but sinners regard not the voice of conscience, but march on resolvedly under the Devils colours: these will not find it easie to repent, *Iob 24. 13. They are of those that rebel against the Light.* It is one thing to sin for want of light, and another thing to sin against light. Here the unpardonable sin takes its rise; first men sin against the light of conscience, and so proceed gradually to the *despighting the Spirit of grace.*

CHAP. VII. CONTAINING A REPREHENSION TO THE IMPENITENT.

FIRST, then it serves sharply to reprove²⁴² ²⁴³ all unrepenting sinners, whose hearts seem to be hewn out of a Rock, and are like the stony ground in the Parable which *wanted moisture.* This disease

I fear is epidemical, *Ier. 8. 6. No man repented him of his wickedness.* Mens hearts are marbled into hardness, *Zach. 7. 12. They made their heart as an Adamant*²⁴⁴. They are not at all dissolved into a penitential frame. It hath

²⁴¹ Mala conscientia potest esse segura nunquam tuta. *Sen.*

²⁴² Use 1.

²⁴³ Reproof.

²⁴⁴ Lapis hic durissimus est, qui respuit scalpra & malleos, quin & ipsos disrumpit;

been a received opinion, that *Witches never weep* ²⁴⁵. Sure I am, such as have no grief for sin, are spiritually bewitched by Satan. We read, that when Christ came to *Ierusalem*, he *upbraided them because they repented not*, *Matth.* 11. 20. And may he not upbraid many now for their impenitency? Though Gods heart be broken with their sins, yet their hearts are not broken: They say as *Israel*, *Ier.* 2. 25. *I have loved strangers, and after them will I go*. The justice of God, like the Angel, stands with a drawn sword in his hand ready to strike, but sinners have not so good eyes as *Balaams Ass*, to see the sword. God smites on mens backs, but they smite not with *Ephraim* upon their thigh ²⁴⁶. It was a sad complaint the Prophet took up, *Ier.* 5. 3. *Thou hast stricken them, but they have not grieved*. That sure is reprobate silver which contracts hardness in the furnace, *2 Chron.* 28. 22. *In the time of his distress, did he trespass yet more against the Lord; this is that King Ahaz*. An hard heart is a receptacle for Satan. As God hath two places he dwells in, Heaven and an humble heart: so the Devil hath two places he dwells in, Hell and an hard heart. 'Tis not falling into the water drowns, but lying in it: 'Tis not falling into sin damns, but lying in it without Repentance ²⁴⁷. Hardness of heart brings at last to searedness of conscience, *1 Tim.* 4. 2. *Having their conscience seared with an hot Iron* ²⁴⁸. Men have *silenced* their consciences, and God hath *seared* them. And now he lets them sin, and doth not punish,

ideoque 〈 in non-Latin alphabet 〉 dicitur, scil. indomabilis. •...

²⁴⁵ Bodin in his daemon. lib. 4. cap. 1.

²⁴⁶ Jer. 31. 19.

²⁴⁷ 〈 in non-Latin alphabet 〉. Chrys. de poen.

²⁴⁸ Cauteriatam conscientiam vocat Apostolus cam quae sensum peccati amittit, instar partis cauterio i•... stae. *Fr.* •... *urrianus*.

Thomas Watson, *The Doctrine of Repentance, Useful for These Times by Tho. Watson*, Early English Books Online (London: R.W. for Thomas Parkhurst ..., 1668).

Isa. 1. 5. Why should I smite you any more? As a Father gives over correcting a child whom he intends to dis-inherit.

CHAP. VIII. CONTAINING A SERIOUS EXHORTATION TO REPENTANCE.

LET me in the next place perswade²⁴⁹ ²⁵⁰ all to this great duty of Repentance.²⁵¹ Sorrow is good for nothing but sin. If you shed tears for outward losses, it will not advantage you. Water for the Garden, if poured in the sink, doth no good. Powder for the eye, if applied to the²⁵² arm, is of no benefit. Sorrow is medicinable for the soul, but if you apply it to wordly things, it doth no good. O that our tears may run in the right chanel, and our hearts even burst with sorrow for sin. That I may the more successfully press this Exhortation, I shall shew you that Repentance

- 1. Is necessary.
- 2. It is necessary for all persons.
- 3. For all sins.

1. Repentance is *necessary*, Luke 13. 5.²⁵³ *Except ye repent, ye shall all likewise perish*²⁵⁴. There's no rowing to Paradise,²⁵⁵ but upon the stream of

²⁴⁹ Use▪ 2.

²⁵⁰ Exhort.

²⁵¹ 1 Branch.

²⁵² 1

²⁵³ 1.

repenting tears. Repentance is required as a qualification. It is not so much to endear us to Christ, as to endear Christ to us. Till sin be bitter, Christ will not be sweet.

2. Repentance is necessary for *all persons*.²⁵⁶ *God commandeth all men, Act.*²⁵⁷ 17.30.

1. It is necessary for great ones, *Ier.*²⁵⁸ 13. 18. *Say to the King and the Queen, humble your selves.* The King of *Niniveh* and his Nobles changed their *robes* for *sackcloth*, *Ionah* 3. 6. Great mens sins do more hurt than others: the sins of leaders are leading sins; therefore they of all others had need to repent. If such as hold the Scepter repent not, God hath appointed a day to judge them, and a fire to burn them, *Isa.* 30. 33.

2. Repentance is necessary for the *flagitious*²⁵⁹ *sinner*s in the Nation. *England* had need put it self in mourning, and be humbled by solemn Repentance.

—Anglica gens est optima flens—

²⁵⁴ am currum habet vostrum ut vesci non possit, nisi lapidem dein percutiundo ad uncitatem frangat, quo facto rursus edit, & rejuvenescit: ita qui peccatis est praegravatus, nil spirituale illi sapiat, morietur... •... ame nisi ad Petram Christum, per poenitentiam, se diu percutiat, usque ad mentis mutationem, & duritiei abjectionem *Venantius Honor.*

²⁵⁵ Aquila enescente

²⁵⁶ 2.

²⁵⁷ * < in non-Latin alphabet >

²⁵⁸ 1.

²⁵⁹ 2.

Thomas Watson, *The Doctrine of Repentance, Useful for These Times by Tho. Watson*, Early English Books Online (London: R.W. for Thomas Parkhurst ..., 1668).

What horrible impieties are chargeable upon the Nation! We see persons daily listing themselves under Satan. Not only the banks of *Religion*, but *Civility* are broken down. Men seem to contend as the Jews of old, who should be most wicked²⁶⁰. In their *filthiness is leudness*, Ezek. 24. 13. If oaths and drunkenness, if perjury and luxury will make a people guilty, then it is to be feared *England* is in Gods black Book. Sure men have cancelled their vow in Baptism, and made a private contract with the Devil: Instead of crying to mercy to save them, they cry, *God damn them!* Never was there such riding post to Hell, as if men did despair of getting thither time enough. Hath it not been known that some have died with the guilt of fornication and blood upon them? Hath it not been told that others have boasted how many they have debauched and made drunk? Thus, *they declare their sin as Sodom*, Isa. 3. 9.²⁶¹ Nay, mens sins are grown daring; as if they would hang out their flag of defiance, and give Heaven a broad-side²⁶². Like the *Thraci•... ns*, who when it thunders, gather together in a body, and shoot their Arrows against Heaven. The sinners in *Brittain* do even send God a challenge, Job 15. 25. *They strengthen themselves against the Almighty; they run upon him even on his neck, on the thick bosses of his bucklers*. The bosses in the buckler are for offence in war. Gods precepts and threatnings are as it were the thick bosses of his buckler, whereby he would deter men from wickedness; but they regard not, but are desperate in sin, and run furiously against the bosses of Gods buckler. O to what an height is sin boiled up! Men count it a shame not to be impudent.²⁶³ May it not be said of us as

²⁶⁰ Quis •... ejor •... it. *Iosephus*.

²⁶¹ * Pudet haec opprobria nobis, &c.

²⁶² Psa 73. 9.

Iosephus speaks of the *Iews*; such was the excessive wickedness of those times, that if the *Romans* had not come and sacked their City, *Ierusalem* had been swallowed up with some *Earthquake*²⁶⁴, or *drowned* with a flood or *fired* from Heaven: And is it not high time then for this²⁶⁵ Nation to enter into a course of Physick, and take this pill of Repentance, who hath so many bad humours spreading in her body politick? *England* is an Island encompassed with two Oceans, an Ocean of *water*, and an Ocean of *wickedness*; O that it might be encompassed with a third Ocean, namely, repenting tears. If the Book of the Law chance to fall upon the ground, the Jews have a custom presently to proclaim a Fast. *England* hath let both Law and Gospel fall to the ground, therefore had need fast and mourn before the Lord: The *Ephah* of wickedness seems to be full, Good reason tears should empty apace, when sin fills so fast: Why then do not all faces gather paleness? Why are the Wells of Repentance stopped? Do not the sinners of the Land know they should repent? Have they had no warning? Have not Gods faithful Messengers *lifted up their voice as a trumpet*, and cryed to them to repent? but many of these Tools in the Ministry have been spent and worn out upon rocky hearts. Hath not God lighted strange *Comets* in the Heavens, as so many Preachers to call men to Repentance, but still they are *settled on their lees*, *Zeph.* 1. 12. Do we think God will alwaies put up our affronts? Will he endure thus to have his name and glory trampled upon? The Lord hath usually been more swift in the process of his justice against the sins of a

²⁶³ Pudet non esse impudentem. *Aug. Conf.*

²⁶⁴ Aut Hiatus, aut diluvio, aut incendio, &c. *Jos. lib. 6. de bell. jud.*

²⁶⁵ * Toti in peccatis immersi, non levi tantum lachrymarum aspersione indigent sed ablutione. *D. Rivet.*

professing people▪ God may a while reprieve this Land by *Frerogative*, but if ever he▪ save it without Repentance, he must go out of his ordinary Road: I say therefore with Mr. *Bradford*, *REPENT O ENGLAND*. Thou hast beleaper'd thy self with sin, and hadst need go and wash in the spiritual *Jordan*. Thou hast kindled Gods anger against thee, throw away thy weapons, and bring thy holy Engines and Water-works, that God may be appeased in the blood of Christ. Let thy tears run, lest Gods roll of curses fly ²⁶⁶. Either men must turn, or God will overturn: Either the fallow ground of their hearts must be broken up, or the Land broken down. If no words will prevail with sinners, it is because God hath a purpose to slay them ²⁶⁷. Among the *Romans*, he who was for his capital offence forbidden the use of water, was thereby concluded to be a condemned person. So they who by their prodigious sins have so far incensed the God of Heaven, that he denies them the water of Repentance, may look upon themselves as condemned persons.

3. Repentance is necessary for the²⁶⁸ *cheating crew*, *Psal.* 11. 9. 18. *Their deceit is falshood; who are wise to do evil*²⁶⁹; making use of their invention, only for circumvention: instead of living by their *faith*, they live by their *shifts*. These are they who make themselves poor, that by this artifice they may grow rich. I would not be misunderstood, I mean not such as the providence of God hath brought low, whose *estates* have failed, not their *honesty*; but such as feign a break, that they may cheat their Creditors.

²⁶⁶ Zach. 5. 2.

²⁶⁷ 1 Sam. 2. 25.

²⁶⁸ 3

²⁶⁹ Jer. 4. 22.

There are some who get more by breaking, than others can by trading: these are like beggars that discolour and blister their arms, that they may move charity; they live by their sores: So these live by their breaking. When the Frost breaks, the streets are more full of water: So many trades-men, when they break, are fuller of money: These make as if they had nothing, but out of this nothing, great estates are created. Remember, the Kingdom of Heaven is taken by *force*²⁷⁰, not by *fraud*. Let men know, after this *golden sop* the Devil enters: they squeeze a curse into their estates: they had need repent quickly: *Though the bread of falshood be sweet, Prov. 20. 17.* yet many vomit up their sweet morsels in Hell.

4. Repentance is necessary for *civil*²⁷¹ *persons*: these have no visible spots on them; they are free from gross sin, and one would think they were unconcerned in the business of Repentance²⁷². They are so good, that they scorn a *Psalm of mercy*. Indeed these are often in the worst condition: these are they who²⁷³ need *no Repentance, Luke 15. 7.* Their civility undoes them; they make a Christ of it, and so on this shelf suffer shipwrack. Morality shoots short of Heaven; it is only nature refined. A moral man is but *old Adam* dressed in fine cloths. The Kings Image counterfeited and stamped upon Brass, will not go currant. The civil person seems to have the Image of God, but he is but *brass metal*, which will never pass for currant: Civility is insufficient to salvation: though the life be moralized, the lust may be

²⁷⁰ Mat. 11. 12.

²⁷¹ 4.

²⁷² Ille morbus vix est sanabilis qui sanitatem imitatur.

²⁷³ Qui se meliores existimant à pietate prorsus abalienantur. *Brugens.*

unmortified. The heart may be full of pride and Atheism. Under the fair leaves of a tree there may be a worm. I say not, repent that you are civil, but that you are no more than civil. The house that was only *swept and garnished*, Satan entered into, *Luke* 11. 26. This was the emblem of a moral man, who is *swept* by civility, and *garnished* with common gifts, but is not washed by true Repentance; the unclean spirit enters into such an one. If civility were sufficient to salvation, Christ needed not to have died. The Civilian hath a fair Lamp, but it wants the oyl of grace.

5. Repentance is needful for *Hypocrites*.²⁷⁴ I mean, such as allow themselves in the sin. Hypocrisie is the counterfeiting of sanctity. The Hypocrite or (stageplayer ²⁷⁵) is gotten a step beyond the moralist, and doth dress himself in the garb²⁷⁶ of Religion: he pretends to *a form of godliness*, but denies the power, *2 Tim.* 3. 5. The Hypocrite is a Saint in jest; he makes a majestick shew, like an Ape clothed in *Ermyne*, or Purple. The Hypocrite is like an house with a beautiful frontispiece, but every room within is dark: he is a rotten post fairly gilded²⁷⁷: under his mask of profession he hides his plague-sores²⁷⁸. The Hypocrite is against painting of faces, but he paints holiness: he is seemingly good, that he may be really bad²⁷⁹. In *Samuels*

²⁷⁴ 5.

²⁷⁵ Scenici actores.

²⁷⁶ Aug. de Civitate Dei.

²⁷⁷ Foris candidus, intus sordidus.

²⁷⁸ Aethiopes exsiccata cadavera pingunt, & cippo vitreo operiunt, quid ornatus, imo quid turpius? *Herodot. lib.* 3.

²⁷⁹ Aliud simulans, aliud agens. *Hierom.*

mantle he plaies the Devil; therefore the same word in the original signifies to use Hypocrisie, and to be prophane *. The Hypocrite²⁸⁰ seems to have his eyes nailed to Heaven, but his heart is full of impure lustings; he lives in secret sin against his conscience²⁸¹; he can be as his company is, and act both the Dove and the Vulture; he hears the word, but is *all ear*; he is for Templedevotion, where others may look upon him, and admire him, but he neglects family and closet prayer. Indeed, if prayer doth not make a man leave sin, sin will make him leave prayer. The Hypocrite feigns humility, but it is that he may rise in the world; he is a pretender to faith, but he makes use of it rather for a *cloak*, than a *shield*; he carries his Bible under his arm, but not in his heart; his whole Religion is a demure lye, *Hos.* 11. 12.

But is there such a generation of men to be found? the Lord forgive them their holiness. Hypocrites are *in the gall of bitterness*, *Act.* 8. 23. O how had they need humble themselves in the dust! they are far gone with the *rot*, and if any thing cure them, it must be feeding upon the salt Marshes of Repentance.

Let me speak my mind freely, none will find it more difficult to repent than Hypocrites; they have so jugged in Religion, that their treacherous hearts know not how to repent. Hypocrisie is harder to cure than Phrensie²⁸². The Hypocrites Imposthume in his heart seldom breaks. If it be not too late, seek yet to God for mercy.

²⁸⁰ < in non-Latin alphabet >

²⁸¹ Latet interdium nycticorax, noctu verò prodit ad infausta. *Pier.*

²⁸² Difficilius curatur quàm insania.

Such as are guilty of prevailing Hypocrisie, let them fear and tremble, their condition is sinful and sad. 1. *Sinful*, because they do not embrace Religion out of choice, but design; they do not love it, only paint it. 2. *Sad*, and that upon a double account. 1. Because this art of deceit cannot hold long²⁸³. He who hangs out a sign, but hath not the commodity of grace in his heart, must needs break at last. 2. Because Gods anger will fall heavier upon Hypocrites, they dishonour God more, and take away the Gospels good name; therefore the Lord reserves the most deadly Arrows in his quiver to shoot at them. If Heathens be damned, Hypocrites shall be double-damned. Hell is called *the place of Hypocrites*, *Mat. 14. 5. 1.* As if it were chiefly prepared for them, and were to be settled upon them in fe•... simple.

6. Repentance is necessary for Gods²⁸⁴ own people, who have a real work of grace, and are *Israelites indeed*; they must offer up a daily sacrifice of tears. The *Antinomians* hold, that when any come to be Believers, they have *a Writ of Ease*, and there remains nothing for them now to do, but to rejoyce. Yes, they have something else to do, and that is, to repent.

Repentance is a continued act. The issue of godly sorrow must not be quite stopp'd till death. *Hierom* writing in an Epistle to *Laeta*, tells her, that her life must be a life of Repentance. Repentance is called a *crucifying the old man*²⁸⁵, which is not done on a sudden, but leisurely, it will be doing all our life.

And is there not a great deal of cause why Gods own people should go into the weeping bath? *2 Chron. 28. 10.* *Are there not with you, even with you, sins*

²⁸³ Quae simulata sunt, diuturna esse non possunt. *Bern.*

²⁸⁴ 6.

²⁸⁵ Gal. •... 24.

against the Lord? Have not you sins of daily incursion? Though you are Diamonds, have you no flaws? Do we not read of the *spots of Gods children*²⁸⁶? Search with the Candle of the Word into your hearts, and see if you can find no matter of Repentance there.

1. Repent of your *rash censuring*:^{287 288} instead of praying for others, you are ready to passe a Verdict upon them²⁸⁹. 'Tis true, the Saints *shall judge the world*, 1 Cor. 6. 2. But stay your time; remember the Apostles caution, 1 Cor. 4. 5. *Iudge nothing before the time, till the Lord come.*

2. Repent of your *vain thoughts*: These²⁹⁰ swarm in your minds as the Flies did in King *Pharaohs* Court²⁹¹. What bewelldrings are there in the imagination! If Satan doth not possess your *bodies*, he doth your *fancies*, *Jer.* 4. 4. *How long shall vain thoughts lodge within thee?* A man may think himself into Hell. O ye Saints, be humbled for this lightness in your head.

3. Repent of your *vain fashions*. 'Tis²⁹² strange that the garments which God hath given to cover shame, should discover pride. The godly are bid *not to be conformed to this world*, Rom. 12. 2. People of the world are garish and light in their dresses: It is in fashion now adaiies to go to Hell; but whatever

²⁸⁶ < in non-Latin alphabet >. Chrysost.

²⁸⁷ Deu. 32. 5.

²⁸⁸ 1.

²⁸⁹ < in non-Latin alphabet >. Epictetus.

²⁹⁰ 2.

²⁹¹ Exod. 8. 24.

²⁹² 3.

others do, yet *let not Iudah offend*, Hos. 4. 15. The Apostle hath set down what upper garment Christians must wear, 1 Tim. 2. 9. *Modest apparel*; and what under-garment, 1 Pet. 5. 5. *Be ye clothed with humility* ²⁹³.

4. Repent of your *decaies* in grace,²⁹⁴ Rev. 2. 4. *Thou hast left thy first love* ²⁹⁵. Christians, how often is it Low-water in your souls! how often doth your cold fit come upon you! where are those flames of affection; those sweet meltings of spirit as once you had? I fear they are melted away. O repent for leaving your first love.

5. Repent of your *non-improvement of*²⁹⁶ *Talents*. Health is a talent, estate is a talent, wit and parts are talents; and these God hath intrusted you with to improve for his glory. He hath sent you into the world, as a Merchant sends his Factor beyond the Seas to trade for his Masters advantage: But you have not done the good you might. Can you say, *Lord, thy pound hath gained five pounds*, Luk. 19. 18. Oh mourn at the burial of your talents! Let it grieve you that so much of your age hath not been time lived, but time lost; that you have fill'd up your golden hours, more with froth than spirits ²⁹⁷.

6. Repent of your *forgetfulness of sacred*²⁹⁸ *vows*. A vow is a binding ones

²⁹³ < in non-Latin alphabet >.

²⁹⁴ 4.

²⁹⁵ Bon•... s quandoque obrepit securitas, refrigescit zelus, adeò ut stimulis indigeant. *Pareus*.

²⁹⁶ 5.

²⁹⁷ Turpissima est jactura quae per negligentiam fit. *Sen. Ep. 1. ad Lucill.*

²⁹⁸ 6.

soul to God, *Numb.* 30. 1. Christians, have not you since you have been bound to God, forfeited your Indentures? Have not you served for common uses after you have been the Lords by solemn dedication? Thus by breach of vows, you have made a breach in your peace. Surely this calls for a fresh labor of tears.

7. Repent of your *unanswerableness to*²⁹⁹ *blessings received*. You have lived all your life upon free quarter; you have spent upon free-graces stock; you have been bemiracled with mercy; but where are your returns of love to God?³⁰⁰ The *Athenians* would have ungrateful persons to be sued at Law³⁰¹. Christians, may not God sue you at Law for your unthankfulness, *Hos.* 2. 9. *I will recover my Wooll and my Flax*. I will recover them by Law.

8. Repent of your *worldliness*³⁰² ³⁰³. By your profession, you seem to resemble the Birds of Paradise, that soar aloft, and live upon the dew of Heaven³⁰⁴, yet as Serpents, *you lick the dust*. *Baruc* a good man, was taxed with this, *Ier.* 45. 5. *Seekest thou great things for thy self*³⁰⁵?

9. Repent of your *divisions*; these³⁰⁶ are a blot in your Coat-armour, and

²⁹⁹ 7.

³⁰⁰ * An gratiam retulimus, an largitorem nostrum prout decuit coluimus.

³⁰¹ Valer. Maxim. lib. 5. cap. 3.

³⁰² 8.

³⁰³ Quomodo Coelum petunt qui terrenis degravant... r? Possidere se c... edunt, potius possidentur. *Cyprian de Laps*.

³⁰⁴ Roranti b bunt ex aethere mella—... *ausin Hyerog*....

³⁰⁵ < in non-Latin alphabet > ▪ *Grandia Ar. Mont*.

make others stand aloof off from Religion³⁰⁷. Indeed, to separate from the wicked resembles Christ, who was *separate from sinners*, *Heb. 7. 26*. But for the godly to divide among themselves, and look askew one upon another, had we▪ as many eyes as there are stars, they were few enough to weep for this. Divisions eclipse the Churches beauty, and weaken her strength³⁰⁸. Gods Spirit brought in *cloven tongues* among the Saints, *Act. 2. 3*. But the Devil hath brought in *cloven hearts*: Surely this deserves a shower of tears.

—*Quis talia fando Temperet à lachrymis?*—

10. Repent for the *iniquity of your holy*³⁰⁹ *things*. How often have the services of Gods worship been frozen with formality, and sowed with pride? There have been more of the *Peacocks plumes*, than the *groans of the Dove*. 'Tis sad that ever duties of Religion should be made a stage for vain glory to act upon. O Christians, there is such a thick rhyne upon your duties, that 'tis to be feared there is but little meat left in them for God to feed upon.

Behold here repenting work cut out for the best; and that which may make the tyde of grief swell higher, is, to think that the sins of Gods people do more provoke God than others, *Deut. 32. 19*. The sins of the wicked pierce Christs side; the sins of the godly go to his heart. *Peters* sin being against so much love, was more unkind, which made his cheeks to be furrowed with

³⁰⁶ 9.

³⁰⁷ 〈 in non-Latin alphabet 〉. Ignat. Epist. ad Phil•... delph.

³⁰⁸ Scyrus lapis mirum id habet, ut integer enatet, comminutus mergatur. *Plin. lib.*
36. c. 17.

³⁰⁹ 10.

tears, *Mark 14. 72. When he thought thereon he wept.*

3. Repentance is necessary for all sins.

Let us be deeply humbled and mourn³¹⁰ before the Lord for *original sin*. We have lost that pure quintessential frame of soul as once we had; our nature is vitiated with corruption. Original sin hath diffused it self as a poison into the whole man³¹¹. Like the *Hierusalem-Hartichoke*, which, wherever it is planted, presently over-runs the ground. There are not worse natures in Hell than we have. The hearts of the best are like *Peters sheet*, where were a number of unclean creeping things, *Act. 10. 12*. This primitive corruption is bitterly to be bewailed, because we are never free from it. It is like a spring under ground, which though it be not seen, yet it still runs. We may as well stop the beating of the pulse, as stop the motions to sin. This inbred pravity retards and hinders us in that which is spiritual, *Rom. 7. 19. The good that I would, I do not*. Original sin may be compared to that fish *Pliny* speaks of, a Sea-Lamprey,³¹² which cleaves to the keel of the ship, and hinders it when it is under sail. Sin hangs *weights* upon us³¹³, that we move but slow to Heaven. O this adherency of sin! *Paul* shook the Viper which was on his hand into the fire, *Act. 28. 5*. But we cannot shake off original corruption in this life. Sin doth not come as a *lodger* for a night, but an *indweller*, *Rom. 7. 17. Sin that dwelleth in me*. 'Tis with us as with one who hath an Hectick feaver upon him, though he changeth the air, yet still he carries his disease

³¹⁰ 1.

³¹¹ A planta pedis us{que} ad verticem diffunditur hoc venenum. *B•...*

³¹² * 〈 in non-Latin alphabet 〉. *Plin.*

³¹³ 〈 in non-Latin alphabet 〉, *C•... assa moles. Beza. Heb. 12. 1.*

with him. Original sin is inexhaustible. This Ocean cannot be emptied; though the stock of sin spends, yet it is not at all diminished; the more we sin, the fuller we are of sin. Original corruption is like the *Widows Oyl*, which increased by pouring out³¹⁴, and that which may be another wedge to break our hearts, is, that original sin doth mix with the very habits of grace. Hence it is, our actings towards Heaven are so dull and languid. Why doth faith act no stronger, but because it is clogg'd with sense? Why doth love to God burn no purer, but because it is hindred with lust? Original sin incorporates with our graces. As bad lungs cause an *Asthma* or shortness of breath: so original sin having infected the heart, our graces breathe now very faintly. Thus we see what in original sin may draw forth our tears. In particular let us lament the corruption

Of

- 1. Our Will.
- 2. Our Affections.

1. Let us mourn for the corruption of³¹⁵ our *Will*: The will not following the dictamen of right reason, is byassed to evil: The will distasts God, not as he is *good*, but as he is *holy*: It contumaciously affronts him, *Ier. 44. 17. We will do whatsoever thing goeth forth out of our mouth, to burn incense to the Queen of Heaven*. The greatest wound is fallen upon our will.

2. Let us grieve for the corruption³¹⁶ of our *Affections*, which consists in two

³¹⁴ 2 King. 4. 6.

³¹⁵ 1.

³¹⁶ <◇>.

things.

Their

- 1. Diversion.
- 2. Propension.

Let us grieve for the *diversion* of our³¹⁷ affections; they are taken off from their proper object: The affections like arrows shoot beside the mark. At first our Affections were wings to fly to God, now they are weights to pull us from him.

Let us grieve for the *propension* of our³¹⁸ Affections; our love is set on sin, our joy on the creature, our Affections like the Lapwing feed on dung. How justly may the distemper of our Affections bear a part in the scene of our grief? We of our selves are falling into Hell, and our Affections would thrust us thither.

2. Let us lay to heart *actual sins*. Of these³¹⁹ I may say, *Who can understand his errours? Psal. 19. 12.* They are like Atoms in the Sun, like sparks of a Furnace. We have sinned in our *eyes*, they have been casements to let in vanity³²⁰. We have sinned in our *tongues*, they have been fired with passion; what action proceeds from us wherein we do not betray some sin? To reckon up these, were to go to number the drops in the Ocean. Let actual •... ins be solemnly repented of before the Lord.

³¹⁷ 1.

³¹⁸ 2.

³¹⁹ 2.

³²⁰ 〈 in non-Latin alphabet 〉. Gen. 6. 2.

CHAP. IX. CONTAINING POWERFUL MOTIVES TO REPENTANCE.

THAT the exhortation to Repentance may be more quickned, I shall lay down some powerful Motives to excite Repentance.

1. Sorrow and melting of heart, fits³²¹ us for every holy duty. A piece of Lead while it is in the lump, can be put to no use, but melt it, and then you may cast it into any mould, and it is made useful: So an heart that is hardened into a lump of sin, is good for nothing, but when it is dissolved by Repentance, now it is useful. A melting heart is fit to *pray*. When *Pauls* heart was humbled and melted; then, *Behold he prayes, Act. 9. 11*. It is fit to *hear* the word: Now the word works kindly. When *Iosiahs* heart was *tender*, he humbled himself, and rent his cloths at the hearing the words of the Law, *2 Chron. 34. 19*. His heart, like melting wax, was ready to take any seal of the word. A melting heart is fit to *obey*. When the heart is like metal in the Furnace, it is facil and malleable to any thing. *Lord, what wilt thou have me do*³²²? A repenting soul subscribes to Gods will, and answers to his call, as the eccho to the voice.

2. Repentance is highly acceptable.³²³ Then our hearts are a garden of *Eden*, delightful to God, when a spiritual River runs to water this garden. I have read that Doves delight to be about the waters; and surely Gods Spirit who descended in the likeness of a Dove, takes great delight in the waters of

³²¹ 1 Motive.

³²² Act. 9. 6.

³²³ •... Motive.

Repentance. The Lord esteems no heart sound but the broken heart, *Psal.* 51. 17. *The sacrifices of God are a broken spirit*³²⁴. *Mary* stood at *Jesus* feet weeping, *Luke* 7. 38. She brought two things to Christ (saith *Austin*) *unguentum & lachrymas, tears and oyntment*; her tears were better than her oyntment. Tears are powerful Orators for mercy; they are silent, yet they have a voice, *Psal.* 6. 8. *Hear the voice of my ... eeping.*

3. Repentance commends all our services³²⁵ to God. That is Gods *savoury meat*, which is seasoned with the *bitter hearbs* of godly sorrow. Hearing of the word ... s then good, when we are *pricked at the heart*, *Act.* 2. 37. Prayer is delightful to God, when it ascends from the Altar of a broken heart. The *Publican* smote upon his breast, saying, *God be merciful to me a sinner*; this prayer pierced Heaven: *He went away justified rather than the other*, *Luke* 18. 14. No prayer toucheth Gods ear, but what comes from an heart touched with the sense of sin.

4. Without Repentance, nothing will³²⁶ avail us. Some bless themselves that they have a stock of knowledge, but what is knowledge good for without Repentance? It is better to mortifie one ... in, than to *understand all mysteries*. Impure speculatists do but resemble Satan, ... ransformed into an *Angel of light*. Learning and a bad heart, is like a fair face with a cancer in the breast. Knowledge without Repentance, will be but a torch ... o light men to Hell.

³²⁴ Spiritus fractus est Dei holocaustum quo summe exhilaratur. *Fabritius*.

³²⁵ 3 Motive.

³²⁶ 4.

5. Repenting tears are delicious; they³²⁷ may be compared to myrrhe, which though it be bitter in taste, it hath a sweet smell, and refresheth the spirits: So Repentance, though it be bitter in it self, yet it is sweet in the effects; it brings inward peace. The soul is never more enlarged, and inwardly delighted, than when it can kindly melt. *Alexander* upon the safe return of his Admiral *Nearchus* from a long voyage wept for joy³²⁸. How oft do the Saints fall a weeping for joy! The Hebrew word to *repent*, signifies³²⁹ *to take comfort* *. None so joyful as the penitent. Tears (as the Philosopher notes) have four qualities; they are *moist, salt, hot, bitter*. 'Tis true of repenting tears; they are *hot*, to warm a frozen conscience; *moist*, to soften an hard heart; *salt*, to season a soul putrifying in sin; *bitter*, to wean us from the love of the world. And I will add a fifth they are *sweet*, in that they make the heart inwardly rejoyce, *Ioh. 16. 22. Your sorrow shall be turned into joy*. Let a man (saith *Austin*) grieve for his sin, and rejoyce for his grief. Tears are the bes•... sweet-meats³³⁰ *David* who was the grea•... weeper in *Israel*, was the sweet singer o•... *Israel*. The sorrows of the penitent are like the sorrows of a travelling woman, *Ioh. 16. 21. A woman in travel hath sorrow, but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world*. So the sorrows of humbled sinners bring forth grace, and what joy is there when this manchild is born!³³¹

³²⁷ 5.

³²⁸ Camerari•... s Hist. Med.

³²⁹ 〈 in non-Latin alphabet 〉 Consolari, in pyhel •... nitere. *D•... usius*.

³³⁰ Vis ergo O homo semper •... pulare, semper 〈◇〉.

³³¹ 6.

6. Great sins repented of, shall find mercy. *Mary Magdalen*, a great sinner, when she washed Christs feet with her tears, obtained pardon. Some of the Jews, who had an hand in crucifying Christ, upon their Repentance, the very blood they shed was a sovereign balm to heal them, *Isa.* 1. 18. *Though your sins be as scarlet, they shall be as white as snow.* Scarlet in the Greek is called < in non-Latin alphabet >, because it is *twice dipt*, and the art of man cannot wash out the *dye* again. But though our sins are of a scarlet colour, Gods mercy can wash them away. This may comfort such whom the hainousness of sin discourageth, as if there were no hope for them; yes, upon their serious turning to God, their sins shall be expunged and done away.

Oh but my sins are out of measure sinful! do not make them greater by not repenting. Repentance unravels sin, and makes it as if it had never been.

O but I have relapsed into sin after pardon, and sure there is no³³² mercy for me! I know the *Novatians* held, that after a relapse there was no renewing by Repentance: But doubtless that was an error. The children of God have relapsed into the same sin. *Abraham* did twice equivocate. *Lot* committed incest twice. *Asa*, a good King, yet sinned twice by creature-confidence. *Peter* twice by carnal fear, *Matth.* 26. 70. *Gal.* 2. 12. But for the comfort of such as have relapsed into sin more than once, if they solemnly repent, a white flag of mercy shall be held forth to them. Christ commands us to forgive our trespassing brother seventy times seven in one day, in case he repent, *Mat.* 18. 22. If the Lord bids us do it, will not he much more be ready to forgive upon our Repentance? What is our forgiving mercy to his? this I speak not to encourage any impenitent sinner, but to comfort a

³³² *Novatiani* lap... is p... nitentibus veniam denegarunt.

despondent sinner, that thinks, tis in vain for him to repent, and that he is excluded from mercy.

7. Repentance is the in-let to spiritual³³³ •... lessings; it helps to enrich us with •... ace; it causeth *the desart to blossom as •... he Rose* ³³⁴; it makes the soul as the Egyp•... an fields after the overflowing of *Nilus*, •... ourishing and fruitful. Never do the •... owers of grace grow more, than after a •... ower of repentant tears. Repentance •... ausethe knowledge, 2 *Cor.* 3. 16. *When •... eir heart shall be turned to the Lord, the •... ail shall be taken away.* The vail of igno•... nce which was drawn over the Jews •... yes, by Repentance should be taken •... way. Repentance inflames love. Weep•... g *Mary Magdalen loved much*, *Luk.* 7. 47. •... od preserves these springs of sorrow in •... e soul, to water *the fruits of the •... pirit*³³⁵.

8. Repentance ushers in temporal³³⁶ •... lessings. The Prophet *Ioel* perswading •... e people to Repentance, brings in the •... romise of secular good things, *Ioel* 2. •... 2, 19. *Rent your heart, and not your gar•... ent, and turn unto the Lord, and the Lord •... ill answer and say to his people, Behold I •... nd you Corn, and Wine, and Oyl.* When •... e put water into the Pump, it fetcheth •... p only water; but when we put the wa•... er of tears into Gods bottle, this fetcheth up wine. *I will send you wine and oyl.* Sin blasts the fruits of the earth, *Hag.* 1. 6. *Ye have sown much, and bring in little* ³³⁷. But Repentance

³³³ 7.

³³⁴ Isa. 35. 1.

³³⁵ Gal. 5 2•...

³³⁶ 8.

³³⁷ Deus punit fame neglectum sui. *Lap.*

makes the Pomgranate bud, and the Vine flourish with full clusters. Fill Gods bottle, and he will fill your basket, *Iob* 22. 23. *If thou return to the Almighty, thou shalt lay up gold as dust.* Repenting is a returning to God, and this brings a golden harvest.

9. Repentance staves off judgements³³⁸ from a Land. When God is going to destroy a Nation, the penitent sinner staies his hand, as the Angel did *Abraham's*, *Gen.* 22. 12. 'The *Ninivites* Repentance, caused God to ³³⁹ repent, *Ionah* 3. 10. *God saw that they turned from their evil waies, and God repented,* &c. An outward Repentance hath adjourned, and kept off wrath. *Ahab*, who *sold himself to work wickedness*, yet upon his fasting and rending his garments, saith God to *Elijah*, *I will not bring the evil in his daies*, *1 King.* 21. 29. If the rending of the clothes did keep off judgement from the Nation what will the rending of the heart do?

10. Repentance makes joy in Heaven.³⁴⁰ The Angels do as it were keep holy-day, *Luke* 15. 10. *There is joy in the ... resence of the Angels of God, over ... ne sinner that repenteth* ³⁴¹. As ... raise is the musick of Heaven, so Repentance is the joy of Heaven. When men neglect the offer of salvation, and freeze in sin, this delights the Devils; but when a soul is brought home to Christ by Repentance, this makes joy among the Angels.

³³⁸ 9.

³³⁹ Sententiam revocavit excidii latam. *Corn. L.*

³⁴⁰ 10.

³⁴¹ Exultare secimus Angelos quando refipiscimus, currite fratres currite, non soli

Angeli, sed & ipse Angelorum vos creator expectat. *Bern. Serm. 2. in Vigil▪ Nativ.*

11. That which may cause tears to distill³⁴² from our eyes, is to consider how dear our sins cost Christ. Christ is called the *Rock*, 1 *Cor.* 10. 3. When his hands were pierced with nails, and the spear was thrust in his side, then was this *Rock* smitten, and there came out *water and blood*: And all this Christ endured for us³⁴³, *Dan.* 9. 26. *The Messiah shall be cut off, but not for himself.* We tasted the *Apple*, and he the *Vineger and Gall*³⁴⁴. We sinned in every faculty, and he bled in every vein.

—*Cernis ut in toto corpore sculptus amor*—

And can we look upon a suffering Saviour with dry eyes? Shall we not be sorry for those sins which made Christ *a man of sorrow*? Shall not our enormities draw tears from us, which drew blood from Christ? Shall we sport any more with sin and so rake in Christs wounds? Oh that by Repentance we could crucifie our sins afresh! The Jews said to *Pilate*, *Ioh.* 19. 12. *If thou let this man go, thou art not Cesars friend.* If we let our sins go, and do not crucifie them, we are not Christs friends.

12. This is the end of all the afflictions³⁴⁵ God sends, whether it be sickness in our bodies, or losses in our estates, that he may awaken us out of our sins, and make the waters of Repentance flow. Why did God lead *Israel* that march in the wilderness among fiery Serpents, but that he might *humble* them? *Deut.* 8. 2. Why did he bring *Manasseh* so low, changing his Crown of

³⁴² 11.

³⁴³ *Salutis nostrae avidus. Lemnius.*

³⁴⁴ *Ego ini{que} egi, & tu poenâ mulctaris. Aug.*

³⁴⁵ 12.

Gold into fetters of Iron, but that he might learn Repentance? 2 Chron. 33. 12, 13. *He humbled himself greatly before the God of his Fathers; then Manasseh knew that the Lord was good.* One of the best waies to cure a man of a Lethargy, is to cast him into a Feaver. So when a person is stupified, and his conscience grown lethargical, God to cure him of this distemper, puts him to extremity, and brings one burning calamity or other, that he may startle him out of his security, and make him return to him by Repentance.³⁴⁶

13. The daies of our mourning will soon be ended³⁴⁷. After a few showers that fall from our eyes, we shall have a perpetual sun-shine. Christ will provide an handkerchief to wipe off his peoples tears, *Rev. 7. 17. God will wipe away all tears.* Christians, shortly you shall put on your *garments of praise*: you shall exchange your Sackcloth, for *white Robes*: instead of sighs, you shall have triumphs; instead of groans, Anthems; instead of the water of tears, the water of life. The mourning of the Dove will be past, and the time of singing of birds will come.

—*Volitant super aethera cantus*—

This brings me to the next,

14. The happy and glorious reward³⁴⁸ that follows upon Repentance, *Rom. 6. 22. Being made free from sin, ye have your fruit unto holiness, and the end everlasting life.* The leaves and root of the Fig-tree are bitter, but the fruit is

³⁴⁶ 13.

³⁴⁷ De... eamus ad tempus ut exultemus in •... ternum. A•...

³⁴⁸ •... 4.

sweet. Repentance to the fleshy part seems bitter, but behold sweet fruit, *EVERLASTING LIFE*. The Turks phancy after this life an *Elizi•... m*, or Paradise of Pleasure, where they have all dainty dishes served in; they have gold in abundance, silken and purple apparel, and Angels bringing them red wine in silver cups, and golden plates: Here is an Epicures Heaven. But in the true Paradise of God, are those astonishing delights, and rare viands served in, which *eye hath not seen, neither hath it entred into the heart of man to conceive*³⁴⁹. God will lead his penitents from *the house of mourning*, to the *banquetinghouse*; no sight there but of glory; no noise but of musick; no sickness unless of love: There shall be holiness unspotted, and joy unspeakable; then the Saints shall forget their solitary hours, and be sweetly solacing themselves in God, and bathing in the Rivers of divine pleasure.

—*Flumina jam lactis, jam flumina nectaris▪ ibant, Plana{que} de viridi stillabant ilice mella*³⁵⁰—

O Christian, what are thy duties compared with the recompence of reward? what an infinite disproportion is there between Repentance enjoyed, and glory prepared? There was a feast-day at *Rome*, wherein they used to crown their fountains³⁵¹. God will crown those heads which have been fountains of tears. Who would not be willing to be a while in *the house of mourning*, that shall be possessed of such glory, as put *Peter* and *Iohn* into an extasie to see it but darkly, shadowed and pourtrayed out in the transfiguration,

³⁴⁹ 〈 in non-Latin alphabet 〉 Origen. con•.... Celsum.

³⁵⁰ Ovid.

³⁵¹ Varro. lib. 4.

Matth. 17. ³⁵² This reward which free-grace gives, is so transcendantly great, that could we have but a glimpse of glory revealed to us here, we should need patience to be content to live any longer. O blessed Repentance, that hast such a *light side* with thy *dark*, and hast so much sugar at the bottom of thy bitter cup.

15. The next Motive to Repentance,³⁵³ is to consider the evil of impenitency: An hard heart is the worst heart; it is called *an heart of stone*, *Ezek. 36. 26.* If it were Iron it might be mollified in the furnace; but a Stone put in the fire will not melt, it will sooner fly in your face. Impenitency is a sin grieves Christ, *Mark 3. 5. Being grieved for the hardness of their hearts.* It is not so much the disease offends the Physician, as the contempt of his Physick. Not the sins we have committed do so much provoke and grieve Christ, as that we refuse the Physick of Repentance which he prescribes. This aggravated *lezabels sin*, *Rev. 2. 21. I gave her space to repent, yet she repented not.* An hard heart receives no impression ³⁵⁴; it is untuned for every duty. It was a sad speech *Stephen Gardner* uttered on his deathbed, *I have denied my Master with Peter, but I cannot repent with Peter.* O the plague of an obdurate heart! *Pharaohs* heart turned into stone, was worse than his waters turned into

³⁵² O fruct•... osa poenitentia, O virgo amplectanda, O secunda nau•... ragii tabula; miserorum auxilium, spes exului•...! vit•... orum sera, virtutum apotheca: quae sola iudicem flectis; dum vulneras, sanas, dum <◇> succumbis, gloriose triumphas; contra tristitiam opponis gaudium, contra cinerem coronam. *Hugo Vict.*

³⁵³ 15.

³⁵⁴ Cor durum velut cera frigore iniquitatis obstricta signaculum divinae imaginis non recipi•..., *Bernard.*

Thomas Watson, *The Doctrine of Repentance, Useful for These Times by Tho. Watson*, Early English Books Online (London: R.W. for Thomas Parkhurst ..., 1668).

blood. *David* had his choice of three judgements, plague, sword and famine; but sure he would have chosen them all rather than an hard heart. An impenitent sinner is neither allured by entreaties³⁵⁵, nor affrighted by menaces. Such as will not weep with *Peter*, shall weep with *Iudas*. An hard heart is the Anvil... on which the hammer of Gods justice will be striking to all eternity.

16. The last Motive to Repentance is,³⁵⁶ the day of judgement is coming. This is the Apostles own Argument, *Act. 17. 31. God commands men every where to repent, because he hath appointed a day in which he will judge the world.* There is that in the day of judgement, which may make a stony heart bleed. Will a man go on thieving when the Assizes are nigh? Will the sinner go on sinning when the day of judgement is so nigh? Thou canst no more conceal thy sin, than thou canst defend it; and what wilt thou do when all thy sins shall be written in Gods Book, and engraven on thy forehead? O direful day, when Jesus Christ clothed in his Judges Robe, shall say to the sinner, stand forth, answer to the Indictment brought against thee. What canst thou say for all thy oaths, adulteries, and thy desperate impenitency? O how amazed and stricken with consternation will the sinner be! and after his conviction, he must hear the sad sentence, *Depart from me.* Then, he who would not repent of his sins, shall repent of his folly: If then there be such a time a coming, wherein God will judge men for their impieties, what

³⁵⁵ Cor duum nec compunctione scinditur, nec precibus flectitur, minis non cedit, flagellis induratur; ad consilia infidum, ad turpia inverecundum ad pericula impavidum. *Bern. ad Eugen.*

³⁵⁶ 16.

Thomas Watson, *The Doctrine of Repentance, Useful for These Times by Tho. Watson*, Early English Books Online (London: R.W. for Thomas Parkhurst ..., 1668).

a spur should this be to Repentance! The penitent soul shall at the last day lift up his head with comfort, and have a discharge to shew under the Judges own hand.

CHAP. IX. EXHORTING TO SPEEDY REPENTANCE.

THE second branch of the Exhortation³⁵⁷ is, to press persons to speedy³⁵⁸ Repentance, *Act. 17. 30. Now God commands men every where to repent*³⁵⁹. The Lord would not have any of the late Autumn fruits offered to him. God loves early penitents that consecrate the spring and flower of their age to him. Early tears, like Pearls b•... ed of the morning dew, are more orient and beautiful. Oh do not reserve the dregs of your age for God, lest he reserve the dregs of his cup for you! Be as speedy in your Repentance, as you would have God speedy in his mercies, *1 Sam. 21. 8. The Kings business required haste: So Repentance requires haste.*

'Tis natural to us to procrastinate and put off Repentance. We say as *Hag. 1. 2. The time is not yet come.* No man almost is so bad, but purposeth he will amend, but he adjourns and prorogues so long, till at last all his purposes prove abortive³⁶⁰. Many are now in Hell that purposed to repent. Satan doth what he can to keep men from Repentance: when he sees they begin to take up serious thoughts of reformation, he bids them stay a while

³⁵⁷ Use Exhort.

³⁵⁸ 2 Branch.

³⁵⁹ 〈 in non-Latin alphabet 〉

³⁶⁰ Modò & modò & hoc erat sine modo. *Aug.*

longer. If this traitor sin must die (saith Satan) let it not die yet: So the Devil gets a reprieve for sin, it shall not die this Sessions: at last men put off so long, that death seizeth on them, and their work is not done.

Let me therefore lay down some cogent Arguments to perswade to speedy Repentance.

1. Now is the season of Repentance; ³⁶¹ and every thing is best done in its season, *2 Cor. 6. 2. Now is the accepted time* ³⁶². Now God hath a mind to shew mercy to the penitent, he is on the giving hand. Kings set apart daies for healing. Now is the healing day for our souls; now God hangs forth the white flag, and is willing to parley with sinners. A Prince at his coronation as an Act of Royalty, gives money, proclaims pardons, fills the conduits with wine: Now God proclaims pardons to penitent sinners; now the conduit of the Gospel runs wine; *now is the accepted time*; therefore now come in and make your peace with God; now break off your iniquities by Repentance: 'tis wisdom to take the season The Husbandman takes the season for sowing his seed: now is the seed-time for our souls.

2. The sooner you repent, the fewer³⁶³ sins you will have to answer for. Were you at the death-bed of an old sinner, when conscience begins to be awakened, and should hear him crying out, here are all my old sins come about me, haunting my death-bed as so many evil spirits, and I have *no*

³⁶¹ Arg. 1.

³⁶² 〈 in non-Latin alphabet 〉. Tempus dignum •... uod ad omnibus plausu & mirâ exultatione suscipiatur; 〈◇〉 salutem adferen•... mundo. *L•... p.*

³⁶³ Arg. 2.

discharge; here is Satan who was once my tempter, is now become my accuser, and I have *no Advocate*; I am now going to be dragg'd before Gods judgement-seat, where I must receive my final doom. Oh how dismal is the case of this man, he is in Hell before his time! but you who repent betimes of your sinful courses, this is your priviledge, you will have the less to answer for; nay, let me tell you, you will have nothing to answer for, Christ will answer for you; your Judge will be your Advocate, 1 *Ioh.* 2. 1. Father, will Christ say, here is one that hath been a great sinner, yet a broken-hearted sinner, if he owes any thing to thy justice, *set it on my score.*

3. The sooner we repent, the more³⁶⁴ glory we may bring to God. 'Tis the end of our living, to be useful in our generation: better lose our lives, than the end of our living. Late converts who have for many years taken pay on the Devils side, are not in a capacity of doing so much work in the Vineyard. The thief on the Cross could not do that service for God as St. *Paul* did. But when we do betimes turn from sin, then we give God the first-fruits of our lives; *we spend and are spent for Christ.* The more work we do for God, the more willing we shall be to die, and the sweeter death will be. He that hath wrought hard at his day-labour, is willing to go to rest at night. Such as have been honouring God all their lives, how sweetly will they sleep in the grave! The more work we do for God, the greater will our reward be. He whose pound had gained ten pounds, Christ did not only commend him, but advance him, *Luk.* 19. 17. *Have thou authority over ten Cities*³⁶⁵ By late

³⁶⁴ Arg. 3.

³⁶⁵ Es•... o ex primis proceribus Regnimei. *Brugens.* Tanquam stella sublimior fulge.

Bed•....

Repentance, though we do not lose our Crown, yet we make it lighter.

4. It is of dangerous consequence to³⁶⁶ put off Repentance longer.

—Mora trahit periculum—It is dangerous,

If we consider what sin is. Sin is a *poison*^{367 368}; it is dangerous to let poison lye long in the body. Sin is a *bruise*³⁶⁹; if a bruise be not soon cured, it gangrenes and kills: If sin be not soon cured by Repentance, it festers the conscience, and damns. Why should any love to dwell in the *tents* of wickedness? They are *under the power of Satan*, Act. 26. 18. And it is dangerous to stay long in the enemies quarters.

It is dangerous to procrastinate Repentance;³⁷⁰ because, the longer any go on in sin, the harder they will find the work of Repentance. Delay strengthens sin, and hardens the heart, and gives the Devil fuller possession. A plant at first may be easily plucked up³⁷¹, but when it hath spread its roots deep in the earth, a whole team cannot remove it: 'Tis hard to remove sin when once it comes to be rooted. The longer the Ice freezeth, the harder it is to be broken: the longer a man freezeth in security, the harder it will be to have his heart broken: the longer any travel with iniquity, the sharper pangs they must expect in the new birth. When sin hath got an

³⁶⁶ Arg. 4.

³⁶⁷ 1.

³⁶⁸ Dulce venenum. *Ber*•....

³⁶⁹ Isa. 1. 6.

³⁷⁰ 2.

³⁷¹ 〈 in non-Latin alphabet 〉, &c. *Chrys*•... st.

haunt, it is not easily shaken off. Sin comes to a sinner, as the elder Brother came to his Father, *Luk. 15. 29. Lo these many years have I served thee, neither at any time transgressed I thy Commandment, and wilt thou cast me off now? what in mine old age, after thou hast had so much pleasure by me? See how sin pleads custom, and that is a Leopards spot* ³⁷², *Ier. 13. 23.*

It is dangerous to prorogue and delay³⁷³ Repentance, because there are three daies may soon expire.

1. The day of the Gospel may expire; this is a sun-shiny-day; it is sweet, but swift. *Ierusalem* had a day, but lost it, *Luk. 19. 42. But now they are hid from thine eyes* ³⁷⁴. The *Asian Churches* had a day, but at last the *Golden Candlestick* was removed: It would be a sad time in *England* see to the *glory departed*. With what hearts could we follow the Gospel to the grave? To lose the Gospel, were far worse than to have our City Charter taken from us. *Gray hairs are here and there, Hos. 7. 9.* I will not say the Sun of the Gospel is set in *England*, but I am sure it is under a cloud. That was a sad speech, *Matth. 21. 43. The Kingdom of God shall be taken from you: therefore it is dangerous to delay Repentance, lest the market of the Gospel should remove, and the vision cease* ³⁷⁵.

A mans personal day of grace may expire.³⁷⁶ What if that time should come,

³⁷² Lanarum conchylia quis in pristinum candorem revocet? *Hierom.*

³⁷³ 3.

³⁷⁴ Est verò hic aposiopesis non •... ine maxima ene•... gia. ⟨◇⟩.

³⁷⁵ ⟨ in non-Latin alphabet ⟩. D•... maseen.

³⁷⁶ 2.

wherein God should say, the Means of Grace shall do no good; Ordinances shall have a *miscarrying womb, and dry breasts*. Were it not sad to adjourn Repentance till such a decree came forth³⁷⁷? 'Tis true, no man can justly tell that his day of grace is past; but there are two shrewd signs by which he may fear it.

1. When conscience hath done preaching. Conscience is a bosom-Preacher; sometimes it convinceth, sometimes it reproveth: It saith as *Nathan* to *David*, *Thou art the man*. But men imprison this Preacher, and God saith to conscience, preach no more: *He that is filthy, let him be filthy still*. This is a fatal sign a mans day of grace is past.

2. When a person is in such a spiritual •... ethargy, that nothing will work upon him, or make him sensible. There is 〈 in non-Latin alphabet 〉, *the spirit of a deep sleep poured on him*, *Isa.* 29. 10. This is a sad presage his day of grace is past. How dangerous then is it to delay Repentance when the day of grace may so soon expire!

3. The day of life may expire; what security have we that we shall live another³⁷⁸ day? We are marching apace out of the world; we are going off the stage; our life is a taper soon blown out. Mans life is compared to the *flower of the field*, *Psal.* 103. 15. which withers sooner than the grass³⁷⁹. Our

³⁷⁷ Currat poen•... tentia, ne praecurrat sententia. *Chrysologus*.

³⁷⁸ * 〈 in non-Latin alphabet 〉. *Philo. Jud.*

³⁷⁹ Viret gloria hominis quasi *flos soeni*, hodiè aliquem videas pubescentis aetatis virtute florentem, gratâ specie, suavi colore, cras, instar herbae foeni occasum patitur. *Ambr. Hexam. lib. 3.*

age is 〈 in non-Latin alphabet 〉 *as nothing, Psal. 39. 5.* Life is but a flying shadow. The body is like a vessel furnished with a little breath; sickness broacheth this vessel, death draws it out. O how soon may the scene alter ³⁸⁰! Many a Virgin hath been dressed the same day in her bride-apparel and her windingsheet! How dangerous then is it to adjourn repenting, when death may so suddenly make a thrust at us. Say not, you will repent to morrow ³⁸¹: Remember that speech of *Aquinas*; God who pardons him that repents, hath not promised to give him to morrow to repent in. I have read of *Archias*, a Lacedemonian, who being among his cups, one delivered him a Letter, and desired him to read the Letter presently, being of serious business; he replied, *seria cras, I will mind serious things to morrow* ³⁸²; and that day he was slain. Thus, while men think to spin out their silver thread, death cuts it. *Olaus Magnus* observes of the Birds of *Norway*, that they fly faster than the Birds of any other Country; not that their wings are swifter than others, but by an instinct of nature, they knowing the daies in that climate to be very short, not above three hours long, do therefore make the more haste to their nests: So we knowing the shortness of our lives, and how quickly we may be called away by death, should fly so much the faster on the wing of Repentance to Heaven.

But methinks I hear some say, they do ³⁸³ not fear a sudden surprisal, they

³⁸⁰ Mortalium vita quid aliud quàm scena? in qua alii aliis obiecti personis procedunt, agunt; suas quisque partes, donec Choragus statim educat è prospectu. *Erasm.*

³⁸¹ Sera nimis vita est crastina. *Mart.*

³⁸² Plutarch.