

in the Greek, *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

### XII. *Of Man's Condition by Nature.*

**T**HE condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God : wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ assisting us, that we may have a good will, and working with us, when we have that good will.

### XIII. *Of the Justification of Man.*

**W**E are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by Faith and not for our own works or deservings : wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as is so fully declared in the Word of God.

### XIV. *Of Good Works.*

**A**LBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment ; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith ; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the Fruit.

### XV. *Of Works before Justification.*

**W**ORKS done before the grace of Christ, and the Inspiration of his Spirit, are not of saving efficacy, forasmuch as they spring not of Faith in Jesus Christ, neither do they make men meet to receive or to deserve grace.

### XVI. *Of Works of Supererogation.*

**V**OLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety : for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required : whereas Christ saith plainly, When ye have done all that are command-