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AN ABRIDGEMENT
OF
THE INSTITUTION OF THE CHRISTIAN
RELIGION.

WRITTEN BY JOHN CALVIN.

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AN ABRIDGEMENT
OF THE
INSTITUTION
OF
THE CHRISTIAN RELIGION;

WRITTEN BY JOHN CALVIN.

WHEREIN
BRIEF AND SOUND ANSWERS TO THE OBJECTIONS OF THE
ADVERSARIES ARE SET DOWN:

BY WILLIAM LAWNE, MINISTER OF THE WORD OF GOD.

Carefully translated out of Latin into English

BY CHRISTOPHER FETHERSTONE,

Minister of the Word of God.

"Be ready always to give an answer to every man that asketh you a reason of
the hope that is in you, with meekness and fear."—1 PETER iii. 15.

LONDON:

HAMILTON, ADAMS, & CO. PATERNOSTER ROW;
AND COMBE & CO. LEICESTER.

M.DCCC,XXXVII.

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AN ABANDONMENT

OF

INSTITUTION

BY

THE CHRISTIAN RELIGION

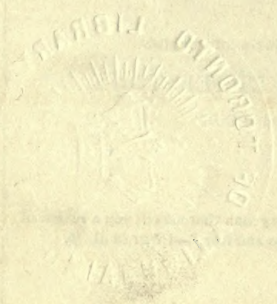
WRITTEN BY JOHN GALT

AND

WITH A PREFACE BY THE REV. J. GALT

AND A PREFACE BY THE REV. J. GALT

THE REV. J. GALT, M.A., OF THE UNIVERSITY OF OXFORD



BY CHRISTOPHER

THE REV. J. GALT, M.A., OF THE UNIVERSITY OF OXFORD

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TO THE RIGHT VIRTUOUS AND GODLY LADY,

THE LADY JUDITH PELHAM,

CHRISTOPHER FETHERSTONE

WISHETH INCREASE OF THE GRACES OF GOD'S HOLY SPIRIT.

RIGHT Worshipful and virtuous Lady, your earnest desire thoroughly to know that God, whose goodness you have always tried; your zeal to glorify him, on whom you have always called; your care to walk in his ways, whom you have always served; have bound me in respect of my calling; your great liberality whereof I have tasted, your singular courtesy whereof I have had experience, your ready willingness to pleasure me whereof I am not ignorant, have allured me in the regard of duty; mine own thankfulness which to your Ladyship I owe, the avoiding of suspicion of unthankfulness with those to whom your goodness toward me is not unknown, the testification of that in word, which in deed I cannot perform, have enforced me in consideration of gratitude, always

to bethink myself what way I might best take to satisfy all these offices in part, which wholly to do I am not able. At length methought the translating of this Abridgement, and the presenting thereof to your Worship, might somewhat come near the same. For to omit the rest for brevity's sake, as for the first three things, considering the matter of this book, it will be to you a very great help, seeing that in the very entrance thereof, the author studieth very briefly to shew, not what, but what an one God is, seeing that in the process he declareth what way we shall best glorify him, and lastly, seeing that he setteth down a brief method and way to worship God aright, distinguishing the same from feigned worshippings, and all those out of the word of the Lord. This Abridgement (right Worshipful) was written in Latin, about three years ago, by that learned and godly man, Master Lawne, for the great profit of the learned in the Latin tongue, whose desire it was, I know, to have the same published in English, to the profit of our countrymen, though it lay not in him to do it, because he was not thoroughly acquainted with our language. At length, I being by him requested to attempt the doing hereof, have, through the assistance of my good God, finished it. Which fruits of my labours I present to your Ladyship, to whom if I should not acknowledge myself much bounden, I should assuredly appear to many most unthankful. Accept, good Madam, these my labours with the same courtesy which you have always used toward me. Read them diligently, for the profit is not small which you may gain by reading this small book. To pray for you I cease not, (as knoweth God, who heareth the prayers of his faithful) that you may be

blessed, and go forward in godliness and virtue as you have begun. The Lord bless you, and increase your knowledge in his truth.

Your Worship's much bounden, and at
commandment in the Lord,

CHRISTOPHER FETHERSTONE.

From Maighfield, in Sussex,
this 17th of April, 1586.

TO THE CHRISTIAN READER.

CHRISTIAN Reader, it is a common proverb, that many hands make light work. But I have had experience in this work, that many hands have made long work, or rather no work. This book, at the first publishing thereof, for more expedition was delivered to four to be translated: in whose hands it hath lain dispersed, partly done, partly undone, for the space almost of these three years; whereby the publishing thereof hath been hindered. At length I was requested to take in hand the translating of the whole work, which through God's merciful assistance I have accomplished, going in truth through the whole work, except that which I myself before had done. Which I make known, gentle reader, not as hunting after praise, but to let thee understand that I have not published other men's doings under mine own name, but mine own labours, as touching the translation. And for thy more ease in reading this work, and for the better understanding thereof, I thought good to note thus much, that where in reading thou shalt find the letter (^a, ^b, &c.) it directeth thee unto the margin, shewing where thou mayest read that more largely, which is there briefly noted. Again, where thou shalt find *Objection*, it signifieth an objection, whereby the matter in hand is contraried by the adversary; where *Answer*, it signifieth an answer to the same objection. Which things I thought good to note for thy greater ease. And thus beseeching God to bless thee in reading these my labours, I conclude,

Thy brother in Christ,

CHRISTOPHER FETHERSTONE.

TO THE RIGHT WORSHIPFUL

Mr. RICHARD MARTIN,

MASTER OF HER MAJESTY'S MINTS, AND ALDERMAN OF THE
MOST FAMOUS CITY OF LONDON, GRACE AND PEACE.

THE Institution of the Christian Religion, written by John Calvin, seemeth to me to challenge to itself by good right (right Worshipful) that which being uttered by men most wise and of singular experience, is common almost in every man's mouth, that good things must be repeated again and again. For seeing that in things necessary and profitable the same things are spoken again and again; or things ten times repeated do please, neither is that spoken and repeated too oft, which is never sufficiently learned, undoubtedly all those which are studious of sound divinity, do acknowledge long ago that the commodities of this writing are divers and manifold, not only to learn, but also to teach; and not only to the sowing, watering, and new digging, but also to gather in the fruit of the field of the Church. And for these causes, when at such times as the harvest began to wax white in France in times past, I was called back from the course of physic which I had already ended, addressing myself to the practice thereof, unto the entrance of divinity, and to take upon me the ministry, I made choice of that work especially, next to the Holy Bible, to be read and remembered by me. And as those

which go into a garden bedecked with infinite variety of flowers, are wont to make a nosegay of all those which either their sight or smell shall most allow, that it may resemble and represent unto them the garden after they be come out of it; so I, feeling in that pleasant garden of Divinity, wonderful smells of heavenly things, gathering out of every section of the chapters, as from the knots and borders of paradise, such things as did best like me, have framed this Abridgement, that it might never suffer so great pleasure to depart from mine eyes, mind, and remembrance. And seeing there be always slaves of Satan ready, whereby he goeth about to corrupt the truth with falsehood, and so consequently to thrust her out of her place, and in her seat to set lying, whose father he is, I have set down most short answers, which are set against the objections of the adversary, whereby the Christian champion may know that the darts which the enemies of Christians do shake and bend against the most strong fortress of the truth itself are but blunt and brittle; and that he may proceed not only out of his treasure-house garnished with most precious gems, being more wealthy, to enrich those which are desirous of heavenly pearls, or out of this store-house, being better furnished to feed the flock of Christ; but also as out of an armoury, being better armed to discomfit all the enemies of the truth with whom he shall meet, and to beat down the monsters of heresies. And seeing that this my labour, such as it is, seemed in the judgment of some godly pastors neither to be misliked, nor yet to be unprofitable, or unworthy of the light, but that it might come abroad for common profit, I thought good not to be against it; especially seeing fruits not to be repented of may be hoped from thence without any man's hinderance. But if any man think that this little garden is cast in lesser knots and straiter alleys than is meet, I let him not but that he may freely, when he will, walk in the broad field at his pleasure. And whereas, right Worshipful, I

have platted a garland of the dignity of your name for the head of this little book, that it might allure the readers to view and peruse the whole work ; these reasons did especially move me. First, because I would have this simple testimony of my thankful mind to be extant for that your unwearied study in bestowing benefits, which I have often tried. Again, seeing that you will have your gorgeous house to stand open to all the godly as a common inn, seeing that you make that authority which you have got by virtue, more firm, by bridling the evil, by relieving the oppressed, by exercising justice ; and seeing that your most loving wife, a most excellent woman, whose bountifulness many do try, of whose courtesy many more do speak, at whose godliness all do wonder, is ready as it were at your elbow, happily to attempt so great things : finally, seeing that your whole family doth breathe out a smell of Christianity, I say, seeing these things are so, if I seek to this your inn as to a refuge for my labours, I seem to ascribe that to myself, which is most proper to the thing itself. Accept, therefore, I beseech you, right Worshipful, this most assured pledge and token of a thankful mind. God enrich with his most liberal hand both you and all yours with his gifts, and preserve you long in safety to the Church and commonwealth.

Your Worship's most bounden,

WILLIAM LAWNE.

At London,
18th February, 1583.



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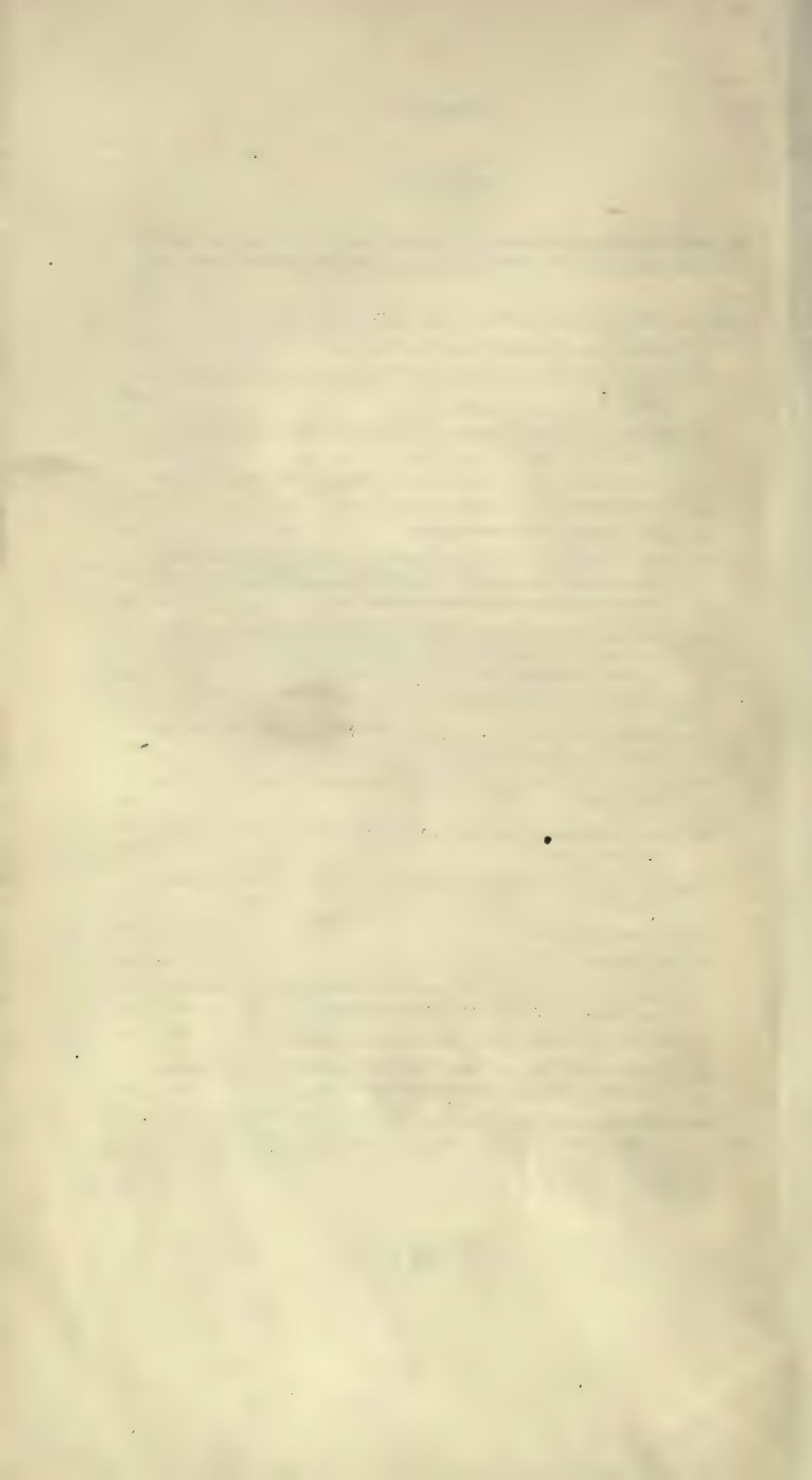
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BOOK I.

OF THE KNOWLEDGE OF GOD THE CREATOR.

CHAPTER I.

THAT THE KNOWLEDGE OF GOD, AND OF OURSELVES, ARE THINGS
JOINED TOGETHER, AND HOW THEY BE LINKED TOGETHER.

The parts of true wisdom—The effects of the knowledge of ourselves—The effects of
the knowledge of God,—The true rule of the knowledge of ourselves.
—Effects of the presence of God.

1. THE whole sum of our wisdom consisteth in two parts: in the knowledge of God, and of ourselves. But forasmuch as they be knit together with many bands, it cannot easily be discerned whether of these two is former: forasmuch as no man can behold himself, but he must turn his senses unto the beholding of God, in whom he liveth and moveth.* For it is a plain case, that those gifts wherewith we are furnished, are not of ourselves: yea, that even that which we are, is nothing else but a subsisting in one God. Secondly, we are brought from those good things, which distil down unto us from heaven by drops, as from the

* Acts xvii. 18.

streams unto the spring's head. Whereby it cometh to pass, that by our want and poverty doth better appear that infinite plenty of good things which is in God.

2. Again, it is evident that man doth never come to the perfect knowledge of himself, unless he have first beheld the face of God, and so come down from beholding the same, to view himself. For, such is our natural pride, we do always seem to ourselves righteous and holy, unless we be convicted with manifest arguments of our unrighteousness and impurity. And we are not convicted, if we do only look into ourselves, and not into the Lord also, who is the only rule whereby the judgment must be tried. Therefore if we begin once to think upon God, and to weigh with ourselves what a one he is, and how exact the perfection of his righteousness, wisdom, and power is, according to the rule whereof we must be fashioned: that which was before in us delightful under a false pretence of righteousness, shall forthwith wax vile as most great iniquity.

3. Hence issued that horror and amazedness, wherewith holy men were taken, so often as they perceived the presence of God. Hereof proceeded those speeches, We shall die, because the Lord hath appeared to us.^b Therefore all the history of Job doth always draw a most firm argument from the description of the wisdom, power, and purity of God, to throw down men with the conscience of their own foolishness, imbecility, and uncleanness.^c Abraham doth the better know and acknowledge himself to be earth and dust, the nigher he draweth to behold the glory of God.^d Notwithstanding, howsoever the knowledge of God and of ourselves are knit together with a mutual knot, yet the order of right teaching doth require, that we treat first of the knowledge of God, and that then we come to handle the knowledge of ourselves.

^b Judges xiii. 22.

^c Job ix.

^d Genesis xviii. 27.

CHAPTER II.

WHAT IT IS TO KNOW GOD, AND TO WHAT END THE KNOWLEDGE
OF HIM DOTH TEND.

God is not properly known where there is no religion.—What godliness is.—The end of
the knowledge of God.—What true religion is.—The knowledge of
God is naturally ingrafted in us.

1. AND NOW I mean the knowledge of God, whereby we do not only conceive that there is some God, but also we learn and understand that which is behooful to know, concerning him; which is profitable for his glory; and, finally, which is expedient. For to speak properly, we cannot say that God is known, where there is no religion nor godliness. The feeling of the powers of God is unto us a fit schoolmaster to teach us godliness, whence religion doth spring. And I call godliness a reverence conjoined with the love of God, which the knowledge of his benefits doth work. Furthermore, we do so know God, not only because as he hath once created this world, so by his infinite power he sustaineth it, by his wisdom he governeth it, by his goodness he preserveth it, he ruleth mankind, especially by his justice and judgment, he suffereth him by his mercy, he defendeth him by his aid: but because there shall no where be found any drop either of wisdom, or light, or sincere truth, which doth not come from him, and whereof he is not the cause: that we may look for, and also beg at his hands all things, and acknowledge with thanksgiving that we have received them at his hands.

2. Therefore they toy in cold speculations, who are determined to stand about this question, what God is? Seeing that it is more behoofull for us to know what a one he is, and what is agreeable to his nature. For to what purpose is it to confess with Epicurus, that there is some God, who casting off all care of the world, doth only delight himself in idleness? Finally, what doth it help to know such a God, with whom we may have nothing to do? Yea, rather the knowledge of him ought

to serve to this end: first, that it may teach us to fear and reverence him; secondly, that we may consecrate ourselves to God, having the same for our guide and schoolmistress. Lo, what pure and true religion is, to wit, faith joined with the true fear of God; so that fear may contain in it both a voluntary reverence, and also carry with it a lawful worship, such as is prescribed in the law. And this is the more diligently to be noted, because all men one with another do worship God, but very few do reverence him, whilst there is every where great ostentation in ceremonies; but the sincerity of the heart is rare.

* 3. Surely those which judge uprightly will always hold this for certain, that there is some feeling of the Godhead ingrafted in the minds of men which can never be blotted out. Yea, that even this persuasion is in all men naturally, that there is some God, and that this is thoroughly fastened as it were in the very marrow, witnesseth evidently the stubbornness of the wicked, who, though they struggle ever so much, yet can they not wind themselves out of the fear of God. Although Diagoras and such like do make a mock of all that which hath been believed throughout all ages concerning religion: although Dionysius do scoff at the celestial judgment; yet this laughter is but from the teeth forward; because the worm of conscience doth inwardly bite those, being worse than all hot searing irons.

CHAPTER III.

THAT THE KNOWLEDGE OF GOD IS NATURALLY PLANTED IN MEN'S MINDS.

Idolatry natural.—Natural wisdom.—Whence inclination to religion doth come.

1. SURELY if any where the ignorance of God be sought for, we can no where have a more apparant example thereof, than among the ignorant people, and such as are farthest from humanity.^d But there is no nation so barbarous (as even the

^d Cicero de Natura Deorum.

very Heathen man saith,) no country so savage, which have not this persuasion remaining in them, that there is a God. And even those who in other parts of their life seem to differ but a very little from beasts, do yet notwithstanding continually retain some seed of religion. Idolatry is an ample testimony of this conceit. Because man had rather worship stocks and stones, than that he will be thought to have no God.

2. *Objection.*—Religion was invented by the subtlety and craft of a few men, that by this policy they might keep the simple people in their duty; whereas notwithstanding those which were to others authors of the worship of God, did believe nothing less than that there was a God.

Answer.—I grant indeed that crafty men did invent and devise many things in religion, that they might thereby breed a reverence in the common sort, and also make them afraid, that they might have their minds more obedient. But they could never have brought that to pass, unless men's minds had first been possessed with that constant persuasion concerning God; whence as from seed springeth all inclination for religion.

Objection.—Many deny that there is any God.

Answer.—Maugre their heads they do now and then feel that whereof they are desirous to be ignorant. No man did more boldly contemn God than Caligula; and yet no man was taken with greater fear when any token of God's wrath was shewed; he did quake for fear of God inwardly, whom outwardly he studied to despise.

CHAPTER IV.

THAT THE SAME KNOWLEDGE IS EITHER CHOKED OR CORRUPTED,
PARTLY THROUGH IGNORANCE, AND PARTLY THROUGH MALICE.

Superstitious ignorance.—Good intent.—The true rule of religion.

1. AND as experience doth witness, that there is some seed of religion sown in all men; so there can scarce one be found among an hundred, which having conceived the same in his heart doth cherish it, neither is there any found in whom it

waxeth ripe^d; so far off is it, that the fruit appeareth in due time. Furthermore, whether some do vanish away in their superstitions, or other some do of set purpose maliciously revolt from God, yet all do degenerate from the true knowledge of him. Whereby it cometh to pass, that there remaineth no true godliness in the world.

2. *Objection.*—David witnesseth that many do think in their hearts that there is no God.^e

Answer.—That is restrained unto those wicked and foolish ones, who having choked the light of nature, do of set purpose make blind themselves, that in seeing they may not see.

3. *Objection.*—Any light study of religion, how preposterous soever it is, is sufficient to salvation.

Answer.—True religion must be framed according to the will of God, as by a perpetual rule. Therefore superstitious men do worship their own dotings, which set up to God newly invented worshippings. Such the Apostle said did serve those which were no Gods;^f and in another place, that they were without God.^g For there is no true religion but that which is conjoined with the truth.

4. There is also another offence, that they neither have any respect to God, but against their wills; neither do they draw near to him, until they be drawn, being unwilling and hanging back; neither have they even then any voluntary fear, which floweth from the reverence of the Majesty of God: but only a servile and constrained fear, which the judgment of God wringeth out of them; which because they cannot escape, they quake for fear thereof, yet so that they do also loathe and abhor it. That seed remaineth indeed, which can by no means be plucked up by the roots, to wit, that there is some Godhead: but yet it is so corrupt, that it bringeth forth none but most bad fruits of itself.

^e Psalm xiv. 3.

^f Galatians iv. 8

^g Ephesians ii. 12.

CHAPTER V.

THAT THE KNOWLEDGE OF GOD DOTH SHINE IN THE MAKING OF
THIS WORLD, AND IN THE CONTINUAL GOVERNING THEREOF.

The end of man's life.—Ordinary works are naturally testimonies of the wisdom of God.

Unthankfulness of men.—The goodness of God the only cause of the creation.—
Extraordinary works.—Why God doth suffer the wicked to triumph for a time.—
Whence the judgment of God is gathered.—The knowledge of God cometh by the
event of things.—Hope of eternal life.—Whence natural idolatry doth come.—Idol-
aters are without God.—Natural lights being lighted for the knowledge of God.—
Why we are not excused before God.

1. MOREOVER, because the last end of blessed life consisteth in the knowledge of God, lest the entrance unto happiness should be shut before and against any man, he hath not only planted in men's minds that seed of religion, but he hath also so revealed himself in the whole workmanship of the world, and offereth and sheweth himself so openly every day, that they cannot open their eyes, but they shall be enforced to behold him. Therefore the prophet crieth out, that he is clothed with the light as with a garment.^h And the apostle calleth the ages of the world the spectacles of invisible things.ⁱ

2. Furthermore there be infinite proofs both in heaven and also in earth, which do testify the wonderful wisdom of God; not only those which are more hidden, for observing whereof, astrology, physick, and all natural philosophy are appointed, but also such as every most ignorant idiot may see, so that the eyes cannot be opened, but they shall be enforced to be witnesses thereof, and they must needs break out into the admiration of him which hath made these things.

3. For which reason Paul, after he had declared that God may be found by groping, even of those which are blind, addeth forthwith, that he is not so far to be sought; because all men do feel undoubtedly within themselves the heavenly grace wherewith they are quickened.^j

4. And here is discovered the filthy unthankfulness of men, which while they have within them a noble shop furnished

^h Psalm civ. 2.

ⁱ Hebrews xi. 3.

^j Acts xvii. 27.

with innumerable works of God, and also a warehouse stuffed with inestimable plenty of riches, do so much the more swell and are on the other side puffed up with pride; yea, the earth doth bear at this day many monstrous spirits, which doubt not, never stick to corrupt all the seed of the Godhead which is sown in man's nature, to suppress the name of God, and to put nature in his stead: whereas rather nature is an order prescribed by God. Therefore in matters of so great weight, and whereto singular reverence is due, to enwrap God confusedly with the inferior course of his works is hurtful and wicked.

5. Therefore let us remember, so often as every one of us doth consider his own nature, that there is one God, who doth so govern all natures, that he will have us to have respect to him, and that our faith be directed toward him, and that we worship and call upon him; because nothing is more disordered than to enjoy such excellent gifts which savour of divine nature in us, and to neglect the author which doth give us the same freely.

Question.—But for what cause was God moved, both to create all these things once, and with what cause is he moved to preserve the same now?

Answer.—His only goodness both was and is the cause, which ought to be sufficient to allure us to love him; forasmuch, as there is no creature, upon which his mercy is not poured out.^k

6. Also in the second sort of his works, which happen beside the ordinary course of nature, there appear as evident arguments of his powers. For in governing the society of men, he doth so temper his providence, that although he be infinite ways, bountiful and beneficial toward men; yet, notwithstanding, he declareth by manifest and daily judgments, his clemency to the godly, and his severity to the wicked.

Question.—Why doth God oftentimes suffer the wicked to triumph unpunished for a time, and doth permit the good to be tossed with much adversity, and also with the malice of the wicked?

Answer.—When as he punisheth one wickedness with a manifest judgment of his wrath, we must know that he hateth all

^k Psalm cxlv. 9.

wickedness; when he letteth many go unpunished, we must know that there shall be another judgment, wherein they be deferred to be punished. In like sort, how great matter doth he minister unto us to consider his mercy, when as he oftentimes sheweth mercy without being weary toward miserable sinners, until he have broke their forwardness with doing good to them, in calling them home with his more than fatherly tenderness?

7. To this end, when the prophet setteth down that God doth at a sudden, and contrary to their expectation, help miserable men when their affairs are past hope,¹ he gathereth at length that those which are counted fortunate chances, are as many testimonies of the heavenly providence of God, and especially of his fatherly clemency; and that hereby the godly have matter of joy ministered unto them: and that the mouths of the wicked are stopped.

8. But in those things we wonder at the power of God, and kiss his wisdom. Therefore we see that there needeth no longer nor laborious demonstration to set out those testimonies which serve to set forth the majesty of God, whereby we are invited to the knowledge of God, not that which is content with a vain speculation, and doth swim about only in the brain, but that which shall be sound and fruitful.

9. Secondly, such knowledge ought not only to raise us up to worship God, but also to awake and lift us up to hope for the life to come. For when we consider that the tokens which the Lord sheweth both of his clemency and also of his severity, are only begun and half full, without doubt we must consider that he doth herein only make a show of those things, the manifestation and full deliverance whereof is deferred unto another life.^m

10. But how clearly soever he represent both himself and also his immortal kingdom in the mirror of his works, (such is our ignorance) we stand always amazed at such evident testimonies, so that they pass away without doing us any good. For as touching the framing of the world, how many be there amongst us who whilst they either look up towards heaven, or cast their eyes aside upon divers countries of the earth, do refer their mind unto the remembrance of the Creator, and do

¹ Psalm cvlii. 9. cxlii. 7.

^m Augustin de Civitate Dei, lib. i. cap. 8.

not rather stay in the viewing of the works created, passing over the Creator? And as touching those which come to pass besides the order of the natural course, where is there one that doth not rather think that men are whirled and turned about by the blind rashness of fortune, than governed by the providence of God?

11. Hence came that huge sink of errors wherewith the whole world hath been filled and overwhelmed. For every man's wit is to himself as a maze, so that it is no marvel that all nations were brought into divers devices: and not that only, but also that every several man had his several God. For so soon as rashness and wantonness were joined to ignorance and darkness, there were scarce any one found which did not frame to himself an idol or fancy, instead of God.

12. And if so be it the most excellent men did wander in darkness, (such as were the Stoics, and the mystical divinity of the Egyptians, who doting with reason feigned to themselves more Gods) what shall we say of the scourings of the people? Paul pronounceth that the Ephesians were without God until they had learned out of the gospel what it was to worship the true God.ⁿ And to the end the scripture may make place for the true and one God, it condemneth all falsehood and lying whatsoever godhead was worshipped in old time among the Gentiles.^o The Samaritans wist not, saith Christ, what they did worship.^p Whereupon it followeth that we do always worship at all adventures (which notwithstanding is no small fault) unless God do witness of himself from heaven, and declare to us by his word what he will have done.

13. Therefore so many burning lamps do shine in vain in the edifice of the world, to set forth the glory of the author: which do so shine round about us, that yet notwithstanding they are not able to bring us into the right way of themselves. They raise indeed some sparkles, but they are choked before they shew forth any perfect light. The invisible Godhead is, I grant, represented by such spectacles:^q but we have no eyes to see the same,^r unless they be lightened by the inward revelation of the Spirit through faith.

ⁿ Ephesians ii. 12.

^o Romans i. xxi.

^p Hebrews ii. 2. x. 20. John iv. 22.

^q Heb. xi. 13.

^r Romans xi. 19. Acts xiv. 16.

*lighting
the world*

14. *Objection.*—If we want natural power, so that we cannot climb up into the pure and manifest knowledge of God; we shall be holden excused if we worship not God as we ought.

Answer.—All colour of excuse is cut off; because the fault of so great dulness is within us, neither can we so pretend ignorance, but that even our very conscience shall always convince us both of sluggishness and unthankfulness.

CHAPTER VI.

THAT A MAN HATH NEED TO HAVE THE SCRIPTURE TO BE HIS
GUIDE, THAT HE MAY ATTAIN TO THE KNOWLEDGE
OF GOD THE CREATOR.

The word of God is given to salvation.—He revealed himself to the fathers by oracles and visions.—The certainty of the prophetic Scripture.—Natural forgetfulness.—The school of God's children.

1. THEREFORE although that brightness which shineth before all men's eyes in the heaven and earth, doth spoil man's unthankfulness sufficiently of all defence, yet God hath given another and a better help, namely the light of his word, that he might thereby be known to salvation. And this prerogative did he vouchsafe to bestow upon those whom he would gather nigher and more familiarly to himself, to wit, upon the Jews. Notwithstanding he did afterward make the same benefit common to all nations.

2. But whether God did make himself known to the fathers by oracles and visions, or he did inform them by the ministry and diligence of men, of that which they should afterward deliver to their posterity as from hand to hand: yet it is out of all doubt that the firm certainty of that doctrine was engraven in their hearts, so that they were persuaded and did understand that, which they had learned came from God. For God did always make undoubted assurance for credit for his word, which did far surpass all uncertain opinion. Therefore he enrolled his oracles in public

tables: he published his Law: whereto the Prophets were afterward added to be interpreters thereof.

*3. And because man's mind is very much inclined to forget God, because it is wonderfully bent toward all manner of errors, and because the lust thereof to forge new kinds of religion is great: we may see how necessary such enrolling of the celestial doctrine was, lest either through forgetfulness it should perish, or through error vanish away, or be corrupt through man's boldness.

4. Therefore after that the Prophet had said that the heavens declare the glory of God,^s and that the firmament sheweth his handy-work, that the ordinate course of the days and nights set forth his majesty: he descendeth afterward to make mention of his word. The law of God, saith he, is undefiled, converting the souls, &c. Where he propoundeth the peculiar school of the children of God, which alone leadeth them unto the true knowledge of salvation, and without which we shall always err.

CHAPTER VII.

OF THE AUTHORITY OF THE SCRIPTURE.

The Scripture resteth not upon man's authority.—The first argument drawn from the testimony of the Holy Ghost.

1. THEREFORE, because we have not oracles daily from heaven, and the Scriptures alone are extant, whereby alone it pleased the Lord to have his truth continually kept in remembrance, the same Scriptures are of full authority with the faithful by no other means, than when they be persuaded that they came from heaven, as if the lively voices of God were heard there.

Objection.—The Scripture hath as much authority and weight, as is granted unto it by the consent of the Church.

Answer.—The eternal and inviolable truth of God resteth not upon man's pleasure.

2. Moreover the apostle saith, that the Church is builded upon the foundation of the prophets and apostles.^u

Question.—How shall we be persuaded that it came from God, unless we flee unto the decree of the Church?

Answer.—The Scripture sheweth in itself apparent sense of her truth, which the Spirit of God doth seal in our minds, being firmly imprinted therein.

~~3.~~ *Objection.*—Augustine saith, “I had not believed the Gospel, unless the authority of the Church had moved me.”†

Answer.—He had to deal with the Manichees, which would have men to believe them without any gainsaying, when they were persuaded that they had the truth, but could not show it. He demanded what they would do if they should light on a man which doth not believe even the Gospel? After that he addeth, “And I truly would not believe the Gospel,” &c. signifying that at such time as he was a stranger from the faith, he could by no means be brought to embrace the Gospel as the certain truth of God, until he was overcome by the authority of the Church.^w

Question.—Why then doth he oftentimes urge the Manichees with the consent of the whole Church, when he will prove the same scripture which they refused?

Answer.—He doth nowhere aim at this, to teach that the authority which we grant the scriptures to have, doth depend upon the determination or decree of man; but doth only (which was of great importance in the cause) bring forth the judgment of the whole Church, wherein he had the upper hand of his adversaries.

4. Therefore if we will well provide for our consciences, that they be not continually carried about with an unstable doubting, or that they do not waver, nor yet stay at every small stop, we must set a persuasion further than either from man's reasons, or judgments, or conjectures, to wit, from the secret testimony of the Spirit.

Question.—By what reasons can it be proved that Moses and the Prophets were inspired by God to speak?

Answer.—The testimony of the Spirit doth surpass all reason, (though there may many arguments be alleged,

^u Ephesians ii 20.

^w Lib. contra Epist. Fundamentalem, chap. 9. † In chap. 4 of the same book.

whereby it may appear that if there be a God in heaven, the Law, and Prophecies, and Gospel, came from him.) That doth Isaiah witness, saying, My Spirit which is in thee, and the words which I have put in thy mouth and in the mouth of thy seed, shall not fail for ever.^x For the Spirit is the earnest and seal to confirm the faith of the godly,^y because until he lighten their minds, they do always waver amidst many doubts.

5. Therefore let this remain firm, that they whom the Holy Ghost hath taught, do rest soundly in the scripture, and that that alone is the true faith which is sealed in our hearts by his seal.^z

CHAPTER VIII.

HUMAN PROOFS WHICH SERVE TO ESTABLISH THE AUTHORITY OF THE SCRIPTURE.

The efficacy of the Scripture—Antiquity of the Scripture—The truth of the Prophecies—The preservation of the Law—Christ's Sermons; the calling and writings of the Apostles—The consent of the Churches—The godly conversation of the godly—The shedding of the blood of Martyrs—Satan a counterfeiter of God—The antiquity of the religion of the Egyptians—Antiochus commanded the Books of holy Scripture to be burned—The voluntary death of the Heathen.

1. FURTHERMORE we see how great force the truth of the Scripture hath, seeing there is no writing of man how finely soever it be polished, which is of such force to move us, although the high mysteries of the kingdom of heaven be delivered under a contemptible baseness of words.

2. *Objection.*—Some of the prophets did use an elegant and fine kind of speech.

Answer.—The Holy Ghost meant to shew by such examples that he wanted not eloquence when he used in other places a plain and homely style.

Objection.—Satan doth craftily sow wicked errors in a rude and almost barbarous speech, that he may more easily deceive silly men.

^x Isaiah li. 16, xix. 21.

^y 2 Corinthians i. 22. Ephesians i. 13.

^z Isaiah liv. 13.

Answer.—Satan is a counterfeiter of God in many things, but all those who are endowed with mean understanding do see how vain and filthy that curious counterfeiting is, if they confer man's inventions and the word of God together.

3. Besides those whereof I have already spoken, the very antiquity of the scripture hath no small weight; forasmuch as there is no monument of religion extant, which doth not come far short of the age of Moses, neither doth Moses invent any new God, but doth set down concerning the eternal God, that which the Israelites had from their fathers, as delivered from hand to hand in long process of time.

4. *Objection.*—The Egyptians did extend the antiquity of their religion unto six thousand years before the creation of the world.

Answer.—Even profane men did always scorn their vain babbling.

Objection.—Moses's authority is not void of suspicion.

Answer.—Unless he had been inspired with the Holy Ghost, he would never have marked with eternal infamy in the person of Levi,^a the family whereof he descended by his ancestors almost three hundred years before; neither doth he refuse to incur envy among his kinsmen, whom no doubt this did grieve; neither would he have made mention of the wicked murmuring of Aaron his own brother, and of Mary his sister.^b Furthermore, forasmuch as his authority was great, he would at least have left the right of the priesthood to his own sons, but he appointeth them the basest place.

5. And now so many and such excellent miracles, are as many establishments of the Law which was given by him, and of the doctrine which he published.^c

Objection.—That is to take that for a thing which all men grant, which wanteth not some to gainsay it.

Answer.—Forasmuch as Moses published these things in the hearing of the open assembly, what place had he to invent any thing of his own head, among those who were eye witnesses of the things which were done?^d

6. *Objection.*—Such miracles are to be ascribed to magical arts.

^a Genesis xlix. 5—9.

^b Numbers xii. 1.

^c Exodus xxiv. 29.

^d Ibid. xix. xl. 34.

^d Numbers xvi. 14, xx. 10, xi. 9.

Answer.—He did so abhor that superstition, that he commanded those to be stoned, which did but ask counsel of sorcerers and soothsayers.^e A deceiver doth seek to win himself a name among the common people by jugglings. Moses cried out that he and Aaron are nothing, but that they do only execute those things which God hath prescribed. What enchantment could bring to pass that manna should rain from heaven? How could he have beguiled the fury of the whole people so often as they made insurrection against him, with juggling casts?

7. Furthermore, we have the truth of the prophecies, which doth sufficiently shew, that both Moses (who assigneth the principality of the tribe of Judah,^f four hundred years before it came to pass; and also foretold that the Gentiles should be adopted together into the covenant of God, when almost two thousand years did pass afterwards;)^g

8. And other prophets also, (which foretold things to come,^h as if they had been present,) did speak by the Spirit of God.

9. *Question.*—Who hath certified us that these things were written by Moses and the prophets which we read under their names? yea, was there ever any Moses?

Answer.—But if any man should call it into question whether there were ever any Plato, or Aristotle, or Cicero, who would not say that such madness were worthy to be corrected with strokes or stripes? Also we see that the Law of Moses was rather wonderfully preserved by the heavenly providence, than by man's industry and diligence, against the furious assaults of the enemies of the truth.

10. *Question.*—Seeing Antiochus commanded all the books of the law to be burned, whence came those copies which we have now?

Answer.—It doth not follow that his commandment did take effect. Which thing the Greek interpretation doth witness which did follow forthwith, and was published throughout the whole world.

Objection.—They were forged books.

^e Leviticus xx. 6. Exodus x. 7.

Genesis xlix. 10.

^g Deutonomy xxxii. 2.

^h Isaiah xlv. 1. Jeremiah xxv. 12. Daniel vii. 4.

Answer.—No man durst at any time object that to the Jews.

11. Furthermore, the plainness of speech used by the three evangelists; the speech and Gospel of John thundering from on high with grave sentences; the heavenly majesty which shineth in the writings of Peter and Paul; the unlooked-for calling of Matthew from the table of his gain; of Peter and John from the fish boats to preach the gospel; the conversion and calling of Paul, an enemy unto the apostleship; are signs of the Holy Ghost speaking in them.

12. Neither is that without great weight, to wit, the consent and agreement of so many ages, of so divers nations, and so contrary minds, to embrace the scripture. Furthermore, it purchaseth great authority, when we look into the godliness of those, who do so agree together; not of all indeed, but of those whom the Lord would have to shine as lights in his church.

13. And now how safely ought we to give our names to that doctrine, which we see established and testified by the blood of so many holy men?

Objection.—Many heathen men did confirm their sayings with voluntary death.

Answer.—Such were led rather with frantic madness, than with the zeal of God. Therefore let us conclude that the authority of the scripture doth depend upon God, and not upon men.

CHAPTER IX.

THAT FANATICAL MEN OVERTHROW ALL PRINCIPLES OF GODLI-
NESS, WHICH FORSAKING THE SCRIPTURE
RUN TO REVELATIONS.

Reading and hearing of the Scripture is necessary.

1. MOREOVER, those who forsake the scripture, and imagine I wot not what way to come to God, whilst they make boast of the spirit, and run to revelations, are to be thought not so much to be holden with error, as to be tossed to and fro with madness.

2. Whereby we do easily understand that we must diligently apply ourselves both to read and mark the scripture,¹ if we list to take any use and fruit of the Spirit of God.

Objection.—It were no meet thing that the Spirit of God (to whom all things are subject) should be in subjection to the scripture.

Answer.—It is no reproach to the Holy Ghost to be everywhere like to himself; to be constant; never to change.

Objection.—But by this means he is brought to trial.

Answer.—I grant: but yet to such trial that he would have his majesty established thereby among us, and lest the spirit of Satan should creep in under his title, he will have us to know him in that image of his, which he hath engraven in the scriptures.

3. *Objection.*—The letter killeth, but the spirit giveth life.²

Answer.—Paul contendeth in that place against the false apostles, who commending the law without Christ, did call away men from the benefit of the New Testament, wherein the Lord doth covenant that he will engrave his law in the bowels, and that he will write it in the hearts of the faithful. Therefore the letter is dead, and the law of the Lord doth kill the

¹ 2 Timothy iii. 14.

² 2 Corinthians iii. 6.

readers thereof, both when it is pulled away from the grace of Christ, and when it doth only sound in the ears, the heart being untouched.

Objection.—Therefore the word itself should not be much assured to us, unless it should be confirmed by the testimony of the Spirit.

Answer.—God hath coupled together by a certain mutual knot the certainty of his word and of his Spirit.

CHAPTER X.

GOD IS SET AGAINST IDOLS.

The goodness of God by the Scripture—His severity—Mercy—Judgment—Justice—The fear of God—Confidence in him.

1. Now it is good to consider, whether the Lord doth represent himself in the scriptures to be such a one as we saw him to be painted out to be before in his works. Surely his fatherly goodness and ready will to do good is every where extolled; and there be set down examples of his severity, which shew that he is a just revenger of wickedness.^k

2. God pronounceth in Jeremiah what a one he will be known to be. Let him that rejoiceth, saith he, rejoice in this, that he knoweth me to be the Lord, which do mercy, justice, and judgment in the earth.^l Assuredly these three things are very needful to be known. Mercy, wherein our salvation consisteth; judgment, which is exercised upon the wicked; justice, whereby the faithful are preserved. Furthermore, that knowledge of God which is set before us in the scriptures, is appointed to none other end, than that which doth shine in the creatures being imprinted in them; to wit, first it inviteth us to fear God; and secondly, to put our whole trust in him: to wit, that we may learn to worship him both with perfect innocence of life, and with unfeigned obedience; and also to depend wholly upon his goodness.

^k Exodus xxxiv. 5. Psalm cxlv.

^l Jeremiah ix. 24.

3. Also, we must mark, that the scripture, to the end it may direct us to the true God, doth plainly exclude all the gods of the Gentiles; because religion was corrupt everywhere almost in all ages.

CHAPTER XI.

THAT IT IS WICKEDNESS TO ATTRIBUTE ANY VISIBLE FORM TO GOD;
AND THAT THEY FALL FROM GOD GENERALLY, WHOSEVER
THEY BE, WHICH SET UP TO THEMSELVES IDOLS.

Beastly blockishness to make a figure of God—The glory of God is corrupted with pictures—The voice of God is set against figures—God appeared in likeness of a man—Why the Cherubims were made—Why the Seraphims were showed to the Prophets—Images are Laymens' books—The beginning of Idols—There is some godhead ascribed to the images—It is a lighter matter to worship than to serve—When Images were set up in Churches—The Nicene Council.

1. BUT seeing that this beastly blockishness did possess the whole world, to desire visible figures of God, and so to make and frame to themselves gods of wood, stone, or other matter; we must hold fast this principle that the glory of God is corrupted with wicked falsehood, so often as any shape is feigned to represent him. Therefore, after that God hath in the law once challenged to himself the glory of the Godhead, he addeth forthwith, Thou shalt make thee no graven image, neither any similitude.^m

2. That may easily be gathered out of the reasons which he adjoineth unto the prohibition: Thou heardest a voice, thou sawest nobody. Therefore take heed to thyself, lest peradventure being deceived, thou make thee any similitude,ⁿ &c. He setteth his voice against shapes. Therefore those men forsake God, which desire to have visible forms.^o

3. *Objection.*—God hath sometimes given a presence of his Godhead, so that he was said to have been seen face to face.

Answer.—Those things did plainly teach men concerning the incomprehensible essence of God. Not that he offered himself to be known in them as he is. Because it was said to Moses, that no man can see God, and live.^p

^m Exodus xx. 4.

ⁿ Deutonomy iv. 15.

^o Joshua xl. 17, xli. 7.

^p Exodus xxxiii. 13.

Objection.—The Holy Ghost appeared in likeness of a dove.^q

Answer.—When he vanished away forthwith, the faithful were admonished by that token of short continuance, that they must believe that he is invisible, that being content with his power and grace they might not invent to themselves any visible shape.

Objection.—God did sometimes appear in the shape of a man.

Answer.—That was a foreshewing of the revelation which was to come in Christ. Therefore it was not lawful for the Jews so to abuse this pretence, that they might erect themselves any token of the Godhead under the shape of man.

Objection.—The cherubims, which with their outstretched wings did cover the mercy seat, were made in honour of God,^r and why may we not make images of God and of saints?

Answer.—Those small images did import nothing else but that images cannot fitly represent the mysteries of God: forasmuch as they were made to this end, that they might shadow with their wings the mercy seat, and so keep back not only the eyes of men, but all their senses, from beholding God, that by this means they might correct their boldness. Moreover it were an absurd thing to bring in shadows, seeing we have the truth itself.

Question.—What mean the seraphims which were shewed to the prophets in visions?^s

Answer.—Inasmuch as their faces were covered, they signify that the brightness of the glory of God was so great, that even the angels themselves are kept from the direct beholding thereof.

4. And the prophet gathered by the matter, that the images of the Gentiles are not gods, but only the works of men's hands.^t For that cause the Holy Ghost thundereth out a cruel and sharp curse: Let them be made like to them which make them, and whosoever they be which put any confidence in them.

5. *Objection.*—Images are laymen's books, saith Gregorie.

Answer.—Jeremiah calleth images a doctrine of vanity,^u

^q Matthew iii. 16.

^r Exodus xxv. 17, xxviii. 21.

^s Isaiah vii. 2.

^t Psalm cxv. 4, cxxxv. 15.

^u Jeremiah x. 3.

and a falsehood.^v Therefore all that is vain and false, whatsoever men have learned by images, concerning God.

Objection.—Those are reprov'd of the prophets which do abuse images unto superstition.

Answer.—I grant; and yet they do always set images against the true God, as contrary things.

6. Augustine, without doubting, pronounceth that it is wickedness not only to worship images, but to set them up to God;^w and that by this means the fear of God is diminished, or else taken away.

7. And what other things are those pictures and images which they dedicate unto saints, but patterns of most wicked riot and filthiness?

8. Furthermore, as touching the beginning of idols, that is received almost by common consent, which is written in the book of wisdom,^x to wit, that those were the first authors of them, which gave this honor to the dead, superstitiously to worship their memory: but idols were in use before that time^y—the mind begat the idol, and the hand brought it forth.

9. Worshipping did follow such forged invention. For seeing men did imagine that they beheld God in the images, they did also worship him there.

Objection.—The images are not counted the gods themselves.

Answer.—Neither were the Jews altogether so ignorant that they did not remember that it was God by whose hand they had been brought out of Egypt, before they made the calf: neither were the Heathen men so ignorant, that they did not understand that God was some other thing than wood and stone.

10. *Objection.*—That visible thing is not worshipped, but that which is represented.

Answer.—The Gentiles had the like starting holes. Then why do they kneel before the images? To what end serve pilgrimages? Why do we turn our faces toward the images when we are about to pray, the like whereof we have at home? &c.

11. *Objection.*—That worship which is given to images, is

^v Habakkuk ii. xviii.

^w De Civitate Dei, Lib. 4, cap. ix. xxxii.

^x Wisdom of Solomon xiv. 15.

^y Genesis xxxi. 19. Exodus xxxii. 2

Idolodouleia, or the services of images, and not *Idololatrea*, or worshipping of images.

Answer.—As if it were not a lighter matter to worship than to serve; by this means they should worship God, and serve images.

Question.—Are then no images tolerable?

Answer.—Those only are condemned which are made to be worshipped.

Question.—Is it not expedient to have those images in churches which represent histories, famous facts, or men's bodies?

Answer.—The authority of the ancient church ought to move us, wherein for the space almost of five hundred years, wherein religion did as yet more (flourish) the temples of Christians were commonly void of images. But they were brought in when the sincerity of the ministry did degenerate. This seemeth to be the cause why John would have us to abstain not only from worshipping of images, but also from the very images themselves. ^y

Objection.—The Nicene Council, which was holden by the commandment of Irene, did decree that images should not only be had in churches, but also worshipped.

Answer.—Whosoever he be which shall read the refutary book, published in the name of Carolus the Great, wherein are rehearsed the opinions of the bishops which were present, and the arguments which they did use, he shall find such filthy and unsavoury follies, that I am ashamed much to report them.

15. As if all those reverend fathers did not discredit themselves either by handling the scriptures so childishly, or by rending them in pieces so wickedly.

It is a wonder that so great monsters of ungodliness were by them spewed out: and it is likewise strange that they were not cried out against.

CHAPTER XII.

THAT GOD IS DISTINGUISHED FROM IDOLS, THAT HE ALONE
MAY BE WHOLLY WORSHIPPED.

What difference there is between Religion and Superstition—Men worshipped—Worshipping put for civil honour.

1. So often as the scripture affirmeth that there is one only God, it striveth not for the bare name, but doth also command that that be given to no other which belongeth to the God-head. Whereby appeareth what difference there is between pure religion and superstition. God, to the end he may challenge to himself his own right, doth cry out that he is a jealous God, and a severe punisher if he be coupled with any vain forged God.^z

2. Therefore the distinction of *latreia*, or worship, and *douleia*, or of service, was invented in vain, to the end divine honours might seem to be freely ascribed to angels and dead men.

Objection.—Many of the old fathers did use such distinction.

Answer.—It is not therefore to be any whit more allowed: for no man doth doubt, but that it were an hard matter oft to serve him, whom thou wouldest not refuse to worship.

3. *Objection.*—We read that men have been worshipped oftentimes.

Answer.—That was a civil kind of honour, but religion hath another respect, which so soon as it is joined with worshipping, draweth with it a profaning of the divine honour.

CHAPTER XIII.

THAT THE ONE ESSENCE OF GOD DOTHT CONTAIN IN IT
THREE PERSONS.

What God is.—Whether the word person be found in the Scriptures.—We must with no less reverence speak of God than think of him.—Why the word Trinity was invented.—The persons are distinguished by properties.—What a person is.—What a subsistence is.—The Godhead of the Son.—Oracles and prophecies came from the Spirit of Christ.—The word was begotten before all the worlds.—To whom the word Elohim is applied.—Why Jerusalem hath the name of God given it.—Christ Jehovah.—Christ under the person of an Angel, doth execute the office of the Mediator.—The Godhead of Christ is proved by his works.—The Godhead of the Holy Ghost is proved.—Blasphemy against the Spirit.—The Father is the beginning of doing, the Son of wisdom, the Holy Ghost of power.—The name of God comprehends three persons.

1. THAT which is taught in the scriptures touching the infinite and spiritual essence of God, doth not only serve to overthrow the dotings of the common people, but also to refute the subtleties of profane philosophy. One of the old writers said sincerely, that God is all that which we see, and which we do not see.

2. And God doth so declare himself to be one, that he doth distinctly propound and set forth himself to be considered in three persons, which except we hold, there doth only the bare name of God swim about in our brain, without the true God.

Objection.—That word person is not found in the scriptures, but it is invented by man.

Answer.—When the apostle calleth the Son of God the engraven form of his Father's person,^z undoubtedly he assigneth some being to the Father, wherein he differeth from his Son: the same reason is in the Holy Ghost; because we shall prove by and by that he is both God, and yet that we must needs think that he is another than the Father.

3. *Objection.*—It were better for us to keep not only our meanings, but also our words, within the compass of the scriptures, than to spread abroad quaint words, which may breed dissension and strife.

^z Hebrews i. 3.

Answer.—I grant that we must with no less reverence speak of God than think of him. But when the thing is all one, though the word be not found in the same syllables in the scriptures, it ought in no case to be rejected: otherwise all preaching and interpreting of the scriptures must be taken away. With like necessity is the Church enforced to use the word Trinity.

4. And such quaintness or newness of words (if we must so call it) doth then chiefly come in use, and stand instead, when we must avouch the truth against slanderers and cavillers. So against Arius, the Son was called Consubstantial, and against Sabellius it was proved, that the Trinity of Persons did subsist in one God.

5. Therefore if the words be not invented in vain, we must beware that in refusing the same we be not thought to be proudly bold. Would God they were buried, so that all did agree together in this faith, that the Father, Son, and Holy Ghost are one God: and yet that neither the Son is the Father or the Holy Ghost the Son, but that they are distinguished by a certain property.

6. But omitting to dispute of words, let us now speak of the thing itself. I call a person a subsistence in the essence of God, which being referred unto the rest, is distinguished by a certain incommunicable property, or which is not common to the other. A subsistence is another thing than an essence. For if the word were simply God, and had nothing proper severally to itself, then had John said amiss in saying that it was always with God. Where he addeth forthwith that that word was God.^b

7. And before I go any further, I must prove the Godhead of the Son, and also of the Holy Ghost: that done, we shall see how they differ. Surely forasmuch as the word of God is spoken of in the scriptures, it were an absurd thing to imagine only a fading or vanishing voice, which being uttered in the air, doth come forth without God himself, when as the word is rather meant to be the perpetual wisdom of God, resident with God, from which both oracles and also all prophecies did proceed. For as Peter doth witness,^c the old prophets did no less speak by the Spirit of Christ, than the apostles, and

^b John i. 1.

^c 1 Peter i. 11.

whosoever they were which after them had the administration of the celestial doctrine. And because Christ was not as yet revealed, we must needs understand the Word begotten of the Father before all worlds. And if so be it that Spirit was the Spirit of the word, whose instruments the prophets were, we do undoubtedly gather that he was very God. Which thing Moses doth teach plainly enough in the creation of the world, when he setteth that word as in the middle.

Objection.—The word is taken in that place for bidding or commandment.

Answer.—The apostles are better interpreters,^e who teach that the world was made by the Son, and that he beareth all things by his mighty word. To the same end tendeth the saying of Christ, My father and I do work until this day.^f

8. *Objection.*—The word began to be then, when God did open his holy mouth in the creation of the world.

Answer.—That is too unadvisedly, to imagine an innovation of the substance of God. For if there should have been in him any thing coming from elsewhere, that of James should fall to the ground; There is with God no change, or shadow of change.^g

Objection.—God spake then first of all, therefore there was in him no speech at all before that time.

Answer.—I conclude otherwise. In the very moment wherein God said, Let light be made,^h the power of the word appeared, therefore it was long before.

9. Hereby we ought to be fully certified that Christ is that word, being clad with flesh. Whereupon the prophet saith, Thy throne, O God, is for ever.ⁱ

Objection.—The word Elohim is also applied to the angels and chiefest powers.

Answer.—But there is nowhere in the scriptures any such place extant as ascribeth an eternal throne to a creature: neither is he only called God, but also the eternal governor. Secondly, this title is given none, without an addition, as it is said that Moses shall be as a God to Pharaoh.^k

^e Hebrews i. 2.

^f John v. 17.

^g James i. 17.

^h Genesis i. 3.

ⁱ Psalm xlv. 6.

^k Exodus vii. 1.

Objection.—Moses gave that name to the altar which he builded:¹ and also Ezekiel to the city of the new Jerusalem.

Answer.—The altar was built for a monument that God is the exalter of Moses, and Jerusalem hath the name of God given it, to testify the presence of God. For thus saith the prophet, the name of the city shall be from that day, The Lord is there:^m and Moses built the altar after this sort, and called the name thereof, The Lord mine exaltation.

Objection.—Jeremiah referreth this self-same title unto Jerusalem, in these words, This is the name wherewith they shall call her, The Lord our righteousness.ⁿ

Answer.—Christ is the true Jehovah, whence floweth righteousness: seeing the church perceiveth this indeed, it doth for just causes rejoice in this name.

10. If these things do not satisfy the Jews, let them look why Jehovah, or the Lord, is so often presented in the person of an angel.^o

Objection.—This is spoken in respect of the person which he presenteth.

Answer.—But the servant in suffering sacrifice to be offered unto him should take from God the honor due to him: which is an absurd thing; yea, he doth afterwords prove that he is that Jehovah indeed. Therefore, Manoah and his wife gather by this sign, that they have not only seen an angel, but God.^p

Objection.—God was never openly shewed to Abraham, and to other of the fathers, but instead of him they worshipped an angel.

Answer.—The sound doctors of the Church did well and wisely interpret the word of God to be the prince of angels, or the chief angel, who began even then, as by a certain entrance or preparation, to execute the office of a Mediator. The same meaning hath Hosea, who after he hath reckoned up the combat of Jacob with the angel, The Lord, saith he, the God of hosts, Jehovah, worthy of memory, is his name.^q

¹ Exodus xvii. 15.

^m Ezekiel xlvi. 35.

ⁿ Jeremiah xxxiii. 16.

^o Judges xiii. 3.

^p Ibid. xiii. 16.

^q Hosea xii. 5.

Objection.—God did bear the person of an angel.

Answer.—The confession of the holy patriarch doth sufficiently declare, that he was no created angel, but in whom the full Godhead did rest, when he saith, I saw God face to face:^a and hence came that of Paul also, that Christ did guide the people in the wilderness.^r

11. As for the New Testament, it is full of testimonies.

*12. And if so be it we esteem his Godhead by his works, which are ascribed to him every where in the scriptures, it shall as yet more evidently appear by them. For when he said that he wrought since the beginning with his Father, the Jews, which were most dull to understand his other sayings, did yet perceive that he took upon him the divine power.

13. And it appeareth most evidently in miracles.

Objection.—Both the prophets and also the apostles did equal and like miracles.

Answer.—These men did distribute the gifts of God according to their ministry, but he did exercise his own power.

Objection.—Why did he use prayer then, if he were able to do that of himself?

Answer.—That he might give the glory to his Father: but we see for the most part his own power shewed to us. And how can he choose but be the author of the miracles, who by his own authority committeth to others the distribution thereof? Furthermore, if there be no salvation, no righteousness, no life without God, and Christ containeth all these things in himself, surely he is shewed to be God.

Objection.—All these things are poured out by God into him.

Answer.—He is not said to have received salvation, but to be salvation himself;^s and also goodness,^t righteousness, light.^u In him we believe;^v upon him do we call. Whereby it doth necessarily appear that he is God.

14. Also we must set proofs to prove the Godhead of the Holy Ghost, chiefly from the same fountains. That testimony of Moses is evident enough that the Spirit of God was stretched out upon the depths.^w Also Isaiah saith, The Lord sent me and his Spirit.^x Because he communicateth or im-

^a Genesis xxxii. 30. ^r 1 Corinthians x. 4. ^s Acts iv. 12. ^t Matthew xix. 17.

^u John i. 9. ^v John xiv. 1. ^w Genesis i. 2. ^x Isaiah xlviii. 16.

parteth his power in sending his prophets, with the Holy Ghost: whereby appeareth his Divine Majesty. Being spread abroad every where, he sustaineth all things, he regenerateth to eternal life,^y he justifieth;^z he is our sanctification, truth, grace, and whatsoever good things can be invented. Whereby appeareth that the Spirit hath divine power, and that he is personally resident in God.

*to the Son is
divine also* *15. Last of all, if blasphemy against the Spirit be not forgiven, either in this world or in the world to come, seeing he doth obtain pardon which hath blasphemed the Son, by this is his Divine Majesty plainly proved, which to hurt or diminish is a fault unpardonable.^a See more testimonies in the Institutions.

16. Paul to the Ephesians speaketh most plainly of the distinction of the persons:^b but Christ speaketh more plainly when he commandeth to baptise in the name of the Father, and of the Son, and of the Holy Ghost.^c

17. That of Nazianzene liketh me well. I cannot think upon one, but I am by and by compassed about with the shining brightness of three; neither can I discern three, but I am a sudden referred unto one.

Objection.—That distinction had his beginning when the Son was incarnate.

Answer.—The only begotten Son was in the bosom of his Father before:^d but the Holy Ghost is distinguished, because he proceedeth from the Father.^e

18. That is also greatly available unto such a distinction, because the scripture attributeth to the Father the beginning of working: to the Son wisdom and counsel: to the Holy Ghost power and efficacy. Therefore we consider, first, God; that done, the wisdom rising out of him; last of all, the power whereby he executeth the decrees of his council.

19. By this testimony is signified, that they have relation one to another, and not the very substance whereby they are one.

20. Therefore when we profess that we believe in one God,

^y 1 Corinthians xi.

^z 1 Corinthians vi. 11.

^a Matthew xii. 31.

^b Ephesians iv. 5.

^c Matthew xxviii. 19.

^d John i. 18.

^e John xv. 26. xvi. 7.

under the name of God, we understand the one only and simple essence wherein we comprehend three persons.

21. But, and if that distinction which is in one Godhead of the Father, Son, and Holy Ghost, do trouble some wits more than is expedient, let them remember that men's minds do enter into a labyrinth, when they favor their curiosity too much; and so let them suffer themselves to be guided by the heavenly oracles, howsoever they cannot comprehend the highness of the mystery.

22. *Objection.*—A person is nothing else but a visible form of the glory of God.

Answer.—When John pronounceth that the word was God before the world was made,^f he doth make him to differ much from a conception of form. The same must, we think, of the Spirit, when Moses saith, that that mass and lump being without form was sustained in him.

23. *Objection.*—Christ is every where called the Son of God: therefore there is no other God properly besides the father.

Answer.—Although the name of God be common to the Son also, yet, by reason of pre-eminence, it is sometimes ascribed to the Father, because he is the fountain and beginning of the Godhead.

Objection.—If Christ be truly the Son of God, then is he the son of a person, which is absurd.

Answer.—Both these are true: He is the Son of God, because he is the word begotten of his Father before all ages; and yet, for declarations sake, we must have respect of the person, that the name of God may not be taken simply, but for the Father.

24. Unless the Father alone were the true God, he should be his own God.

Answer.—For degree and order, he is properly called God, who did not only beget his wisdom of himself, but is also the God of the Mediator.

Objection.—So Christ was exalted in the flesh, wherein he was humbled: and in respect of the flesh, all power was given him both in heaven and earth.

^f John i. 1.

Answer.—Paul doth best decide this controversy, when he teacheth that he was equal with God, before he humbled himself in the person of a servant. ^g

Objection.—Christ was God in his Father.

Answer.—In respect of order the beginning of the Godhead is in the Father, notwithstanding that is a detestable invention, that the essence is proper to the Father alone, as if he were the Godmaker of his Son: because, by this means there should either be more essences than one, or else we call Christ God only in name.

Objection.—The Son of God: but next after the Father.

Answer.—Therefore the essence should be begotten and formed in him, which is in the Father unbegotten and unformed.

25. *Objection.*—Every one of things undivided have a part of the essence.

Answer.—There is one only God essentially: and, therefore, the essence both of the Son, and also of the Holy Ghost, is unbegotten.

Objection.—There should be a quaternity, seeing three persons be derived from one essence.

Answer.—We do not draw the persons from the essence, but though they remain in it, we put in a difference. Otherwise there should be a trinity of Gods, not of persons.

Objection.—Therefore the trinity shall be without God?

Answer.—No: because unless the Father were God he should not be the Father; and the Son is no otherwise the Son but because he is God.

Objection.—So three things meet together; the Essence, the Son, and the Spirit.

Answer.—Yea, by this means the essence of the Son, and of the Holy Ghost, should be destroyed: which cannot be.

Objection.—If Christ be God, he shall not be the Son of God.

Answer.—There is a comparison made between the persons: neither is the name of God taken indefinitely, but it is restrained unto the Father, inasmuch as he is the beginning of the Godhead.

Question.—What? in making of essence?

Answer.—No: but in respect of order.

27. *Objection.*—St. Irenæus doth affirm that the Father of Christ is the only and eternal God of Israel.

Answer.—He had to deal with mad fellows, which did deny that the Father of Christ was that God, that spake in times past by Moses and the prophets, but I wot not what ghost brought out of the corruption of the world. Therefore he standeth wholly upon this, to make it plain that there is no other God set forth in the scripture but the Father of Christ.

Objection.—Irenæus thinketh that the Father alone is the God of Israel.

Answer.—The same writer doth plainly teach,^h that Christ is all one and the same: as also he referreth unto him the prophecy of Habakkuk, God shall come from the south.ⁱ

28. *Objection.*—Tertullian saith the Son is the second or next to the Father.

Answer.—That he may distinguish the persons.

Objection.—He saith that the Son is visible.

Answer.—It is true inasmuch as he is man; but he is invisible inasmuch as he is the word.

Objection.—He calleth the word and the Spirit the portion of the whole.

Answer.—That is not referred unto the substance, but unto the distinction of persons.

29. *Objection.*—St. Hilary teacheth that eternity is in the Father.

Answer.—Doth he it to this end, that he may take the essence of God from the Son? Therefore let us conclude that there were from everlasting three persons in God.

^h Irenæus, Lib. iii. cap. 18.

ⁱ Habakkuk iil. 3.

CHAPTER XIV.

THAT IN THE VERY CREATION OF THE WORLD, AND OF ALL THINGS, THE SCRIPTURE DOTH DISTINGUISH BY CERTAIN MARKS, THE TRUE GOD FROM FALSE GODS.

Time of the Creation—Why Moses made no mention of Angels among things created—There is none evil nature in the world—The ministry of Angels—That the Angels have a true nature—The Holy Ghost doth only teach those things which are necessary to salvation—Of the discord between God and Satan—Satan can do nothing unless God be willing—The children of God—The children of the Devil—The history of the Creation of the World must be known—The Creation of Man is a most excellent example of all the Works of God.

1. ALSO God would have the history of the creation to be extant, that the faith of his church might rest thereupon, and not seek any other God, but him who is set forth by Moses to be the Creator and maker of the world. And because our nature is too much inclined to vanity, first the time is set down that by the continual course of years the faithful might come to the first beginning of mankind and of all things.

Question.—Why did it not come into God's mind before to create heaven and earth, but being idle did suffer that to pass an infinite space, which he could have done many thousand years before?

Answer.—It is neither lawful to inquire after that, neither yet expedient, because if man's mind strive to pierce so far, it shall faint by the way.

Question.—What did God before the creation?

Answer.—He made hell, saith a certain godly old man, for curious men.

2. For like reason is it, that Moses declareth, that the work of God was not finished in a moment, but in six days. For even by this circumstance we gather, how fatherly the love of God was toward mankind, in that he did not create Adam before he had enriched the world with all plenty of good things.

3. But before I come to speak more fully of the nature of man, I must first say something of the angels.

Objection.—Moses made no mention of angels among things created.

Answer.—Because he applied himself to the rudeness of the common people, he reciteth none other works of God in the history of the creation, but such as we see with our eyes; and yet afterward he bringeth in the angels as the ministers of God.

Objection.—There be two beginners; God of good things, the devil of evil things.

Answer.—Nothing is more proper to God than eternity, which whosoever doth attribute to the devil, they give him the title of the Godhead. And thereupon it might also be concluded that God is not almighty, which is absurd.

Objection.—It is wickedness to ascribe the creation of any evil thing to a good God.

Answer.—That doth not hurt the true and sound faith, which doth not admit that there is any evil nature in the world.

Question.—Then whence came the frowardness and wickedness of men and of the devil.

Answer. Not from nature, but from the corruption of nature.

4. *Question.*—When were the angels created?

Answer.—Such a question is curious. And we must beware that we do neither speak, or think, or desire to know, any thing concerning obscure things, but that which shall be taught us in the word of God; Moses saith that the earth was finished, and the heavens were finished with all the host of them;^j to what end is it to inquire upon what day: besides the stars and planets, other heavenly bodies began also to be.

5. We read everywhere in the scripture that the angels are heavenly spirits, whose ministry God useth to execute all things which he hath decreed.^k Thence cometh their name: they are called hosts,^l powers, principalities, dominions, thrones;^m because after a sort the glory of God resteth in them,

6. But the scripture standeth chiefly upon that point which may make most to our consolation, and the confirmation of our faith; to wit, that the angels are stewards and ministers of God's bountifulness toward us.ⁿ

^j Genesis ii. 1.

^k Psalm ciii. 20.

^l Luke ii. 13.

^m Colossians. i. 16.

ⁿ Psalm xci. 11. xxxiv. 7.

evil is
not from
God.

7. *Question* —Hath every one of the faithful a particular angel?

Answer.—Surely, when Daniel maketh mention of the angel of the Persians and Grecians, he signifieth that there are certain and particular angels appointed to realms and provinces as governors.^o Christ saith the angels of children do always behold the face of the Father.^p So it is said of the angel of Peter.^q But we must hold this as undoubtedly true, that not only one angel taketh care for every particular person, but that they all with one consent do watch for our safety.^r

8. But as touching the multitude and orders of angels we must not curiously define. Michael is called a great prince,^s and an archangel;^t one is called Gabriel;^u another Raphael;^v and, finally, there be many legions of angels.^w It is enough.

9. *Objection.* By angels is meant nothing else but motions wherewith God doth inspire men, or those tokens of his power which he sheweth.

Answer.—All the whole scripture is against this; because i is said of them that they be many;^x that they rejoyce;^y that the law was given by their hands;^z that the elect shall be like to them, &c. These things could not be attributed to the angels, unless they had a true nature and essence.

10. But though the brightness of the majesty of God do shine in them, and they be unto us the ministers and givers of good things, and we be most bent unto superstition, yet we must beware that we do not give to them those things which are due to none but to God. For they are not sufficient for themselves, but they feed from the same fountain, from whence we draw things, whereof we stand in need. For which cause the angel answereth John: Take heed thou do it not: I am thy fellow servant: worship God.^a

11. This danger shall we avoid: if we consider that God useth them, not of any necessity, as if he could not be without them, but to the comfort of our imbecility, that we may lack nothing, which may be available either to erect to good hope, or keep in safety and quiet our minds.

^o Daniel x. 13. ^p Matthew xviii. 10. ^q Acts xii. 15. ^r Luke xv. 7. xvi. 23.

^s Daniel xii. 1. ^t Jude, 9. ^u Luke i. 19. ^v Tobit xii. 15.

^w Matthew xxvi. 53. ^x Hebrews xii. 22. ^y Luke xv. 7. ^z Galatians iii. 19.

^a Apocalypse xix. 10.

12. For these helps are prepared for us of the Lord for this cause, that we may not be terrified with the multitude of our enemies, as if it could prevail against his power; but that we may fly to that saying of Elisha's, that more are for us than against us.^b

13. Those things which the scripture teacheth concerning devils tend in a manner wholly to this end, that we be circumspect to prevent their subtlety and designs; and also that we may furnish ourselves with such weapons as are strong and firm enough to bear back most mighty enemies. For seeing Satan is called the god and prince of this world,^d the spirit which hath power of the air, a roaring lion,^e &c. These descriptions tend to this end, that we may use circumspection; that when we know the power of our enemy, and are on the other side not ignorant of our own weakness, we may fly to God for help, that we may attempt nothing without trusting to him.

14. And to the end we may be the more stirred up to do that, the scripture telleth us, that there is not one, or two, or a few enemies, but great troops which make war against us.

15. This ought also to inflame us to make continual war against the devil, that our adversary doth attempt to quench the glory of God, doth conspire against the kingdom of Christ, to overthrow it, and setteth gins continually to work our woe, and to deprive us of salvation.

16. *Objection.*—But he was created of God, who is good.

Answer.—This malice and evil which we attribute to his nature, cometh not by creation, but from corruption; because he stood not in the truth.^f The devils were created angels, but by growing out of kind they destroyed themselves, and are made to others instruments of destruction.^g

Question.—But why doth not the scripture set forth their fall, the cause, manner, time, and kind thereof?

Answer.—It was not meet for the Holy Ghost to feed our curiosity with vain histories without fruit.

17. But as concerning the fight and discord which we say is between God and Satan, it must be so understood, that that do nevertheless remain firm, that he can do nothing unless

^b 2 Kings vi. 16.

^d John xii. 31.

^e 1 Peter v. 8.

^f John viii. 44.

^g 2 Peter ii. 4. Jude, 6.

God be willing, which appeareth by his history of John,^h Ahab,ⁱ Saul,^j and others.^k

18. And now because God turneth the unclean spirits whither he will, he doth so temper this government that they exercise the faithful by fighting, and do sometimes wound them, but they never overcome them nor oppress them; but as for the wicked they draw them after them, having subdued them; and abuse them as bondslaves to all wickedness. Thereby it cometh to pass that the faithful are known by this to be the children of God, because they bear his image; and the wicked are properly counted the children of Satan by his image, whereinto they are degenerate.

19. *Objection.*—The devils are nothing else but evil affections or perturbations, which we have from our flesh.

Answer.—Seeing the unclean spirits are called angels, apostates,^l are said to sin from the beginning,^m to have fought with Michael the Archangel,ⁿ to have appeared before God,^o it is manifest enough that they be not affections of men's minds, but rather indeed spirits endued with understanding and sense.

20. Therefore, that in this beautiful theatre we may take a godly delectation, and by true faith lay hold upon that which is behoveful for us to know concerning God, it is very good for us especially to know the history of the creation of the world. For thereby we shall learn that God by the power of his Word and Spirit did create heaven and earth of nothing; and although all things be subject to corruption, yet hath he provided that every kind may be kept safe until the last day. And when he had adorned the world with most absolute variety of all things, as a house replenished with abundance of household stuff, he fashioned man after his own image, and did furnish him with so many and so great gifts as a most excellent example of his works.

21. Neither is it to be doubted but that the Lord would have us to be continually occupied in this godly meditation in beholding the frame of the world, that when we know and see those infinite riches of his wisdom, justice, goodness and

^h John i. 6. ⁱ 1 Kings xxii. 20. ^j 1 Samuel xvi. 14. xviii. 10.

^k Psalm lxxviii. 49. 2 Thessalonians ii. 9–11. ^l Jude, 6.

^m John viii. 44. ⁿ Jude, 9. ^o Job i. 6. ii. 1.

power in all his creatures as in mirrors, we may not only lightly and glancingly run over them, but stay long in that cogitation, ponder the same earnestly and faithfully in our minds, and oftentimes call the same to remembrance.

22. There remaineth the other part which cometh nearer unto faith, that when we consider that God hath appointed all things to our good and salvation, and when we do also feel and perceive in ourselves, and in so great good things which he hath bestowed upon us, his power and grace, we do thence and thereby rouse up ourselves to trust in him, to call upon him, to praise him, and to love him.

CHAPTER XV.

OF THE CREATION OF MAN.

The knowledge of man is double—Of the soul—That the soul hath a true essence—How the image of God is in man—Why Christ is called the second Adam—The end of regeneration—Whether the soul conveys into man the substance of God—What the soul is—The parts of the soul—How great man's excellency was in his creation—Election—Free-will—Man fell of his own accord.

1. Now must we speak of the creation of man; because, as we said in the beginning, we cannot know God as we ought to know him, unless we do also on the other side know ourselves. And the same is double, to wit, that we know what manner of persons we were created in the beginning, and in what state we began to stand after the fall of Adam. Thereby it shall appear what we owe to God, and also what we are able to do.

2. Furthermore, it is out of question that man consisteth upon soul and body. And we understand that the essence of the soul, which is the more excellent part of man, is immortal, and yet created.

Objection.—The soul or spirit of man is only a breath or power inspired or poured into the body, which notwithstanding is without essence.

Answer.—Seeing that so many excellent gifts, wherein man's mind excelleth, do cry that some divine thing is therein

engraven, there be so many testimonies not of a vanishing breath, but of an immortal essence. To what end should Paul exhort the faithful to cleanse themselves from all filthiness of the flesh and of the spirit, unless he did make two parts, wherein the filthiness of sin doth rest?^p And also to what end should Peter call Christ the pastor of souls?^q

3. Why is man said to be created after the image of God? Though in the outward man appeareth the glory of God, yet the proper place of his image is in the soul.

Objection.—The Father, Son, and Holy Ghost did place their image in man; because though Adam had remained in his first estate, yet should Christ have become man.

Answer.—I grant that in the person of the Mediator shineth the glory of the Godhead: but how shall the eternal Word be called the image of the Spirit, before whom he goeth in order? And forasmuch as that speech, “Let us make man after our own image or similitude,” is common to the person of the Son, it should follow that he is the image of himself.

Objection.—Man was created only after the form and figure of Christ, as he was man; so that that form out of which Adam was taken, was Christ.

Answer.—But the scripture doth teach that man was created in the image of God.

Objection.—Adam was created in the image of God, because he was like to Christ, who is the only image of God.

Answer.—That is subtilly to play the philosophers about words. In the thing there is no doubtfulness, but that man is called the image of God, because he is like to God.

Objection.—Not a part of man, nor the soul with her gifts, is the image of God, but the whole Adam, which had his name given him of the earth from whence he was taken.

Answer.—This is frivolous: for when the whole man is called mortal, the soul is not therefore subject to death: neither where he is called a reasonable creature, is it thereby meant that the body hath reason. Therefore, though the soul be not man, yet it is no absurd thing that he should be called the image of God, in respect of his soul; although the image of God do appertain unto the whole excellency wherein man's nature excelleth all living creatures. Furthermore, by this

word is signified that perfection of integrity, wherein man was created.

4. That may be more easily known by the reparation of the corrupt nature, which we have by Christ, who is for this cause called the second Adam,^r because he hath restored us to true and perfect integrity. For the end of regeneration is, that Christ may fashion us again to the image of God; which is, that we may bear the image of God in true godliness, righteousness, pureness, and knowledge.

Objection.—The similitude of God consisteth in the government given to man; because he was made heir and possessor of all things.

Answer.—The image of God must be sought properly within him, and not without him; yea, it is an inward good thing of the soul.

Objection.—God breathed into the face of man the breath of life, whence we must gather that the soul did convey into man the substance of God.

Answer.—If that were true, it should follow that the nature of God is not only subject to the change and passions, but also to ignorance, to evil concupiscence, and to all manner of vices; than which nothing can be more absurd.

Objection.—Paul saith that we be the generation of God.^s

Answer.—In quality, not in substance; to wit, inasmuch as he hath endued us with divine gifts. For the creation is not a pouring of one substance into another, but the beginning of an essence of nothing.

Objection.—The soul is given by God, and when it departeth out of the flesh it returneth to him; therefore it was taken out of his substance.

Answer.—As if God were not able to make us like to himself by the inestimable power of his Spirit, unless Christ should pour out himself substantially into us.

6. And it appeareth by the scripture that the soul is nothing else but a substance without body, and yet put into a body; and that it dwelleth there as in a house, not only that it may give life to all parts of the body, and make the organs or instruments fit and profitable for their actions, but also that it may bear the chief sway in governing man's life; and not

Not so.

See

1 Cor 15
"Spiritual
body"

^r 1 Corinthians xv. 45.

^s Acts xvii. 28.

only touching the offices of the earthly life, but also that it may raise us up to worship God.

7. And it hath two parts, understanding and will. Understanding discerneth between objects or things set before it, as each of them shall seem meet to be allowed or disallowed. Will chooseth and followeth that which the understanding saith is good, or rejecteth and flieth from that which it misliketh.

8. When man was first created he had all these excellent gifts, as reason, understanding, wisdom, judgment, not only for the government of the earthly life, but also to climb up even unto God, unto eternal felicity. Secondly, that he might have election to direct the appetite, and to temper all the instrumental motions; and so his will might be altogether conformable to reason. In this perfection man did excel in free-will, whereby if he would he might have attained eternal life: for he fell only of his own accord and will. Man received indeed to be able if he would; but he had not will to be able, because stedfast perseverance should have followed this will.

CHAPTER XVI.

**THAT GOD DOTTH CHERISH AND DEFEND THE WORLD WHICH HE
HATH CREATED BY HIS POWER, AND THAT HE GOVERNETH
ALL PARTS THEREOF BY HIS PROVIDENCE.**

God is the creator and governor of all things—Things having life are subject to the providence of God—The omnipotence of God—Whether there be in God only a bare foreknowledge—God directeth every thing to his end—How God directeth particular things—Nothing by chance—Lots fall not by chance—Destiny differeth from God's providence—Changeable things are often read of in the Scriptures.

1. FURTHERMORE, to the end we may the more easily attain to the knowledge of the fall of man, it is requisite that our faith pierce higher, to wit, that whom it hath learned to be the creator of all things, it may also forthwith gather to be the perpetual governor and preserver thereof; and that not by stirring with an universal motion as well the frame of the

world, as every particular part thereof; but by sustaining, cherishing, and providing for every one of those things which he hath created, even unto the least sparrow.

2. Therefore if a man light among thieves, or wild beasts, if another wandering in the wilderness do find a remedy for his thirst, another being tossed by waves upon the seas do come to an haven, we must not ascribe all these things, whether prosperous or otherwise, to fortune, but to the providence of God, to whom even the hairs of our head are numbered.[†] And as for things without life, though every one of them have naturally his property, yet they do not shew forth their force, save only inasmuch as they are directed by the present hand of God; as that the sun stood still two days at the prayer of Joshua,^u and that the shadow thereof went back for Hezekiah's sake.^v

God's
providence
controls
everything

3. The vigilant, effectual, and working almighty power of God, which doth also work continually, shineth more clearly therein, from whence we gather a double fruit: first, that he is of sufficient power and ability to do good to us, who hath in his possession heaven and earth, and upon whose beck depend all creatures, that they may obey him: secondly, that we may safely rest in his protection, to whose will and pleasure all those hurtful things which may be feared, are subject, and by whose power as by a bridle Satan is hampered together with all his furies and retinue.

Objection.—There is in God only a bare foreknowledge.

Answer.—His providence worketh continually.

Objection.—His providence shall not keep a man from turning himself whither he will by the free power of his will.

Answer.—That is to make a division between God and men; so that God doth inspire by his power motion into a man, whereby he may work according to that nature which is given him; and man doth govern his own actions by voluntary counsel, which is absurd.

4. *Objection.*—God turneth over and carrieth about the frame of the world with the parts thereof, with a general motion, but he doth not direct the particular actions of every creature.

[†] Matthew x. 80.

^u Joshua x. 13.

^v 2 Kings xx. 11.

Answer.—That is, to make God the governor of the world only in word and not in deed, if you take from him that which is the chiefest thing, namely, to moderate all things, and to direct every thing to his end by his incomprehensible wisdom.

5. *Objection.*—The beginning of moving is in the power of God, but all things are carried either of their own accord, or else by chance, whither the inclination of nature doth enforce them.

Answer.—Then the days which succeed the nights; the months, months; the years, years; should always keep one measure in equal proportion; so that by this means there should be no place left either for the fatherly favour of God in helping his children; neither for the judgments of God in punishing the wicked.

Objection.—God is beneficial enough to mankind, because he giveth the heaven and earth an ordinary force and strength, whereby he giveth food.

Answer.—He doth often pronounce in the law and prophets, that so often as he watereth the earth with dew and rain, he giveth testimony of his grace and favour; and that when he maketh the heaven as brass by his commandment, it is a sure token of his special vengeance.^w

6. Also, Jeremiah the prophet crieth out, I know, Lord, that man's way is not his, neither is it in man to direct his goings;^x and Solomon saith, The goings of man are of the Lord, and how shall a man order his own goings? ^y

Objection.—Man can do nothing without the power of God.

Answer.—Power, choice, appointment, are attributed to God.

Question.—Doth any thing come by chance?

Answer.—Though a bough being broken off from a tree do fall upon one that passeth by, and do kill him, the Lord saith that he hath delivered him into the hand of the slayer.^z

Question.—What? do not lots fall by chance?

Answer.—God doth challenge to himself the judgment thereof.^a

7. Whereupon we will conclude that particular events are testimonies in general of the singular and particular providence

^w Deuteronomy xxviii. 23. Leviticus xxvi. 4.
^y Proverbs xx. 24.

^z Exodus xxi. 13.

^x Jeremiah x. 23.
^a Proverbs xvi. 33.

of God. Whereupon Moses saith, God raised a wind in the wilderness, that it might bring to the people a multitude of birds.^b

Objection.—This came to pass extraordinarily.

Answer.—But yet I gather thereby that there never riseth any wind, but by the special command of God. Whereby is gathered that not only his general providence is of force in his creatures, that he may continue the order of nature; but that it is applied unto a certain and proper end, by his wonderful counsel.

8. *Objection.*—That is the opinion of the Stoics touching destiny.

Answer.—They did attribute such necessity to nature, and not to the will of God.

Question.—Doth any thing come to pass by chance?

Answer.—Not in respect of God, but of ourselves, who are often deceived by the event of things.

Objection.—Augustine doth often make mention of sufferance.^c

Answer.—He proveth that the will of God is the chief and first cause of all things; because nothing doth come to pass but by his commandment or sufferance.

Question.—Why doth the scripture often make mention of chance?

Answer.—Howsoever all things are ordered by the counsel of God, yet are they said to be unto us chanceable, because the order, reason, and necessity of those things which fall out, do for the most part lie hid in the counsel of God, and are not comprehended by man's opinion.

^b Exodus xvi. 11.

^c Lib. viii. 3. quest. etc. tit. de Trin. iii. ca. 4.

CHAPTER XVII.

FRUITS OF GOD'S PROVIDENCE.

The end of God's providence—The law is the rule of justice—There is in God a revealed will, and a secret will—Things to come—Things past—Things to come do agree with the providence of God—We must use means—God's providence is garnished with her means—Of things past—Why sinners are punished—All things come to pass by the disposition of God—All things fall out for the best to the faithful—Causes ought not to be condemned—Dangers are on every side—Repentance cannot be in God—No variableness in God—Threatenings are conditional.

1. FURTHERMORE, it shall be expedient here to note to what end the scripture doth teach that all things are ordered by God; and first of all we must note, that we must consider the providence of God as well for the time to come, as for the time past; secondly, that it doth so order all things, that sometimes it worketh by means, and sometimes without means, and sometimes against all means; lastly, that it tendeth to this end, that God may shew that he careth for all mankind; and that he doth especially watch over his Church in governing the same. And now this must be added moreover, that although either the fatherly favour of God, or else the sharpness of his judgment do shine in the whole course of God's providence; yet are the causes of those things which fall out sometimes hidden, so that this cogitation creepeth into our minds, that the affairs of men are turned over and whirled about with the blind sway of fortune: or else the flesh doth provoke us to murmur, as if God did make tennis balls of men to play withal. But we shall learn by the end, if we will be quiet, that God hath a right good reason for his purpose. Therefore let us reverence the secret judgments of God.

2. But although the will of God be comprehended in the commandments of the law, the rule of all justice and equity, yet we say that his judgments are a great depth,^d by which we reverence the other will of God which is hidden from us: whereof Paul also speaketh, O the depth of the wisdom, and riches, and knowledge of God.^e

^d Psalm xxxvi. 6.^e Romans xi. 33.

Objection.—We must content ourselves with the scriptures, wherein the will of God is most fully declared unto us: for there is none other will in the secret counsel of God.

Answer.—I grant there is but one only will in God, and yet because of the imbecility of our wit, we consider a double will, one comprehended in the Law and in the Gospel, which is the way wherein we do safely walk; and another which we cannot search out, but do reverentially adore. Moses expressed both these in few words: hidden things belong to our God; but the things which are here written appertain to you and your children.^f

3. *Objection.*—If God have assigned the point and very time of our death, we cannot escape it; and therefore it is vain to use any circumspection. Therefore, whereas one man dare not go a dangerous way lest he be slain of robbers: another man sendeth for physicians that he may prolong or help his life, &c. Either all these are vain remedies, which are used to correct the will of God; or else life and death, health and sickness, &c. are not determined by his certain decree. Moreover, the prayers of the faithful shall be disordered, or at least superfluous, wherein they pray, that God will provide for those things, which he hath already determined from eternity. Furthermore, a cutter doth slay a good subject, he hath executed the purpose of God: some man hath committed theft or whoredom, he is the minister of his providence.

4. *Answer.*—But as touching things to come, Solomon doth easily reconcile together the providence of God, and man's deliberations: The heart of man, saith he, doth invent his way, and the Lord directeth his goings.^g Therefore we are not letted by the decree of God, but that we may provide for our life. For he which hath appointed the bounds and limits of our life, doth also minister cautions and remedies for preserving thereof.

Objection.—No danger shall hurt, unless it be fatal or come by destiny, which cannot be prevented by any remedies.

Answer.—But what if danger be not fatal with God, because he hath assigned the remedies to overcome them?

^f Deuteronomy xxix. 29.

^g Proverbs xvi. 9.

Objection.—We shall escape danger without any circumspection, if it be not fatal or appointed by destiny.

Answer.—But the Lord doth therefore enjoin thee to take heed, because he will not have it fatal to thee: the arts and skill of taking counsel and heed are inspired of God, that they may serve his providence: God doth hide from us things to come, that we should prevent them as things doubtful. For the providence of God doth not always shew itself naked, but after a sort clothed with her means.

5. The events of the time past do altogether depend upon it.

Objection.—Therefore neither theft, nor murder, nor adultery are committed, but the will of God cometh between. Why shall they be punished then?

Answer.—That man obeyeth God, who being taught by his word touching his will, doth strive to come thither whither he is called by him. Therefore cut-throats do not serve God, but they do rather obey their own wicked lust.

Objection.—But unless he would, the theft should not be committed.

Answer.—But it is not committed that he may be obeyed: and yet by doing evil we serve his just ordinance: because through the infinite greatness of his wisdom, he knoweth how to use evil instruments well, to do good.

Objection.—Then God willeth evil.

Answer.—Not as it is evil. For all the evil is found in us: there is nothing in him but the lawful use of our wickedness.

Objection.—But God worketh by those which are evil.

Answer.—As stink in a dead carcase is caused by the sun beams, and yet they themselves stink not: so in an evil man the matter of evil is abiding: what pollution shall God draw to himself, if he use his ministry at his pleasure?

6. But to the end we may thereby gather most sweet fruit, let us be assuredly persuaded that all things come to pass by the disposition of God, and that nothing happeneth by chance. Therefore let us always have an eye to him as to the principal cause of all things; and let us also behold the inferior causes in their places. Secondly, let us not doubt that the singular providence of God doth watch for our pre-

servation, which will suffer nothing to come to pass, but that which may turn to our good and safety.^h

7. Furthermore, all men are under his power, whether their minds must be won to good will, as of the Egyptians;ⁱ or their wickedness must be restrained, as of Ahab,^j Ahi-thophel,^k &c. After this knowledge ensueth thankfulness of mind in the prosperous success of things: in adversity, patience: and incredible security against the time to come.

8. So Joseph turned back his mind unto God, the cause of all things having forgotten the injury of his brethren.^l So Job doth not turn himself unto the Chaldeans, but doth comfort himself on this wise, The Lord gave, and the Lord hath taken away.^m

9. And yet we must not wink at the inferior causes. So a godly man will reverence God in benefits received, as the principal author, and will honor men as his ministers. If he suffer any loss either through negligence, or want of skill, he will think with himself that that was done by the will of God, but he will also impute it to himself. In things to come he will reckon it as a benefit of God, if he be not deprived of the help of men, which he may use to his safety. Therefore he will neither play the sluggard in taking counsel, neither will he be slack in craving their aid, but yet he will principally commend and commit himself to the wisdom of God as did Joab,ⁿ that by the governance thereof he may be directed unto the right mark.

* 10. Thence cometh the inestimable felicity of a godly mind. There be innumerable evils which beset man's life, which threaten as many deaths: amidst so many straits man shall be the most miserable of all, who being half dead in life, doth draw forth a careful and languishing breath, even as if he had a sword continually hanging over his neck.

11. But when that light of God's providence doth once appear to a man that is godly, he is now not only acquitted of, and delivered from that extreme carefulness and fear wherewith he was oppressed before, but he is also eased of all care. For he understandeth that the Father of heaven

^h Psalm lv. 23. ⁱ Psalm xci. 1, &c. ^j Zechariah ii. 8.

^k Exodus iii. 21. ^l 1 Kings xxii. 22. ^m 2 Samuel xvii. 6. ⁿ 1 Genesis xlv. 8—l. 20.

^o Job i. 21. ^p 2 Samuel x. 12.

doth so contain all things in his power, doth so govern them by his only beck, doth so order them by his wisdom, that nothing doth come to pass but by his disposition.

12. *Objection.*—But the counsel and purpose of God is not firm and stable, but it changeth according to the condition of inferior things. For it repented him that he had made \rightarrow man,^o and that he had advanced Saul unto the kingdom,^p &c.

Answer.—Repentance is no more in God than ignorance, or error, or weakness. He is not man that he can repent.^q

Question.—What is meant then by the word repentance?

13. *Answer.*—Even the same which is meant by all other forms of speaking, which describe God to us after the manner of men, that they may submit and apply themselves to our capacity. For they do point out God to us, not such a one as he is in himself, but such a one as he is perceived of us. Therefore he prosecuteth with one continual course that which he had foreseen, allowed, decreed, from eternity, howsoever there appear in the sight of men a sudden change.

14. Neither doth the holy history, when it reporteth that that destruction which was already denounced, was remitted to the men of Nineveh,^r and that the life of Hezekiah was prolonged after that it was told him he should die,^s shew that the decrees of God were abrogated. For God would not their destruction, but their amendment, that they might not be destroyed. Therefore though the denunciations do simply affirm, yet nevertheless it appeareth by the end itself, that they might contain in themselves notwithstanding a secret condition. Let us conclude with Isaiah, The Lord of hosts hath determined, and who shall be able to undo it? His hand is stretched out, and who shall turn it away?^t

^o Genesis vi. 6.

^p 1 Samuel xv. 11.

^q 1 Samuel xv. 29.

^r Job iii. 10.

^s Isaiah xxxviii. 5.

^t Isaiah xiv. 26.

CHAPTER XVIII.

THAT GOD DOTH SO USE THE SERVICE OF WICKED MEN, AND
DOETH SO TURN THEIR MINDS TO EXECUTE HIS JUDGMENTS,
THAT HE HIMSELF REMAINETH PURE FROM ALL SPOTS.

God suffereth will.—The motions of the mind are ruled by God.—The cause of hardening is both of God and also of man.—There be not two contrary wills in God.—God is not the author of wickedness.—The will of God must be distinguished from his commandment.

1. *Objection.*—God will not evil, but doth only suffer the same to be done.

Answer.—Yea, Job saith, The Lord gave, the Lord hath taken away: as it pleased God so is it come to pass.^u God sent a lying spirit to deceive Ahab.^v Nebuchadnezzar is called the servant of God,^w &c. Therefore whatsoever is done, it cometh from God.

*Everything
comes from
God.*

2. Furthermore, the secret motions of the mind are turned to and fro, as it pleaseth God.^x Therefore is it truly said, that God taketh the lip from the true speakers, and wisdom from the aged.^y He hardened the heart of Pharaoh.^z

Objection.—God suffereth the reprobate to be blinded by Satan, not that he willeth or commandeth it.

Answer.—The will of God is set down to be the cause of hardening the heart, which doth justly strike men with blindness and madness.

Objection.—It is said in another place, that Pharaoh himself did harden his own heart.

Answer.—These two agree very well together, but in divers respects: God would have the heart of Pharaoh to be hardened, that his people might be delivered with greater glory. The will of Pharaoh came between, so that he is without excuse; neither can he seek for the cause of this evil any where else but in himself.

3. *Objection.*—If nothing come to pass unless God be willing, there shall be two contrary wills in him: because he

^u Job i. 21.

^v 2 Kings xxii. 10.

^w Jeremiah i. 25.

^x Proverbs xxi. 1.

^y Ezekiel vii. 26.

^z Exodus viii. 15.

decreeth those things in his secret counsel which he hath openly forbidden in his law.

Answer.—Neither is God contrary to himself, neither yet is his will changed, neither doth he feign that he will not that which he will: but whereas it is one and simple in him, it appeareth to us to be manifold, because by reason of the imbecility of our mind we do not comprehend how he will not have, and will have, one and the same thing to be done after a diverse manner.

4. *Objection.*—If God do not only use the service of the wicked, but also govern their counsels and affections, he shall be the author of all wickedness; and therefore men are unworthily condemned if they execute that which God hath decreed; because they obey his will.

→ *Answer.*—It is evil done to mix the will of God with his commandment, which doth greatly differ from it, as appeareth by infinite examples. For although God meant to revenge the adultery of David when Absalom did lie with his father's wives,^a yet did he not command the wicked son to commit incest.

Question.—How do these things agree, that Jeroboam reigned not by God,^b and that he was appointed by him to be governor of the kingdom?^c

Answer.—Jeroboam did not reign by God, because the people could neither revolt from the family of David, but they must shake off the yoke laid upon them by God: neither yet was God robbed of his liberty, but that he might by this means punish Solomon's unthankfulness. Therefore we see how God in not willing false breach of allegiance, wills yet justly (to another end) falling away:^d and how in one work as well the fault of man doth bewray itself, as the justice of God doth appear and shine clearly.

^a 2 Samuel xvi. 22.

^b Hosea viii. 4.

^c Ibid. xiii. 11.

^d 1 Kings xii. 16.

BOOK II.

OF THE KNOWLEDGE OF GOD THE REDEEMER IN CHRIST,

WHICH WAS REVEALED FIRST TO THE FATHERS UNDER THE LAW,
AND THEN AFTERWARD TO US ALSO IN THE GOSPEL.

CHAPTER I.

THAT BY THE SIN AND FALLING OF ADAM ALL MANKIND WAS
SUBJECT TO THE CURSE, AND DID DEGENERATE FROM THE
FIRST ESTATE WHERE ORIGINAL SIN IS HANDLED.

Of ourselves.—Our estate after the fall of Adam.—The end of the knowledge of ourselves.—Ambition is natural.—Infidelity the first cause of misery.—Man stripped of the gifts of grace.—Original sin.—Corruption is 'naturally' in us.—Whether the father begets the soul.—Whence regeneration cometh.—The works of the flesh.—All parts of the soul are corrupt.—Our fall is of ourselves.—Sin is a certain quality coming from some other thing.

1. THE knowledge of ourselves consisteth in two things: first, that considering what was given us in creation, and how bountifully God continueth his grace toward us, we may know how great the excellency of our nature should be, if so be it should continue sound, and that we may therewithal think upon this, that we have nothing of our own, but that we hold at the pleasure of another all that which God hath bestowed upon us, that we may always depend upon him. Secondly, that we may call to mind our miserable estate after the fall of Adam, the perceiving whereof may truly humble us, being confounded, all glory and confidence being thrown down.

Thereby may be kindled a new desire to seek God, in whom every one of us may recover those good things, whereof we are found altogether empty and void.

2. The truth of God truly requireth this knowledge, which may both call us far away from all confidence of our own power, and may bring us to submission, being destitute of all matter of boasting. Which rule we ought to keep, if we will come to the right mark both of being wise, and also of doing.

3. And because all of us are led generally with vain ambition, neither do we freely confess the miserable want of our own powers, hoping that to be enough, if having proclaimed war against vices, we endeavour with all our whole desire to do that which is honest, we must consider diligently what manner of persons we were created, and what ones we be at this day, that it may more easily appear thereby: first, what we owe, and what is our duty; secondly, how great our strength is to do the same.

4. By that which goeth before, it is evident, that Adam was created after the image of God, namely, partaker of the wisdom, righteousness, and power of God: but when he did rather believe the enticements of Satan than God, from whose subjection he fell, being unfaithful, not fearing the denunciation of fearful death, he was quite stripped of all the gifts of God's grace: not gluttony, but infidelity, was in him the root of falling away. Hence issued ambition and pride, whereto unthankfulness was annexed. Thereby the gate was set open for ambition, which was the mother of stubbornness, that men having cast from them the fear of God, might run headlong whither lust did carry them.

5. It is no marvel if all mankind were corrupt; that is, did degenerate from his first estate, and became subject to the curse, through the fall of Adam, seeing other natures do groan,^e being after a sort deformed. This was called by the old writers, original sin.

→ Objection.—The sin of Adam passeth into his posterity by imitation, not by propagation.

Answer.—It is proved by testimonies of scripture, that we bring corruption with us from our mother's womb: ^f for who can give a clean thing out of that which is unclean? ^g

^e Romans viii. 22.

^f Psalm li. 5.

^g Job xiv. 4.

Not
imitation

6. Therefore the uncleanness of the parents is sent over into the children, that all, without any exception, may be polluted at their beginning: because Adam was not only the progenitor, but also, as it were, the root of man's nature. That appeareth, first, by the comparison of Adam and Christ:^h secondly, because we are the children of wrath;ⁱ last of all, because that is flesh which is begotten of flesh.^j

7. *Objection.*—If the infection be resident principally in the soul, then the father begetteth the soul.

Answer.—The Lord committed to Adam those gifts which he meant to bestow upon man's nature: therefore, when he lost them, after he had received them, he lost them not only for himself, but for us all. Who will stand about the conscience of the soul, when he shall hear that Adam received no less for us, than for himself, those ornaments which he lost?

Objection.—It is not likely that the children draw corruption from godly parents, seeing they ought rather to be sanctified by their pureness.^k

Answer.—They descend not of their spiritual regeneration, but of the carnal, whereby cometh guiltiness: but sanctification cometh from supernatural grace.

8. Therefore original sin is the heritable corruption of our nature, poured out into all parts of the mind, which maketh us first guilty of the wrath of God, and then afterward it bringeth forth in us the works which are called in the scriptures the works of the flesh.^l — *P. refers to desires, not flesh.*

Objection.—That is the bond of another man's sin, For we, through the sin of Adam, are made subject to the judgment of God.

Answer.—We do not bear the blame of Adam's fault, being innocent, but we bear the blame of our own. For the punishment did not only range from him to us, but the infection being dripped in from him, is resident in us, whereto the punishment is due by good right.

9. For all the parts of the soul were possessed by sin, after that Adam fell away from the fountain of righteousness.

^h Romans v. 12.

ⁱ Ephesians ii. 3.

^j John iii. 6.

^k 1 Corinthians vii. 14.

^l Galatians v. 19.

Objection.—That corruption appertaineth unto the inferior appetite, and only unto the sensual motions; because Paul saith that it is resident in the flesh.^m

Answer.—Not properly, but because it doth more appear in the flesh. Yea, Paul himself teacheth that nothing is clean from the deadly infection thereof, either in the understanding, or in the will: which appeareth more plainly by the renewing, which comprehendeth a perfect reforming of all the parts.ⁿ

→ 10. *Objection.*—God might have provided better for our salvation, if he had prevented the fall of Adam.

Answer.—Godly minds must loathe such bold curiosity. Our fall must be imputed to the corruption of nature; which the Preacher did diligently note,—This I know, that God made man righteous; but they have sought to themselves many inventions.^o

11. Therefore we say that man is corrupt through natural corruption, yet such as did not flow from nature. For it is rather a quality coming from some other thing which happened to man, than a substantial property which flowed from the beginning. Whereupon we conclude with Paul, that we are all by nature the children of wrath.^p

CHAPTER II.

THAT MAN IS NOW SPOILED OF FREEDOM OF WILL, AND SUBJECT TO MISERABLE BONDAGE.

The powers of the soul—What free will is—The grace of God is double—We do evil willingly, not by constraint—Who hath best profited in the knowledge of himself—The power of understanding—What man's understanding can do in heavenly things—We have a certain aptness to learn the arts—Natural force—The spirit of sanctification—The gifts of God are divided—Man understandeth the mysteries of God by reason of his illightning.—Ordering of the life.

1. Now it resteth that we do more narrowly discuss whether we be despoiled of all liberty, since we be brought into this bondage; and if any piece remain, how far the force

^m Romans vii. 18.

ⁿ Romans xii. 2.

^o Ecclesiastes vii. 29.

^p Ephesians ii. 3.

thereof reacheth. We must deal wisely here; for if we say that man is deprived of all righteousness, he will forthwith thereby take occasion to become sluggish: if we ascribe to him even but a very little, he will straightway be overthrown with rash confidence.

2. Therefore let us consider, (seeing that we said a little before, that the powers of the soul were placed in the mind and heart, as understanding and will) what they both are able to do. The philosophers make three powers of the soul,—understanding, sense, and will, or appetite; and they think that the reason of man's understanding is sufficient for right government; that will is indeed provoked by sense unto evil, but yet it hath free choice and that it cannot be hindered, but that it may follow reason as a guide: finally, that virtues and vices are in our power.

3. Moreover, some of them break out into such licentiousness, that they did boast that it is indeed the gift of the gods that we live, but our own that we live well and holily. They erred greatly therein.

4. The ecclesiastical writers, though they drew nearer to the truth, did notwithstanding speak too philosophically touching this matter, attributing to man free will, which they do commonly define thus, that it is a power of reason to follow that which is good, being assisted by grace; and evil when it ceaseth.

5. And they are commonly wont to make subject to free determination indifferent things, which do nothing appertain unto the kingdom of God, and to refer true righteousness unto the special grace of God, and spiritual regeneration. Therefore they reckon up a manifold will; the first sensitive, the second natural, the third spiritual: they teach that the two former are free for man, and that the third is the work of the Holy Ghost in man.

6. Wherein they gave too much to man's power, and also they took too much from the grace of God, which they divide into grace working and working together. By the former we will that which is good effectually; the latter followeth the good will of man, and helpeth it.

7. Man is said to have free will thus: not because he hath free choice of good as well as of evil, but because he doth evil

man's ability to do so w/out constraint
willingly, without constraint. That is very well; but to what end was it, to give so proud a title to so small a matter?

8. But and if the authority of the fathers do move us, they have in their mouths continually this word, but they declare therewithal what account they make of the use thereof.

9. For sometimes they teach that man being spoiled of the strength of free will, doth fly to grace alone: sometimes they furnish him with weapons of his own.

10. But to omit the opinions of other men, if we shall more narrowly seek for the truth in considering man's nature, as every man is thrown down with the feeling of his own calamity, poverty, nakedness, reproach, so he hath best profited in the knowledge of himself.

11. Furthermore, that shall be true humility, when he doth indeed perceive himself to be such a one, as hath no refuge but in humility.

12. But that the order of our speech may proceed according to that distinction whereby we divided man's soul into understanding and will, let us in the former place discuss the force of understanding.

13. We see what it can do either in earthly things or in heavenly things. I call these earthly things which appertain not to God or his kingdom, but are contained within the bounds of this life; as policy, government of household, all manual sciences, liberal arts: I call the pure knowledge of God the order of true righteousness, and the mysteries of the kingdom of heaven, heavenly things; as also the knowledge of the will of God, and the rule of ordering the life according to the same. Of the former we must confess thus: because man is a fellow creature, he is bent also by natural inclination to preserve that fellowship; and therefore we see that in the minds of all men there be certain general impressions of a certain civil honesty and order.

14. We may see that in liberal arts and manual, to learn which there is in us all a certain aptness. Moreover, we have a certain strength of natural force, and a certain facility to invent some new thing in every art, or to amplify and polish.

15. And yet let us not in the mean season forget that these are most excellent good things of God's Spirit, which he bestoweth upon whom he will, to the common good of mankind.

16. For if it were requisite that the knowledge which was necessary for the garnishing and framing of the temple should be instilled into Bezaleel and Aholiab^a by the Spirit of God, no marvel if it be said that the knowledge of those things which are in man's life most excellent (as law and physic) be imparted to us by the Spirit of God.^r

Question.—What fellowship have the wicked with the Spirit, which are altogether strangers from God? For the Spirit of God dwelleth in the faithful alone.

Answer.—That must be understood of the spirit of sanctification, whereby we are consecrated to be temples to God himself. And yet, nevertheless, he replenisheth, moveth, quickeneth all things by the power of the same Spirit, and that according to the property of every kind, which he hath given to it by the law of creation.

17. *Objection.*—But some excel in quickness of wit, some surpass in judgment, some have a more nimble mind to learn this art or that.

Answer.—In this variety God setteth forth to us his grace, lest any man challenge to himself as being his own, that which floweth from his mere liberality. Thereby we see some marks of the image of God remaining in man, which distinguish him from other creatures.

18. Now we must declare what man's reason doth see, when he is come to the kingdom of God, and to that spiritual sight, which consisteth principally in three things: to know God; to know his fatherly favour towards us, wherein our salvation consisteth; and the way to frame the life according to the rule of the law. In the first two, and also properly in the third, the most witty men are blinder than moles.

19. John teacheth this most excellently, when he writeth that life was in God from the beginning, and that life which was the light of men: that this light shineth in the darkness, and the darkness comprehendeth it not.^s It was the especial revelation of the Father, that Peter knew Christ.^t

20. Therefore when Moses hitteth the people in the teeth with their forgetfulness,^u he noteth notwithstanding where-withal, that they could none otherwise be wise in the mys-

^a Exodus xxxvi. 1.

^r Ibid. xxxv. 30.

^s John i. 4.

^t Matthew xvi. 17.

^u Deuteronomy vi. 9.

God's
gifts
vary.

teries of God, save only through his benefit and goodness. Thine eyes, saith he, have seen these signs, and these huge wonders; and the Lord hath not given thee a heart to understand, neither ears to hear, nor eyes to see. Whereupon we do easily conclude, that man hath as much power to understand the mysteries of God, as he shall be illuminate by his grace. *i. e. in proportion - good - indist.*

21. *Objection.*—God provideth for this blockishness, or ignorance, when by the doctrine of his word he directeth man's understanding thither, whither it could not come without a guide.

Answer.—David had the law, wherein all wisdom is comprehended; and yet, being not therewith content, he desireth to have his eyes opened, that he might consider the mysteries of the law. ^v

22. The knowledge of ordering the life aright remaineth; though by the law of nature we can somewhat discern good from evil, yet it shall come to pass thereby, that man's mind being guilty before God, may be made without excuse. ^w

23. Because we see those things which are good and we allow them, we follow the things which are worse;

24. We must conclude with Paul, that we are not fit of ourselves, to think any thing of ourselves, as of ourselves; ^x

25. The weakness of man's reason is so great.

26. Furthermore, will, wherein the freedom of will standeth chiefly, must be considered in divine matters and in human matters.

27. Our will hath no power at all in divine matters, because it is proper to God alone to give both to will, and also to finish. ^y

Objection.—Paul saith that he would good, but he cannot accomplish it. ^z Therefore man hath of himself to will that which is good.

Answer.—Paul speaketh not of the natural man, but of him that is regenerate: for he addeth, I am delighted in the law according to the inward man; but I see another law in my members resisting the law of my mind. ^a

^v Psalm cxix. 18.

^w Romans ii. 14.

^x 2 Corinthians iii. 5.

^y Philippians ii. 13.

^z Romans vii. 15.

^a Ibid. vii. 22.

CHAPTER III.

THAT THERE COMETH NOTHING FROM THE CORRUPT NATURE OF
MAN, BUT THAT WHICH IS DAMNABLE.

The whole man is corrupt.—Regeneration according to the mind.—Why God bridleth the evil.—The slavery of sin.—The beginning of conversion cometh of God.—We do evil of necessity, not being constrained.—Election.—There is no will unto goodness, save only in the elect.—Faith.—Perseverance is the gift of God.—God's liberality.

1. THEREFORE it appeareth plainly by the titles which the scripture giveth man, that he is corrupt in both parts ; because he is said to be flesh born of flesh,^b and the affection of the flesh is death.^c

Objection.—The word flesh appertaineth only to the sensual, and not to the superior, part of the soul.

Answer.—Christ's argument is otherwise, that man must be born again, because he is flesh:^d he did not command him to be born again according to his body, but according to the mind.

2. Therefore in vain we do seek for in man either integrity, or understanding, or fear of God. Total depravity

3. *Objection.*—But in all ages there have been some which during their whole life have been bent unto virtue, having nature for their guide.

Answer.—God bridleth by his grace the evil affections of men, so much as he seeth expedient for the preservation of the generality of things. Hereby some are kept back with shame, some with fear of laws, least they break out into many sorts of filthiness.

4. *Objection.*—The doubt is not yet answered. For we must either make Camillus like Catiline, or else we shall have an example in Camillus that nature, if it be framed by diligence, is not quite void of goodness.

Answer.—The special grace of God gave that to the one which it denied to the other. We see that in Saul, whom God made a new man.^e

5. Therefore because the will is holden fast bound by the slavery of sin, it cannot move itself to that which is good, K

^b John iii. 6. ^c Romans viii. 6. ^d John iii. 3. ^e 1 Samuel x. 6.

much less apply itself thereto. For such a motion is the beginning of turning to God, which is wholly attributed to the grace of God in the scripture, notwithstanding the will remaineth, which maketh haste unto sin, with a most earnest affection. This is well set down by Bernard, that it belongeth to man to will; to corrupt nature, to will that which is evil; to grace, to will that which is good. Whereupon it followeth that men are drawn unto evil by necessity of will, and yet they are not constrained to commit it.

6. It appeareth more plainly by the contrary remedy of God's grace, how great the corruption of our nature is. For seeing the Lord doth of his pure grace give us what good thing soever is in us, it followeth that man's mind is in his own nature devoid of all goodness. For that cause, it is said, that he which hath begun a good work, will finish it until the day of Jesus Christ.^f

Objection.—The Lord beginneth that which is good, because the will being of itself weak, is holpen.

Answer.—The Spirit saith otherwise: I will give you, saith he, a new heart; I will put a new spirit in the midst of you; and I will take away the stony heart out of your flesh, and I will give you a fleshy heart, and I will put my Spirit in the midst of you, and I will make you walk in my commandments.^g

7. *Objection.*—Will, being turned away from goodness by nature, is converted by the power of God alone; but being prepared, it hath an office and part in doing.

Answer.—Augustine teacheth that grace goeth before every good work, but so that will doth accompany it, and not lead it; that it cometh after, as a waiting man, and not as a foregoer.^h Therefore he attributeth no praise of good works to man's will.

Objection.—Grace can do nothing without will; neither can will do any thing without grace.

Answer.—As if the will itself did not work by grace. For the Lord preventeth him that is unwilling, that he may be willing; and followeth the willing, that he may not will in vain.

^f Philippians ii. 12. ^g Ezekiel xxvi. 27. ^h Ad Bonifa. c. 106.

8. Therefore there can no will be found which is inclined to good, save in the elect. But the cause of election must be sought without men, whereby it is proved, that man hath not of himself a right will, but that it floweth from the same good pleasure, whereby we are elect before the creation of the world. There is also another reason; for seeing the beginning of willing and doing well cometh from faith, and faith is the gift of God, it followeth that it is of mere grace when we begin to will that which is good, being inclined and bent naturally to evil.

9. Thence come the prayers of holy men: Let him incline our hearts unto himself, saith Solomon, that we may keep his commandments.ⁱ And David beseecheth God to create a clean heart in him.^k

Objection.—Such prayer is a sign of a godly and holy affection.

Answer.—Though David had already repented in part, yet he compareth his former state with that sorrowful fall, which he had tried. Therefore taking upon him the person of a man estranged from God, he doth for good causes desire to have those things given him, which God giveth to his elect in regeneration. Therefore being like to a dead man, he desireth to be created afresh. Christ teacheth that manifestly by the similitude of a vine, where he concludeth, without me ye can do nothing.^l

Objection.—The juice is now included in the branch, and also force to bring forth fruit, and therefore it taketh not all from the earth, or from the first root, because it bringeth something of her own.

Answer.—But Christ meaneth nothing else, but that we be dry wood and nothing worth, when we be separated from him.

Objection.—God moveth the will, but it is afterward in our choice either to obey, or to resist the motion.

Answer.—Yea, he moveth it so effectually, that it must needs follow.

Objection.—Chrysostom saith, whom he draweth, he draweth him being willing. Therefore God reacheth out his

ⁱ 1 Chronicles xxix. 19. ^k Psalm li. 10. ^l 1 John xv. 6.

hand, and waiteth to see if it may please us to be holpen by his help.

Answer.—Such was the state of man while he stood; but after his fall, the doctrine of Christ is true. No man cometh to me, unless the Father draw him. ^m

11. As touching perseverance, it is not to be doubted but that it ought to be counted the free gift of God.

Objection.—It is given according to desert, as every man hath shewed himself not unthankful to the first grace; because it is in our hand to choose or refuse grace when it is offered.

Answer.—God heapeth upon his servants new graces, because when he liketh the work which he hath begun in them, he findeth in them somewhat whereon to bestow greater graces, whence that doth come. To him that hath shall be given. ⁿ Also God worketh in us both to will and to accomplish, after his good pleasure.

Objection.—God worketh, we work together. Because after that we have given place to the first grace, our endeavours do work together now with the grace following.

Answer.—That is, after we be once tamed, and brought by the power of God to the obedience of righteousness, we go on willingly, and we are bent to follow the working of grace, this is true. Not that man taketh of himself somewhat whereby to labour with the grace of God.

12. *Objection.*—I have laboured more than they all, saith Paul, not I, but the grace of God with me. Therefore he laboured together with the grace of God.

Answer.—He ascribeth the whole praise of the labour to grace alone, by that correction. It is not I, saith he, which have laboured, but the grace of God which was present with me.

13. Augustine saith, that the grace of persisting in goodness was given to Adam, if he would; but it was not granted to him to will that he might be able; that it is granted to us both to will and also to be able. It was the first liberty to be able not to sin; ours is greater, not to be able to sin. ^o

14. *Objection.*—Will is not taken away by grace, but it is changed from evil to good, and is holpen when it is good, saith Augustine.

^m John vi. 45.

ⁿ Philippians ii. 13.

^o Lib. de Correp. et Grat. c. 2.

Answer.—His meaning is only this, that man is not so drawn that he is carried as it were by outward force and violence without the motion of the heart; but that he is so affected and moved within that he obeyeth with his heart.

CHAPTER IV.

HOW GOD WORKETH IN THE HEARTS OF MEN.

Man's captivity.—The condition of man's will.—Will and sufferance in God.—Will can do nothing in bodily things.—God bendeth the wills of men.—Election is not free.

1. IT is sufficiently proved that man is so holden captive under the yoke of sin, that he cannot of his own nature either aspire by desire, or by diligence travel to goodness.

Question.—There remain two doubts to be unfolded; the first, whether we sin willingly, when we are made slaves of the Devil; the second, whether in evil works we ought to attribute any thing to God?

Answer.—As touching the first, Augustine compareth man's will to a horse that waiteth his master's pleasure; God and the Devil to riders or horsemen. If God sit upon it, he ruleth it well like a skilful rider; but if the Devil possess it, he carrieth it headlong unto death over steep down places, like a wanton rider. So the will followeth Satan, being bewitched with his enchantments.

2. But far other is the order of God's working in such things. Which that it may appear more plainly, let us take the calamity which was brought upon Job by the Chaldees, for an example. It is the Lord's purpose to exercise by calamity the patience of his servant; Satan endeavoureth to drive into despair; the Chaldees study contrary to equity to get gain by that which is another man's. Therefore one and the same fact is assigned to God, to Satan, and to man, but the variety in the manner and end causeth, that therein appeareth the justice of God to be without fault, and that the wickedness of Satan and man bewrayeth itself to their reproach.

3. *Objection.*—Augustine saith, that hardening and making blind doth appertain, not to the working of God, but unto his foreknowledge.^a

^a Lib. de Predest.

Answer.—Augustine himself holdeth, that sins are not only by the sufferance or patience of God, but also by his power, that by this means former sins may be punished. Therefore he foreseeeth evil, he hath suffered it, and he would it; which is done two manner of ways. First, he maketh blind, having taken away his light, and maketh men's hearts stony, having taken away his Spirit. Secondly, to execute his judgments by the minister of his wrath, Satan, he doth both direct their counsels whither he will, and he provoketh their wills, and strengtheneth their endeavours.^r

4. After the first way this seemeth to be spoken. He taketh away the lip from those which speak truth, and he taketh away reason from the elders; ^s according to the latter, I will harden the heart of Pharaoh, that he may not hear you, and let the people go.^t

5. Furthermore, it shall appear sufficiently even by one place that the ministry of Satan doth come between to prick forward the reprobate, so often as the Lord appointeth them hither or thither by his providence. For it is often said in Samuel, that the evil spirit of the Lord, or the evil spirit from the Lord, either caught or let go Saul. ^u Also we must add that which Paul teacheth, that the efficacy of error and seducing, is sent of God, that they may believe lying, which have not obeyed the truth.

6. Hitherto we have handled those actions which appertain unto the spiritual life, wherein we have seen the weakness of will; let us now see what liberty man hath in those actions which are neither just of themselves, nor yet corrupt, and do rather appertain unto the bodily life. Surely if we weigh with our own understanding the administrations of outward things, we shall nothing doubt that they are so far placed under man's will; but if we give ear to so many testimonies which cry that the Lord doth also govern our minds in these things, they shall enforce us to make our will subject to the special motion of the grace of God, who did reconcile the wills of the Egyptians to the Israelites, that they should lend them all precious things?^v Neither would Jacob surely have said of his son Joseph (whom he thought to have been a profane

^r Lib. contra Julianum.

^s Ezekiel vii. 26.

^t Exodus iv. 21.

^u Samuel xvi. 14. 2 Thessalonians ii. 9.

^v Exodus xi. 2.

Egyptian) God grant that you may find mercy in the sight of this man. ^w

7. *Objection.*—These are particular examples, to the rule whereof all things in general ought not to be reduced.

Answer.—They prove sufficiently that so often as God will make a way for his providence, he doth bend and turn the wills of men even in outward things, and that their choice is not so free, but that the will of God hath power over the same. Also daily experience doth teach, that judgment doth often fail even in matters which are nothing intricate; the mind fainteth even in things that are not hard: again, counsel is sometimes ready in most hard matters, in dangerous matters the heart and mind get the victory of all straits. Solomon interpreteth that, that the ear may hear, that the eye may see; the Lord maketh both. ^x

8. *Objection.*—We must esteem the power of man's will by the event of things.

Answer.—Yea, the power whereof we speak, must be considered within man, and not measured by the outward success.

CHAPTER V.

A REFUTATION OF THE OBJECTIONS WHICH ARE WONT TO BE BROUGHT FOR THE DEFENCE OF FREE WILL.

Sin is both of necessity and also voluntary—Punishments are of desert—Rewards of grace—The cause of falling—Whether admonitions be superfluous—Hardness of heart must be imputed to God—How God worketh in the Elect—Of testimonies of Scripture—Why conversion is commanded—Men are not stocks or stones—Of continuing in grace—We will that which is good by the Spirit—Man hath not free-will to harken to the voice of God—What is meant by the departing of the Lord—Why our good works are called ours—The Spirit draweth the faithful voluntarily—To will is in us naturally—The use of allegories—The conclusion.

1. WE have spoken enough of the thralldom of man's will as it may seem, unless they which go about to carry him headlong with a false opinion of freedom, did set certain reasons of theirs against us, being partly absurd, and partly confirmed

^w Genesis xliii. 14.

^x Proverbs xx. 12.

by certain places of scripture ill understood to the overthrowing of our opinion we will beat back both engines in order.

Objection.—If sin be of necessity, it ceaseth now to be sin: if it be voluntary, then it may be avoided.

Answer.—Sin is both of necessity, and also voluntary; because men being become bond-slaves of sin after the fall of Adam, can will nothing but that which is evil.

2. *Objection.*—Unless both virtues and also vices proceed from the free election of will, it is not meet that man should either be punished or rewarded.

Answer.—These are not like. For we are by good right punished, from whom the fault and blame of sin doth flow; but rewards are of grace. So Augustine, If thou have thy due, thou must be punished. What is done then? God hath not repaid thee punishment, but he giveth thee grace which was not due. ^y

3. *Objection.*—If this be not the power of our will, to choose good or evil, either all those which are partakers of the same nature should be evil, or all of them should be good.

Answer.—We should all be evil, but it cometh to pass through the mercy of God that all continue not in wickedness.

Question.—Whence cometh such a difference that some continue until the end, and some faint after they have begun to run?

Answer.—Perseverance is the gift of God. God upholdeth the former by his power, that they may not perish: he giveth not like power to the latter, that they may be testimonies of man's inconstancy.

4. *Objection.*—Exhortations shall be made in vain, admonitions shall be superfluous, reprehensions ridiculous, unless it be in the power of a sinner to obey.

Answer.—No truly, for though Christ affirm that we can do nothing without him,^z doth he therefore less reprove those which did evil without him? Let us say with Augustine, O man, in commandment learn what thou owest; in correction, that thou hast it not through thine own fault; in prayer, whence thou mayest receive that which thou wilt have.^a

^y Chrysost. 2 Hom. in Genes.

^z John xv. 5.

^a Lib. de Cor. et Gra.

5. *Objection.*—Then to what end serve exhortations?

Answer.—If the wicked despise them with an obstinate heart, they shall be a testimony against them.

Question.—But what can the silly man do when softness of heart, which is necessary to obedience, is denied him?

Answer.—Why doth he turn his back, when as he can ascribe the hardness of his heart to none but to himself? But the principal profit must be considered toward the faithful, in whom as the Lord worketh all things by his Spirit, so he omitteth not the instrument of his word.

Question.—Why are they now put in mind of their duty, seeing they are directed by the Spirit of God? Why are they stirred up by exhortations, seeing they cannot make haste, but with the Spirit?

Answer.—O man, who art thou that prescribest God a law. If he will have us to be prepared by exhortations to receive grace, what canst thou backbite in that dispensation? God worketh two manner of ways in his elect; inwardly by his spirit; outwardly by his word, which is to them a sweet savour unto salvation; as it is to the reprobate the savour of death unto death.^b

6. They gather together on an heap many testimonies of scripture that they may oppress us if not by weight, yet by number. Which that we may the better understand, we will divide them into commandments, promises, and threatenings. And commandments into those which require turning unto God, and which speak simply of keeping the law; or which command us to continue in the grace received. Let us intreat of all in general, and then we will descend unto the forms themselves.

Objection.—If God command those things which we cannot perform; if he forbid those things which to avoid is not in our power; doth he not mock us?

Answer.—No truly, but this cometh to pass, that when we know our own weakness, we shall more earnestly embrace faith, whereby those things shall be given us which we want.

7. *Question.*—But to whom can this seem to be a thing like to be true, that God hath appointed a law for logs and stones?

Answer.—Neither doth any man go about to persuade that. For neither are the wicked stones or stocks, when being taught by the law, that their lusts are contrary to God they are made guilty through their own testimony; or the godly, when being put in mind of their own weakness, they fly to grace.

8. That shall appear more evidently by reckoning up the three forms of commandments.

Objection.—The Lord commandeth often both in the law, and also in the prophets that we be turned unto him.

Answer.—And the prophet singeth another song. Turn me, O Lord, and I shall be turned.^c For after thou turnest me, I repented.^d

Objection.—He commandeth us to circumcise the fore-skin of our heart.

Answer.—But by Moses he denounceth that that circumcision is made by his hand.^e

Objection.—He requireth newness of heart.

Answer.—But he witnesseth in another place that he giveth it.^f And that which God promiseth (as saith Augustine) we do not by will or nature, but he doth it by grace.^g The second kind of commandments are simple, wherein we are commanded to worship God and to obey his will; innumerable places do witness, that all is his gift what righteousness, holiness, godliness, or pureness soever can be had.^h Of the third kind, that the faithful continue in the grace of God, Paul teacheth whence they must set that strength of constancy, saying, That which remaineth, brethren, be strong through the Lord.ⁱ

9. *Objection.*—We bring with us our own strength, and helpeth our weak endeavours. Because it is said, Turn unto me, and I will be turned unto you.

Answer.—That is, I will be merciful unto you. For it is the work of God alone to turn us unto him.

10. The second order of arguments entreateth of promises.

Objection.—Seek good and not evil, and ye shall live,^k &c. We are mocked if will be not in our power.

^c Joel ii. 12. ^d Jeremiah xxxi. 18. ^e Deuteronomy xxx. 6. ^f Ezekiel xxxvi. 26.

^g Lib. iii. de Doct. Christ.

^h James i. 17. ⁱ Ephesians vi. 10. ^k Amos v. 14.

Answer.—We have such a will by the Spirit of God. Whereby it cometh to pass that promises are not superfluous.

11. The third form is concerning threatenings.

Objection.—Amalec and the Canaanite are before you, with whose sword you shall fall, because you would not obey the Lord.^l Because I have called you, and you have not answered, I will do to this house as I did to Shiloh.^m To what end serve such upbraidings, unless they had had free will?

Answer.—It is not in man's power, who is subject to the lordship of sin, to harken to the voice of God, which thing proceedeth from natural corruption. Therefore, man shall be always the first author of his own destruction.

Objection.—Paul saith, Quench not the spirit;ⁿ therefore it is in their will to foster the light which is offered them.

Answer.—This diligence cometh from God alone. And by granting that is applied to us, which belongeth to God; whereupon John saith, Whosoever is of God, he saveth himself.^o

Objection.—That is, because we are saved partly through the power of God, and partly through our own power.

Answer.—As if we had not this keeping from heaven.

12. *Objection.*—Moses saith, The commandment which I command thee, is in thy mouth, and in thine heart, that thou mayest do it.^p

Answer.—I grant, when the Spirit of God, whereof we are made partakers through the gospel, shall imprint it in our hearts. So doth Paul expound it.^q

Objection.—Paul doth violently draw those things to the gospel, which were spoken concerning the commandments alone.

Answer.—If Moses spake of the commandments alone, he puffed up the people with a most vain confidence. For what other thing should they have done, but have run headlong, if they should have attempted the observing of the law by their own strength as being not hard for them.

13. *Objection.*—I will go to my place, saith the Lord, until they put in their hearts, and seek my face;^r therefore the

^l Numbers xiv. 43. ^m Jeremiah vii. 13, 14. ⁿ 1 Thessalonians v. 19. ^o John v. 18.

^p Deuteronomy xxx. 14. ^q Romans x. 8. ^r Hosea v. 15.

people being forsaken of God, could turn unto God of their own nature.

Answer.—By the departing of the Lord is meant the removing of prophesying; to behold what men will do, doth signify that he doth exercise them with divers afflictions for a time, keeping himself close, and as it were dissembling. Therefore the whole scripture is against that, that we can turn unto God without his spiritual grace.

14. *Objection.*—Good works are called ours; and we are said no less to do that which is holy and acceptable to the Lord, than to commit sin. But and if sin be worthily imputed to us, surely there must somewhat in righteousness be assigned to us.

Answer.—We call it our bread, which we beseech God to give us.

Objection.—The scripture doth often affirm that we ourselves do worship God, keep righteousness, and obey the law. How should these things be attributed to us, unless there were a certain communicating of our industry with the power of God.

Answer.—The saints observe righteousness, when they do willingly follow the Spirit which draweth them. For when God erecteth his kingdom in them, he bridleth their will by his Spirit, that it may not be carried with wandering lusts, that it may be inclined unto holiness; lest it faint, he confirmeth it by the power of his Spirit.

15. Furthermore, though all that goodness which is in the will, doth proceed from the mere instinct of the Spirit, yet because to will is in us naturally, we are not without cause said to do those things, the praise whereof God doth by good right challenge to himself. First, because that is ours which he worketh in us, so that we do not understand it to be of ourselves. Secondly, because it is our study and industry which is directed to good.

16. *Objection.*—It was said to Cain, His appetite shall be under thee, and thou shalt reign over him. Therefore it is evident that there should not be in his mind such force of sin as should get the upper hand, if he would labour in taming it.

Answer.—That was spoken concerning Abel. For God in that place reproacheth the envy which Cain had conceived

against his brother, and also his unthankfulness, in that he could not abide his brother though he were subject to him. But let it be so, let God speak of sin. He doth either promise that which he denounceth, or else he commandeth. If he command, it doth not follow that he can fulfil the commandment. If he promise that Cain shall have the upper hand, where is the fulfilling of the promise, seeing he sunk down under sin, over which he ought to have borne rule?

Objection.—It includeth a secret condition, as if he should say, that he shou'd have the victory if he would strive.

Answer.—Therefore it shall be a commanding speech if this dominion be referred unto sin, wherein is defined not what we are able to do, but what we ought to do.

17. *Objection.*—The apostle saith, that salvation is not of him that willeth, or of him that runneth, but of God that hath mercy.^s Therefore, there is some what in the will and endeavour, which being holpen by mercy, doth not want prosperous success.

Answer.—We will, and we run, but not as it becometh; therefore we have recourse unto the mercy of God. It is so expounded in another place.^t And Augustine also doth so expound it.^u

Objection.—Paul calleth men God's fellow-labourers.^v

Answer.—That is restrained unto the ministers alone. And he calleth those fellow-labourers, not which bring any thing of themselves, but because God useth their industry, after that he hath made them fit, and hath furnished them with the necessary gifts.

18. *Objection.*—Before man is set life and death, good and evil.^w

Answer.—That is understood of the creation of man.

19. *Question.*—What meaneth the parable of the traveller, whom the robbers did cast out in the way half dead, save only that man is not so lamed by sin, but that he keepeth still some remnants of his former good things?

Answer.—Allegories must not proceed beyond the rule of the scripture. But in that place man's strength is not handled. Furthermore, the word of the Lord doth teach that

^s Romans ix. 16.

^t Titus iii. 4.

^u Epist. 104 ad vitalem.

^v 1 Corinthians iii. 9.

^w Ecclesiasticus xv. 17.

man is quite dead, as concerning the respect of blessed life.^x Therefore let the truth remain sure and certain to us, that the mind is so estranged from God that it conceiveth and goeth about nothing but that which is wicked; that the heart is so besmeared with the poison of sin, that it can breathe out nothing but corrupt stench.

CHAPTER VI.

THAT MAN BEING LOST MUST SEEK REDEMPTION IN CHRIST.

Christ the reconciler.—No grace without the Mediator.

1. SEEING all mankind is perished in the person of Adam, and is fallen from life to death, all that whole knowledge of the Creator should be unprofitable, unless faith also should succeed, setting before us God to be our Father in Christ. Therefore we must come to that of Paul, Because the world through wisdom knew not God in the wisdom of God, it pleased God through the foolishness of preaching to save those that believe.^y It is eternal life to know the Father, and Jesus Christ, whom he hath sent.^z

Objection.—The saying of Christ must be restrained unto the preaching of the gospel.

Answer.—That reason was common in all ages and nations, that they which are pronounced to be the children of wrath, and accursed, cannot please God without a reconciler.

2. And therefore God did never shew himself favourable to the old people, neither did he ever put them in the hope of grace, without the Mediator. The blessed and happy estate of the church was always grounded in the person of Christ.

3. Because both the first adoption of the elect people, and the preservation of the church, the deliverance thereof in

^x Ephesians ii. 5. v. 14.

^y 1 Corinthians i. 21.

^z John xvii. 3.

danger, and the gathering of it together after it was scattered, did always depend upon the grace of the Mediator; neither was all the hope of the godly ever reposed any where else but in Christ.^a

4. For that cause God would have the Jews to be instructed with many prophecies, that to seek for their deliverance, they might turn their eyes directly unto Christ. Neither could (howsoever they had filthily degenerated) the remembrance of that principle be at any time quite abolished, that God would be the deliverer of his Church by the hand of Christ, as he had promised David; and that by this means only the covenant should be firm whereby God had adopted his children: hence came the song of the children, Hosanna to the Son of David.^b

CHAPTER VII.

THAT THE LAW WAS GIVEN NOT TO HOLD STILL THE OLD PEOPLE
IN IT, BUT TO NOURISH HOPE OF SALVATION IN CHRIST,
UNTIL HIS COMING.

Why the law was given.—The end of the law.—Conditional promises.—Christ is our perfection.—The observing of the law is impossible.—The use of the moral law is threefold.—The use of the law toward the wicked.—The law is a rule of good life.—The ceremonial law is abrogate, not in effect, but in use.

1. WE may gather by that which goeth before, that the law was given therefore, that it might keep their minds waiting until the coming of Christ. That appeareth by the remembrance of the covenant often repeated, by the ceremonies, sacrifices, washings, the end of adoption, and the right of the priesthood, the use whereof should be ridiculous without Christ.

2. The same may be concluded out of that princely dignity which was erected in the family of David, and also out of the very moral law; which, as Paul witnesseth, was as it were a schoolmaster to lead the Jews unto Christ, who is called the end of the law to salvation to every one that believeth.^c

^a Galatians iii. 16.

^b Matthew xxi. 9.

^c Galatians iii. 24.

3. Otherwise the perfect observing of the law were necessary, that we might be acceptable to God, and that we might obtain eternal life: for the Lord abhorreth all unrighteousness. Therefore, seeing that such perfect observing of the law doth pass our strength, all hope of salvation being cut off, death doth assuredly hang over our heads. Therefore being thrown down through it by our own misery, we are stirred up to crave pardon.

4. *Objection.*—The Lord should mock us, if he should make a shew of felicity, whereas in the mean season the entrance is shut against us.

Answer.—Though the promises of the law be conditional, and depend upon the perfect obedience of the law, which can be found nowhere, yet they are not given in vain: for by this means it cometh to pass that we have recourse unto Christ, who not refusing our obedience, being half perfect, and pardoning that which is wanting of perfect fulfilling, he maketh us to reap the fruit of the promises of the law, as if we ourselves had fulfilled the condition.

5. And it appeareth that the observing of the law is impossible; for no man hath ever attained unto the perfect mark of love: there is none in whom concupiscence is not found.^d

Objection.—We should do God injury, if we should say, that he commandeth more than the faithful are able to perform through his grace.

Answer.—God could, if he would, exalt man unto angelical pureness, but he neither hath done it, neither will he do it, because he hath said otherwise in the scripture.

6. But to the end the whole matter may appear more plainly, let us briefly gather in a short order the office and use of the moral law, as they call it. And it is contained in three points; the first, that when it sheweth the righteousness of God, it condemneth every man of his own unrighteousness.^e

7. For the law is like to a looking glass, wherein we behold our weakness, and by reason of this, our iniquity; last of all, by reason of both, the curse. This is the end whereto the saying of the apostle tendeth, that by the law cometh the knowledge of sin.^f

^d 1 Kings viii. 46. Psalm cxliii. 2. Galatians iii. 11.

^e Romans vii. 7.

^f Romans iii. 20.

8. And whereas the iniquity and condemnation of us all is sealed by the testimony of the law ; it is not done therefore that we may sink down through despair, but that every mouth may be stopped, and that all the world may become bound unto God. ^g

Furthermore, though this office of the law do properly appertain unto the faithful, that being convict of their own infirmity, they may seek medicine in Christ : yet it shall be common to the wicked also, that they may be made without excuse before God.

10. The second office of the law is, that they which are touched with no care of that which is just and right, unless they be enforced, may, when they hear the sharp threatenings in it, be compelled at least with fear of punishment, as with a bridle to hold their hands, that they pour not out wantonly their frowardness : yea, such schooling is not unprofitable even for the children of God, so long as they wax wanton through the folly of their flesh, before calling, being destitute of the spirit of sanctification.

11. Unto that is applied that which Paul saith, that the law was to the Jews a schoolmaster to Christ.

12. The third, which is also the principal use, hath place toward the faithful, first, that they may daily more assuredly know what the will of God is, whereto they endeavour. Secondly, that by continual meditating thereupon, they may be stirred up to obedience, they may be strengthened in him, and be drawn back from the slippery way of offending.

13. *Objection.*—It is not agreeable to Christians to stick to the doctrine of the law, which containeth the administration of death.

Answer.—Such an opinion is profane ; for Moses teacheth excellently, ^h that the law with which sinners engendereth death, is unto the saints a rule of good life.

14. *Objection.*—The law is abrogated to the faithful.

Answer.—Not that it doth no more command that which is right, but only that it may not condemn and destroy them by terrifying and confounding their consciences. Neither came Christ to abolish, but to fulfil the law. ⁱ

^g Romans iii. 19. xi. 32.

^h Deuteronomy xxxii. 46.

ⁱ Matthew v. 17.

15. And whereas Paul avoucheth that the law is abrogated, he speaketh of the curse, which doth not belong to instruction, but to the force of binding the conscience.

16. There is another respect to be had of the ceremonies, which were abrogate not in effect, but only in use. And whereas Christ made an end of them, it doth so little diminish the holiness of them, that it maketh the same more glorious. Therefore Paul proveth that they were shadows, the body whereof we have in Christ.^j

17. For they were nothing else but certain solemn instruments, to testify our guiltiness and uncleanness, which seeing Christ hath taken away by his death, he is worthily said to have cancelled and fastened to the cross the hand-writing that was against us.

CHAPTER VIII.

THE EXPOSITION OF THE MORAL LAW.

The law teacheth the knowledge of God and of ourselves—The law is double, what we owe to God, what we are able to do—Why promises were added—Threatenings—Three things to be observed in the law—Why that which is worst is forbidden in the law—The first table—The exposition of the law,—power, promise, a benefit—We owe four things to God,—adoration, confidence, invocation, thanksgiving—God revengeth his glory upon the fourth generation—Every one is punished for his own iniquity—The promise of the law—What an oath is—The name of God is profaned in three ways—The error of the Pharisees—Three things to be considered,—the spiritual rest, the bearing of the word, ease of servants—The ceremony of the Sabbath is abolished by Christ—Why we meet together in the church—The profit of congregations—The observing of the Lord's day—The Lord's day in place of the Sabbath—We must not resist or diminish the dignity of our superiors—Parts of honour—The promise of long life is not always fulfilled—How far we must obey—Hatred—Why we must do good to our neighbour—Uncleanness forbidden—Virginity is an excellent virtue—Wanton behaviour of the body is forbidden—The kinds of theft—Whether the tenth commandment of the law be superfluous—What fantasies are condemned—The error of the Papists—The sum of the law—Why Christ doth sometimes make mention of the later table only—Whether love begin at herself—Touching our neighbour—What is meant by the word neighbour—A venial sin—Why the sins of saints are par-donable.

1. It shall better appear by the exposition of the ten commandments of the law ; first, that the worship of God is yet in force ; secondly, that the Jews did not only learn godliness out of the same, but that they were also brought to Christ the Mediator, as it were by force. For it will evi-

^j Colossians ii. 17.

dently teach us the knowledge of God, and also of ourselves. And the law is double,—natural, whereby we do scarce slenderly taste what worship is acceptable to God; the other written, which doth more certainly testify that which is more obscure in the law natural.

2. Now, we may readily understand what we owe to God, namely, glory, reverence, love, and fear. Secondly, what pleaseth him, namely, uprightness and justice, and that he hateth iniquity.

3. When we are come thus far by the doctrine of the law, then we will come down to ourselves, having the same for our teacher; whence we may learn two things; first, that comparing the righteousness of the law with our life, we are far from answering the will of God; secondly, that considering our strength, we shall find it to be nothing to the fulfilling of the law. Hence cometh humility and casting down, which shall turn us unto the mercy of God.

4. But the Lord being not content to have procured a reverence of his righteousness, added promises, that we might be allured by the only beauty of goodness, and with the sweetness of rewards,^k he added also threatenings, that we might hate unrighteousness, which he abhorreth.^l

5. And therefore he applied all parts of the law unto his will, that we may know that nothing is more acceptable to him than obedience; that the wantonness of our mind may not be moved with any reasons, to add or diminish any thing.^m

6. But before we go any further, we must consider three things in the law; first, that man's life is informed and framed not only unto outward honesty, but also unto the inward and spiritual righteousness; because the lawgiver is spiritual.

7. Therefore he pronounceth that the unchaste beholding of a woman is whoredom; he testifieth that they are murderers, whosoever they be, which shall hate their brethren; he maketh them guilty of judgment which have but conceived anger in their mind; he maketh them to be in danger of a council which by murmuring and fretting have shewed some token of an offended mind; guilty of hell fire, which have broken out into sharp anger by railing and evil speaking.ⁿ

^k Leviticus xviii. 5. Deuteronomy xxviii. 1.

^l Ezekiel xviii. 4.

^m Deuteronomy xii. 32.

ⁿ Matthew v. 21. xxiv. 43.

8. Secondly, that there is always more in the commandments and inhibitions than is expressed in words. Therefore where good is commanded, evil is forbidden, and contrarywise.

9. Therefore, in this commandment, Thou shalt not kill, though common sense consider none other thing, but that we must abstain from all hurt doing, and from all desire to do hurt, yet this is furthermore contained therein, that we help our neighbours' life by such helps we be able.

10. *Question.*—Why did God thus, as it were by half commandments, by synecdoches, rather signify what he would have done, than expressed the same?

Answer.—Because flesh doth always seek to wash away the filthiness of sins, and to cover it with goodly shews, he set down that which was the very worst in every kind of transgression, at the hearing whereof the very sense might be afraid.

11. Thirdly, we must consider the division of the law into two tables; the former appertaineth unto the worship of God; the latter assigneth the duties of love toward the neighbour.

12. The first table containeth four commandments; the second six.

13. And because the first thing to be regarded in making laws is, that they be not broken or abrogated through contempt, God provideth in the proeme or beginning, that the majesty of the law may not come in contempt, and that by three arguments; first, he challengeth to himself the power and right of the government, that he may bind the people with necessity to obey, saying, I am the Lord. Secondly, he setteth down the promise of grace, and professeth himself to be the God of his church. Furthermore, he maketh mention of a benefit, wherein he reproacheth the Jews of unthankfulness, unless they answer his goodness.

14. After that he hath shewed that he is such a one as hath authority to command, least he seem to draw only by necessity, he doth also allure by sweetness, by pronouncing that he is the God of his church; for under this speech is packed a mutual relation, which is contained in the promise, I will be their God, and they shall be my people.^o

15. The rehearsing of the benefit doth follow, which ought

to be of so much more force to move us, the more detestable the offence of unthankfulness is even among men. He did indeed put Israel in mind at that time of a benefit which was fresh, but yet being such as that for the wonderful greatness thereof it ought to be remembered for ever, and also to be of force among their posterity.

THE FIRST COMMANDMENT.

16. The authority of the law being grounded, he giveth the first commandment, that we have no strange God before his face; the end of the commandment is, that the Lord alone will have the pre-eminence among his people. That this may be done, he commandeth that ungodliness and superstition, whereby the glory of his Godhead is diminished, or darkened, be far from us. And though the things which we owe unto God be infinite, yet they may be referred unto four heads, and that not unfitly; namely, adoration, confidence, invocation, thanksgiving.

THE SECOND COMMANDMENT.

17. The end of the second commandment is, that he will not have his worship profaned by superstitious rites; such as idolatry is. And there be two parts of the commandment, the former bridled our licentiousness, that we make not God subject to our senses, or represent him by any shape: the second forbiddeth that we worship no images for religion's sake.

18. To the end he may induce us to this, he setteth out his power, which he will not suffer to be abated. Secondly, he calleth himself jealous, because he can abide no partner. Thirdly, he avoucheth that he will be a revenger of his glory upon the children, the children's children, the children's children's children, if we give the worship of his Godhead to any other. Fourthly, he promiseth mercy to the true keepers of the commandments.

19. *Objection.*—To punish an innocent for another man's fault is against right, and the word of God himself.

Answer.—There is no unrighteousness in God, neither

doth he suffer the son to bear the iniquity of his father, but he is punished for his own offence.^p

* → 20. For if the visitation be fulfilled, when God taketh away grace and other helps of salvation from a family, in that that the children being made blind and forsaken of the Lord do walk in their father's footsteps, they bear the curse of their father's wickedness; so that living wickedly, they are by the just judgment of God punished, not for other men's offences, but for their own iniquity.

21. On the other side is offered the promise touching the spreading abroad of mercy unto a thousand generations,^q whence the faithful have an excellent comfort.

THE THIRD COMMANDMENT.

22. We must diligently note three things in the third: first, that whatsoever the mind conceiveth or the tongue uttereth concerning God, it doth taste of his excellency. Secondly, that we do not easily abuse his holy word and reverent mysteries, either to ambition, or covetousness, or for our own folly. Last of all, that we do not slander nor backbite his works, but that we speak of them with titles of wisdom, righteousness, and goodness.

23. Furthermore, an oath is a calling of God to witness to confirm the truth of our speech; which by many places of scripture is proved to be a kind of the worship of God.^r In which respect the Lord is very angry with those that swear by strange gods.^s

24. And the name of God is profaned three ways: First, when men swear falsely by it; for what remaineth to the Lord when he shall be robbed of his truth,—when he is made the approver of that which is false?^t

25. Secondly, when it is used in true, but superfluous oaths: for an oath is not permitted but for necessity's sake, when we must have regard either of religion or of love. Last of all, we sin, if in God's place, by manifest impiety, we put saints or other creatures, when we take an oath; because by this means we convey to them the glory of the Godhead.^u

^p Ezekiel xviii. 20.

^q Deuteronomy vii. 9.

^r Isaiah xix. 18. lxxv. 16. Jeremiah xii. 16.

^s Jeremiah v. 7. Zephaniah i. 5.

^t Leviticus xix. 12.

^u Exodus xxiii. 13.

Deuteronomy vi. 13.

Hebrews vi. 13.

26. *Objection.*—Christ's inhibition is general, Swear not at all.^v

Answer.—Christ is not contrary to the Father; but he correcteth the abuse of the Pharisees, which did suffer oaths, so they were not false, or the name of God were not used; yea, he doth also forbid superfluous oaths, and such as were oblique, and which are made by the name of creatures.

27. Therefore let us conclude that oaths are lawful, (seeing Christ and his disciples did swear) and that not only public oaths before the magistrate, but also private. So Abraham,^w Jacob,^x Boaz,^y Obadiah,^z did swear.

FOURTH COMMANDMENT.

28. The end of the commandment is, that being dead to our own affections and works, we think upon the kingdom of God, and that we be exercised by those ways and means which he hath appointed unto that meditation. Touching this we must consider three things; first, under the rest of the seventh day, is figured to the people of Israel the spiritual rest, whereby the faithful keep holiday from their own works, that God may work in them. Secondly, he would have a set day, wherein they may come together to hear the law, and do the ceremonies. Thirdly, for servants' sake, that they might rest from their labour.

29. Notwithstanding, we are taught in many places, that that shadowing of the spiritual rest had the chiefest place in the Sabbath.^a

30. The observing of one day of seven did represent unto the Jews that perpetual rest; which, that it might be observed with more religion, God commanded it by his own example.

31. And it is not to be doubted but that Christ, by his coming, did take away that which was ceremonial here. For he is the truth, at whose presence all figures do vanish away.^b Therefore let all superstitious observing of days be far from Christians.

32. The two latter causes are like convenient for all ages. Though the ceremonies be taken away, yet it is necessary that

^v Matthew v. 34.

^y Ruth iii. 13.

^w Genesis xxi. 24.

^z 1 Kings xviii. 10.

^x Genesis xxxi. 53.

^a Ezekiel xx. 12.

^b Romans vi. 2. Colossians ii. 16.

we meet together to hear the word, to break the mystical bread, and to common prayer. Again, that servants and labourers have their rest from labour.

Objection.—This commandment was given to the Jews, and not to us.

Answer.—We be the children of God, therefore he did no less provide for our necessity than for the necessity of the Jews.

Question.—Why do we not come together daily.

Answer.—Would God we might; but seeing the weakness of many cannot suffer that, why do we not obey the order which God hath laid upon us?

33. *Objection.*—The Christian common people is nourished in Judaism, because they retain some observation of days.

Answer.—We observe the Lord's day, not as ceremonies with most straight religion, but we take it as a remedy necessary for retaining order in the church.

Objection.—Paul teacheth that Christians must not be judged in observing days;^c in another place he announceth, that it is a superstitious thing to judge between day and day.^d

Answer.—He taketh away the abuses whereby they darkened the glory of Christ, and the light of the gospel, by retaining shadows.

34. But the Lord's day cometh instead of the Sabbath; because there is an end made of that true rest, which the old Sabbath did shadow, in the resurrection of Christ, and therein is it fulfilled.

THE FIFTH COMMANDMENT.

35. Because the observing of that order which the Lord hath appointed doth please him, the degrees of honour appointed by him, ought not to be taken away or resisted by us. Whereupon it doth follow, that it is forbidden, that we do not diminish any whit the dignity of superiors, either through contempt, or stubbornness, or unthankfulness. And the most amiable superiority is set forth before us for an example, that we may more readily bend our minds unto the custom of submission.

^c Colossians ii. 16.

^d Romans xiv. 5.

36. But by divers appurtenances of the law it appeareth that there be three parts of honour,—reverence, obedience, thankfulness.

37. There is a promise added, which doth better admonish us, how acceptable that submission is to God, which is commanded us in this place.^e

Objection.—But the promise is not always fulfilled; because many godly men do die before they come to ripe age.

Answer.—That turneth to the good of the godly; for long life is promised so far as it is a blessing.

38. Furthermore, we must note that this submission is a degree or step toward the honouring of that sovereign Father. Therefore if they provoke us to transgress the law, then they ought worthily to be accounted not our parents, but strangers.^f The same respect must we have of other superiors.

THE SIXTH COMMANDMENT.

39. The end of the commandment is, because the Lord hath knit together mankind by a certain unity, the safety of all ought to be committed to every one. Therefore, all violence and injury, whereby the body of our neighbour is hurt, is forbidden us, yea, he is called a manslayer which hateth his brother.^g

40. Therefore, let us not do that to our neighbour, which we would not have done to ourselves; because man is both the image of God, and also our flesh.

THE SEVENTH COMMANDMENT.

41. The end of this, because God loveth pureness, let us abandon all uncleanness; yea, let us moderate and order all parts of our life chastely and continently. Let him that cannot contain, marry a wife.^h

42. *Objection.*—Virginity is an excellent virtue.

Answer.—It is denied to some; it is granted to some others for a time.

Question.—Being holpen by the help of God, we can do all things.

^e Exodus xxi. 17. Leviticus xx. 9. Deuteronomy xxi. 18. Matthew xv. 4.

^f Acts v. 38. ^g 1 John iii. 15. Matthew v. 22.

^h 1 Corinthians vii. 9.

43. *Answer.*—The Lord helpeth those only, which walk in his ways. Therefore, let no man contemn matrimony, as a thing unprofitable and superfluous for him. Let no man desire otherwise to lead a single life, than if he can want a wife.

44. Therefore, when he forbiddeth adultery, he requireth integrity, both of spirit and body; he forbiddeth laying in wait for the chastity of another, both by wanton behaviour of the body, and impure and filthy gestures and speeches.

THE EIGHTH COMMANDMENT.

45. The end, because God abhorreth unrighteousness, that every man may have his own. And there be many kinds of theft; one is in violence; another in malicious cozenage; another in close deceit, in flattery, &c. Therefore, all crafts whereby the goods of our neighbours are conveyed to us, are to be counted thefts.

46. Therefore we shall rightly obey this commandment, if, being content with our estate, we seek to get no gain but that which is honest; and on the other side, if we faithfully help with our counsel and help, all men so far as we can, to keep that which is theirs.

THE NINTH COMMANDMENT.

47. The end thereof is, because God, who is truth, hateth lying, that we must use truth among ourselves. Therefore the sum shall be, that we neither hurt any man's good name by false slanders, or that we do not hinder him in his goods by falsehood; but that we employ our faithful endeavour for every man so much as we can in defending truth, to maintain the integrity both of his name and also of his goods.

48. *Question.*—If we discover the faults of other men, and lie not, shall we be guilty of that commandment?

Answer.—He which forbiddeth the name of thy brother to be defiled by lying, will also have the same preserved, untouched.

THE TENTH COMMANDMENT.

49. The end is, because God will have the whole mind possessed with the affection of love, all lust that is contrary to

love must be driven out of the mind. Therefore the sum shall be, that no cogitation creep into our minds, which may move them with hurtful concupiscence, and such as may turn to another man's hindrance.

Objection.—This commandment is superfluous, because under theft and whoredom is contained and forbidden the purpose to do hurt.

Answer.—The purpose is one thing, the concupiscence or desire is another thing. The other commandments consider the deliberate consent of the will unto evil; but this, the desire even without such both assenting and also deliberation.

50. *Objection.*—Shall fantasies which are rashly tossed in the mind, and do at length vanish away, be condemned for concupiscences, whose place is in the heart?

Answer.—No: but such as bite and strike the mind with lust. They which seek two commandments in the forbidding of concupiscence, they rent in pieces by a perverse mangling that which was one.

51. Furthermore, the perfection of that holiness consisteth in those two points which we have already rehearsed, that we love the Lord God with our whole heart, with our whole soul, with all our strength; and our neighbour as ourself.ⁱ

52. *Objection.*—Christ and his disciples when they rehearse the sum of the law, they omit the first table.

Answer.—They do it for this cause, because the study of righteousness and integrity doth more appear in the second than in the first.

53. *Objection.*—Therefore it is more worth to the sum of righteousness, to live innocently with men, than to honor God with godliness.

* *Answer.*—No, truly; but because no man doth truly observe and keep love in all points, unless he fear God, the approving of godliness is taken thence also.^k

54. Therefore our life shall be best framed according to the will of God, and the prescript of the law, when it shall be most fruitful to our brethren in all points: so that we live rather to our neighbours than to ourselves.

Objection.—Love beginneth with itself.

ⁱ Deuteronomy vi. 5. xi. 13.

^k Ephesians i. 4. Colossians iii. 14.

Answer.—Yea, love doth not seek the things that are her own.¹

Objection.—The thing ruled is inferior to the rule.

Answer.—When Christ commandeth that we love our neighbours as ourselves,^m he will, that we be ready with no less cheerfulness to do good to our neighbour than to ourselves.

55. Also we must note, that under the word neighbour, as Christ interpreteth it, we comprehend all mankind, and also our very enemies.ⁿ

56. *Objection.*—That which is spoken touching the not desiring of revenge, and the loving of our enemies, is a counsel, not a commandment.

Answer.—Yea, commandments are common, which do most straightly require at our hands love of our enemies.^o

57. It is manifest that Christ commandeth, Love your enemies, do good to those that hate you, &c. that you may be children of your Father which is in heaven.^p

Objection.—It were a burden too heavy for Christians, to love their enemies.

Answer.—As if there could any heavier thing be invented, than to love God with the whole heart, &c.

Objection.—Christians are under the law of grace.

Answer.—They ought not, therefore, any more to give themselves to vices.

58. *Objection.*—Lust without a deliberate assent, which doth not long continue in the heart, is a venial sin.

Answer.—Where the transgression of the law is, there is the curse. Paul calleth death the reward of sin.^q

59. So saith the prophet likewise: the soul which hath sinned shall die.^r Therefore every sin is mortal.

Objection.—The sins of the saints are venial.

Answer.—I grant, but not of their own nature, but because they obtain pardon through the mercy of God.

¹ 1 Corinthians xiii. 5.

^m Matthew xxii. 39.

ⁿ Luke vi. 35.

^o Proverbs xxv. 21.

^p Exodus xxiii. 4.

^q Deuteronomy xxxii. 35.

^r Matthew v. 44, 45.

^s Romans vi. 23.

^t Ezekiel xviii. 20.

CHAPTER IX.

THAT CHRIST, ALTHOUGH HE WAS KNOWN UNDER THE LAW TO THE JEWS, YET WAS HE DELIVERED ONLY BY THE GOSPEL.

What the Gospel is—Hope is nourished by promises—John was put between the Law and the Gospel.

1. THE fathers did indeed taste of grace, which is at this day offered to us more fully. They saw the day though with a darker sight, the glory whereof doth now shine in the gospel, without any veil put between.

2. Furthermore, I take the gospel for the evident manifestation of the mystery of Christ.

Objection.—The gospel is the doctrine of faith. Therefore whatsoever promises are found every where in the law concerning free forgiveness of sins, they are counted parts thereof.

Answer.—I grant, if we take the word gospel largely. But according to the principal signification, it is applied to the publishing of grace given in Christ.

Objection.—By the faith of the gospel the fulfilling of all promises is brought unto us, therefore we stand no longer in need of promises.

Answer.—We enjoy indeed the benefits which Christ hath purchased; yet that is true, that our salvation is hid in hope. Therefore the Holy Ghost commandeth us to lean upon promises so long as we live.^s

4. *Objection.*—The law is set against the gospel, as the merits of works are set against free imputation of righteousness.

Answer.—The gospel did not so succeed the whole law that it might bring another way to attain to salvation, but rather that it might prove that that was firm, whatsoever it did promise, and did join the body to the shadows.^t

5. Furthermore, John came between the law and the gospel, who had a middle office between the prophets which were interpreters of the law, and the apostles which were preachers of the gospel.^u

^s 1 Timothy iv. 8. ^t 2 Timothy i. 1. ^u 2 Corinthians vii. 1.

^t Romans i. 16.

^u Matthew xi. 11.

CHAPTER X.

OF THE LIKELIHOOD OF THE OLD AND NEW TESTAMENT.

The agreement between the Law and the Gospel—The end of the preaching of the Gospel—There is the same Mediator of both Testaments—The fathers had the same hope of eternal life which we have—The same covenant—The same God—The same manner of living—Burial in the land of Canaan—The end of the birthright.

1. THE covenant of all the fathers doth nothing differ from ours in substance and very deed, that is all one and the same, yet the administration doth vary. And they agree in three points. First, the Jews were adopted into the same hope of immortality whereinto we are. Secondly, the covenant whereby they were reconciled to the Lord, was upholden by no merits of theirs, but only by the mercy of God who called them. Thirdly, they knew Christ to be the Mediator, by whom they should both be coupled to God, and also be made partakers of his promises.

3. The first is proved by the testimony of the apostle, who sayeth, that God the Father had promised long before in the holy scriptures by the prophets, the gospel, which he published concerning his Son according to the appointed time.^v And the gospel doth not hold men's hearts in the joy of this present life, but it doth extol them unto the hope of immortality.

4. The second appeareth by the saying of Christ: Abraham rejoiced to see my day, he saw it, and rejoiced.^w And the preaching of the gospel in Christ, doth nothing else but pronounce that a sinner is justified through the fatherly kindness of God without his own deservings.

5. And Paul teacheth that they had the same Mediator, which maketh the Israelites equal with us, not only in the grace of the covenant, but also in signification of the sacraments, because they were baptized when they passed through the sea, and in the cloud.^x

Objection.—That passing was carnal baptism.

^v Romans i. 2. iii. 21. ^w John viii. 56. ^x 1 Corinthians x. 1.

Answer.—It answered to our spiritual baptism. For it followeth that they eat the same spiritual meat which we eat, and they did drink the same spiritual drink which we drink, namely Christ. ^y

6. *Objection*—Your fathers did eat manna and are dead. He which eateth my flesh shall not die for ever. ^z Therefore it was not the same meat.

Answer.—Christ doth reprehend the Jews which comprehended nothing in manna, but a remedy for their carnal need and hunger; they did not pierce unto that high mystery whereunto Paul hath respect. Therefore Christ sheweth that they ought to wait for a far more excellent benefit at his hands, than that which Moses gave to their fathers, as they said.

7. The fathers, Adam, Abel, Noah, Abraham, and all the rest which were illuminate by the word, seeing they did stick to God, it is not to be doubted, but that they had an entrance into the immortal kingdom of God. For it was a sound partaking of God, which cannot be without the good thing of eternal life.

8. Also in that covenant, I will be your God, you shall be my people, ^a the prophets did always comprehend both life and salvation, and all the sum of blessedness.

9. Furthermore, he did not only testify that he was their God, but he did also promise that he would always be their God, saying, I will be the God of your seed after you, ^b that their hope being not content with present good things, might extend unto eternity.

10. Furthermore, the state of life which was enjoined the fathers, was a continual exercise, whereby they were put in mind that they were of all most miserable, if they should be happy only in this life.

11. Abraham especially, who is called the father of the faithful, was so tossed during the whole course of his life, that if any man will depaint in a table a pattern of a calamitous and wretched life, he shall find nothing more fit.

12. Isaac, who is afflicted with less misery, doth yet, notwithstanding, scarce taste even lightly of sweetness. Jacob is nothing else but a platform of extreme unhappiness.

^y 1 Corinthians x. 3, 4. ^z John vi. 31. ^a Leviticus xxvi. 12. ^b Genesis xv. 7.

13. If these holy fathers did wait for a blessed life at the hand of God, they both thought upon and saw another blessedness than that of the earthly life. To this end tendeth it that they made so great account of the sepulchre in the land of Canaan, which was undoubtedly a mirror of eternal felicity.

14. Fifthly, to what end should Jacob have desired so earnestly, and with so great danger have sought to get the pre-eminence of the first begotten, unless he had respect unto an higher blessing.

15. There is extant in Moses an evident declaration of the spiritual covenant. With how great certainty doth David direct all his things unto that mark?

16. Neither may we otherwise understand those things which he writeth every where of the prosperous success of the faithful, but to apply them unto the manifestation of the heavenly glory, because in this world they are oppressed with all manner of misery.

17. Therefore they lifted up their minds unto the sanctuary of God, wherein was laid up in store for them, that which doth not appear in the shadow of this present life.

18. They said, The wrath of the Lord endureth but the twinkling of an eye;^c and in his mercy is life. The remembrance of the just shall be in blessing; but the name of the wicked shall wither away.^d

19. Above all the rest, that saying of Job is notable, I know that my redeemer liveth, and that I shall rise out of the earth in the last day; and I shall see God my Saviour in my flesh.^e

Objection.—These were speeches only of a few. Whereby it is not proved that there was such doctrine among the Jews.

Answer.—They were teachers of the common people, who did openly publish the common principles of religion.

20. If we come down to the latter prophets, the nigher they came in success of time unto the perfect deliverance, so the matter was daily made more plain by increasings of revelation.

21. Let us content ourselves with one example, of the vision of Ezekiel, wherein he was taught concerning the resurrection

^c Psalm xxx. 6.

^d Proverbs x. 7.

^e Job xix. 25, 26.

of the dead;^f or with a saying of Isaiah, Thy dead shall live, my corpse also shall rise again.^g

22. So likewise Daniel, In that time Michael the great prince shall rise, who standeth for the sons of his people, and the time of tribulation shall come,^h &c. And of those which shall sleep in the dust of the earth, there shall awake some to life eternal, some to eternal shame.

23. Therefore, let us conclude that the Old Testament which the Lord made with the people of Israel was not limited by earthly things, but it contained the promise of the spiritual and eternal life.

CHAPTER XI.

OF THE DIFFERENCE OF BOTH TESTAMENTS.

Five differences—Why the fathers made more account of this life than we—Touching the figures of the Old Testament—The Old Testament the ministry of death—The Old Testament is the testament of bondage—Why Christ did not preach straightways—Whereto the unlikelihood of both Testaments doth serve.

1. *Question.*—WHAT! shall there then be no difference left between the Old and New Testament?

Answer.—Yes, verily, which appeareth in five points; first, because in the Old Testament the Lord gave the heavenly inheritance to be holden and tasted under earthly benefits; and now he doth straightway direct our minds unto it.

2. That shall better appear by the similitude which Paul setteth down to the Galatians: he compareth the nation of the Jews to a young heir, who not being as yet fit to govern himself, doth follow the leading and guiding of his tutor.ⁱ Therefore they had the same inheritance appointed for them which is appointed for us; but yet they were not as yet, by reason of their age, apt to enter into it, and to enjoy the same.

3. This is the reason why the holy men did make more account of this mortal life, and of the blessing thereof, under the Old Testament, as being a figure of spiritual felicity, than is now meet to do: so, on the other side, God shewed more

^f Ezekiel xxxvii. ^g Isaiah xxvi. 19. ^h Daniel xii. 1. ⁱ Galatians iv. 1.

often testimonies of his judgment upon the reprobate, in bodily punishments.

4. There is another difference in figures, because the Old Testament did make a show only of the image, the truth being absent, and of the shadow instead of the body: the New Testament giveth the truth being present, and the sound body.^k

5. Hereby it appeareth in what sense the apostle said, that the Jews were brought by the schooling of the law unto Christ,^l before he was revealed in the flesh.

6. *Objection.*—The faith of Abraham, and of the prophets, did surpass ours.

Answer.—The question is not what grace God bestowed upon a few, but what ordinary dispensation he followed in teaching the people. Again, they never had so great clearness of sight, but that it did in some part taste of the darkness of the world.^m

7. The third difference is, because the Old Testament is, by reason of the Law, called the ministry of death, and the New of life: that of damnation, this of righteousness: that that is disannulled, this remaineth.ⁿ

8. Which thing is more easily declared by comparing both together. The Old Testament is literal, because it was published without the effectual working of the Spirit; the New is spiritual, because the Lord hath spiritually engraven it in men's hearts;—the Old is deadly, because it can do nothing else but enwrap all mankind in the curse; the New is the instrument of life, because it restoreth into favor with God men, being delivered from the curse.

9. The fourth, the scripture calleth the Old Testament the testament of bondage, because it engendereth fear in men's minds; but the New the testament of liberty, because it lifteth them up unto affiance and security.

Objection.—The fathers had the same spirit of faith which we have, therefore it followeth that they were partakers both of the same liberty, and also joy.

Answer.—That came not from the law, but from the gospel, whereto as to an wholesome help they fled, being cast

^k Hebrews vii. 11. ix. 9. x. 1. ^l Galatians iii. 24. iv. 1.

^m Matthew xiii. 17. Luke x. 24. ⁿ Jeremiah xxxi. 31. ² Corinthians iii. 6.

down. Notwithstanding, they were subject to the same bonds of observations, and burdens whereto the people are bound.

10. These three latter differences are comparisons of the law and gospel; and the first reacheth farther, namely, unto the promises which were given before the law, which are not to be counted of the Old Testament. Seeing that those which had them were directed unto the Mediator, as were the fathers which lived under the Old Testament.

11. The fifth difference lieth in that, because the Lord had separated one nation until the coming of Christ, wherein he did contain the covenant of his grace.^o But when the fulness of time appointed for the restoring of all things came, Christ was given, and he is the reconciler of God and man, the wall of separation is plucked down, and Christ is made all in all, to whom the Gentiles are given for his inheritance, and the ends of the earth to be his own.^p The gospel is preached to all creatures.^q

12. And Christ himself did not forthwith, so soon as he began to preach, proceed to the calling of the Gentiles, but he deferred it until such time as having perfectly fulfilled the work of our redemption, and having ended the time of his humbling, he received of the Father a name which is above all names, before which every knee should bow.^r

13. *Objection.*—It is not agreeable, that God, in whom there is no change, should have suffered such a change, that he should afterward disannul that which he had once commanded and commended.

Answer.—God is not therefore changeable, because he applied divers forms to divers ages, as he knew it was expedient for every one. So the husbandman appointeth one kind of work to his family in winter, and another in summer. The father traineth up his children after one sort in their childhood, and after another in youth.^s

14. *Question.*—But could not God as well from the beginning, as after the coming of Christ, reveal eternal life in plain words without any figures, teach those that were his by a few and evident signs or sacraments, give the Holy Ghost, spread abroad his grace throughout the whole world?

^o Deuteronomy xxxii. 8. ^p Psalm ii. 8. lxxii. 8. ^q Matthew xxviii.

^r Philippians ii. 9, 10. ^s Galatians iv. 1.

Answer.—He could.

Question.—Why did he it not, that so great diversity might be taken away?

Answer.—He would not. Whatsoever God hath done, let us not doubt but that it is wisely and righteously done, although we be often ignorant of the cause why it should have been done so.

CHAPTER XII.

THAT CHRIST MUST HAVE BEEN MADE MAN, THAT HE MIGHT
FULFIL THE OFFICE OF MEDIATOR.

The angels do cleave to God through Christ—The office of a Mediator—The obedience of the Mediator—Where we must seek for the image of God—How Christ is the second Adam—The primacy of Christ over the angels.

1. Now, it was very expedient for us that he should be both very God and very man, who was to be our Mediator. For seeing our iniquities had quite shut us out, and estranged us from the kingdom of heaven, no man could be the interpreter for restoring our peace. All men were afraid when they saw God, as being sons of Adam; also, even the very angels had need of a head, that they might cleave to their God. Therefore not without cause doth Paul, when he setteth before us Christ to be the Mediator, express plainly, that he is man.^t

2. That was also the office of the Mediator, that he might so restore us into the favour of God, that he might make us of the sons of men, his children; of heirs of hell, heirs of the kingdom of heaven; that he might swallow up death, overcome sin. Who could do this, unless the Son of God were made also the Son of man; and so take ours upon him, to convey his unto us? and so make that which was his by nature, ours by grace?

3. This was another point of our reconciling to God, that man who had through his own disobedience destroyed himself, should, for a remedy, set obedience against it, should satisfy

^t 1 Timothy ii. 5.

the judgment of God, should suffer the punishment due to sin. Therefore our Lord came forth, being very man, he put upon him the person of the Father, that he might present our flesh before the judgment-seat of God, for the price of satisfaction, and that he might in the same flesh suffer the punishment which we had deserved.

Objection.—Although there had needed no remedy for the redemption of mankind, yet should Christ have become man.

Answer.—All the whole scripture doth cry, that he was clothed with our flesh, that he might be made our Redeemer,^u to imagine any other cause is a point of rashness, seeing the law, the prophets, Christ himself, and the apostles, do witness that God sent his Son, that in the similitude of sinful flesh he might make satisfaction for us.

5. *Objection.*—There is no let but that the same Christ who redeemed the condemned, could also have testified his love toward the safe and sound by taking flesh upon him.

Answer.—Seeing the Spirit pronounceth that these two things were conjoined by the eternal decree of God, that Christ should be our Redeemer, and partaker of the same nature, it is not lawful to inquire any further.

Objection.—This counsel of God did depend upon man's fall, which he did foresee.

Answer.—They which grant liberty to themselves to inquire farther concerning Christ, than God hath appointed before by his secret decree, break out through wicked boldness to feign a new Christ. Christ came to save sinners: ^v let us stay ourselves here.

Objection.—They are to be accused of too much boldness, which deny that the Son of man should have appeared in the flesh, if Adam had not fallen, because it is refuted by no testimonies of scripture.

Answer.—As if Paul did not bridle perverse curiosity, when having spoken of the redemption purchased by Christ, he doth forthwith command to avoid foolish questions. ^w

Question.—Could the Son of God take upon him the nature of an ass?

^u Colossians i. 14. Isaiah liii. 4, 5.

^v 1 Timothy i. 15.

^w Titus iii. 9.

Answer.—This is a monstrous and detestable question. As if when Paul counteth nothing precious, or worthy to be known, besides Christ crucified,^x he admitteth an ass to be the author of salvation.

* 6. *Objection.*—Man was created after the image of God, because he was formed after the pattern of Christ who was to come, that he might resemble him, whom the Father had already determined to clothe with flesh. Whereupon it followeth, that if Adam had never fallen away from his first beginning, yet Christ should have been made man.

Answer.—We must not seek for the image of God any where else, but in those excellent gifts and marks of excellency, wherewith God had garnished Adam above all other living creatures. And Christ was then the image of God; therefore, whatsoever excellency was graven in Adam, it flowed thence because through the only-begotten Son he approached to the glory of his Creator.

? 7. Therefore if man's integrity had not decayed, he should have been like to God and angels; and yet it should not have been needful that the Son of God should therefore have become either man or angel.

Objection.—Unless it had been decreed by the unchangeable purpose of God before man was created, that Christ should be born, not as a Redeemer, but as the first man, that he might not lose his prerogative he should now have been born only by chance, that he might restore mankind, being lost. Therefore he was created after the image of Adam.

Answer.—He was like unto us, sin only excepted.^y Luke, in the genealogy, reckoneth him up for a Son of Adam, because man's estate was appointed for him,^z that he might raise up again the posterity of Adam, which were fallen.^a But if that went before the creation, he should have been called the first Adam.

Objection.—Because Christ was already known before in the mind of God, that he should be man, men were formed according to this pattern.

Answer.—When Paul calleth him the second Adam, he maketh falling away the middle between the beginning of man, and his restoring.

^x 1 Corinthians ii. 2. ^y Hebrews iv. 15. ^z Luke iii. 38. ^a 1 Corinthians xv. 47.

Objection.—So long as Adam should have stood, he should have been the image of himself, and not of Christ.

Answer.—On the other side, though the Son of God had never taken flesh upon him, yet nevertheless the image of God did shine both in his soul, and also in his body. In whose beams it did always appear that Christ is truly the head of men and angels.

Objection.—The primacy over the angels doth not belong to Christ, save only inasmuch as he is man.

Answer.—Yea, inasmuch as he is the eternal word of God,^b he is the first-begotten of all creatures: inasmuch as he is man, he is the first-begotten of the dead.^c

Objection.—Men should not have had Christ to be their king, unless he had been man.

Answer.—As if the kingdom of God could not stand, if the eternal Son of God, although not clothed with man's flesh, gathering together into the fellowship of his heavenly glory and life, angels and men, should himself bear the sovereignty. *aliquidistic*

Objection.—The Church should have been without a head, unless Christ had appeared in the flesh.

Answer.—As the angels did enjoy him for their head, he should also have been the head of men by his divine power.

Question.—What is the meaning of the prophecy of Adam, This is now bone of my bone, and flesh of my flesh?

Answer.—It is no prophecy.

Objection.—Christ in Matthew doth attribute the same speech to God.

Answer.—Every thing that God spake by men is not a prophecy, otherwise every commandment of the law should be a prophecy. Therefore, when the fulness of time came, God sent his Son, made of a woman, made under the law, to redeem those that were under the law.^d

^b Colossians i. 15.

^c Colossians i. 18.

^d Galatians iv. 4.

CHAPTER XIII.

THAT CHRIST TOOK UPON HIM THE TRUE SUBSTANCE OF
MAN'S FLESH.

How Christ is the Son of man—The children of God are born through faith—Christ's birthright—How Christ is the Son of David—Christ was of the seed of man, and yet without sin—Christ was born in the womb, and yet did he fill the world.

1. IT remaineth that we see, how being clothed with our flesh, he fulfilled the office of the Mediator: which is proved by many testimonies of scripture.

2. *Objection.*—He was made after the likeness of man, and was found in his shape as a man.^f Therefore he did not take upon him a true body.

Answer.—Paul doth not teach in that place what manner of body Christ took to himself; but whereas he might by good right have shewed forth his Godhead, he made a show of nothing but of that which was proper to a base and contemptible person, that by his example he may exhort us unto submission. Otherwise the saying of Peter could not stand, that he died in the flesh, and was quickened by the Spirit.^g

Objection.—Christ is called the second Adam from heaven, heavenly.^h

Answer.—Paul doth not bring in in that place an heavenly essence of the body, but a spiritual force, which being poured abroad by Christ, doth quicken us.

Objection.—Christ is called the Son of man, because he was promised to men,

Answer.—He is called the Son of man, after the manner of the Hebrews, being very man; so men are called the sons of Adam: we are called Christ's brethren.ⁱ

Objection.—Infidels should be Christ's brethren.

Answer.—The children of God are born not of flesh and blood, but of the Spirit, through faith.^k Therefore flesh alone doth not make the brotherly joining and knitting together.

^f Philippians ii. 7.

^g 1 Peter iii. 18.

^h 1 Corinthians xv. 47.

ⁱ Hebrews ii. 7.

^k John i. 13.

Objection.—Christ should have been born of Adam straight-way after the beginning, that he might be the first-begotten among brethren.¹

Answer.—The right of the first-begotten is referred not unto age, but unto the degree of honor and power.

Objection.—Christ took upon him man, not the angels, because he received mankind into favor.^m

Answer.—In that place that the apostle may amplify the honor whereof Christ vouchsafed us, he compareth the angels with us, who were set apart in this point.

3. *Objection.*—Christ is called the Son of David, because he was promised to him, and was given at length in his time.

Answer.—After that Paul hath called him the Son of David, adding immediately after, according to the flesh,ⁿ he doth assuredly note out his nature.

Objection.—Christ took a body of nothing, because women are without seed. 2

Answer.—That is to overthrow the elements of nature, and the principles of physick.

Objection.—Aaron and Judah married with women of the tribe of Jehudah, therefore the severing of the tribes should have been confounded, if women had generative seed.

Answer.—This is granted to the excellency of man's sex, that the children are counted noble or base by the condition of their fathers.

Objection.—It were an absurd thing to say that Christ was brought forth of the menstruous seed of the virgin.

Answer.—Art thou so shameless? And yet we must grant that he did congeal in the blood of his mother; because he was begotten of Mary, and brought forth of her seed.^o

4. *Objection.*—If Christ took his beginning of men, then is he subject to sin, as other men be.

Answer.—Paul separateth him from the common condition,^p that he may be very man without vice and corruption, saying, The first Adam is of the earthly and natural; the second from heaven, heavenly.^q

→ *Objection.*—If Christ be free from all blot, and begotten of

¹ Romans viii. 29.

^m Hebrews ii. 16.

ⁿ Romans i. 3.

^o Matthew i. 25.

^p Romans viii. 3.

^q 1 Corinthians xv. 47.

the seed of Mary by the secret working of the Spirit, then the seed of the woman is not unclean, but the seed of man.

Answer.—We make not Christ free from all blot because he was begotten only of his mother, without having any knowledge of man, but because he was sanctified by the Spirit, that the generation might be pure, such as it should have been before the fall of Adam.

Objection.—Then Adam had a double seed, if there came no pollution unto Christ.

Answer.—The generation of man is not unclean of itself, but accidentally by reason of his fall. Therefore it is no marvel if Christ were exempted from the common corruption, seeing the integrity was to be restored by him.

Objection.—If the word of God took upon it flesh, then was it shut up in a strait prison of an earthly body.

Answer.—Though the infinite essence of the Word did grow together with the nature of man to be one person, yet we must not imagine any shutting in. For the Son of God came down from heaven wonderfully, yet so that he did not forsake heaven; he would be borne wonderfully in the womb of his mother, and hang upon the cross, that he might always fulfil the world.

CHAPTER XIV.

HOW THE TWO NATURES OF THE MEDIATOR DO MAKE ONE PERSON.

How the Word was made flesh—The communicating of natures—Things pertaining to the Godhead—Things pertaining to his manhood—The communicating of properties—What personal union is—Christ is the Son of God by nature, and we by adoption—Our adoption is founded in Christ—Christ was more dark under the law.

1. FURTHERMORE, whereas it is said, that the Word was made flesh,^z it must not be understood, as if it were either turned into flesh, or confusedly mixed with flesh, but because he chose to himself a temple of the virgin's womb, wherein he would dwell. And he which was the Son of God was made the Son of man, not by the confusion of substance, but by

unity of person, the Godhead is so joined to the manhood, as the soul to the body, so that either nature hath her sound property; and yet one Christ is made of these two. And the communicating of the natures is so great, that those things are sometimes attributed to the Godhead which appertain unto the manhood; to the manhood which belong to the Godhead; sometimes that which belongeth to both together.

2. For that which Christ said, Before Abraham was made, I am,^s is far from his manhood.

Objection.—He was before all ages, because he was even then known to be the Redeemer, as well in the counsel of the Father as in the minds of the godly.

Answer.—Seeing that he doth manifestly distinguish the day of his manifestation from his eternal essence, and doth of purpose purchase to himself an authority by antiquity, whereby he may excel Abraham, undoubtedly he challengeth to himself that which is proper to the Godhead.

And whereas he is called his Father's servant, whereas it is said that he increased in age and wisdom with God and men,^t that he doth not seek his own glory,^u &c. it is proper to his manhood alone. And that is the communicating of properties, whereas it is said, that God hath by his blood purchased the church,^v and that the Lord of glory was crucified.^w

3. And whereas it is said, that he received power of the Father to forgive sins, to raise up whom he will, to give righteousness, holiness, salvation, &c. ^x it was neither proper to the Godhead nor to the manhood, but to both.

4. Therefore we must abandon the error of Nestorius, who whiles he went about rather to pull in pieces than to distinguish Christ's nature, did invent a double Christ. Also we must beware of the madness of Eutiches, least whiles we will prove the unity of person, we destroy both natures.

5. And the monster Servetus is no less deadly, who put in place of the Son of God, a feigned thing made of the essence of God, the spirit, the flesh, and three uncreated elements.

Objection.—Before Christ was revealed in the flesh, there were only then shadowy shapes in God, the truth whereof

^s John viii. 58.

^t Luke ii. 52.

^u John viii. 50.

^v Acts xx. 28.

^w 1 Corinthians ii. 6.

^x John i. 29.

^v 24.

viii. 12.

ix. 5.

x. 9,

&c.

began to be only then when that Word which was appointed to this honor began truly to be the Son of God.

Answer.—He is counted the Son of God, because the Word begotten of the Father before all ages, did by personal union take upon him man's nature. Furthermore, the old writers called that personal union, which maketh one person of two natures.

Objection.—If the eternal Word had already been the Son of God before it was clothed with flesh, there should be two Sons of God.

Answer.—We say that there is none other but he which was made manifest in the flesh. For neither doth it follow that if he was God before he became man, therefore he began to be a new God. Therefore he was the Son of God by nature, and we by free adoption.

Objection.—This grace dependeth upon the becoming a son, which God had decreed with himself.

Answer.—We could not be sons, unless our adoption were founded in the head: to pluck that from the head which was common to the members is without reason.

6. *Objection.*—The beginning of his filiation, or becoming a Son, was since that he was revealed in the flesh.

Answer.—He should be the Son in respect of his human nature; but Paul teacheth that he is such in respect of his Godhead.^y

7. *Objection.*—It is said that God spared not his own Son.^z Also, he shall be called the Son of the Highest.^a Therefore he began to be the Son of God after his incarnation,

Answer.—The saying of the prophet should not be true, Thou Bethlehem, in the land of Judah,^b &c. and his going out from the beginning, and from the days of eternity.

Objection.—Before Christ appeared in the flesh, he was never called the Son of God, but under a figure.

Answer.—Although he was more darkly described under the law, yet he was none otherwise eternal God, save only because he was the Word begotten of the eternal Father: neither is he otherwise the Mediator, save only because he is God revealed in the flesh.

^y Colossians ii. 9.

^z Romans viii. 32.

^a Luke i. 32.

^b Micah v. 2.

8. Let us conclude that our Redeemer did come of the seed of Abraham and of David, and that he was made man according to the flesh, and that there is the unity of person in two natures.

CHAPTER XV.

THAT WE MAY KNOW TO WHAT END CHRIST WAS SENT OF THE FATHER, AND WHAT HE BROUGHT US. WE MUST RESPECT THREE THINGS IN HIM,—HIS PROPHETICAL OFFICE, HIS KINGDOM, AND HIS PRIESTHOOD.

Christ a Prophet, a King, a Priest—The profit of Christ's kingdom—What manner of anointing Christ's was—His priesthood—Our sacrifices.

1. BUT to the end our faith may find in Christ perfect and sound matter of salvation, we must set down this principle, that the office which was enjoined him by his Father consisteth in three parts; for he was both made a Prophet, and a King, and a Priest, although it did little avail to know these things in name, unless the knowledge of the use and end were added.

2. And unto these three offices appertaineth the title of Christ, or anointed.

Objection.—He was called the Messiah by peculiar consideration or respect of his kingdom.

Answer.—I grant; and yet the prophetical and priestly anointing have their degree, neither are they to be neglected by us. There is express mention made of his prophetical office in Isaiah, in these words, The Spirit of God the Lord is upon me, therefore the Lord himself hath anointed me, that I might preach to the meek,^c &c. He is the true Prophet, whom the Father hath sent before to be heard.^d

3. I come to his kingdom whose nature is spiritual, whence all the force and eternity thereof is gathered,^e which must be placed in two things; the one appertaineth unto the whole body of the church, the other is proper to every member.

^c Isaiah lxi. 1.

^d Matthew iii. 17.

^e Daniel ii. 44.

4. And the force and profit which we reap by the spiritual kingdom of Christ, consisteth in two things; first, that we may know him to reign rather for our sakes than for his own, and that both within and without, namely, that being replenished so far as is expedient with the gifts of the Spirit, whereof we are empty naturally, we may perceive by the first fruits that we are truly joined to God to perfect blessedness. Secondly, that trusting to the power of the same Spirit, we may not doubt that we shall always have the victory against the devil, the world, and all manner of hurtful things.

5. Therefore his kingly anointing is set forth unto us, not done with oil or ointments made with spices, but he is called the anointed of God, because the spirit of wisdom, of understanding, of counsel, of strength, and the fear of God, did rest upon him.

Objection.—It is written, Then shall he deliver up the kingdom of God and the Father.^f Again, The Son himself shall be made subject, that God may be all in all.^g Therefore his kingdom is not everlasting.

Answer.—That is said, because in that perfect glory the kingdom shall not be so governed as it is now. Because God will at this day as it were by means govern his church in his person;^h but he shall be then by himself the only head of the Church.

6. The end and use of the priesthood of Christ is, that he may be the Mediator, being clean from all blot, that he may reconcile God to us.ⁱ That this may more easily appear, we must begin with his death, because he hath purged our sins by his death. Hereupon it followeth that he is the everlasting intercessor, through whose patronage we obtain favour. Whence ariseth to godly consciences both boldness to pray, and also quietness. Lastly, that he is our Priest in such sort that he bringeth us into the fellowship of so great honour,^k that the sacrifices of prayers and praise which come from us, may be acceptable to God.

^f 1 Corinthians xv. 24.

^g Ibid. xv. 28.

^h Philippians ii. 9

ⁱ 2 Corinthians v. 18.

^k Revelation i. 6.

CHAPTER XVI.

HOW CHRIST HATH FULFILLED THE OFFICE OF REDEEMER, THAT HE MIGHT PURCHASE SALVATION FOR US, WHERE HIS DEATH AND RESURRECTION ARE HANDLED, AND ALSO HIS ASCENSION INTO HEAVEN.

The end of those things which hath been spoken hitherto—Our miserable estate without Christ—The righteousness of God—God's mercy—How God hated us and also loved us—The manner of Christ's death—His burial—The fruits of Christ's death and burial—Vivification—Mortification—The resurrection of Christ—The soul of Christ did suffer—Christ descending into hell—His rising from the dead—Fruits of Christ's resurrection—Christ's ascension—Sitting at the right hand of God—The fruits of Christ's sitting—The last judgment—Consolation drawn from the last judgment.

1. THOSE things which we have hitherto spoken touching Christ, must be referred unto this one mark, that being in ourselves condemned, dead, lost, we may seek righteousness in him, deliverance, life, and salvation, like as we are taught in that notable saying of Peter, That there is none other name given under heaven to men, wherein they must be saved.¹ That we may the more easily perceive that three things come to be considered of us. First, how great our iniquity is; secondly, how fearful the justice of God is; lastly, how sweet his mercy is.

2. God was our enemy because of sin, until we were restored to favour through the death of Christ.^m

Objection.—But his mercy did prevent us, and he gave his Son freely, which are manifest pledges of love.

Answer.—Such speeches are applied to our capacity, that we may the better understand how wretched and calamitous our condition is without Christ. For we can never sufficiently perceive how great God's mercy is toward us, unless we feel our own iniquity, being stricken with fear of eternal death.

3. As God is the chiefest righteousness, so he cannot love that iniquity which he seeth in us. Therefore all of us have in us that which is worthy of the hatred of God: therefore in respect of corrupt nature, again of our wicked life being added thereto, we are all in the displeasure of God, being in his sight guilty, and born to the damnation of hell. But because

¹ Acts iv. 12.

^m Romans v. 10.

the Lord will not destroy that in us which is his, he findeth something which of his goodness he loveth, though we be not fully coupled to God, before Christ doth join us.

4. And for this cause Paul saith, that that love wherewith God loved us, before the creation of the world, was grounded in Christ.ⁿ

5. Furthermore, he hated us after a wonderful and divine sort, because of iniquity; and he loved us because he had made us. And now though Christ by the whole course of his obedience hath purchased the favourable good will of God, yet the scripture ascribeth this to his death as peculiar and proper to it,^o wherein we must consider two things: first, that he was condemned as guilty, bearing our person:^p secondly, that he was nevertheless acquitted by the mouth of the judge,^q that it might more evidently appear, that he was burdened not with his own, but with our wickedness.

6. And now even the very kind of death is not without an excellent mystery. The cross was accursed not only in man's opinion, but also by the decree of the law of God.^r Therefore when he was hanged upon it, he made himself subject to the curse.^s And it was meet that it should be so, that we might be delivered from all curse which did lie upon us by reason of our iniquity, whiles that it is conveyed unto him.

7. It followeth in the creed, that he was dead and buried, where we may see again how he put himself in our stead, to pay the price of our redemption.^t Thence we gather a double fruit: the first is, because by dying he brought to pass that we shall not die; he overthrew death which did hang over our heads, and did now triumph over us, keeping us down. He did also destroy the Devil, who had power over death, and he delivered those which were his bondslaves during their whole lives.^u Another fruit is, that by enterprising of him, he mortifieth our members, that they may not hereafter exercise their own actions.

8. The history of the resurrection is of no small importance to the effect of our redemption: for it signifieth that Christ

ⁿ Ephesians i. 4. John iii. 16. Romans v. 10.

^o Romans v. 9.

^p 1 Mark xiv. 64.

^q Luke xxiii. 4.

^r Galatians iii. 13.

^s Deuteronomy xxi. 23.

^t Hebrews ii. 9.

^u Hebrews ii. 15. Romans v. 6.

did both appease God's wrath, and also overcome the sorrows of death.

Objection.—Hell is often read in the scriptures for the sepulchre, or grave.

Answer.—But not in this place, otherwise it should be to declare that which is obscure by that which is obscurer: neither is it like to be true that such a superfluous repetition could creep into this short sum.

* 9. Therefore neither the grave, nor yet the limb of the Papists, is handled in this place.

Question.—What must we then understand by the gates of brass, and the iron bars, which were broken? ^v also, that he delivered those that were bound out of the pit where was no water? ^w and, that he preached to the spirits which were in prison? ^x

Answer.—The psalm foretelleth the deliverance of those who being captives in far countries are cast into bands. Zechariah speaketh of the captivity of Babylon. Peter teacheth that Christ was preached to those which were dead.

10. Therefore Christ did not only suffer bodily death, but he felt even in his soul the sharpness of God's vengeance, that he might both appease his wrath and satisfy his just judgment. For which cause also it behoved him to wrestle as it were hand to hand with the armies of hell, and with the horror of eternal death.

Objection.—Then it seemeth that God was either his Son's adversary, or else that he was angry with him.

Answer.—No, truly; for he was his well-beloved Son, and he could not have been appeased by one with whom he was offended. But we say that he suffered the grievousness of God's severity, because being stricken with the hand of God, he tried all the signs of God being angry and punishing. For which cause, being enforced by distress, he cried out, My God, my God, why hast thou forsaken me! ^v

12. *Objection.*—That is to do injury to Christ; as if he were afraid of the salvation of his soul, or fell into danger of desperation, which is contrary to faith.

^v Psalm cvii. 16.

^w Zechariah ix. 11.

^x 1 Peter iii. 19.

^y Psalm xxii. 2. Matthew xxvii. 46.

Answer.—But the evangelists say that he was troubled in spirit, and full of heaviness, and that he feared vehemently.^z

Objection.—It was feigning.

Answer.—Surely, unless his soul had been partaker of punishment, he should have been the redeemer of our bodies only.

Objection.—We must not attribute corrupt passions to Christ.

Answer.—The Spirit reconcileth these two, that Christ was tempted in all things as we are, and yet without sin.

Objection.—Though Christ feared death, yet he did not fear the curse and wrath, from which he knew he was safe.

Answer.—He should have been more faint-hearted and fearful than many thieves which make haste to death: but through vehemency of grief the drops of blood came trickling down his face.

Objection.—He did this to make a shew to others.

Answer.—Yea, he directed his groanings to his Father in a secret place, and the angels did comfort him.^a

Question.—Did Christ descend into hell then, when he prayed to his Father?

Answer.—This was the beginning; therefore the pains which he suffered for our sake were horrible. Notwithstanding, we must know that his temptation was such as was not contrary to faith; because it was impossible that he should be holden of the sorrows of death.^b

13. Now followeth his resurrection from the dead, without which that should be lame, and nothing worth, which hath been spoken touching the cross, his death, and burying. For Christ is said to be dead for sin, but to have been raised again for our righteousness.^c And by the same we reap a three-fold fruit: First, because as by the death of Christ sin is purged, so by rising again he hath purchased life for us.^d Secondly, like as the mortification of our flesh dependeth upon the partaking of his cross, so being now partakers of his resurrection, we walk in newness of life.^e Last of all, having as it were received earnest, we are assured of our resurrection to eternal life.

^z Matthew xxvi. 28. Luke xxii. 44.

^a Matthew xxvi. 39.

^b Acts ii. 24.

^c Romans iv. 25.

^d 2 Corinthians xiii. 4.

^e Romans vi. 5.

14. Furthermore, though Christ did more fully declare his glory by rising again, yet by his ascending into heaven, he did truly begin his kingdom; which the apostle sheweth, when he saith, that he ascended that he might fulfil all things.^f For he poured out then greater abundance of his Spirit, he did more gloriously advance his kingdom, and shewed greater power, both in helping those that were his, and also in throwing down his enemies.

15. Wherefore it is added immediately, that he sitteth at the right hand of the Father; which is spoken by the way of similitude, taken from princes, which have their sitters by, to whom they commit their office of governing and commanding. So Christ, in whom the Father will be exalted, and by whose hand he will reign, is said to be received to his right hand, as if he should be said to have been installed in the kingdom of heaven and earth, to have taken solemn possession of the government committed to him, and to continue in the same until he come to judgment.^g

16. Our faith gathereth manifold fruit hence: First, we understand that Christ, by his ascending into heaven, hath opened the entrance of the kingdom of heaven, which was shut by Adam; because he is entered in thither in our flesh, and as it were in our name.^h Secondly, that he sitteth at the right hand of the Father, to be our patron, intercessor, and advocate.ⁱ Last of all, faith layeth hold upon his power, wherein our strength is placed, and also our power, riches, and triumphing against hell.^k

17. And he shall descend from heaven in a visible shape, as he was seen ascend;^l and he shall appear to all with unspeakable majesty of his kingdom, with brightness of immortality, with infinite power of the Godhead, having the angels to guard him, that he may judge the quick and the dead; that is, those which are already departed this life, and those which shall be alive then, shall be translated and transformed into a new nature, even in a moment.^m

18. Hence ariseth excellent comfort, in that we hear that he shall judge, who hath already appointed us to be partners

^f Ephesians iv. 10 ^g Ephesians i. 20. Philippians ii. 9. Acts ii. 3, 21.

^h Ephesians ii. 5. ⁱ Hebrews vii. 25. ^k Romans viii. 3, 4. Ephesians iv. 6.

^l Acts i. 11. Matthew xxiv. 30. ^m 1 Corinthians xv. 5, 51.

with him of honor in judging; so far off is it that he shall sit upon his judgment-seat to condemn us. For how should a most merciful prince destroy his people? how should a head waste his members?

19. Therefore, seeing we see the whole sum of our salvation to be comprehended in Christ, we must beware that we do not draw away from him the least jot thereof; for he is our salvation, our strength, our clearness, our redemption, our righteousness.ⁿ

CHAPTER XVII.

THAT IT IS RIGHTLY AND PROPERLY SAID, THAT CHRIST HATH
DESERVED SALVATION FOR US.

Desert dependeth upon mercy—Causes of salvation—Christ is the matter of salvation—
Christ giveth that which is denied in the law.

* 1. *Objection.*—If Christ have deserved salvation for us, the grace of God shall be darkened; for desert and grace are contrary.

Answer.—I answer with St. Augustine.^o The most clear light of predestination and grace is our Saviour himself, the man Christ Jesus, who hath obtained so to be with no deserts of works or faith going before in the human nature which is in him. For he which made him of the seed of David a just man, that should never be unjust without any merit, he maketh those that be members of that head, just of unjust. Therefore desert is not set against the mercy of God, but it dependeth thereupon.

2. This distinction is gathered out of that which John saith: So God loved the world, that he gave his only-begotten Son, that whosoever believeth in him may not perish. We see how the love of God hath the first place, as the principal cause; and faith in Christ doth follow as the second cause.

Objection.—Christ is only the formal cause of salvation, he hath not the true effect.

ⁿ Acts iv. 12. 1 Corinthians i. 30.

^o Lib. 1. de Pred. San. cap. xv.

Answer.—If we obtain righteousness by faith which resteth upon him, surely we must seek for matter of salvation in him.

3. And it is soundly gathered that Christ hath by his obedience purchased and deserved favor with his Father. For if he have made satisfaction for our sins,^p—if he have suffered the punishment that was due to us,—if by his obedience he have appeased God,—if the just hath suffered for the unjust,^q—we may conclude that by his righteousness he hath purchased salvation for us, which signifieth as much as to deserve.

4. And that is all one as that we were purged by his blood, and that his death was a satisfaction for our sins.

5. And the apostles do plainly pronounce that he hath paid the price, that he might redeem us from the guiltiness of death; that we are justified by his grace, through the redemption which is in Christ, whom God hath made the propitiatory through faith which is in his blood:^r whence we gather, that we must fetch that from Christ which the law should give, if any man could fulfil it; and that we obtain that through the grace of Christ, which God promised to our works in the law.

Question.—Did Christ deserve any thing for himself?

Answer.—This is foolish curiosity: for what need had the only Son of God to come down, that he might purchase some new thing for himself? And the Lord declaring his own counsel, did put the matter out of doubt; for it is not said that the Father provided for the profit of his Son in his deserts, but that he delivered him to death, and that he did not spare him, because he loved the world;^s whereby it appeareth that he purchased nothing for himself, who sanctified himself for our sake.

^p 1 John ii. 2.

^q Colossians i. 19, 20. 2 Corinthians v. 19.

^r Romans iii. 24, 25.

^s Romans viii. 32. John xvii. 19.

BOOK III.

OF THE MANNER HOW TO RECEIVE THE GRACE OF
CHRIST, AND WHAT FRUITS WE HAVE BY THE
SAME, AND WHAT EFFECTS DO FOLLOW.

CHAPTER I.

THAT THOSE THINGS WHICH ARE SPOKEN OF CHRIST DO PROFIT
US BY THE SECRET WORKING OF THE SPIRIT.

Faith joineth us to Christ—Why Christ came.—The efficacy of the Spirit—Faith is the principal work of the Spirit.

1. Now must we see how those good things come to us, which the Father hath given to his Son, not to his own proper use, but that he might enrich the needy. And first we must hold this, that whatsoever Christ hath done, it profiteth us nothing so long as we are separate from him. And we grow to be one with Christ by faith,^a which faith is given us partly by the preaching of the word, partly by the secret working of the Spirit.^b

2. But that the matter may be more evident, we must understand that Christ came furnished with the Holy Ghost after a peculiar manner: to wit, that he may separate us from the world, and gather us together into the hope of eternal inheritance. For this cause is he called the Spirit of sanctification: because he doth not only foster us with a general power, as other living creatures, but he is also the root and seed of the heavenly life in us.^c

3. That such is the effectual working of the Spirit in us, even the very titles which are given him do testify and mani-

^a Ephesians iv. 15. Romans i. 17.

^b 1 Peter ii. 4.

^c Romans i. 4.

festly prove; he is called the Spirit of adoption,^d the earnest and seal of the inheritance,^e water,^f oil, the anointing,^g fire,^h the fountain and hand of God. All which do plainly teach that we are made members of Christ by the grace and power of Christ, that he may contain us under him, and that we again may possess him.ⁱ

4. But because faith is his principal work, those things are referred unto it for the most part, which we find uttered to express the force and operation of the Spirit; because by faith alone he bringeth us to the light of the gospel. As John teacheth that there is a prerogative granted to those which believe in Christ, to be the sons of God, because they are born not of flesh and blood, but of God.^k

CHAPTER II.

OF FAITH, WHERE IS SET DOWN THE DEFINITION THEREOF, AND THE PROPERTIES THAT IT HATH ARE DECLARED.

The faith of the Schoolmen—The Mediator—Entangled faith—Faith lieth in the knowledge of God—Voluntary ignorance—The true knowledge of Christ—Why the Gospel is called the doctrine of faith—The definition of faith—Unformed faith—Historical faith—Faith of the devils and of the reprobate—Faith is the fruit of election—Temporal faith—The signification of faith—The exposition of the definition—Knowledge—How faith is a knowledge—Faith is peace—The unquietness of the faithful—Imperfection of faith is the cause of unquietness—Effects of faith—Faith leaneth upon the word—Chastisement cometh rather from love than from anger—The feeling of our own unworthiness is the cause of doubting—The hope of the faithful—The son-like fear and the servile—The difference between terror and fear—The goodwill of God is the cause of salvation—The promises make faith careless—The free promise is the foundation of faith—Faith layeth hold upon the power of God by the word.—The error of Sarah and Rebecca—Promises in Christ a testimony of love—Naaman's faith entangled—Preaching of the word—The author of faith—The increasings of faith—Faith is the gift of God—Faith is shaken, but not overcome—Patience is necessary—Conjectures are contrary to faith—Perseverance—What faith is—Faith is the mother of love—Faith hath hope for her companion—Faith and hope are sometimes confounded.

1. WHEN in the schools they dispute about faith, so soon as they hear it named they conceive no higher thing, but a certain common assenting to the history of the gospel; and in calling God simply the object thereof, they carry away

^d Galatians iv. 6. Romans viii. 15.

^e 2 Corinthians i. 22.

^f Isaiah lv. 1. xlv. 33. John vii. 37. John iv. 14.

^g 1 John ii. 20, 27.

^h Luke iii. 16.

ⁱ Ephesians iv. 15. Romans viii. 29.

^k John i. 13. Matthew xvi. 17.

silly souls rather with a vanishing speculation, than direct them to the mark. For God dwelleth in light that no man can come unto, therefore Christ must needs come between; for which cause he calleth himself both the light of the world, the way, the truth, and the life,¹ because no man cometh unto the Father but by him.^m

2. Therefore let us thank the schoolmen for this evil, who have covered Christ as with a veil, drawn before him; whom unless we do directly behold, we do always wander through many labyrinths and mazes. And beside that they do deface the whole force of faith, with their dark and misty definition, they have forged a device of entangled faith, with which name adorning most gross ignorance, they delude the silly common people, to their great destruction.

Objection.—It is sufficient to believe that which the holy church believeth, neither need we to seek any further.

Answer.—Is this to believe, to understand nothing, so that thou do obediently submit thy sense to the church? Faith is not placed in ignorance, but in knowledge; and that not only of God, but also of the will of God.

3. *Objection.*—Because we be environed with ignorance, many things are to us dark now, wherein it is good for us to suspend our judgment, and to settle ourselves to keep the unity of the church.

Answer.—I grant; but yet it is a most absurd thing to give ignorance tempered with humility, the name of faith. For faith lieth in the knowledge of God and of Christ, and not in the reverence of the church, under the title whereof sometimes most monstrous errors are thrust in.

Objection.—We believe nothing absolutely, without adding this condition, If the church do believe so.

Answer.—By this means truth should be holden in error, light in darkness, true knowledge in ignorance.

4. *Objection.*—So long as we are in our pilgrimage in the world, our faith is entangled.

Answer.—I grant that we be ignorant of many things, and that we be compassed about with many clouds. For the principal wisdom of every most perfect man, is, to go forward.

Which we may note in the disciples of Christ, before they were fully illuminate. Because they did stagger even in very small things.

5. But yet for all this, the desire which the faithful have to learn and profit, doth much differ from gross ignorance, wherein they droop, which are content with an entangled faith, such as the Papists imagine. For if Paul do sharply condemn those, who are always learning, and can never come to the knowledge of the truth, how much greater reproach do they deserve, who of set purpose are desirous to know nothing?

6. Therefore this is the true knowledge of Christ, if we receive him such as he is offered of his Father, to wit, clothed with his gospel; because as he is appointed to be the mark whereat our faith must aim, so we cannot come directly to him unless the gospel go before us.

Question.—If faith be restrained to the gospel, what shall the doctrine of Moses and the Prophets profit us?

Answer.—It was sufficient at that time to edify faith; but because we have a more perfect manifestation of Christ in the gospel, Paul doth for good causes call it the doctrine of faith.ⁿ

7. And although it be the office of faith to subscribe to the truth of God, as often, and whatsoever, and howsoever he doth speak: yet it doth properly respect his good-will, mercy, and promises of grace in Christ; into the certainty whereof the Holy Ghost doth illuminate our minds, and confirm our hearts. Whence we shall have a perfect definition of faith, if we say that it is a firm and certain knowledge of God's good-will toward us, which being grounded in the truth of the free promise made in Christ, is both revealed to our minds, and sealed up in our hearts by the Holy Ghost.

8. Therefore that distinction of faith formed and unformed, which flieth about in the schools, is vain.

Objection.—They which believe whatsoever is necessary to salvation, have faith, although they be touched with no fear of God.

Answer.—Paul saith otherwise,—with the heart man believeth unto righteousness:° therefore faith may in no case be severed from a godly affection of righteousness.

ⁿ Romans x. 4.

^o Ibid x. 10.

9. *Objection.*—Paul teacheth an unformed faith, saying, If any man have all faith, so that he can move mountains, and yet have no love, he is nothing. ^p

Answer.—Faith is put in that place for power to work miracles, which the reprobates also had. ^q Therefore it is no marvel if it be separate from love.

Objection.—There be many forms of faith.

Answer.—There is one only true faith of the godly.

Objection.—Many believe that there is a God, that the history of the gospel is true, and every part thereof; also they are moved with threatenings and promises.

Answer.—The name of faith is given to such, but improperly, because they do resist the word of God with manifest ungodliness.

10. But this whether shadow or image of faith, as it is of no importance, so it is unworthy to have the name of faith.

Objection.—Simon Magus is said to have believed. ^r

Answer.—He doth shortly after bewray his want of faith. Such are they in whom the seed of the word is choked before it can bring forth fruit. ^s Let those which boast of such images of faith, know, that they are no better than the devils. ^t

11. *Objection.*—Paul affirmeth that faith is a fruit of election: ^u why then is it attributed to the reprobate?

Answer.—The reprobate are sometimes moved with the same feeling that the elect are; ^v although none be illuminate into faith, neither do indeed feel the efficacy of the gospel, but those which are predestinate unto salvation. By such temporal faith, or which endureth only for a short season, they are made without excuse.

Objection.—Therefore there remaineth no more for the faithful, whereby they may esteem their adoption.

Answer.—Although there be great likelihood between the elect of God, and those which have a frail faith enduring only for a time, yet the sure confidence is only in the elect, that they cry, Abba Father; ^w which alone continueth stable and firm.

12. *Objection.*—The will of God is unchangeable, and his

^p 1 Corinthians xlii. 2.

^q Ibid xii. 10.

^r Acts viii. 13.

^s Luke viii. 13.

^t Isaiah li. 19.

^u 1 Thessalonians 15.

^v Hebrews vi. 4.

^w Galatians iv. 6.

truth doth never waver; therefore the feeling of God's love wherewith men are endued shall never decay.

Answer.—The reprobate can never go so far as to pierce into that hidden revelation, which the scripture doth attribute to the elect alone: as a tree which is not planted deep enough that it may take root, doth wither in success of time, though for some years it sends forth both leaves, and blossoms, and fruit.

Objection.—We might call the spirit deceitful, which doth besprinkle the reprobate with such light, which afterward perish.

Answer.—He doth not quicken the seed which lieth in their hearts, that it may always remain incorruptible, as in the elect.^x

13. Also we must mark the doubtful signification of the word. For faith doth oftentimes signify as much as the sound doctrine of godliness: ^y contrariwise, it is sometimes restrained unto some particular object; ^z sometimes it is put for the gift of miracles; ^a sometimes for the doctrine whereby we are taught in the faith. But we speak of the true faith, whereby the children of God are justified.

14. Now let us prosecute every particular point of the definition. By knowledge we mean, not every comprehending, such as men use to have in their matters, but altogether infinite, and far surpassing all other knowledge; and that rather by persuasion of the truth of God, than by reasonable demonstration.

Objection.—There is no knowledge of that which is infinite.

Answer.—Because the Lord hath revealed to his saints the secret of his will, which was kept secret from ages and generations, faith is for good causes called in the scriptures a knowledge.^b

15. We add that it is certain and firm, that the more sound constancy of persuasion may be expressed. For as faith is not content with a doubtful and rolling opinion, so neither with a dark conceit; but it requireth a full and certain cer-

^x Romans v. 5.

^y 1 Timothy iii. 9.

^z Ibid iv. 1.

^a Matthew viii. 10. 1 Colossians xiii. 10.

^b 1 John iii. 2.

tainty, such as that useth to be which we have of known and tried things.

16. This is the chief point of our faith, that we do not think that those promises of mercy which the Lord doth offer are true only without us, and not in us; but rather by comprehending them within us, we make them our own. Hence springeth that confidence which Paul calleth peace.^c

17. *Objection.*—But the faithful find it far otherwise, who are not only tempted with unquietness, but also sometimes shaken with most grievous terrors, which do not agree with that certainty of faith.

Answer.—When we say that faith is certain, we do not imagine any such certainty as is not touched with any doubting, because the faithful have a continual combat with their own distrustfulness: but they never fall from that certain confidence which they have conceived of the mercy of God. We have an example in David.^d

18. Therefore, a godly heart doth feel in itself a division, which is partly delighted with sweetness, by reason of the knowledge of God's goodness; partly it is vexed with bitterness by reason of the feeling of calamity; partly it leaneth to the promise of the gospel; partly it trembleth by reason of the testimony of their own iniquity; which variation cometh by reason of the imperfection of faith; forasmuch as we be never in so good case in this course of life, that being cured thoroughly of all misbelief, we are wholly replenished and possessed by faith.

* 19. Let this be the sum. So soon as any small drop of faith is dripped into our minds, we do forthwith behold the face of God to be pleasant, and fair, and favourable to us, afar off I grant, but with so certain a sight, that we know that we are not deceived. And the more we go forward, the nigher do we come to behold him.

20. Paul teacheth both things finely; for when he saith that we know in part, and that we prophecy in part,^e he sheweth that a small portion of that divine wisdom is given us in this life. But the same doth teach elsewhere how sure and not deceivable a taste, even a small drop of faith doth make us feel, when he affirmeth that we behold the glory of

^c Romans v. 1.

^d Psalm xlii. 6. xliii. 5.

^e 1 Corinthians xiii. 9.

God with so great efficacy, with open face, without having any veil put between, that we are transformed into the same image.^f

21. Furthermore, faith doth arm and fortify herself with the word, to bear off all brunts. If therefore any such temptation do assault her, that God is our enemy, because he is angry; she answereth that he is merciful even then when he punisheth. Because chastisement cometh rather from love than from anger. Faith is shaken, yet at length it hath the victory; so doth John conclude, This is the victory which overcometh the world, your faith.

22. There is another kind of fear and trembling, whereby notwithstanding the security of faith is so little diminished, that it is thereby more surely established; to wit, when the faithful, thinking with themselves that the example of God's vengeance shewed upon the wicked, are unto them instead of instructions, they take heed that they provoke not the wrath of God against themselves with like wickedness.

23. Therefore we are taught with fear and trembling to work our own salvation, which is, that we accustom ourselves to behold the power of God with great casting down of ourselves.

24. *Objection.*—So often as we look upon Christ, we grant that we find full matter of good hope; but because we be unworthy of all those good things which are offered us in Christ, by beholding our own unworthiness, we stagger and doubt.

Answer.—We think upon Christ not standing afar off, but rather dwelling in us. Therefore we look for salvation at his hands, because he doth make us (after we be ingrafted into his body) partakers, not only of all his good things, but even of himself also.

25. Bernard disputeth in like sort: By the benefit of God, saith he, sometimes thinking upon the soul, methinks I see in it as it were two contraries; if I behold it as it is in itself, and of itself, I can say nothing more truly of it, than that it is brought to nothing; but of the mercy of God we have cause to rejoice, not in ourselves, but in the Lord.

26. Furthermore, the fear of the Lord, which is called elsewhere the beginning of wisdom,^g and in some place, wis-

^f 2 Cor. iii. 18.

^g Proverbs i. 7, and ix. 10.

dom itself, although it be but one, yet it floweth from a double understanding. For God hath in himself the reverence of a father, and of a master. Therefore he that will worship him aright, must shew himself both an obedient child toward him, and also study to do the duty of an obedient servant.^h

27. *Objection.*—John saith, that there is no fear in love, but that perfect love casteth out fear.¹

Answer.—He speaketh of the fear and terror of incredulity, from which that fear of the faithful differeth much. For the wicked do not fear God; but so soon as they hear of his anger, armed with power of revenge, they quake, and are taken with horror forthwith. But the faithful do more fear the offence than the punishment. Whereby it cometh to pass that we say there is a double fear, servile and sonly.

28. Now, we understand and know that the possession of salvation and eternal life is obtained in God's good will, which our faith doth respect. For if we can lack no good thing so long as we have God to be favorable to us, it doth abundantly suffice us unto the certainty of salvation, when he himself doth certify us of his love. Let him shew his face, saith the prophet, and we shall be safe.^k Wherefore, faith being laid hold on by the love of God, hath the promises of his life, and of the life to come, and perfect security of all good things; but yet such as may be gathered and had out of the word.

29. Therefore we make the free promise the ground of faith, because faith consisteth properly in it. For though it be persuaded that God speaketh the truth, whether he command or forbid, or whether he promise or he threaten; and doth also obediently receive his commandments, observe his inhibitions, take heed of his threatenings; yet it beginneth properly with the promise, in it it consisteth and continueth, and in it it endeth; for it seeketh life in the free promise of mercy; in which sense not the law, but the gospel, is called the word of faith.¹

30. *Objection.*—Such a restraint in pulling faith in pieces, doth lay hold but upon one piece.

Answer.—Faith hath respect unto all parts of the word of God; but it never stayeth until it come unto the free promise of grace in Christ.

^h Mal. i. 6.

¹ 1 John iv. 18.

^k Psalm lxxx. 19.

¹ Rom. x. 8.

31. And hereby we gather that faith hath no less need of the word, than fruit hath of the lively root of the tree; because, as David doth witness, none trust in God, but such as know his name;^m and in another place, I have hoped in thy word, save me.ⁿ Therefore we must not turn aside from the word, no not one jot, whereby we do also lay hold upon the word of God, which we do not conceive to be idle, but effectual, whereby the Israelites also might learn, that God who was the author of salvation once, would be the everlasting keeper thereof.

Objection.—Sarah and Rebecca, through zeal of faith, offended.

Answer.—Both of them erred, because they passed the bounds of the word.

32. Again, we do not without cause include all promises in Christ; when as the apostle includeth all the whole gospel in the knowledge of him,^o and in another place he teacheth that all the promises of God are in him, yea and amen.^p For whatsoever God doth promise, he doth thereby testify his good will, so that there is no promise of his which is not a testimony of love. But no man is beloved of God, which is without Christ. For he is the beloved Son,^q in whom the love of the Father abideth, and doth afterward descend from him unto us. It followeth that we must cast our eyes upon Christ, so often as any promise is offered us.

Objection.—Naaman the Syrian,^r Cornelius the Gentile and Roman,^s the Eunuch,^t were acceptable to God, and yet they knew not Christ the Mediator.

Answer.—I grant that in some point their faith was entangled, not only as touching the person of Christ, but also as concerning his power, and the office which was enjoined him by his Father. Yet nevertheless it is certain that they were instructed in the principles which gave them some taste of Christ, though it were very slender.

33. And this bare and external preaching of the word ought to suffice abundantly to make it to be believed, unless blindness and stubbornness did let it. Furthermore, without the illumination of the Spirit, nothing is done by the word.

^m Psalm ix. 10.

ⁿ Ibid. cxix. 41.

^o Romans i. 16.

^p 2 Cor. i. 20.

^q Matt. iii. 17 and xvii. 5.

^r 2 Kings v. 19.

^s Acts x. 31.

^t Ibid. viii. 27.

Moreover, the Spirit is not only the beginner of faith, but he doth also increase it by degrees, until it bring us unto the kingdom of heaven.

Objection.—On the other side, Paul teacheth that the Spirit is given by the hearing of faith.^u

Answer.—If there were one only gift of the Spirit, he should have spoken absurdly in calling the Spirit an effect of faith, who is the author and cause thereof; but forasmuch as he setteth forth those things wherewith God doth adorn his church, and by the increasings of faith doth bring it unto perfection, no marvel, if he ascribe those things to faith, which doth prepare us to receive the same.

34. These are the mysteries of God, which are revealed only to little ones.^v For flesh and blood doth not reveal them,^w neither doth the natural man understand those things which are of the Spirit;^x but the doctrine of God is rather to him foolishness. Therefore the aid of the Holy Ghost is necessary, or rather he is his only power. The word of God is indeed like to the sun, which shineth to all those to whom it is preached, but with no fruit among the blind. But we which are by nature blind, are enlightened by the Spirit.

35. Thereupon Paul calleth the Spirit of faith, faith, not that which we have naturally, but that which we have of the Spirit.^y Therefore he prayeth that God would fulfil in the Thessalonians all his good pleasure, and the work of faith in power.^z For faith is a singular gift, which God giveth to whom he will.

36. But it is certain that the mind is not sufficiently illuminate, by the understanding and knowledge of the word, unless the certainty thereof do likewise pierce into the heart, both which the Spirit worketh. Therefore he serveth instead of a seal to seal those promises in our hearts,^a the certainty whereof he had before imprinted in our minds.

37. *Objection.*—That confirmation is in vain, when as faith is tossed and shaken with continual storms of temptations.

Answer.—But it is not overcome, because God is the protection, aid, tower, and buckler of the faithful.^b Only we have need of patience.^c

^u Gal. iii. 2. ^v Matt. xi. 25. ^w Ibid. xvi. 17. ^x 1 Cor. ii. 14. ^y Ib. xii. 9.
^z 2 Thess. i. 11. ^a Eph. i. 13. ^b Psalm xlii. 1, 2, 3. ^c Heb. x. 36.

38. *Objection.*—We cannot otherwise be persuaded of the grace and favor of God toward us, but only by a moral conjecture, as every one doth think himself not to be unworthy thereof.

Answer.—Nothing is more contrary to faith than conjectures.

Objection.—No man knoweth whether he be worthy of hatred or of love.^d

Answer.—This place is corruptly translated; Solomon's meaning is, if any man will esteem and judge by the present state of things, whom God loveth, and whom he hateth, he shall take pains in vain, seeing all things fall out alike to the just and the unjust, to him that offereth sacrifice, and to him that offereth none.

39. *Objection.*—It is a point of rash presumption, for a man to challenge and attribute to himself the certain knowledge of the good-will of God.

Answer.—I grant, if we took so much upon us as to make the incomprehensible counsel of God subject to the slenderness of our wit. But we say simply with Paul, that we have not received the spirit of this world, but the Spirit which is of God, who being our teacher, we know those things which are given us of God.*

Objection.—It is rashness to boast of the Spirit of God.

Answer.—But Paul pronounceth that they only are the children of God, which are led by his Spirit. He being our guide we call God Father, and we know assuredly that we be the children of God.^f

40. *Objection.*—Although we may judge of the grace of God according to the present state of righteousness, yet the knowledge of persevering unto the end, hangeth in doubt.

Answer.—I am fully persuaded, saith Paul, that neither angels, nor powers, nor principalities, &c. shall separate us from the love wherewith the Lord loveth us in Christ.^g

Objection.—The apostle had that by an especial revelation.

Answer.—But he handleth in that place those good things which all the faithful in general have by faith, and not those which he himself alone doth seal.

Objection.—But the same Paul in another place doth ter-

^d Eccles. ix. 1.

* 1 Cor. ii. 12.

^f Rom. viii. 14—16.

^g Ibid. viii. 38.

rify us by making mention of our wickedness and inconstancy. Let him that standeth, take heed lest he fall.^h

Answer.—But not with fear and terror, whereby we may be thrown down, but whereby we may learn to humble ourselves under the mighty hand of God, as Peter declareth.ⁱ

41. By these things which we have already said, we see that the definition of faith which we set down, varieth not from the apostle's description; where he teacheth, that faith is the substance of things to be hoped for, and a certainty of things that are not seen.^k

Objection.—Love is before faith and hope also.

Answer.—Yea, faith alone bringeth forth love, and every good work besides.

42. Now, wheresoever this faith shall be, it cannot be but that it hath hope of eternal salvation joined with it, as an inseparable companion, or rather that it begetteth and bringeth it forth of itself. Faith believeth that God is true; hope waiteth and looketh that in convenient time he shew his truth. Faith believeth that he is our Father; hope waiteth and looketh that he do always so shew himself toward us. Faith is the foundation whereupon hope resteth.

43. By reason of this affinity the scripture doth sometimes confound the word of faith and of hope.^l

Objection.—Hope hath a double foundation, the grace of God, and merit of works.

Answer.—The whole scripture doth teach that hope must look unto the mercy of God alone, as it were with both eyes, as unto the mark which is common to her as well as to faith.

^h 1 Cor. x. 12.

ⁱ 1 Peter v. 6.

^k Heb. xi. 1.

^l Rom. viii. 24.

CHAPTER III.

THAT WE ARE REGENERATE BY FAITH, WHERE REPENTANCE
IS HANDLED.

Repentance proceedeth from faith—The parts of repentance—The definition of repentance—From the true fear of God's judgment—Christian liberty—Feeding of sin in the regenerate—Sin doth dwell but not reign in the faithful—The issue of concupiscence—Seven effects of repentance—Fruits of repentance—Weeping and fasting are not necessary in repentance—What it is to repent in ashes and sackcloth—Public confession—Hatred of sin is the beginning of repentance—Repentance is the gift of God—What it is to sin against the Holy Ghost—What it is to sin against Christ—Feigned repentance—Why God spareth hypocrites.

1. THEREFORE faith doth possess Christ, and doth rest upon the gospel, which hath two parts, repentance and remission of sins. Christ giveth both, and we obtain both by faith. And repentance proceedeth from faith, as fruit from a tree.

2. *Objection.*—Christ and John in their sermons do first exhort the people unto repentance, and then afterward they add that the kingdom of heaven is at hand.^m Therefore repentance goeth before faith, which we have by the gospel.

Answer.—We must not superstitiously stick to the placing of syllables. For it is all one as if they should say, because the kingdom of heaven is at hand, therefore repent. For in the prophet that voice is commanded to begin with consolation and glad tidings.ⁿ

3. Certain learned men have said that repentance consisteth in two parts, in mortification and vivification. They interpret mortification to be the sorrow and terror of mind conceived of the knowledge of sin, and the feeling of the judgment of God; and vivification to be the consolation which ariseth of faith: to wit, when a man being thrown down with the conscience and feeling of his sin, and stricken with the fear of God, looking afterward unto the grace of God through Christ, doth take a good heart, and doth return as it were from death to life: this is well. But yet vivification doth signify rather a desire to live godly, which ariseth

^m Matthew iii. 2.ⁿ Isaiah xl. 3.

of regeneration, than the joy which the mind receiveth, being at quiet from trouble and fear.

4. Other some put two forms of repentance, the one legal, or of the law, whereby a sinner being wounded with the searing iron of sin, and thrown down with the terror of the wrath of God, doth continue sad and sorrowful in that perturbation, neither can he tell how to acquit himself; such were Cain,^o Saul,^p Judas:^q the other evangelical, or of the gospel, whereby a sinner being sore afflicted in himself, doth, notwithstanding, rise up higher, and lay hold upon Christ, the salve for his sore, and consolation for his terror; such were Hezekiah,^r the Ninevites,^s David,^t and Peter.^u

5. Though all these be true, yet we must take the very name of repentance otherwise, so that repentance may be a true turning of our life unto God, coming from the sincere and earnest love of God, which consisteth in mortifying our flesh and the old man, and in quickening of the Spirit. In this sense are all those sermons to be taken, wherewith either the prophets in times past, or the apostles afterward, did exhort the men of their time unto repentance.

* 6. Furthermore, this definition containeth three points: First, when we name the turning of the life unto God, we require a transforming or change, not only in the outward works, but even in the soul itself; which when she hath put off her oldness, doth at length bring forth of herself fruits answerable to her renewing. Whereupon the prophet commandeth, that they make themselves a new heart,^v whom he calleth to repentance.

7. The second point is, in that we taught that it cometh from the sincere fear of God. For before the mind of the sinner can be inclined to repentance, he must be awakened with thinking upon God's judgment; and when this cogitation shall be thoroughly infixed, that God shall be judge both of our words and works, it doth not suffer the silly man to be in rest, but doth prick him forward to think upon another trade of life, whereby he may safely appear before that judgment-seat. Therefore oftentimes when the scripture exhorteth unto repentance, it maketh mention of the judgment of God.^w

^o Gen. iv. 13.

^s Jonah iii. 5.

^p 1 Sam. xv. 30.

^t 2 Sam. xii. 13.

^q Matt. xxvii. 3, 4.

^u Matt. xxvi. 75.

^r 2 Kings xx. 2.

^v Ezekiel xviii. 31.

^w Jeremiah xlv. 3, 4. Acts xvii. 30.

8. In the third place, we said, that repentance consisteth upon two parts, of mortifying the flesh, and quickening of the Spirit. This doth the prophet declare; cease off from evil, and do good; ^x rest from dealing perversely, and learn to do good.

9. We have both these by partaking Christ. For if we be truly partakers of his death, by the power thereof our old man is crucified, and he dieth to sin, that the corruption of our former nature may live no longer. If we be made partakers of his resurrection, we are thereby raised up to newness of life, such as may be answerable to God's justice. So that by this means the image of God, which was blotted out and defaced by the fall of Adam, is renewed.

10. Therefore the children of God are so set free by regeneration from the slavery of sin, not as if having gotten full possession of liberty, they did no longer suffer any trouble of their flesh, but that they may have perpetual matter of strife, whereby they may both be exercised, and also better learn their infirmity; because there remaineth as yet in the regenerate a feeding of sin, from whence flow lusts which prick men forward to sin.

11. *Objection.*—God purgeth his church from all sin: ^y also promiseth this grace of deliverance in baptism, and doth fulfil it in the elect.

Answer.—We refer that rather unto guiltiness, than unto the matter of sin, because sin is not imputed; it inhabiteth, but it reigneth not.

12. *Objection.*—It seemeth an inconvenient thing that all lusts should be so generally condemned, wherewith man is naturally moved, seeing they are put into man by God, who is the author of nature.

Answer.—We do not condemn those desires which God hath so engraven in man's nature from the first creation, that they cannot be rooted out thence unless humanity itself be destroyed, but only wanton and unbridled motions which are contrary to God's ordinance.

13. Thereto agreeth Augustine, saying, That law of sin is both remitted in the spiritual regeneration, and doth also remain in the mortal flesh; it is remitted because the guilt-

^x Psalm xxxiv. 14.

^y Ephesians v. 26, 27.

ness is taken away in the sacrament, whereby the faithful are regenerate; and it abideth because it worketh those desires against which the faithful do fight.^z

Objection.—After that concupiscence hath conceived, it bringeth forth sin; ^a therefore concupiscence is not sin.

Answer.—In that he calleth mischievous deeds and wicked offences, the children of sin, and doth give them the name of sin, it doth forthwith follow, but that even to lust is an evil thing, and damnable before God.

14. *Objection.*—The children of God being restored unto the state of innocency, ought not to take thought for bridling the lust of the flesh, but they must follow the Spirit, who being their guide, they shall never err.

Answer.—A monstrous forgery. If it were so, than should all choice of honesty and dishonesty, of just and unjust, of good and evil, be taken away.

Objection.—This difference cometh from the curse of the old Adam, from which we are exempt by Christ.

Answer.—Then there shall be no difference between whoredom and chastity, truth and falsehood.

Objection.—Take away wicked fear, and the Spirit will command thee no wicked thing, so that thou carelessly and without fear do suffer thyself to be led by him.

Answer.—That is to deny Christ and the Holy Ghost, not to follow them. The Spirit is not the author of manslaughter or whoredom, but of love and chastity.

15. And whereas the apostle in the description of repentance doth reckon up seven, either causes or effects, or parts, as study, excuse, indignation, fear, desire, zeal, revenge; he doth that for good cause. For carefulness, or study, ariseth of sorrow; excuse bringeth rather a purging than a trusting to the cause; indignation, wherewith the sinner fretteth inwardly; fear is a trembling of the mind, by reason of God's vengeance, which we have deserved; desire is diligence in our duty, and readiness to obey; zeal is a heat wherewith we are inflamed to seek the glory of God; revenge is the last; for the more rigorous we be to ourselves, the better hope ought we to have that God will be merciful to us. In this

^z Lib. 2 contra Julianum.

^a James i. 15.

thing Bernard's admonition is profitable. Sorrow, saith he, for sin, is necessary, if it be not continual.

14. Now it may also be gathered what manner of fruits the fruits of repentance be; to wit, three; godliness toward God, love toward men, and in our whole life holiness and pureness; and the more diligently a man doth examine his life by the rule of the law of God, the more certain signs of his repentance doth he shew; notwithstanding it is very necessary, that they take their beginning from the pure fountain of the heart.^b And that done, that external testimonies do follow,^c which commend sincere repentance.

17. *Objection.*—A principal part of repentance, as Joel doth witness, consisting in fasting, weeping, and in ashes.^d

Answer.—Yea, that which is there spoken of the conversion of the whole heart unto the Lord, of the renting of the garments, but of the heart is proper to repentance; but as for weeping and fasting, they are adjoined notas perpetual or necessary effects.

18. Let us also add, that the name of repentance is improperly applied unto this external profession, which is rather a confession of the fault with a beseeching to have the punishment and guiltiness forgiven. So to repent in sackcloth and ashes is nothing else but to testify our displeasure, when God is angry with us for grievous offences. But we must note that there is a double confession, public, whereby condemning ourselves before God, angels, and the world, we prevent the judgment of God. For, saith Paul, if we should judge ourselves we should not be judged of God.^e But it is not always necessary to make men witnesses of our repentance. The other is private, whereby we do confess our sins only before God, and it is a part of true repentance which cannot be omitted; neither is it only necessary for that we confess those sins which we do daily commit, but our grievous falls also,^f and those which seem to be buried long ago. Furthermore, we must note that repentance is double, ordinary, wherein we must apply ourselves continually; especial and extraordinary, which doth as it were raise up from death those which had either filthily fallen, or given over themselves to

^b Joel ii. 13. James iv. 8.

^e 1 Cor. xi. 31.

^c 2 Cor. vii. 11.

^f Psalm vii. 25.

^d Joel ii. 12.

sin through unbridled licentiousness, or shaken off the yoke of God through a certain revolting.

19. Furthermore, if the whole sum of the gospel be contained in these two points, in repentance and remission of sins, do we not see that the Lord doth therefore justify his freely, that he may also restore them to true righteousness by the satisfaction of the Spirit? For Christ began his sermons thus—The kingdom of God is at hand; repent and believe the gospel.^g First of all, he declareth that the treasures of mercy are set open in him; secondly, he requireth repentance; lastly, confidence in God's promises.

20. But as the hatred of sin, which is the beginning of repentance, setteth open to us the first entrance to the knowledge of Christ, who offereth himself to none but to poor afflicted sinners;^h so must we endeavour toward repentance, and apply ourselves in it during our whole life, if we will abide in Christ. Therefore, so long as we shall dwell in the prison of our body, we must continually wrestle with the vices of our nature, and so consequently with our natural soul. Wherefore I suppose that he hath profited much, who hath learned to displease himself much; not that he may stick fast in this mire, but rather that he may make haste to God, that being grafted into the death and life of Christ, he may continually meditate upon repentance.

21. Furthermore, it is well known that repentance is the gift of God. Therefore the church commendeth the benefit of God in that he gave to the Gentiles repentance unto salvation.ⁱ Also when the apostle goeth about to exclude revolts from hope of salvation, he allegeth this reason, that it is impossible that they should be renewed unto repentance; to wit, because when God reneweth those whom he will not have to perish, he sheweth a sign of his fatherly favor. Again, he thundereth against the reprobate, with hardening them, whose wickedness is unpardonable. Which kind of punishment the apostle denounceth to voluntary revolters or apostates, who when they fall from the faith of the gospel, do mock God, do opprobriously refuse his grace, do tread underfoot the blood of Christ, yea and crucify him afresh so much as in them lieth.^k

^g Matt. iii. 2.

^h Isaiah lvi. 1.

ⁱ Acts xi. 18.

^k Heb. vi. 6.

22. But to discuss this more plainly, it is meet that we search out what that so horrible offence is which shall not be forgiven. I say that those sin against the Holy Ghost, which resist the truth of God of set purpose, with whose brightness they are dazzled, that they cannot pretend ignorance, and to no other end, but that they resist. For Christ, going about to expound that which he had said, addeth, He which shall speak a word against the Son of man, it shall be forgiven him, but he which blasphemeth against the Spirit, it shall not be forgiven him.

Question.—How can one blaspheme the Son, but it shall also be against the Spirit?

Answer.—Those which stumble at the truth of God, which they know not; those which blaspheme Christ ignorantly, being endued with this mind,¹ that they will not quench the truth of God, being revealed unto them, and that they would not with one word hurt him whom they shall know to be Christ the Lord, they sin against the Father and the Son. But as for those whose conscience is convinced that that is the word of God which they impugn, they are said to blaspheme the Holy Ghost; forasmuch as they wrestle against the enlightening which is a work of the Holy Ghost.^m

23. *Question.*—Why do such feel God unappeasable?

Answer.—Because, as John avoucheth, they were not of the elect, out of whom they went.ⁿ

24. *Objection.*—This seemeth to be too hard, and contrary to the clemency of God, that those should not obtain remission of their sins, which fly to crave the mercy of God.

Answer.—The apostle saith not that pardon shall be denied if they turn unto the Lord: but he doth flatly deny that they can rise to repentance,^o namely, because they are smitten by the just judgment of God with eternal blindness, for their unthankfulness.^p

Objection.—God should be contrary to himself, who crieth by his prophet, that he will be merciful so soon as a sinner shall be converted.^q

Answer.—But man's mind is not changed to good, unless it be prevented by his grace.

¹ Hebrews x. 29.

^m Matthew xii. 31.

ⁿ 1 John ii. 19.

^o Hebrews xi. 4.

^p Zechariah vii. 13.

^q Ezekiel xviii. 21.

25. *Question.*—If God be not pacified with feigned repentance, how did Ahab obtain pardon, and turn away the punishment which was denounced against him?

Answer.—God doth sometimes so spare hypocrites, that notwithstanding, his anger doth always lie upon them. And that is done not so much for their sake as for a common example. For in that Ahab had his punishment mitigated, what profit gat he thereby, save only that he should not feel it so long as he lived upon the earth? The same may be said of Esau,^r and the Israelites.^s Therefore God doth shew such examples of his inclination to pardon, that thereby the godly may be encouraged to amend their lives, and that their pride may be the more grievously condemned, which stubbornly kicks against the pricks.

CHAPTER IV.

HOW FAR THAT IS FROM THE PURENESS OF THE GOSPEL WHATSOEVER THE SOPHISTS BABBLE IN THEIR SCHOOLS, TOUCHING REPENTANCE, WHERE CONFESSION AND SATISFACTION ARE HANDLED.

The definition of Popish repentance—The Popish division of repentance—Popish contrition—Popish confession—True confession before God—To confess before men—Extraordinary and ordinary confession—Two kinds of private confession—There is no authority of the keys without the word—To bind and loose—Auricular confession is hurtful—To whom the keys were given—Power without knowledge—Absolution conditional—True absolution—The beginning of auricular confession—What remission is—The venial sins of the Papists—All sins are mortal—Punishment of the wicked—The anger of God—Why God did chastise David—What it is to redeem sins—How love covereth sins.

1. THE school sophists err greatly in the definition of repentance, saying, that to repent is to lament the sins which are past, and not to commit such things as they may lament. They err also when they divide it into the contrition of the heart, the confession of the mouth, and satisfaction of the work; for a man may be truly penitent without the confession of the mouth.

^r Genesis xxvii. 38, 39.

^s Psalm lxxviii. 36.

2. Again, if those three be necessary to obtain remission of sins, nothing is more miserable or in worse case than we, who can never be fully persuaded of remission of sins. They make contrition the first point to obtain pardon, and that they will have to be perfect; but a man can never know certainly when he hath fully fulfilled this contrition in just measure.

3. Furthermore, it should be the cause of remission of sins, which is manifestly false, as we have taught.

4. Moreover, they will have sinners to reckon up all their sins before the priest, which can never be, and it is contrary to the scripture.

Objection.—The Lord sent the lepers unto the priest.^t

Answer.—He sent them not to make confession. Who ever heard it spoken that the Levitical priests were appointed to hear confession?

Objection.—It was appointed in the law of Moses, that the priests should discern between leprosy and leprosy.^u But sin is spiritual leprosy.

Answer.—All the priesthoods are translated unto Christ, in him they are both fulfilled and ended; therefore all the right of the priesthood was translated unto him.^v

Question.—Why then doth Christ send the lepers unto the priests?

Answer.—Lest they should cavil that he brake the law, which did command that he which was cured of his leprosy should be brought before the priest, and should be purged by offering of sacrifice.

5. *Objection.*—The Lord commandeth his disciples that they should loose Lazarus, whom he had raised from the dead.^w

Answer.—It was no more spoken to the disciples than to the Jews that stood by: but what is this to confession?

6. *Objection.*—Those which came to John's baptism confessed their sins.

Answer.—John preached the baptism of repentance.^x Who then should he have baptized, but those which confessed that they were sinners.^y

Objection.—James will that one confess his sins to another.

Answer.—He will have one of us to lay his own weakness

^t Matthew viii. 4. Luke v. 14.

^u Deuteronomy xvii. 8, 9.

^v Matthew v. 17.

^w John xi. 44.

^x Matthew iii. 6.

^y James v. 16.

in another's bosom, that we may one give counsel to another, one take pity upon another, and one comfort another.

7. *Objection.*—The use of confession was most ancient.

Answer.—There was no law made concerning it before Innocent the Third's time; which when it was made, Nectarius, bishop of Constantinople, did reverse.

8. Also this kind of confession did greatly mislike even Chrysostom; therefore let us conclude that auricular confession is absurd, and contrary to the word of God.

9. But the true confession which is commanded us respecteth both God and man. The first is, that we confess our sins to God, that we may obtain pardon, forasmuch as it is the Lord who alone forgiveth, forgetteth, and blotteth out the same. He is the only physician, the knower of men's hearts, and he alone is privy to their thoughts.^z

10. After the secret confession which is made to God, followeth the voluntary confession which is made before men, so often as that is expedient either for God's glory or for our own humbling. After this manner David, reproved of Nathan, and pricked in conscience, doth confess his sin before God, and also before men. After this manner the people of Israel, having the priest to say before them, did openly confess their iniquities in the temple.^a

11. This kind of confession ought to be ordinary in the Church, and then to be used extraordinarily, if the people have offended with any general offence. Such was the confession which the whole people made, being guided by Ezra and Nehemiah.^b We use that extraordinary confession commended of God, and most profitable for us, fitly, when we present ourselves in the sight of God and of the angels in every holy assembly.

Objection.—That is done in every prayer.

Answer.—I grant; but if you consider how great our sluggishness is, you will grant that it is a wholesome kind of ordinance, if the Christian common people be exercised by some solemn rite of confession unto humility.

12. Furthermore, the scripture alloweth two forms of private confession. One, which is made for our sake; whereto

^z Psalm xxxii. 5. li. 1.

^a 2 Samuel xii. 13. Leviticus xvi. 21.

^b Nehemiah i. 7.

appertaineth that of James, That we confess our sins one to another.^c Another, which must be made for our neighbour's sake, to pacify him, and to reconcile him unto us, if we have offended or hurt him in any thing. For the use of the former (though it be free) yet shall we more commodiously repair to the pastor's; yet there we must beware both of necessity to reckon up all faults, and that there be no tyranny in the ministers, and in the people no superstition.

13. Christ speaketh of the other in Matthew: If thou offer thy gift at the altar, and there shalt remember,^d &c. Under this kind is contained the confession of those which have offended even the whole Church. So was the man of Corinth received again to the communion, when he had shewed himself obedient to correction.^e

14. In these three kinds of confession, the power of the keys taketh place;^f either when the whole Church craveth forgiveness with a solemn acknowledging of their offences; or when any private person, who hath by committing some notorious offence offended the whole congregation, doth testify his repentance; or when he which by reason of unquietness of his conscience doth need the help of the minister, doth disclose to him his infirmity. But when we speak of the keys, we must beware that we do not dream of any power separate from the preaching of the gospel.

15. That which the Romish divines have dreamed of the use and number of the keys, and of the power of binding and loosing, is so absurd, that it needeth no refutation.

16. For who is able, as they will have it, to reckon up all his sins? David crieth out, Who shall understand all his errors?

17. Therefore it is a butchery cruelly to vex men's consciences with that which is impossible.

18. Moreover that law, that a man must of necessity reckon up all his sins, shall either throw men into despair, or else it will make them hypocrites, having brought them from the true feeling of their sins, and so it shall make them ignorant of God and of themselves.

Question.—Must I then confess all my sins? Is there no

^c James v. 16.

^d Matthew v. 23.

^e 2 Corinthians ii. 6.

^f Matthew xviii. 19.

confession acceptable to God, unless it be concluded in these few words, I am a sinner?

Answer.—We must not only endeavour, in one word, to confess ourselves to be sinners, but also what manner of uncleanness ours is, how great it is, and in how many points, that the depth of mercy may swallow up the depth of sin. David said for good cause, Lord, cleanse me from my secret faults.^g

Objection.—The gate of Paradise is shut against him which shall neglect the power to confess that which is offered him.

Answer.—Yea, at what time soever a sinner shall repent him of his sins from the bottom of his heart, I will put all his wickedness out of my remembrance, saith the Lord.^h

Objection.—There can no judgment be given before the cause be heard.

Answer.—These confessors do rashly and boldly challenge to themselves that power, who are made judges of themselves.

Objection.—We have the office of binding and loosing committed to us.

Answer.—The apostles knew not this power.

19. Therefore let us reject auricular confession as pestilent and hurtful to the whole Church.

Objection.—It causeth him which confesseth to be ashamed, that he may hereafter be more wary, and prevent the judgment of God.

Answer.—Yea, we may everywhere see, that by nothing men have more liberty granted to sin, than when having confessed themselves to the priest, being careless for making confession all the rest of the year, they never once sigh before God.

20. *Question.*—Therefore the keys were given without cause.ⁱ Shall we make the word of Christ to be of none effect?

Answer.—Christ gave this power to his apostles, whose neither vicars nor successors the shavelings are. Again, that was not done before they received the Holy Ghost.

Objection.—They have the Holy Ghost.

^g Psalm xix. 12.

^h Ezekiel xviii. 21.

ⁱ Matthew xviii. 18.

Answer.—Why do they then loose those things which the Lord would have bound, why do they bind those which he commanded to be loosed?

21. *Objection.*—They have power without knowledge.

Answer.—Knowledge is required to good use.

Objection.—The saying of Christ is limited according to his deserts who is bound or loosed.

Answer.—The Church pronounceth fornicators and adulterers, &c. to be bound, as those which are worthy to be bound.* By the same word it looseth those whom it comforteth after they repent; which cannot be done without knowledge and understanding of the word of God.

22. *Objection.*—The lawful ministers of Christ shall stand no less in doubt, because they know not his faith, which confesseth his sins: but the priest doth only remit the sin which he knoweth.

Answer.—The absolution is conditional, that the sinner should trust, that God will be merciful to him, so that he sincerely seek the cleansing of his sins in the sacrifice of Christ, and rest upon the grace which is offered him.

23. Therefore these things are preposterously wrested unto auricular confession, which are spoken by Christ partly of the preaching of the gospel, partly of excommunication.

Objection.—The authority and power to loose was given to the apostles, which the priests do exercise by remitting sins which they know.

Answer.—This principle is false; because absolution which serveth to faith, is nothing else but a testimony of pardon, taken from the free promise of the gospel. But the other, which dependeth upon discipline, appertaineth nothing unto secret sins, but rather unto example, that the public offence of the Church may be taken away.

Objection.—Sins must be forgiven; but with enjoining penance and satisfaction.

Answer.—That is to half that which God promised wholly.

24. The whole sum tendeth to this end, If they will make God the author of auricular confession, their vanity is reproved because this tyranny was brought in, when the world was oppressed with filthy barbarism.

* 1 Corinthians vi. 9, 10.

25. They assign the third place in repentance to satisfaction; they say that it is not sufficient for him which repenteth to abstain from evils past, and to change his manners for the better, unless he make satisfaction to God for those things which are done.

Objection.—Though God forgive the fault, yet doth he reserve the punishment.

Answer.—What is remission but the free gift of liberty? Again, why is the word freely added but only to take away all opinion of satisfaction? Last of all, if by the name of Christ we obtain remission of sins,¹ what shall we need satisfaction?

26. *Objection.*—We are received into the favor of God by Christ in baptism. After baptism we must rise again by satisfactions. The blood of Christ profiteth nothing, but so far as it is distributed by the keys of the Church.

Answer.—John saith far otherwise, who saith, that Christ is both our advocate with the Father, and the propitiation for sins,^m and that sins are forgiven for his name's sake.ⁿ For he is the only Lamb which taketh away the sins of the world;^o therefore we need none other recompense or satisfaction.

27. We must here consider two things; the first that Christ's honor be kept to him undiminished. Secondly, that men's consciences being fully certified of remission of sins, may have peace with God. Both of these are violate by the doctrine of satisfaction.

28. *Objection.*—Certain sins be venial, and certain mortal; for mortal sins, a great satisfaction is due; venial sins are purged with more easy remedies, with the Lord's prayer, with holy water, with the absolution of the mass.

Answer.—That is to toy and mock with God. Such a distinction of sin is contrary to the scripture, which pronounceth death to be the reward of sin,^p and that the soul which shall sin is worthy of death.^q

Objection.—The sins of the faithful are venial or pardonable.

Answer.—Not because they do not deserve death, but

¹ Isaiah lii. 3. Colos. ii. 14. Titus iii. 5. ^m 1 John ii. 1. ⁿ 1 John ii. 12.
^o John i. 29. ^p Romans vi. 23. ^q Ezekiel xviii. 20. ^r Romans viii. 1.

because through the mercy of God there is no condemnation to those which are in Christ Jesus.^r

Objection.—This is the paradox of the stoics touching the equality of sins.

Answer.—It doth not follow that those sins are equal which are together mortal.

29. *Objection.*—The offence is forgiven through the mercy of God, but the justice of God doth require that the punishment should be paid.

Answer.—The scripture teacheth the contrary. This is the testament which God hath concluded for us in his Christ: that he will not remember our iniquities.^s And in another place, If the wicked man shall depart from his iniquity, I will put all his iniquities out of my remembrance.^t

30. What had Christ done for us, if the punishment should yet be required for sins? For when we say that he hath borne all our sins in his body upon the tree, there is no other thing signified, but that he hath suffered the punishment and pain which were due to our sins.

Question.—Will the Lord admit no recompense?

Answer.—We will pay the calves of our lips,^u namely, thanksgiving.

31. *Objection.*—David obtained pardon for his sin, and yet he is punished afterward with the death of his son.^v

Answer.—Such punishment is a correction, and not a punishment for sin: which two must be diligently distinguished. For there be two kinds of judgments: the one of a judge, such as the punishment of God is, when the punishment is joined with his indignation. The other of a father, which is properly called a correction or admonition. The son is beaten, and the servant is beaten: but the servant is punished as a servant, because he hath offended. But the son is chastised as a son needing discipline.

32. Therefore the chastisement of the faithful is a blessing of God, and a sure testimony of God's love.^w But what afflictions soever the wicked do suffer, it is depainted out unto us as the entrance into hell, from whence they behold their eternal damnation already afar off.

^s Jeremiah xxxi. 34.

^t Ezekiel xviii. 27.

^u Hosea xiv. 2.

^v 2 Samuel xii. 13.

^w Job v. 17.

Objection.—God is oftentimes said to be angry with his saints, when he punisheth their offences.^x

Answer.—That is not referred unto the purpose of God who doth punish, but unto the vehement feeling of pain, which those suffer which abide his severity.

33. Therefore when the reprobate are scourged with scourges of God, they are not therefore punished that they may return to a better mind, but only they try with their great evil, that God is a judge and revenger.^y But the children are beaten with rods, not that they may thereby be punished for their sins, but that they may thereby be brought on to repentance.^z

34. The faithful have need to be furnished with these cogitations in the bitterness of afflictions. It is time that the judgment begin at the house of the Lord, wherein his name is called upon.^a What should the children of God do, if they did believe the severity of God which they do feel, to be his vengeance?

35. Therefore we see plainly that after that God had forgiven the adultery of David, he chastised him, both for a common example, and also to humble him. In this respect the faithful to whom he is merciful, are daily subject to the common miseries of this life.

36. *Objection.*—Daniel counselleth Nebuchadnezzar to redeem his sins with righteousness, and his iniquities with pitying the poor.^b

Answer.—This word redeem, is referred rather unto men, than unto God. For it is all one, as if he had said, Thou hast exercised, O king, an unjust and violent government, now instead of thy unjust exactions, repay to the people justice and mercy.

Objection.—Solomon saith that the multitude of sins is covered by love.^c

Answer.—Not with God, but among men themselves. For the whole verse goeth thus, Hatred raiseth contentions, but love covereth all iniquities: as if he should say, They which hate one another, do one pull another in pieces; but

^x Isaiah xii 1.

^y 1 Samuel xv. 23.

^z 1 Corinthians xi. 32.

^a 1 Peter iv. 17.

^b Daniel iv. 24.

^c Proverbs x. 12.

those which love together, do wink at many things, and do one forgive another many things.

Objection.—Sin is cleansed by mercy and liberality.

Answer.—That is, they shall find God favorable, who, bidding adieu to their former wickedness, do turn to him by godliness and truth. So doth the apostle and Christ expound them.^d

37. *Objection.*—The woman had many sins forgiven her, because she loved much.^e

Answer.—Her love was not the cause of the forgiveness of her sins, but the proof: because the Lord said, Thy faith hath saved thee.

38. Chrysostom writeth well in a certain place. Where mercy is required, examination ceaseth; where mercy is craved, judgment doth not rage; where mercy is asked, there is no place for punishment; where mercy is, there is no question; where there is mercy, the answer is pardoned.^f

Objection.—Augustine calleth the works of mercy, remedies to obtain remission of sins.^g

Answer.—He expoundeth himself in another place: The flesh of Christ, saith he, is the true and only sacrifice for sins, not only for those which are all blotted out in baptism, but for those also which come upon men afterward through infirmity, for which we say daily, Forgive us our debt.^h

39. And the old writers for the most part, called satisfaction, not a recompense to be rendered to God, but an open declaration, whereby they which had been punished with excommunication, did certify the Church of their repentance, when they would be received to the communion. For there were certain fastings appointed them, and other things whereby they should testify that they were weary in deed and from their heart, or whereby rather they might blot out the remembrance of former things. And so they were said to make satisfaction not to God, but to the Church.ⁱ

^d Hebrews xlii. 16. Matthew xxiii. 25. ^e Luke x. 41. ^f Hom. 2 in Psalm 50.

^g Hom. 10 in Gen. Euth. ad Laur.

^h Matthew vi. 12.

ⁱ August. Enchir. ad Laur. cap. 65.

CHAPTER V.

OF THE SUPPLIES WHICH THEY ADD TO SATISFACTIONS, NAMELY,
INDULGENCIES AND PURGATORY.

What indulgencies are—The great authority of the Pope—What it is to fulfil the sufferings of Christ—What profit the Church hath by the examples of martyrs—Fruits of purgatory—Bowling of the knee—Prayer for the dead.

1. FURTHERMORE, from this doctrine of satisfaction flow indulgencies. For they dream that that is by them supplied, which is wanting in our own ability to make satisfaction; so that they define them to be the dispensation or distribution of the merits of Christ, and the martyrs, which the Pope doth divide by his bulls.

2. Hence cometh the treasure of the Church, which containeth the merits of Christ, and of his apostles, and of his holy martyrs. The principal custody of this barn is committed to the bishop of Rome, in whose power the distribution of so great goods is, so that he may bestow them of himself, and appoint to others the jurisdiction to bestow them.

3. Leo, bishop of Rome, writeth excellently to the Palastines against the sacrileges. Although, saith he, the death of many saints was precious in the sight of the Lord,^k yet the death of no innocent hath been the propitiation of the world. Just men have received and not given crowns: and the examples of patience issued from the fortitude of the faithful, and not the rewards of righteousness.

Objection.—Paul saith, I fulfil in my body those things which are wanting of the sufferings of Christ.¹

Answer.—That is referred unto the sufferings of Christ in his mystical body, which is the Church.

Objection.—Peter and Paul should nevertheless have obtained the crown of victory if they had died in their beds. But in that they did strive to blood, to leave that barren and unfruitful, doth not agree with the righteousness of God.

ⁱ Psalm cxvi. 15.

^k Colossians i. 24.

Answer.—The Church receiveth profit great enough in common, that it is inflamed by their triumphs, unto zeal to fight.

4. *Objection.*—Paul affirmeth that he suffereth for the church.^m

Answer.—Not for the redemption of the church, but for the edifying and increase thereof. As he saith in another place, that he suffereth all things for the elect's sake, that they may attain to the salvation which is in Christ Jesus.ⁿ Let us hear what Augustine saith, The sufferings of Christ in Christ alone as in the head; in Christ and the church as in the whole body.

5. Furthermore, who taught the Pope to include the grace of Christ in lead and parchment, which the Lord would have distributed by the word of the gospel.

6. But this purgatory, which is the satisfaction which is made after death for sin by the souls of the dead, is invented by curious rashness without the word of God. Forasmuch as it maketh the cross of Christ to be of none effect, it layeth an intolerable slander upon the mercy of God; it weakeneth and overthroweth our faith.

7. *Objection.*—When the Lord avoucheth that the sin against the Holy Ghost shall not be forgiven, either in this world or in the world to come,^o he giveth thereby an inkling that certain sins shall be forgiven in the world to come.

Answer.—When the Lord did cut off all the hope of pardon from such an heinous wickedness, he thought it not enough to say, that it should never be forgiven, but that he might the more amplify it, he used a partition, wherein he did both comprehend the judgment which every man's conscience feeleth in this life, and that last judgment also which shall be given openly in the resurrection.

Objection.—It is said, Whence thou canst not come until thou shalt pay the uttermost farthing.^p

Answer.—If the Judge in this place do signify God, and the plaintiff the devil, the sergeant the angel, the prison purgatory, I will gladly yield unto them. But if Christ doth shew in that place, into how many dangers they throw themselves, which do obstinately pursue the extremity of the law,

^m Colossians i. 24.

ⁿ 2 Timothy ii. 10.

^o Matthew xii. 32. Mark iii. 29.

^p Matthew v. 26.

to the end he may more earnestly exhort those that be his unto concord, I pray you where shall we find purgatory?

8. *Objection.*—Paul affirmeth that the knees of things in heaven, in earth, and under the earth, do bow to Christ.^a Therefore there be souls lying in pain in purgatory.

Answer.—In that place the apostle meaneth by the bowing of the knee, not the true worship of godliness, but that Christ hath Lordship granted him, under which all creatures must be brought. Even the very devils shall with terror know him to be their Judge. Thus doth Paul himself interpret it in another place.^r

Objection.—I heard every creature which is in heaven, and which is upon the earth, and which is under the earth, and which is in the sea, and those things which are in them; I heard them all say, Blessing, and honour, and glory, and power, be for ever and ever to him that sitteth upon the throne, and to the Lamb.^s

Answer.—It is affirmed that the chief parts of the world, from the highest part of the heaven, unto the very middle point of the earth, even the creatures which are void of sense, do after their manner declare the glory of their Creator.

Objection.—What meaneth the book of Maccabees?^t

Answer.—That book is not reckoned among the canonical books. And therefore the author himself craveth pardon.^u

9. *Objection.*—He himself shall be saved, saith Paul, but as by fire.^v What fire is that, if not the fire of purgatory?

Answer.—He speaketh of fire by a similitude; that doth the word *as* declare. Therefore by fire we understand that the inventions of man, being not established by the word of God, cannot abide the examination of the Holy Ghost, but they shall by and by fall to the ground, and come to nought.

10. *Objection.*—It was a most ancient observation, and commonly received a thousand and three hundred years ago, to pray for the dead.

Answer.—But by what word of God? by what revelation? by what example?

Question.—Why durst they then do it?

Answer.—They did therein suffer somewhat which is proper to man; and therefore it is not to be imitated.

^a Philippians ii. 10.

^r Romans xiv. 10.

^s Revelation v. 13.

^t 2 Maccabees xii. 19. 43.

^u Ibid. xv. 36.

^v 1 Corinthians iii. 12.

CHAPTER VI.

OF THE LIFE OF A CHRISTIAN MAN: AND FIRST OF ALL, BY WHAT ARGUMENTS THE SCRIPTURE DOTH EXHORT US THEREUNTO.

The end of regeneration—The parts of a Christian life—Of the love of righteousness—The end of God's benefits—Who they be which are not to be called Christians—The end of Man's life.

1. WE said that it is the end of regeneration, that in the life of the faithful there appear an agreement and consent between the righteousness of God and their obedience; and that by this means they confirm their adoption, whereby they are received to be sons. And although his law contain in it that newness, whereby the image of God is restored in us, yet because our slowness hath need as well of many spurs, as also helps, it shall be good for us to gather out of diverse places of scripture, a way how to order and frame the life, lest they err in their study, who are delighted in repentance.

2. Furthermore, this institution of the scripture standeth chiefly upon two parts. The first is, that the love of righteousness, whereto we are otherwise not inclined by nature, be dripped into our minds. The other is, that there be a rule appointed us, that may not suffer us to err in the study of righteousness. The scripture hath many reasons to command righteousness; the first is, that we be holy, both because God is holy, and secondly, because we are joined with him, and are reckoned among his people.^w

3. The other is, that we be made like to Christ; through whom we are returned into favour with God. Therefore, we have a pattern of him set before us, whose form let us express in our life. Hereunto are added the benefits of God, whereto if we be not answerable, it shall be a point of extreme unthankfulness. God hath showed himself a father toward us, and let us on the other side shew ourselves children to him. Christ hath purified us from filthiness by his blood; let us not pollute ourselves afresh; he hath ingrafted us into his body, let us not sprinkle any spot or blot upon us; our head

^w Leviticus xix. 1, 2. 1 Peter i. 16. Psalm xv. 1, 2. xxiv. 3, 4.

is ascended into heaven, let us desire with the whole affection of our heart to come thither, laying away the affection of the earth. We are the temples of the Holy Ghost; let us not be profaned with filthiness of sin.^x These are the best foundations to order and frame the life well.

4. Therefore, they which have nothing of Christ besides the bare title, are not to be called Christians. Because none have any fellowship with Christ, save those which have gathered out of the word of the gospel the true knowledge of him. But the apostle denieth that any of those hath rightly learned Christ,^y which is not taught that he must put on Christ, having cast off the old man, which is corrupt according to the desires of error.

5. Neither is it required that the manners of a Christian man should breathe out nothing but the absolute gospel; which, notwithstanding, is to be wished, and toward which we must endeavour ourselves. Otherwise all men should be excluded from Christianity, seeing there is none angelical perfection; yea, we are all found as yet a great way off; and many have as yet gone smally forward. What then? That mark is set before our eyes whereat alone let our study aim, that we may go forward more and more, until we come to the very perfection; that having at length put off the infirmity of the flesh, we may be received into the perfect fellowship of God.

CHAPTER VII.

THE SUM OF A CHRISTIAN LIFE; WHERE IS HANDLED THE DENYING OF OURSELVES.

The duties of the godly—The beginning of the denial of ourselves—What the denial of ourselves is—Self-love is bred in us—Love seeketh not her own—Love is patient—The image of God is a great argument of bountifulness—When mortification taketh place in us, which doth the duties of love—What part respecteth God—What is the rule of godliness.

1. THE first office of the faithful is to give their bodies a lively sacrifice to God, holy and acceptable to him.^z Surely it is a great matter for us to be consecrate to God, that we

^x Malachi i. 6. Ephesians v. 1. 1 John iii. 1. Hebrews x. 10.

^y Ephesians iv. 22.

^z Romans xii. 1.

may neither think nor do anything afterward, but only to his glory. For that which is holy is applied unto profane uses, not without doing injury to him. But and if we be not our own, but the Lord's, it appeareth both what error is to be avoided, and to what end all the actions of our life are to be directed, namely, that neither our reason nor our will bear the chief sway in our counsels. O how greatly hath he profited, who being taught that he is not his own, hath deprived himself of the rule and government of himself, to give it to God.

2. The other followeth, that we seek not the things which are our own, but those which are both agreeable to the will of God, and which serve to further his glory. This is that denial of ourselves, which Christ even from their first beginning of instruction doth so diligently give in charge to his disciples, which so soon as it hath once taken root in our mind, it leaveth no place either for pride, or covetousness, or other vices which are engendered of love of ourselves.

3. The same Paul elsewhere more plainly, though briefly, setteth down all the parts of a well-ordered life.^a The grace of God, which bringeth salvation unto all men, hath appeared, and teacheth us, that denying ungodliness and worldly lusts, we live soberly, and godly, and righteously, in this present world, waiting for the blessed hope and manifestation of the glory of the great God, and of our Saviour Jesus Christ, who hath given himself for us, that he might redeem us from all iniquity, and purge us to be a peculiar people zealous of good works.

4. In these words we see that the denial of ourselves hath respect partly unto men, and partly (and that chiefly) unto God. Towards men the scripture commandeth us to perform two things, to wit, that in honour we prefer them before ourselves, and that we employ ourselves wholly and faithfully to procure their profit. We cannot do these, unless our mind be first emptied of natural sense. For (such is the blindness wherewith we run headlong into the love of ourselves) every man thinketh with himself that he hath just cause to condemn all other men in comparison of himself. Therefore, to the end this self-love which is bred in us may be taken away, first let us consider those vices

^a Titus ii. 11, 12.

wherewith we abound, according to the rule of the scripture. Secondly, let us know that those gifts whereof we are so proud, are not our goods, but the free gifts of God, that we may call all things to humility. Again, we are commanded to reverence and honour those gifts which we see in our neighbours; to wink at their vices; not that we may cherish and nourish them by flattery, but that we do not triumph against them for because of those vices, whom we ought to love.

5. Now what a hard matter is it for a man to seek the profit of his neighbour? Unless thou depart from considering thyself, and do after a sort put off thyself, thou shalt not prevail, because love seeketh not those things which be her own.^b And it is a hard matter for us to depart from our own right of our own accord, and to resign it to another.

6. Furthermore, that we be not weary of well doing, there must be another thing added, which Paul putteth down,^c that ✕ love is patient, and is not provoked. The Lord commandeth to do good to all men in general, a great part whereof are most unworthy, and also our enemies. For the image of God is to be considered in all men, to which we owe all honour and love. But in those which are of the household of faith, the same is more diligently to be considered, inasmuch as it is renewed and repaired by the Spirit of Christ.^d

7. Therefore this mortification shall then only take place in us, if we fulfil the duties of love. And he doth fulfil them not which doth all the duties of love, but which doth them with a sincere affection of love. He shall do it if he put upon him that man's person whom he seeth need his help, and doth in like sort pity his estate, as if he himself did feel it: that he may be moved with the feeling of mercy and compassion, to help him, as if it were his own case. For how great soever we be, we are debtors to our neighbours.

8. That we may the more easily accomplish the second part of the denial of ourselves, which respecteth God, it is needful that in seeking the commodities of this life, resigning both ourselves and all that we have, to be governed by the Lord's pleasure, we deliver up the affections of our heart to be tamed by him. We desire riches and all worldly things, we

^b 1 Corinthians xliii. 5.

^c Ibid. xv. 4.

^d Galatians vi. 10.

flee from poverty and afflictions: notwithstanding, let us not desire any other way to prosper, but by the blessing of God. Let us praise the Lord in prosperity, even as well as in adversity.

9. Thereupon it shall follow, that we shall neither seek wicked means to wax rich, neither shall we wax hard through immoderate desire of earthly things, neither be discouraged if all things fall not out as we would wish. So David doth profess himself to be like a child that is weaned, that he may give himself to be governed by God.^e

10. Neither ought the godly minds to have that quietness and tranquillity consisting only in this point; but it must needs be extended also unto all casualties. This is the rule of godliness, to believe that the hand of God alone is the governor and guider of both estates, and that the same doth not run headlong with rash and unadvised force, but that it doth, according to most ordinate justice, distribute to us good things, and also evil things.

CHAPTER VIII.

OF THE BEARING OF THE CROSS, WHICH IS A PART OF DENIAL.

The Christian cross—The cause of the cross—The first fruits of the cross—Invocation followeth humiliation, whereby the hope of the faithful is confirmed, that their patience may be tried—Why God tempteth those that be his—The kind of cross most proper for the faithful—The conflict of faith.

1. BUT a godly mind must yet ascend higher, to wit, that every one take up his cross.^f For those whom the Lord hath adopted, must prepare themselves unto a hard life, and a life replenished with diverse kinds of miseries. Thus will God exercise those which are his: beginning with his first-begotten Son, he prosecuteth this order toward all his own children. The apostle assigneth the cause, because we must learn obedience by those things which he suffered for us.^g

^e Psalm cxxxi. 2.

^f Matthew xvi. 24.

^g Hebrews v. 8.

2. Furthermore, we must lead our life under a continual cross, for many reasons. First, that we may the more easily beat down arrogance, whereby we attribute too much to our own strength, and that it may more easily appear how great our weakness is. Being thus humbled, we learn to crave help of the power of God, which alone maketh us stand upright under the burthen of afflictions. David proveth by his own example, that that is most profitable even for the most holy men.^h

3. The same doth Paul teach, that tribulations engender patience, and patience trial.ⁱ For the faithful perceive that that is true which God hath promised, when they stand patiently: thereby also their hope is confirmed, to look for hereafter the truth of God, which they have tried.

4. The Lord hath also another end for which he punisheth those that be his, that he may try their patience, that he may teach them obedience. Not that they are able of themselves to perform obedience, but that the grace of God may be made manifest in his saints. From whence these speeches came, that God tempted Abraham, and had proof of his godliness.^k For faith, saith Peter, is tried by tribulations, as gold is tried in the furnace by fire.^l

5. And yet we do not see how necessary obedience is for us, unless we therewithal consider how great the wantonness of our flesh is to shake off the yoke of God, so soon as it hath been but a little while tenderly handled. For the same befalleth it which we see in stubborn horses, which if they be well fed, and stand idle a few days, they cannot afterward be tamed, they are so stout of stomach: God complaineth that the same befel the people of Israel.^m

6. Furthermore, our most gentle Father hath need not only to prevent our infirmity, but also oftentimes to correct our faults which are past, that he may make us obey him as we ought. Therefore, so often as we are punished, let us by and by call to mind the life which we have led before. So we shall find that we have done something which deserveth such correction, and that we are therefore punished, lest with this world we be condemned.ⁿ

^h Psalm xxx. 7. ⁱ Romans v. 3. ^k Genesis xxii. 1, 12. ^l 1 Peter i. 7.
^m Deuteronomy xxxii. 15. ⁿ 1 Corinthians xi. 31, 32. Proverbs iii. 11. Hebrews xii. 8.

7. Furthermore, that is a singular comfort, when we suffer persecution for righteousness' sake.^o For then we ought to bethink ourselves of how great honor the Lord vouchsafeth us, in that he doth give us this particular mark of his warfare. And this cometh to pass not only when we suffer for defence of the gospel, but also when we are troubled for any defence of righteousness.

8. Therefore, seeing that the scripture doth abundantly comfort all those either shames or calamities which we suffer for defence of righteousness; we are too unthankful unless we receive them joyfully from the hand of the Lord, especially seeing this kind of cross is most proper to the faithful, whereby Christ will be glorified in us.

9. But Paul hath finely described the conflict which the faithful do suffer against the natural feeling of sorrow, in these words, In all things we are put to distress, but we are not made sorrowful; we labour, but we are not forsaken; we are cast down, but we perish not.^p Therefore, to bear the cross patiently, is not utterly to become like blocks. For Christ mourned and wept at his own, and at other men's adversities. Yea, they are called blessed which mourn.^q

10. These things are spoken to this end, that godly minds may be called back from despair, lest they utterly renounce the study of patience, because they cannot put off the natural affection of sorrow. For the scripture giveth to the holy ones the praise of patience, when they are so troubled with the hardness of adversity, that they are not discouraged nor thrown down; they are so pricked with bitterness, that they be also delivered with spiritual joy. They are so pressed with sorrow, that being comforted with the comfort of God, they receive comfort again. They will always conclude thus, The Lord would have it so; therefore let us follow his will.

11. By that which is said, it appeareth what difference there is between the patience of philosophers and Christians. For the philosophers bring none other reason, but because it must be so; for it were in vain to strive against the stream. But Christians consider a far other thing in the will of God; namely, first justice and equity, then the care of our salvation; therefore we must willingly suffer whatsoever God will.

^o Matthew v. 10. Acts v. xli. ^p 1 Timothy iv. 10. 2 Corinthians iv. 8.

^q John xvi. 20. Matthew v. 4.

Bearing
our cross
blessed

CHAPTER IX.

OF THE MEDITATION OF THE LIFE TO COME.

The end of tribulation—This life is the blessing of God—It had been better for the wicked either not to have been born, or to die quickly, than to live—Death is not to be feared—The joy of the faithful—The triumph of the cross.

1. AND with what kind of tribulation soever we be distressed, we must always have respect to this end; that we acquaint ourselves to condemn this present life, and that we be raised up thereby to think upon the life to come. And because God doth not know that we are too much set upon the love of this world, he useth this most fit mean of the cross, to shake off the sluggishness, lest that we stick too fast in that love.

2. For between these two there is no mean, either we count the earth vile, or else it holdeth us fast bound with an intemperate love of it. Therefore, if we have any care of eternity, we must diligently apply ourselves in this, that we get ourselves out of these evil fetters.

3. But let the faithful acquaint themselves with such contempt of this life, as may neither engender hatred thereof, nor unthankfulness toward God. For this life, howsoever it is full of miseries, is notwithstanding reckoned among the blessings of God, which are not to be despised.

4. Therefore, whatsoever is taken away from the wicked love of it, ought to be added to the desire of a better life. Those thought most truly, who thought it the best not to be born, and the next to die quickly. For being destitute of the light of God, what could they see in this life which was not unhappy and miserable? But they did all things without profit. But the faithful which have the knowledge of true religion, will say, If heaven be our country, what other thing is the earth but exile? If it be the chief felicity to enjoy the presence of God, is it not a miserable thing to want it? Therefore, this life in comparison of the life to come, is easily condemned; but we must never hate it, save only inasmuch as it keepeth us subject to sin. Therefore, if it becomes us to die and live to the Lord, let us leave the term of life and time

of death to his pleasure; yet so, that we be inflamed with desire thereof. And let us despise this life in comparison of the immortality to come, and let us wish to forsake it so often as it shall please the Lord, because of the bondage of sin.^r

5. And this is like to a monster, that instead of that desire of death, many are so afraid of it, that they quake when they hear any mention made of it.

Objection.—But there is nothing which doth not desire to continue.

Answer.—Therefore we must have respect unto the immortality to come, where we shall have a stable condition, which is no where to be seen here.^s The Lord setteth a firm argument of perfect joy from hence: Rejoice, saith he, and lift up your heads; for your redemption draweth near.^t

6. For if the faithful be in this life as sheep appointed to be slain, that they may be like to Christ their head: surely they were in a most miserable case, unless they did raise and lift up their head above all earthly things, where the Lord shall wipe away all their tears.^u This is righteousness, as Paul witnesseth, to grant release to those which are unjustly troubled.^v Therefore I will conclude in one word: the cross of Christ doth then only triumph in the hearts of the faithful, over the devil, the flesh, sin, and the wicked, if they turn their eyes toward the power of the resurrection.

CHAPTER X.

HOW WE MUST USE THIS LIFE, AND THE HELPS THEREOF.

The use of earthly goods—Necessaries of life—Things which delight—The end of food—The wantonness of the flesh—The first rule, touching abundance—The other rule, touching penury—Rule of love toward a man's neighbour—We must have a respect to our calling.

1. BY such introductions the scripture doth well instruct us what is the right use of earthly goods. For if we must live, we must also use the necessary helps of life. Neither can we

^r Romans vii. 24. Philippians i. 23. ^s 2 Corinthians v. 2. Romans viii. 19.

^t Luke xxi. 23.

^u Revelation vii. 17.

^v 2 Thessalonians i. 6.

avoid even those things which seem rather to serve for pleasure than necessity. Notwithstanding, we must use a mean, that we may with a pure conscience use them, whether for necessity or delectation. For if we must pass through the earth as pilgrims, no doubt we must use the good things thereof so far as that they may rather help than hinder our course.

2. Therefore let this be a principle, that the use of God's gifts swerveth not, when it is referred unto the end appointed of God, for God hath created all things for our good, and not to our destruction. Now if we consider to what end he hath created food, we shall find that he meant to provide not only for necessity, but also for delectation. So in apparel, comeliness; in herbs, trees, and fruits, besides divers uses, we have diversity of taste, colour, smell, and shapes.

3. Notwithstanding, on the other side we must diligently prevent the lust of the flesh, which unless it be brought in order, doth by and by break out. First of all it shall be bridled with one bridle, if we set down that all things are therefore created for us, that we may know the author thereof, and give him thanks for his tender kindness toward us.

4. But there is no more certain way than that which is made to us by the contempt of this present life, and by the meditation of heavenly immortality. For thereupon follow two rules: the first is, that those which use this world, be so minded as if they did not use it.^w Secondly, that they do no less patiently abide penury, than moderately suffer abundance. For those which are much occupied about the body, are for the most part negligent in caring for the soul.

5. The other rule is, that those whose substance is not great, do know how to suffer want and scarcity patiently, that they be not carefully moved with immoderate desire of riches. For he which will blush when he weareth a simple garment, will glory in a gorgeous. Therefore, ~~let all~~ those endeavour themselves to come to this point, who have a desire to live godlily, that they may learn by the example of the apostle, to be full, and to be hungry.^x The third rule setteth down, that we must give an account of that which is committed unto us, and as it were of our stewardship, even to God, who alloweth none other distribution of goods, but that which is joined with love.

^w 1 Corinthians vii. 31.

^x Philippians iv. 12.

6. Last of all, that is to be noted, that the Lord commandeth every one of us in all the actions of his life, to look unto his vocation, lest through foolish unadvisedness, or a wavering conscience, all things be turned topsy turvy. And from this we shall have excellent comfort, because there shall be no work so vile and base, which (if thou do only obey thy vocation) shall not shine in the sight of God.

CHAPTER XI.

OF THE JUSTIFICATION OF FAITH; AND FIRST, OF THE DEFINITION OF THE NAME AND THING.

What Christ hath done for us—What it is to be justified before God—What justification is—How we are united in Christ—Righteousness and justification are not separate—Christ doth justify as he is man—Our righteousness and life is only in the death and resurrection of Christ—Faith and works—Spiritual works—The righteousness of the law—The righteousness of faith—The relation between faith and the gospel—No man is justified by the law—Faith is effectual through love—What the righteousness of faith is.

1. WE have already declared diligently enough, that the only help which is left for men being accursed by the law, to recover salvation, resteth in faith. Again, we have shewn what faith is, and what fruits it bringeth forth. The sum was this, that Christ who is given to us, is laid hold on by faith, by partaking of whom we reap a double fruit; to wit, that being reconciled to God through his innocency, we may have him now instead of a judge to be a most merciful Father in heaven; secondly, that being sanctified by his Spirit, we may give ourselves to holiness and pureness of living. We have spoken sufficiently of regeneration; and now we must speak of justification, which maketh the principal stay of upholding religion.

2. He is said to be justified before God, who is both counted just by the judgment of God, and is accepted for his own righteousness sake. For as iniquity is abominable before God, so also a sinner. Therefore where sin is, there is the wrath and vengeance of God; and he is justified which standeth before God by the name of a just person. He is justified by works, in whose life is found such pureness and

holiness as deserveth the testimony of righteousness before the throne of God. He is justified by faith, who being excluded from the righteousness of works, doth lay hold upon the righteousness of Christ by faith, wherewith being clothed, he appeareth before God as just. So that we interpret justification to be that accepting, whereby God receiving us into favour, doth take us for righteous; and we say that the same is placed in our forgiveness of sins, and in the imputation of the righteousness of Christ.^y

3. Also, to justify in the scripture doth signify nothing else, but to absolve from guiltiness him which was accused, as if his innocence were approved.

4. And if we omit to contend about the word, if we look into the thing itself, there shall no doubt remain. For Paul by the word accepting meaneth justification.^z We are appointed unto adoption by Christ, according to the good pleasure of God, to the praise of his glorious grace, whereby he hath accounted us acceptable, or in favour.

5. *Objection.*—Christ is one with us, and we again are one with him. Wherefore as righteousness is essentially in Christ, so is it in us, and yet not imputed, or free, but essential.

Answer.—We use with Christ the secret power of his Spirit, not that the essence of Christ is poured out into our essence.

Objection.—Not only Christ, but also the Father and the Holy Ghost, do dwell in us, therefore we are substantially in God.

Answer.—We must consider the manner of dwelling; namely, that the Father and the Spirit are in Christ, and like as the fulness of the Godhead dwelleth in him, so in him we possess God wholly.

6. *Question.*—Doth God leave those whom he justifieth such as they were by nature, without changing them from their vices?

Answer.—Righteousness and justification cannot be separated. Therefore whomsoever God receiveth into favour, he doth also endow them with the spirit of adoption, by whose power he reformeth and fashioneth them according to his own image, that they may live godly and holy.

^y Galatians iii. 8. Romans iv. 23. Romans viii. 32, 33. Acts xiii. 39.
^z Ephesians i. 5. Romans iii. 24.

7. *Objection.*—Faith doth not justify of itself, but inasmuch as it receiveth Christ.

Answer.—I grant: for God doth properly justify by Christ, who is given us to be our righteousness and sanctification.^a But we compare faith to a vessel; because unless, being empty, we come with the wide open mouth of the soul to crave the grace of Christ, we are not capable of Christ.

Objection.—Faith is Christ.

Answer.—As the pot is the treasure. For faith is the only instrument to receive righteousness in Christ, who is the material cause, author and minister,

8. *Objection.*—By the ministry of the eternal word the internal is received. Therefore Christ, being God and man, is made unto us righteousness in respect of his godhead, and not of his manhood.

Answer.—He is made unto us righteousness, as he is man the mediator; and that which was from everlasting, cannot conveniently be said to be made to us.

Objection.—The Lord shall be our righteousness.^b

Answer.—He speaketh of Christ, who being God revealed in the flesh, is made our righteousness.

9. *Objection.*—This work of justifying doth by his excellency exceed the nature of man, and therefore it cannot but be ascribed to the divine nature.

Answer.—I grant.

Objection.—Therefore the divine nature alone doth justify us.

Answer.—It doth not follow: for although Christ could neither by his blood purge our souls, nor appease the Father by his sacrifice, nor deliver us from guiltiness, unless he had been very God, yet it is certain that he did all these things according to his human nature. For we are justified by the obedience of Christ,^c and he did no otherwise obey, but as he took upon him the nature of a servant; therefore we have righteousness given us in his flesh.

10. *Objection.*—By Christ, saith Peter, we have precious and most great promises given us, that we should be made partakers of the nature of God.^d

Answer.—John expoundeth that of the last coming of

^a 1 Corinthians i. 30. ^b Jeremiah xxiii. 6. ^c Romans v. 19. ^d 2 Peter i. 4.

Christ; that we should then see God as he is, because we shall be like to him.^e

11. *Objection.*—It is an absurd thing to say that the word justify is a law term, so that it is all one as to absolve, seeing that we must be righteous indeed.

Answer.—God doth justify both by acquitting or by absolving, and also by pardoning, whereupon Paul saith, God was in Christ, and reconciled the world to himself, in not imputing sins to men.^f Also David describeth righteousness without works thus: They are blessed whose iniquities are forgiven.^g

Objection.—It is contrary to God and his nature, to justify those which do indeed continue wicked.

Answer.—The grace of justification is not separate from regeneration, though they be distinct things. And God doth so begin regeneration in the elect, in whom there remain always some remnants of sin, and doth so proceed during the whole course of their life, that they are always subject to the judgment of death before his judgment-seat. But he justifieth them not in part, but freely, that they appear in heaven, as clothed with the purity of Christ.^h

12. *Objection.*—Christ is made to us wisdom,ⁱ which agreeth only to the eternal word. Therefore neither is Christ as he is man righteousness.

Answer.—The only begotten Son of God was always indeed his eternal wisdom, but that which he had of the Father hath he revealed unto us, namely, the treasures of wisdom and knowledge;^k and so the saying of Paul is not referred unto the essence of the Son of God, but unto our use, and it is well applied to the human nature of Christ.

Objection.—They which place salvation in the death of Christ alone, make two Gods, in denying that we are righteous by the righteousness of God.

Answer.—That which we have in Christ doth come from the grace and favour of God; also that righteousness which Christ giveth us is the righteousness of God. We grant; but we hold stedfastly that we have righteousness and life only in the death and resurrection of Christ.

^e 1 John iii. 2. ^f 2 Corinthians v. 19. Romans iv. 7. ^g Psalm xxxii. 1.
^h Romans viii. 33. ⁱ 1 Corinthians i. 30. ^k Colossians ii. 3.

Objection.—That is properly called righteousness, whereby we are moved to do good. But God worketh in us both to will and to do.¹ Therefore we have righteousness no where else.

Answer.—God indeed reformeth us by his Spirit unto holiness of life, and righteousness, but immediately by his Son, with whom he hath left all the fulness of the Holy Ghost, that by his abundance he might supply the need of his members.

Objection.—Christ himself was just by the righteousness of God; because unless the will of the Father had moved him, he himself would not have satisfied the office committed unto him.

Answer.—Paul saith, that Christ hath given us salvation to shew his own righteousness.^m

13. *Objection.*—Righteousness is compounded of faith and works.

Answer.—These two do so differ, that if the one stand, the other must needs be overthrown. Paul counteth all but dung, that he may win Christ,ⁿ and that he may find in him, not having his own righteousness which is of the law, but that which is by the faith of Jesus Christ, righteousness which is of God through faith.

14. *Objection.*—Paul speaketh of the works which men do before they be regenerate, such as were the Jews. But there is a far other respect to be had of spiritual works. For they be fruits of regeneration.

Answer.—In the comparison of the righteousness of the law and the righteousness of the gospel, which he maketh, he excludeth all manner of works, with what title soever they be adorned. For he teacheth that the righteousness of the law is, that he obtain salvation which shall perform that which the law commandeth: and that this is the righteousness of faith, if we believe that Christ died and rose again.^o

15. *Objection.*—Faith is a certainty of the conscience in looking for at God's hand a reward for deserts. Also the grace of God is not the imputation of free righteousness, but the Holy Ghost to the study of holiness.

16. *Answer.*—When the scripture speaketh of the righteousness of faith, it leadeth us to a far other thing, to wit,

¹ Philippians ii. 13.

^m Romans iii. 24, 25.

ⁿ Philippians iii. 8.

^o Galatians iii. 11, 12.

that being turned away from the beholding of our works, we may look only unto the mercy of God, and the perfection of Christ.

17. Furthermore, we must diligently note, that there is some relation between faith and the gospel; because faith is said therefore to justify, because it receiveth the salvation, and embraceth righteousness offered in the gospel: and whereas it is said to be offered by the gospel, thereby is excluded all consideration of works; which Paul sheweth most plainly in two places.^p

Objection.—Then the righteousness which we have by our own industry and will is rejected.

Answer.—The law profiteth nothing by commanding, because there is none that can fulfil it.^q

18. And it is manifest that no man is justified by the law, because the just shall live by faith. But the law is not of faith; but the man which shall do these things, shall live in them. Therefore the gospel differeth therein from the law, because it doth not tie righteousness to works, but placeth it in the mercy of God alone. Hence cometh it that the inheritance is free, because it is received by faith; and faith leaneth wholly upon the mercy of God, without any help of works.

19. *Objection.*—The scripture affirmeth nowhere that a man is justified by faith alone.

Answer.—A man is said to be justified by faith without works, therefore by faith alone; which the word free doth declare. Because it is not of faith, saith Paul, unless it be free.^r

Objection.—Without the works of the law, namely, the ceremonial law.

Answer.—When Paul saith, He which shall do shall live.^s He is accursed which shall not fulfil all things; he doth not there speak of ceremonies.

20. *Objection.*—We are justified by faith alone, which worketh by love, so that righteousness resteth upon love.^t

Answer.—I grant, that faith which is effectual through love doth justify, but it doth not take the force of justifying

^p Romans x. 5. 9. Galatians iii. 18. ^q Romans viii. 3. ^r Romans iii. 22. 24.

^s Galatians iii. 10. 12. ^t Galatians v. 6.

from that love, but because it bringeth us into the fellowship of the righteousness of Christ, like as fire doth not burn with his light, but with his heat.

21. Furthermore, let us know that that righteousness of faith is nothing else, but the reconciliation with God, which consisteth in remission of sins alone. For those whom God embraceth are made righteous by no other means, save only in that they are purified, having their blots wiped away through remission of sins. And such righteousness may in one word be called remission of sins.

22. Which thing Paul teacheth most plainly: God was in Christ, and reconciled the world to himself, by not imputing to men their faults, but he hath committed unto us the word of reconciliation. Also he which knew no sin, was made sin for our sakes, that we might be made the righteousness of God in him.^u

23. Whereupon it followeth that by the only mean of Christ's righteousness, we obtain to be justified before God.

CHAPTER XII.

THAT WE MAY BE THOROUGHLY PERSUADED OF FREE JUSTIFICATION WE MUST LIFT UP OUR MINDS UNTO
THE TRIBUNAL SEAT OF GOD.

The beholding of our misery—The way to salvation—True humiliation—Arrogancy and security are two plagues.

1. BUT we speak not of the righteousness of man's court, but of the heavenly judgment-seat. We must lift up our minds thither, if we will inquire after true righteousness with fruit; how we may make answer to the heavenly Judge when he shall call us to an account; with whose brightness the stars are darkened; with whose strength the mountains are molten; whose justice the very angels cannot endure.^v Let him sit to examine men's works; and who can appear assured

^u 2 Corinthians v. 19. 21.

^v Micah i. 4.

before his throne?^w Yea, if any man should fulfil the law, he could not so stand to the examination of the righteousness of God, which surmounteth all our senses.

2. Hither, hither must we lift up our eyes, that we may learn rather to tremble, than vainly to triumph. That befalleth our soul toward God, which befalleth our body toward the visible heaven. For the sight of the eye so long as it continueth viewing things which are near unto it, it sheweth of what force it is; but if it be directed toward the sun, being too much damped with the brightness thereof, it feeleth no less weakness in beholding it, than strength in viewing earthly things. Therefore Christ said to the Pharisees, that which is high among men, is abominable with God.^x Let us say with David, Enter not into judgment with thy servant, for no man living shall be justified in thy sight.^y

3. Neither are such examples extant in the scriptures only, but all godly writers also shew that they were always of this mind.^z

4. This is the only fortress of safety, wherein exercised consciences may safely rest, when they have to deal with the judgment of God. For those stars which shine most clearly in the night season, do lose their light and brightness when the sun ariseth: what do we think shall become even of the most rare innocency of men, when it shall be compared with the pureness of God? For there shall be a most strait examination: first because God shall pierce even into the most hidden cogitations of our hearts.^a The devil, the accuser, shall urge us, who is privy to all our wicked deeds; the external pomp of good works shall nothing help us there. Hypocrisy shall fall down flat, being confounded. For that which is commonly counted righteousness, is before God mere iniquity.

5. Let us come down from beholding the perfection of God to view ourselves without flattery. For it is no marvel if we be so blind in this point, seeing no man doth beware of pestilent flattering of himself. Every man's way is right in his own eyes.^b In another place, all men's ways seem clean in his own eyes. But if we call back our conscience, unto

^w Psalm cxxx. 3. Job xv. 15, 16. ^x Luke xvi. 15. ^y Psalm cxliii. 2.

^z August. lib. 3. ad Bonifac. cap. 5. Bern. Sermon. 61, super Cantic. &c.

^a Corinthians iv. 5. ^b Proverbs xxi. 2. xvi. 2

the judgment-seat of God, every man shall appear before God, to be rottenness, a worm, abominable and vain, drinking iniquity as water.^c For who can make that clean which is conceived of unclean seed.^d Thus far ought the straitness of this examination to go, until it have brought us, that we be fully and thoroughly thrown down, and have by that means prepared us to receive the grace of Christ.

6. This is the true way to humble ourselves, that being altogether humble and poor, we may give place to the mercy of God. For it is not humiliation if we think that any thing remaineth in us. Salvation is prepared but for the humble people. And that is perfect humility, not that modesty for which men are commended, but submission unfeigned of a mind thoroughly thrown down with the feeling of his own misery and poverty. For so it is described in the word of God.^e

7. And Christ represented in the publican the true image of humility,^f who standing afar off, and not daring to lift up his eyes toward heaven, prayeth with many tears: Lord, be merciful to me a sinner. On the other side, he setteth before us an example of arrogancy in the pharisee. Therefore the heart or breast is open to receive mercy, if it be empty of his own worthiness. Therefore doth Christ preach the gospel to the poor, he biddeth those which labour come to him;^g he calleth not the just, but sinners.^h

8. Therefore, if we will give place to the calling of Christ, let us abandon both arrogancy, and also security: that being ready, we may make haste unto Christ; that being empty and hungry, we may be filled with his good things. Because every man doth so much hinder the bountifulness of God, as he doth rest in himself.

^c Job xv. 16.

^d Ibid. xiv. 4.

^e Isaiah lxvi. 2. lvii. 15.

^f Luke xviii. 13, 14.

^g Matthew xi. 28.

^h Matthew ix. 13.

CHAPTER XIII.

THAT THERE MUST BE TWO THINGS OBSERVED IN FREE
JUSTIFICATION.

Two things in justification—The end of justification—Whence peace of conscience doth come—Desperation cometh by works—Mercy and truth are joined together.

1. WE must specially respect two things: first, that the Lord's glory remain to him untouched and undiminished: and that our consciences have a calm tranquillity before his judgment-seat: that shall be observed, if he alone be known to be just, and to justify him which is of the faith of Jesus Christ. Because so long as a man hath anything to say for himself, so long there is somewhat taken from the glory of God. Let the knowledge of our own iniquity be added, whereby being beaten down we may flee unto Christ, in whom we may rejoice and triumph.

2. So it is, indeed: we do never truly glory in him, unless we be thoroughly spoiled of our own glory.

Objection.—He doth not glory, who without arrogancy doth recognize his own righteousness.

Answer.—Such estimation breedeth confidence, and confidence glorying. Therefore, let us remember that in the whole disputation of righteousness, we must have respect unto this end, that the praise thereof remain sound and whole to the Lord. For no man can challenge to himself even the very least jot of righteousness, without sacrilege.

3. Whereas we set down in the second place, that the conscience cannot otherwise be kept before God, unless free righteousness be given us by the gift of God: let us always remember that saying of Solomon, Who will say, I have cleansed my heart, I am purified from my sin?ⁱ There is no man surely which is not drenched in infinite filthiness. He shall have no quietness of conscience thereby, but shall rather be tormented with the terror of hell. He shall profit nothing by deferring or driving off. By works cometh doubting, and at length desperation, when every man for himself accounteth how much he oweth, and how unable he is to pay. Lo, now

ⁱ Proverbs xx. 9.

faith is extinguished and oppressed ; for to doubt and despair, is not to believe.

4. Again, the promise should be void : for if the accomplishment thereof depend upon our merit, when shall we come to this point, to deserve the goodness of God ? Moreover, that second member followeth upon the former ; for the promise shall be fulfilled to none but to those which shall believe it. Therefore if faith be fallen, there remaineth no force of the promise. Therefore the inheritance is of faith, that it may be according to grace, to establish the promise ; for it is abundantly confirmed when it resteth upon mercy alone ; because mercy and truth are knit together with a perpetual knot.^k Therefore, seeing that faith doth lay hold upon Christ alone, it followeth that he is not without cause called the King of Peace,^l and our peace, which appeaseth all the troubles of the soul. If the means be demanded, we must come unto his sacrifice.

5. For Paul denieth that there is any peace or quiet joy left to men's consciences, unless it be set down that we are justified by faith,^m which is a thing altogether passive to justification, bringing nothing of ours to win God's favor ; but we receive that of Christ which we want.

CHAPTER XIV.

WHAT MANNER OF BEGINNING JUSTIFICATION HATH, AND THE CONTINUAL PROCESS THEREOF.

What manner of righteousness man hath—Natural Idolators—Why the works of the wicked be no good works—The misery of man is known by the grace of God—Justification is the beginning of love—The works of the regenerate—The Popish works—What accepting grace is—That no works of man do please—Works of supererogation—Confidence and glorying are plagues—Why holy men made mention of their righteousness—Election is the beginning of graces.

1. THAT we may more easily discuss what manner, of righteousness man may have during the whole course of this life, let us make a fourfold degree. For men are either indued with no knowledge of God, as idolators ; or being entered by the sacraments, they deny God not with their mouth but in their

^k Psalm lxxxv. 10.

^l Isaiah ix. 6.

^m Romans v. 1.

deeds; or they are hypocrites; or being regenerate, they meditate upon true holiness. In the first, when they are to be judged by their natural gifts, there shall not be found one sparkle of goodness from the crown of the head, unto the sole of the foot.

2. *Objection.*—What excellent gifts soever are seen in the unbelievers they are gifts of God; as in Titus and Trajanus, justice, moderation, equity; in Vespasian, continency.

3. *Answer.*—Nevertheless, that is true which Augustine writeth, that all those which are strangers from the religion of God, howsoever they be counted wonderful for the opinion of virtue which men have of them, are not only worthy of no reward, but rather of punishment; because they pollute the pure gifts of God with the filthiness of their heart.

Objection.—They are God's instruments to preserve society.

Answer.—Notwithstanding they do most wickedly execute these good works of God; because they are kept from doing evil not with any sincere desire of goodness, but by ambition, by the love of themselves, or by some sinister affection.

4. Furthermore, John saith, that there is no life without the Son of God.^o Therefore, as for those which have no part in Christ, how great soever they be, whatsoever they do or go about, they go forward, notwithstanding, unto destruction, and unto the judgment of eternal death, forasmuch as they cannot please God, being destitute of faith.^p

5. The thing shall appear more plainly, if the grace of God be set against the natural condition of man as contrary. The scripture crieth that God findeth nothing in man whereby he may be moved to do good to him, but that he do h prevent him with his free goodness. For what can a man that is dead, do to recover life? But when he doth enlighten us with the knowledge of himself, he is said to raise us up from death, and to make us a new creature.^q

6. So soon as Isaiah hath described the universal destruction of all mankind, he doth excellently add afterward the order of his restoring.^r If the covenant of God, which is our first joining with God, do rest upon the mercy of God, there

^o 1 John v. 12. ^p Hebrews xi. 6. ^q Ephesians ii. 6. ^r Isaiah lix. 15.

is no foundation left for our own righteousness. For if justification be the beginning of love,^s what righteousness of works do go before it?

7. Under this sort are comprehended the second and third order of men. For the uncleanness of their conscience argueth that they are both of them unregenerate by the Spirit of God. Again, there is in them no regeneration, because no faith, without which there is no justification. What can sinners then bring forth, which are estranged from God, but that which is execrable in his judgment?

8. Therefore hypocrites, and such as keep wickedness inwrapped in their heart, do in vain study to bring God indebted to them by their works. For they shall more and more provoke him,^t seeing the sacrifices of wicked men are abominable before God.^u

9. Now let us see what righteousness those have whom we have placed in the fourth rank. Let us grant that they are reconciled, justified, mortified, sanctified by the grace of Christ, that they walk in the ways of the Lord through the guiding of the Holy Ghost, yet let them not be puffed up, there remain remnants of imperfection which may minister argument of humility. There is none so righteous which doeth good and not sin.^v Then what manner of righteousness shall they have?

10. Again, although it might be, that we might have some works which might be pure and perfect, yet one sin is sufficient to extinguish all the remembrance of our former righteousness, as saith the prophet, and whereto also James agreeth, He which offendeth in one is made guilty of all.^w

11. Therefore we must stand stoutly in these two: that there was never any work of any godly man, which if it be examined by the sharp judgment of God, was not damnable. Secondly, if any such be granted, yet being corrupted with sins, it loseth his grace. And this is the chief point of our disputation.

12. *Objection.*—Good works are not of so great value by inward dignity, as that they are sufficient to obtain righteousness, but this that they are of so great value, is of grace

^s Romans v. 6. Colossians i. 21. 1 John iv. 10. ^t Isaiah i. 13.

^u Proverbs xv. 8. ^v 1 Kings viii. 46. ^w Ezekiel xviii. 24. James ii. 10.

accepting them. Again, so long as we live, the faults which are committed, are recompensed with works of supererogation.

Answer.—That which you call accepting grace is nothing else but his free goodness, whereby the Father embraceth us in Christ; when as he clotheth us with innocency, and accounteth the same ours, that by the benefit thereof he may take us for holy, pure, and innocent.

13. If these things be true, surely no good works can make us acceptable to God of themselves, nay nor please him, save only inasmuch as man, being clothed with the righteousness of Christ, doth please God, and obtain remission of his sins. For God hath not promised the reward of life to certain works, but only pronounceth, that he which doeth these things shall live; setting down a curse for those which shall not abide in all things. Therefore all the righteousness of men being gathered on one heap, cannot be sufficient to make recompense for one. That doth the sin of Adam prove.

14. And to boast of works of supererogation, how doth it agree with that which is commanded, that when we have done all things which are commanded us, we say that we are unprofitable servants, and that we have done no more than was our duty to do?^x To say before God, is not to dissemble or lie, but to determine with thyself, that whereof thou art certain.

15. *Objection.*—Paul did yield of his own right, which he might, if he would, have used; neither did he only employ upon the Corinthians so much as he ought of duty, but he bestowed upon them pains freely, beyond the bounds of his duty.

Answer.—He did this, lest he should have been a stumbling-block to the weak, but not that he might do somewhat of supererogation for the Lord. Because all our works are due to the Lord, as the proper possessions of bondmen.

16. Therefore we must drive away two plagues in this point; the first, that we put no confidence in the righteousness of works.^y Secondly, that we ascribe no glory to them. When confidence is once gone, glorying must needs be packing also.^z

^x Luke xvii. 10.

^y Psalm cxliii. 2.

^z Isaiah xlv. 25.

17. Furthermore, if we respect the four kinds of causes, we shall find none of them to agree to works in the establishing of our salvation. The efficient is the mercy of our heavenly Father; the material is Christ with his obedience; the formal or instrumental is faith. And these three doth John comprehend in one sentence: So God loved the world, that he gave his only-begotten Son, that every one which believeth in him may not perish, but have everlasting life.^a The final cause is the declaration of God's righteousness, and the praise of his goodness, as Paul witnesseth.^b Therefore, seeing we see all the parts of our salvation to be thus without us, what cause is there why we should now have any affiance in works, or glory in them?

18. *Objection.*—But holy men do often make mention of their innocency and integrity.

Answer.—That is done two ways; either by comparing their good cause with the evil cause of the wicked, they thereby conceive sure hope of victory, not so much for commending of their own righteousness, as for the just and deserved condemning of their adversaries. Or else because even without comparing themselves with other, when they record themselves before God, the cleanness of their own conscience bringeth them both some consolation and also confidence. But when they are busy about the grounding and establishing of their salvation, they set their eyes upon the goodness of God alone.

19. Therefore, when holy men confirm their faith by innocency of their conscience, and take and gather thence matter of rejoicing, they do nothing else but call to mind by the fruits of their calling, that they are adopted by the Lord into the place of children;^c not that they place in them any foundation of their righteousness and salvation.

20. This self-same thing doth Augustine shew in a few words; I commend not the works of mine hands, I fear lest when thou shalt look into them, thou find more sins than merits, but I say, despise not the works of thine hands, behold thy work in me, and not mine own work. If thou shalt see mine, thou condemnest it, if thine thou crownest it. Because whatsoever good works I have, they are of thee. He

^a John iii. 16.

^b Romans iii. 25.

^c Proverbs xvi. 26.

John 3:16

setteth down two causes, why he dare not boast of his works before God; first, because if he have any good works, there he seeth nothing which is his own; secondly, because even that is oppressed with the multitude of sins.

21. *Objection.*—The good works of the faithful are the causes for which the Lord doeth good to them.

Answer.—The cause whereby God is moved to do good to those that be his, is not then handled, but only ordinary dispensation. Because God by heaping graces upon graces, taketh occasion by the former to add the latter, that he may omit nothing which may serve to the enriching of his servants; and so by this means he prosecuteth his liberality, yet so that he will always have us to respect the free election which is the fountain and beginning.

CHAPTER XV.

THAT THOSE THINGS WHICH ARE BOASTED OF THE MERITS OF WORKS, DO OVERTHROW AS WELL THE PRAISE OF GOD IN GIVING RIGHTEOUSNESS, AS THE CERTAINTY OF SALVATION.

Whether good works deserve favour—Merit—Works are good as they are of God—Free will—In good works nothing is of ourselves.

1. WE have already dispatched that which is chief: that a man is justified by the mercy of God alone, by the communicating of Christ alone, and therefore by faith alone, and not by works. It remaineth that we discuss this question, that howsoever works are not sufficient to justify a man, yet whether they do not deserve favor at God's hands?

2. Surely whosoever he were that first applied merit to men's works compared with God's judgment, he provided very evil for the sincerity of faith.

Objection.—The ancient writers of the Church did every where use it.

Answer.—Would God they had not ministered matter of error to their posterity by the abuse of one little word.

3. The scripture doth shew what all our works deserve, when it denyeth that they are able to abide the sight of God, because they be full of uncleanness; again, what if we should fulfil the law? we are unprofitable servants.^d

Objection.—The Lord doth call those good works which he hath bestowed upon us, ours, and doth not only testify that they are acceptable in his sight, but that they shall also have a reward.

Answer.—He doth it for this cause, that we may be encouraged by so great a promise, and that we may not be weary of well-doing, and that we may be thankful indeed to God for so great bountifulness.

Objection.—If works be of God, then are they good.

Answer.—They are good as they are of God; but man polluteth and defileth by his uncleanness those works which were good.

Question.—How then do they please God, and are not unprofitable to the doers of them.

Answer.—Not because they deserve this, but because the goodness of God doth of itself set this price upon them.

4. *Objection.*—Mercy will make place for every one, according to the merit of his works.^e

Answer.—It is thus in Greek, for every one shall find according to his works.

Objection.—With such sacrifices men merit at God's hands, saith the apostle.^f

Answer.—There is nothing else in the Greek, but that such sacrifices do please God, and are acceptable to him.

Objection.—Good works do merit those graces which be given us in this life; but eternal salvation is the reward of faith alone.

Answer.—Isaiah doth shew that the increasings of the faithful are the gifts of his own free goodness.^g

5. Paul teacheth in many places, that we have the fulfilling of all good things in Christ,^h and nothing of ourselves.

6. *Objection.*—Moral works make men acceptable to God, before they be engrafted into Christ.

Answer.—But the scripture saith, that they are all in

^d Luke xvii. 10. ^e Ecclesiasticus xvi. 15. ^f Hebrews xiii. 16. ^g Isaiah lv. 1, 2.

^h 1 Corinthians i. 30. Ephesians i. 3. Colossians i. 14. John x. 28.

death which possess not the Son;ⁱ and again, Whatsoever is done without faith, is sin.^k

Objection.—Christ deserved for us the first grace; now it standeth us upon not to be wanting to the occasion offered us.

Answer.—O impudence! as if Christ did only set open the way to salvation. Would God they did but taste what these sayings mean. He hath life, which hath the Son.^l Whosoever believeth is passed from death to life; and such like.^m

7. *Objection.*—A man is justified by faith which is formed, because good works have from faith to be available to righteousness.

Answer.—That is to name faith in mockage, and to steal from God the praise of good works.

Objection.—The principal cause is in good works, and yet free will is not excluded, by which cometh all merit.

Answer.—The apostle saith, that we are the workmanship of God, created unto good works, which he hath prepared, that we should walk in them.ⁿ Therefore seeing there cometh no good from us, unless we be regenerate, and regeneration is of God, there is no cause why we should challenge to ourselves one ounce in good works.

8. That is most plainly shewed by many testimonies of scripture.^o Whereupon we conclude, that men are not justified before God by works; but we say, that all those which are of God are regenerate and made a new creature, that they may pass from the kingdom of sin, unto the kingdom of righteousness; and that by this testimony they make their calling sure, and are judged as trees by the fruits.

ⁱ 1 John v. 12. ^k Romans xiv. 23. ^l 1 John v. 12. John v. 24.

^m 1 John iii. 23. Ephesians ii. 6. Colossians i. 13. ⁿ Ephesians ii. 10.

^o 1 John iii. 8.

CHAPTER XVI.

THE REFUTATION OF THOSE SLANDERS WHEREWITH THE PAPISTS
ENDEAVOUR TO BURTHEN THIS DOCTRINE, AND TO
BRING IT INTO CONTEMPT.

There be no good works without faith—How every man shall be rewarded according to his works—Remission is free to us, not to Christ—A prick to prick us forward to do good.

1. *Objection.*—By the justification of faith, good works are destroyed.

Answer.—Yea, they are rather established. Because we dream not of a faith that is void of good works, or of justification which is without these. Notwithstanding, we place justification in faith, and not in works.

2. *Objection.*—Men's minds are brought from the desire of well-doing, when we take from them the opinion of deserving.

Answer.—If men must be pricked forward, no man can use sharper goads than those which are set from the end of our redemption and calling.^p For it were unseemly sacrilege, if being once cleansed, we should defile ourselves with new filthiness, and so profane the holy blood of Christ.

3. *Objection.*—God shall give every man according to his works.

Answer.—That is a kind of exhortation, which the scripture doth oftentimes use, that he may omit no way that may encourage us.

4. *Objection.*—Men are invited to sin, when we hold free forgiveness of sins.

Answer.—We say that remission of sins is of so great estimation, that it cannot be recompensed with any good of ours, and that therefore it could never be gotten, unless it were free. Furthermore, to us it is free, not to Christ, who paid so dear for it. Therefore men are admonished that so often as they sin, they do so often shed his most precious blood, so much as in them lieth. Ought not they which do hear these things to be more afraid of sinning, than if it were said that sins are wiped away by good works?

Sin shed
Christ's blood

^p Hebrews ix. 13. Luke i. 74. Romans vi. 18. Titus ii. 11. &c.

CHAPTER XVII.

THE RECONCILING OF THE PROMISES OF THE LAW AND
THE GOSPEL.¹

Why our works be acceptable to God—The promises of the law—How good works do justify—How faith doth justify.

1. *Question.*—If good works do not justify, to what purpose serve the promises of the law?^a

Answer.—God maketh promise to none but such as are perfect observers of his law, which are no where to be found. Therefore all mankind by the law remaineth in danger of the curse.

2. *Objection.*—By this means all the promises of the law should be void of effect, and vain.

Answer.—It is true, unless the goodness of God did help by the gospel, when it assigneth Christ alone, when he setteth Christ for the fulfilling of righteousness.^r

3. *Objection.*—That is repaid to the works of the faithful, which God promised in his law to the followers of righteousness.

Answer.—But in that repaying or rendering, we must always consider the cause, which winneth favour for our works. And it is three-fold: the first, that God turning away his eyes from beholding the works of his servants, doth embrace them in Christ, and reconcile them to himself by the coming of faith only between, without any help of works. The second is, that he extolleth works, of his fatherly goodness, without esteeming their worthiness to this honour, that he maketh some account of them. The third, that he receiveth the same with pardon, not imputing their imperfection. Therefore grace is the cause of repaying.

4. *Objection.*—God is no acceptor of persons, but in every nation he which doeth righteousness is accepted of him.

Answer.—There is a double accepting of persons. First, such as man is by nature, God findeth nothing in him, wherewith he may be inclined unto mercy, saving only misery.

Objection.—The prayers and alms-deeds of Cornelius

^a Deuteronomy vii. 11. Jeremiah vii. 5, 6, 7.

^r Galatians ii. 16.

came into the sight of the Lord,^s therefore man is prepared by good works to receive grace.

Answer.—Cornelius was already illuminate by the Spirit of wisdom, and also sanctified, who was a follower of righteousness. Therefore he had from the grace of God those things which in him did please God, as it is said. Therefore seeing all men are lost by nature, and God would not have them lost, surely that accepting doth not respect man's righteousness, but it is a pure token and proof of God's goodness toward miserable sinners.

5. The second accepting whereof Peter maketh mention, is that, whereby the faithful after their calling are approved of God, even in respect of their works, because the Lord cannot but love those good things which he worketh in them by his Spirit. Cornelius was freely accepted before his good works could be accepted.

6. And to the end these things may be the better understood, we must mark, whether the promises be of the law or the gospel. For they must not be taken in one and the same sense. The promises of the law do always promise a reward upon condition, if we shall do. But the promises of the gospel do rather shew what manner of persons God's servants be, which have received his covenant in good earnest, than express the cause why God doeth good to them.

7. *Question.*—Why then have good works the title of righteousness given them? and why is it said, that a man is justified by them?^t

Answer.—They justify, if they be perfect works; and we are to blame that they are not such.

8. *Objection.*—We are not justified without faith, neither are we justified by it alone; works fulfil righteousness. For faith was imputed to Abraham for righteousness;^u that notable fact of Phineas is imputed for righteousness.^v

9. *Answer.*—A man is not counted righteous for one or two good works, neither yet for many; because he which offendeth in one is guilty of all;^w neither is there found any work which is in all respects pure. And faith alone doth justify by laying hold upon Christ our righteousness. In

^s Acts x. 31. ^t Deuteronomy vi. 24, 25.

^v Psalm cvi. 31.

^u Romans iv. 3. Genesis xv. 6.

^w James ii. 10.

that place Phineas is counted righteous before men, who praised his fact, not before God.

10. *Objection.*—As David saith, Blessed are they whose iniquities are forgiven.^x So on the other side, Blessed is the man that feareth the Lord;^y which taketh pity upon the poor; that hath not walked in the counsel of the wicked,^z &c.

Answer.—That which Paul saith is most true, that blessedness consisteth in remission of sins.^a For because those virtues shall never be in man in such sort that they can be acceptable to God of themselves, it is proved that man shall always be miserable, unless he be rid out of the misery by forgiveness.

11. *Objection.*—James teacheth in plain words, that both Abraham was justified by works, and that all we likewise are justified by works, and not by faith alone.^b

Answer.—James speaketh of a dead faith, but we of the lively; the faith of the devils is handled in that place, but we entreat of the faith of the faithful.

12. There is another fallacy in the word justified. Because it is said there that Abraham was justified, that is, counted just before men in respect of his works; but we speak of justification before God.^c

13. *Objection.*—The doers of the law are justified, and not the hearers.^d

Answer.—It is true, if any man fulfil it.

14. *Question.*—Why then do the faithful so boldly offer their righteousness to be examined by the judgment of God? and why do they covet to have sentence given of them according to it?^e

Answer.—We are to consider two things therein: first, they bring not all their whole life, but some special cause into judgment. For David saith in another place, If thou shalt mark iniquity, who can abide it?^f Enter not into judgment with thy servant.^g Again, they do not challenge to themselves righteousness in respect of the righteousness of God, but inasmuch as they compare themselves with the wicked. So David said to Saul, Let the Lord render to every man according to his righteousness and truth.^h

x Psalm xxxii. 1.

y Ibid. cxii. 1.

z Ibid. i. 1.

a Romans iv. 7.

b James ii. 21.

c Romans iv. 3.

d Ibid. ii. 13.

e Psalm vii. 9. xxvi. 1.

f Psalm cxxx. 3.

g Ibid. cxliii. 2.

h 1 Samuel xxvi. 23.

15. *Objection.*—Solomon saith, that he which walketh in his integrity is just.ⁱ After which manner Ezekiel reporteth, that he shall live which shall do judgment and justice.^k

Answer.—But let one of the children of Adam come abroad with so great integrity: if there be none, they must either perish in the sight of God, or else they must fly to the fortress of mercy: but the Lord, after he hath once received men into the covenant of grace, he doth not examine their works as they deserve, but doth kiss them with fatherly kindness.

Objection.—The apostle wisheth so great perfection to the faithful, that they may be blameless and unrepvable in the day of the Lord.^l

Answer.—All the godly must indeed aim at this mark, and strive to come unto it; but because the best manner of this present life is nothing else but a going forward, we shall come to that mark then only, when being unclothed of the flesh of sin, we shall be wholly joined to the Lord.

CHAPTER XVIII.

THAT THE RIGHTEOUSNESS OF WORKS IS ILL GATHERED OF THE REWARD.

Degrees and steps to salvation—Eternal life is the reward of faith—Grace went before righteousness—The marks of Christ—How love is greater than faith—Faith is a work—The law of contraries.

1. *Objection.*—God shall render to every man according to his works.^m

Answer.—The manner of speaking doth rather shew the order of following, than the cause. For the Lord doth finish our salvation by these degrees of his mercy, when he calleth the elect unto himself, having called them doth justify them, having justified them, doth glorify them.

ⁱ Proverbs xx. 7. ^k Ezekiel xviii. 9, 21. ^l Ephesians i. 4. 1 Thessalonians iii. 13.
^m Matthew xvi. 29. 2 Corinthians v. 10. Romans ii. 6. John v. 29. &c.

Objection.—It is said to the faithful, that they work out their own salvation.ⁿ

Answer.—That is done when by applying themselves in doing good works, they meditate upon eternal life. But the Lord is said both to begin and to finish.^o

* (2.) The kingdom of heaven is not servants' wages, but children's inheritance; which they alone shall enjoy which are adopted of the Lord to be his children.^p

Objection.—God sware to Abraham, Because thou hast done this thing, and hast not spared thine own son, I will bless thee, and will multiply thy seed.^q

Answer.—He had received the promise before the commandment was given. Therefore he deserved not the blessing by his obedience.

3. *Objection.*—The Lord doth either deceive or mock us, when he saith that he rendereth that for reward to our works, which he had given freely before works.

Answer.—He doth not mock us. Because he will have us exercised by good works to think upon the giving of those things which he hath promised, and to run through them, that we may come to the blessed hope which is set before us in the heavens, the fruit of the promises is rightly assigned to them, unto the ripeness whereof they bring us. Therefore let us say with Peter, Eternal life is the reward of faith.^r

4. Therefore when the scripture calleth eternal life the reward of works, it doth it not to set forth the dignity of our works, as if they deserve such a reward; but that it may succour our weakness, which it doth otherwise exercise with so many griefs, whilst we live here.

5. *Objection.*—God, who is a just judge, will once give to those that be his the crown of righteousness.^s

Answer.—To whom should he give a crown as a just judge, if he had not given grace as a merciful father? And how should there be righteousness, if grace had not gone before which justifieth the wicked?

6. *Objection.*—Make you friends of the wicked mammon, that when you shall need they may receive you into ever-

ⁿ Philippians ii. 12.

^q Genesis xxii. 16, 17.

^o Ibid. i. 6.

^r 1 Peter i. 9.

^p Colossians iii. 24.

^s 2 Timothy iv. 8.

lasting habitations.^t The same is said of Paul.^u Good works are compared to riches, which we may enjoy in the blessedness of eternal life.

Answer.—He which giveth to the poor, lendeth to the Lord.^v He which soweth plentifully, shall reap plentifully.^w For those things are put into the hand of the Lord, which are bestowed upon the poor according to the duty of love. As he is a faithful keeper of that which is committed to him, so he will once restore it with plentiful overplus.

7. *Objection.*—Tribulations are brought upon the faithful, that they may be accounted worthy of the kingdom of God, for which they suffer; because he is just to restore affliction to those which afflict you, and to you rest.^x

Answer.—God the Father will have us whom he hath chosen to be his children, to be made like to Christ his first-begotten.^y As it was meet that he should first suffer, and then at length enter into the glory of God appointed for him, so must we by many tribulations enter into the kingdom of heaven.^a So we are counted worthy of the kingdom of heaven, which bear in our body the marks of our master, that his life may be made manifest in us.

8. *Objection.*—Love is greater than faith, therefore we are rather justified by love than by faith.^b

Answer.—Love is greater than faith, not that it is more meritorious, but more fruitful; because it extendeth farther; because it serveth more; because it is always quick and in force; whereas the use of faith lasteth but for a time.

Objection.—If love be the bond of perfection, therefore of righteousness also, which is nothing else but perfection.

Answer.—But we shall never come unto that perfection, unless we fill all the measures of love.

9. *Objection.*—Christ said to the lawyer, If thou wilt enter into life, keep the commandments.

Answer.—We are excluded by our sins from the righteousness of the law. Therefore we must needs seek another help, that we may enjoy eternal life.

Objection.—Faith is a work,^c therefore it ought not to be set against works.

^t Luke xvi. 9. ^u 1 Timothy vi. 17. ^v Proverbs xix. 17. ^w 2 Corinthians ix. 6.

^x 2 Thessalonians i. 5. ^y Romans viii. 29. ^z Luke xxiv. 26.

^a Acts xiv. 22.

^b 1 Corinthians xiii. 13.

^c 2 Thessalonians i. 11.

Answer.—Faith justifieth, not inasmuch as it is the obedience of the will of God, but inasmuch as it embraceth the mercy of God.

Objection.—There is the same rule of contraries. Therefore, if every sin be counted to us for unrighteousness, it is agreeable that the praise of righteousness be attributed to every good work.

Answer.—This maxim hath no place here. For if we offend in one, we are guilty of all.^d And a man cannot be righteous by works, unless he follow this straight line with a continual course.

CHAPTER XIX.

OF CHRISTIAN LIBERTY.

Christian liberty consisteth in three things—Part of Christian liberty—Christian liberty is spiritual—We must regard the weak—Liberty must be subject to love—The government of man is double; Spiritual, Civil—What conscience is—The law of God must not be made subject to man's power,

1. Now must we entreat of Christian liberty, which is as it were an appurtenance of justification, and is of no small force to understand the force of it.

2. And it consisteth in three points: the first is, that the consciences of the faithful, when the affiance of their justification before God is to be sought, do lift up themselves above the law, and forget all the whole righteousness of the law.

Objection.—Then the law is superfluous for the faithful.

Answer.—It is not; because it stirreth us up to that which is good. And all the whole life of Christians ought to be a meditation of godliness; but before God, not the law, but Christ, must be set for righteousness.

3. Therefore was Christ made a curse for us, that he might redeem us from the curse of the law.^e

4. The other which dependeth upon that former is, that men's consciences obey the law, not as being enforced by the

^d James ii. 10.

^e Galatians iii. 13.

necessity of the law, but that being free from the yoke of the law, they do freely and willingly obey the will of God. And that cannot be, so long as we are under the law.

5. But so soon as we are delivered and freed from this exaction of the law, we can merrily and with great cheerfulness answer God, when he calleth, and follow him being our guide. For they which are tied to the yoke of the law, are like slaves, to whom certain tasks are assigned for every day, they dare not come in their masters' sight, unless they have done their work and task. But children, though they have done but half their task, and have left it imperfect, yet do they without fear and freely offer themselves to their fathers.

6. That is the cause for which the author of the epistle to the Hebrews, doth refer unto faith what good works soever we read were in the holy fathers, and doth only weigh them by faith.^f Therefore Paul to the Romans reasoneth thus: Sin must not have dominion over us, because we are not under the law.^g

7. The third, that we be bound before God with no conscience of outward things which are of themselves indifferent, but that we may indifferently sometimes use them, and sometimes omit them. The knowledge of this liberty is therefore more necessary for us, because without it, our consciences shall have no rest, there shall be no end of superstitions.

8. I know, saith Paul, that nothing is common, but whoso thinketh any thing common, to him it is common.^h He is blessed which doth not judge himself in that which he alloweth.ⁱ For all the gifts of God are sanctified by thanksgiving.

9. And this is diligently to be observed, that Christian liberty is spiritual in all his parts, whose whole force consisteth in pacifying fearful consciences before God, whether they be unquiet or careful for remission of sins, or doubtful whether imperfect works do please God, or they be troubled about the use of things indifferent; but there be two sorts of men which offend against it, the one of those which make it a cloak for their lusts, that they may abuse the good gifts of God to their lust.

^f Hebrews xi. 1.

^g Romans vi. 14.

^h Ibid. xiv. 14.

ⁱ Ibid. xiv. 22.

10. The other is of those who think that it is nothing worth, unless it be used before men. By which unseasonable usage they oftentimes offend the weak. As you may see some at this day, who think that their liberty cannot stand, unless they take possession of it by eating flesh upon the Friday.

11. Furthermore, we must avoid offences, whereof there is one sort which is given, another taken. Therefore if thou do any thing, either through unseasonable lightness and wantonness, whereby the weak may be offended, it shall be called an offence given by thee. Paul teacheth the contrary, that we receive the weak. That is called an offence taken, when a thing which is neither evil done, nor out of season, is through malice drawn to be occasion of offence. Such was the offence of the Pharisees.^j Therefore we must beware that we give none offence; if others take it we are blameless.

12. Paul seemeth to have set down a difference both by doctrine and also by examples, between the weak, of whom we must have great regard, and the Pharisees, to whom our liberty may not give place. For when he took Timothy to his company, he circumcised him.^k He could not be persuaded to circumcise Titus.^l The facts were divers, but there was no change of his mind or purpose. When he was free from all, he made himself a servant to all, that he might save many, and withstood false brethren, which, saith he, entered in to spy out our liberty which we have in Christ.^m Verily we must study to preserve love, and we must have respect to the edifying of our neighbour. For all things are lawful, but all things are not expedient.ⁿ

13. Furthermore, as our liberty must be subject to love, so on the other side love must be under the pureness of faith. Verily even here also we must have respect to love, but unto the altars; that is, that we offend not God for our neighbour's sake.

14. And now seeing faithful consciences having this prerogative given them, are not entangled with any snares of observations in things indifferent, we conclude that they are exempted from the power of all men. For it is an unmeet thing that either Christ should lose the thank for his so great

^j Matthew xxv. 14.

^k Acts xvi. 3.

^l Galatians ii. 3.

^m 1 Corinthians ix. 19.

ⁿ Ibid. x. 23.

liberty, or the consciences themselves the profit. For it cost Christ not gold, but his own blood.^o

15. But lest any man stumble before he be aware, let us mark that there is a double government in man. One spiritual, whereby the conscience is framed unto godliness; the other politic, whereby a man is taught the duty of humanity and civility. For there be in man, as it were, two worlds, which both divers kings and divers laws do govern. And yet we must take heed that we do not wickedly draw unto the civil order, that which the gospel teacheth concerning spiritual liberty.

Objection.—We must obey the magistrate not only for fear of punishment, but for conscience sake also.^p Therefore men's consciences are bound by the politic laws.

Answer.—Conscience is nothing else but that feeling which doth not suffer sins to lie hid, but draweth men unto the judgment-seat of the judge.

16. Thereby it cometh to pass, that the fruit of a good conscience (which is the inward integrity of the heart) doth come unto men also, though it do properly respect God alone. But the laws of God must not be made subject to man's power.

CHAPTER XX.

OF PRAYER, WHICH IS THE PRINCIPAL EXERCISE OF FAITH, AND WHEREBY WE DO DAILY RECEIVE THE BENEFITS OF GOD.

Man's poverty—Prayer is a conference with God—The fruits of prayer—The laws of prayer—The lifting up of the hands—Affection toward God—Perseverance in prayer—Repentance—Let glory and pride be far from prayer—Hope is necessary in prayer—Repentance and faith are companions—Those prayers which God heareth do not always please him—The intercession of the saints—The intercession of the dead—Why those which are alive pray one for another—The saints neither hear nor see what we do—Two kinds of prayer; Petition, Thanksgiving—Perseverance in prayer necessary—Hours for prayer—The use of Churches—The rite of singing hath been of long continuance—To pray in a strange tongue—The Lord's prayer—The division into six petitions—Perseverance with certainty.

1. By that which goeth before we plainly perceive how needy and empty man is of all good things, and how he wanteth all helps of salvation. Therefore, if he seek helps to

^o 1 Peter i. 18.

^p Romans xiii. 1, 5.

relieve his poverty withal, he must needs go without himself; to wit, unto the Lord, who doth give himself unto us of his own accord, and freely in his Son, in whom he offereth us instead of our misery, felicity, and setteth open to us the heavenly treasures; that all our faith may behold his well-beloved Son, that all our expectation may depend upon him, that all our hope may rest in him. It remaineth that we seek in him, and that by prayer we crave at his hands, that which is wanting in ourselves, and which we have learnt to be in him. For as the apostle witnesseth, like as faith springeth from the gospel, so by the same faith our hearts are framed to call upon the name of God.^q

2. Therefore, we obtain that by the benefit of prayer that we pierce unto those riches which are laid up for us with our heavenly Father. For it is a certain talking of men with God, whereby they enter into the sanctuary of heaven, and do face to face call to him touching his promises, that they may try that that was not vain, (when necessity so requireth) which they believed when he affirmed it only in word.

3. *Objection.*—Doth not God know what is expedient for us, without he have one to tell him, and to put him in mind?

Answer.—God hath ordained that not so much for his own sake, as for ours; first, that our heart may always be inflamed with a fervent desire to seek, love, and worship him, whilst we accustom ourselves to fly to him in all necessity, as to an holy anchor. Secondly, that there come no lust into our mind whereof we may be ashamed to make him a witness, when we pour out our whole heart in his sight. Also that we may be prepared to receive his benefits with thanksgiving. Moreover, that having obtained that which we did ask, we may be more fervently carried to think upon his goodness. Last of all, that use itself may confirm in our minds his providence, power, and goodness.

4. Furthermore, we must observe four rules, if we will make our prayer aright. The first is, that we be no otherwise framed in mind than becometh those which enter into talk with God; which we shall obtain, if our mind being cleared from carnal cares, do not only wholly bend itself to prayer, but also so much as may be, lift up itself above itself.

5. Because nothing is more contrary to the reverence of God, than that lightness, a witness of too wanton licentiousness, and without all fear. Wherein we must labour so much the more earnestly, the harder we find it to be. To this end tendeth the lifting up of our hands; that men may remember that they are far from God, unless they lift up their senses on high. Also we must beware that we ask no more than God giveth us leave to ask in his word.

Objection.—He promiseth that he will do according to the will of the godly.^r

Answer.—His tender bearing with the godly proceedeth not so far, that he giveth the bridle to their wicked affections, and submitteth himself to their pleasure. Therefore, we must hold that of John.^s This is our confidence, that if we ask any thing according to his will he heareth us. But as it is meet that we bend the sight of our mind to God, so the affection of the heart must follow thither also. Because both are carried another way, it is needful that God by his Spirit do succour and relieve this weakness.^t

6. Let this be another law, that in asking we do always truly feel our poverty; and that thinking and feeling indeed that we need all things which we ask, we may join the fervent affection of obtaining with prayer itself.

7. *Objection.*—We are not always urged to pray with like necessity.

Answer.—I grant; and this distinction is profitably delivered to us by James. Is any man sad among you, let him pray; let him that is merry, sing.^u Therefore, common sense telleth us what we ought to do in this case. We must pray continually, because we are continually in need and necessity. And because God heareth not sinners,^v true prayer requireth repentance, which is far from all hypocrisy and deceit.

8. Unto these let us add the third also, that he abandoned all thinking upon his own glory, whosoever he be that presenteth himself before God to make his prayer, giving all the glory to God in the casting down of himself; lest if we take to ourselves but a very little, we do through our own swelling,

^r John xiv. 14.

^s 1 John v. 14.

^t Romans viii. 25, 26.

^u James v. 13.

^v John ix. 31.

fall away from his face. We have examples of this submission in Daniel,^w David,^x Isaiah,^y Jeremiah,^z and others.^a

9. Finally, the beginning and also the preparation of true prayer is, craving of pardon, with an humble and free confession of our fault. Neither shall even the most holy man obtain any thing, until he be freely reconciled; neither can it be that God should be favourable to any other, but to those whom he pardoneth.^b When Christ healed the man sick of the palsy, he said, Thy sins are forgiven thee.^c

10. *Objection.*—Holy men do sometimes seem to cite and crave the help of their own righteousness to entreat God.^d

Answer.—By such forms of speech they mean nothing else, but that they testify by their regeneration that they are the servants and children of God, to whom he promiseth to be merciful.^e

11. The fourth is, that being thus cast down with true humility, we be nevertheless encouraged to prayer with sure hope to obtain our petitions.

Objection.—These things are contrary, to join sure hope of favor, with the feeling of the just vengeance of God.

Answer.—They agree very well, if the goodness of God set upon foot such as are oppressed with their own misery. So repentance and faith are companions, whereof notwithstanding the one terrifieth us, and the other maketh us glad; so in prayer those two must meet together. So David, I wil worship in the temple of thy holiness with fear.^f

12. Therefore we hold with assured confidence that God is favourable and merciful to us; otherwise there shall be no use of prayer. For which cause the whole church prayeth. Let thy mercy be upon us, as we have hoped in thee.^g

13. Also, when he biddeth us pray, he doth by the very same commandment reprove us of wicked stubbornness, unless we obey.^h Unto prayer there is joined also a promise, that he will be favourable and entreated, lest being disobedient, and convicted of unbelief, we mistrust God when he calleth.

14. And it is a wonder, that we are either coldly or almost

^w Daniel ix. 18. ^x Psalm cxliii. 2. ^y Isaiah lxiv. 5. ^z Jeremiah xiv. 7.

^a Baruch ii. 18.

^b Psalm xxv. 6, 7, 18.

^c Matthew ix. 2.

^d Psalm lxxxvi. 2. 2 Kings xx. 3.

^e John iii. 22.

^f Psalm v. 8.

^g Psalm xxxiii. 22. lvi. 10.

^h Psalm i. 15. Matthew vii. 7.

no way moved with the sweetness of his promises, so that a great part had rather wander in by ways, and having left the fountain of living waters, dig to themselves dry cisterns, than embrace the liberality of God offered unto them freely. The name of the Lord is a strong tower, the just man shall fly to it, and be saved.ⁱ Therefore let the faithful, being persuaded of the fatherly love of God, always commit themselves to his faithful keeping, neither let them doubt to crave the help which he promiseth: yet doth not a careless security lift them up, but they climb up by degrees of his promises, yet so that they remain humble in their own abasement.

15. *Objection.*—God granted the prayers of Jotham and Samson,^k which notwithstanding proceeded not from a quiet mind.

Answer.—A continual law of God is not abolished by particular examples. Again, a few men had sometimes special notions, whereby it came to pass that they differed from the common sort. Furthermore, those prayers which God heareth do not always please him, but so far as pertaineth to example, that the godly may pray with more affiance and ferventness. So God being moved with the feigned repentance of Ahab, taught how easy he is to be entreated of his elect.

16. This is also worth the noting, that those things which we have spoken of the four rules of praying aright, are not so strictly required, that God refuseth those prayers, wherein he cannot find either perfect faith or repentance, together with ferventness of zeal, and well ordered petitions. For we see with what vehemency of sorrow David was carried away when he said, Cease from me, until I go hence, and be not.^l Therefore the endeavours of the faithful do please God, howsoever they be not free from all lets, and their prayers are allowed, so they press forward thither whither they come not straight.

17. And forasmuch as there is no man worthy to represent himself before God, the heavenly Father himself, to the end he might exempt us from shame and fear, gave us his Son to be our Mediator, by whose guiding we may safely draw near,^m trusting to such a Mediator, that nothing which we ask in his name shall be denied us, as the Father can deny him nothing.ⁿ

ⁱ Proverbs xviii. 10. Joel ii. 32. ^k Judges ix. 20. xvi. 28. ^l Psalm xxxix. 14.
^m 1 Timothy iii. 8. 1 John ii. 1. John xiv. 13. xvi. 26. ⁿ 2 Corinthians i. 20.

They err which follow any other way. Because all the promises of God are in Christ, Yea, and Amen.

18. And we must diligently consider the circumstance of the time, when Christ commandeth his disciples to fly to his intercession, after that he is ascended into heaven. In that hour, saith he, ye shall ask in my name.^o It is certain that from the beginning none were heard which did pray, save only for the Mediator's sake. For this cause the Lord appointed in the law that the priest alone should enter into the sanctuary, and carry upon his shoulders the names of the tribes of Israel: to this end availed the sacrifice, that the prayers might be established. Being holpen by these rudiments, they embraced the Mediator, whose glory notwithstanding did more clearly shine by his ascension.

19. Furthermore, forasmuch as he is the only way to God, there is nothing left for those which turn aside, in the throne of God, besides anger, judgment, and terror.

Objection.—The saints have their intercessions left them, whereby they do mutually commend the safety one of another.^p

Answer.—They be such as depend upon that only, so far off is it that they any whit diminish it.

20. *Objection.*—Christ is the mediator of redemption, and the faithful of intercession.

Answer.—As if Christ, having performed the mediatorship which lasteth only for a time, hath turned over the eternal mediatorship which never shall have end unto his servants. The scripture saith otherwise, If any man sin, we have an advocate with the Father Jesus Christ.^q

21. As touching the saints who being dead in the flesh do live in Christ, if we attribute any prayer to them, let us not dream that they have any other way to entreat God but Christ. Therefore, the scripture calleth us back unto Christ alone, who is the only way to the Father.^r He is our mouth, by which we speak to the Father; our eye, wherewith we see the Father; our right hand, whereby we offer ourselves to the Father.

22. But folly is gone so far, that we have here the nature

^o John xvi. 26. ^p 2 Timothy ii. 1. ^q 1 John ii. 1. Romans viii. 31. 1 Titus ii. 5.

^r Job xiv. 6.

of superstition expressed, which after it hath once gotten the head, maketh no end of wantonness. For unto the intercession of saints was added the particular procuration of every one, and according to the diversity of business, sometimes one, sometimes another, was called upon to be advocate; then every man had his several saint, to whose tuition they committed themselves as to the tuition of safe-guarding gods.

23. *Objection.*—The prayers of the faithful are carried by the hands of angels into the sight of God.

Answer.—The angels are appointed to take charge of our safety,^s not dead men.

Objection.—If Moses and Samuel shall stand before me, my soul is not toward this people;^t therefore the dead make intercession for us.

Answer.—But seeing it appeareth thereby that they prayed not for the people, it is then concluded that the dead do not pray at all. But the Lord doth only pronounce that he will not spare the wickedness of the people, although they had some Moses or Samuel, at whose prayers and intercession he became so merciful.

Question.—Shall we then take from them all prayer and desire of godliness, who during their whole life did breathe out nothing but godliness and love?

Answer.—They long for with an immovable will the kingdom of God, which consisteth no less in the destruction of the wicked, than in the salvation of the godly.

Objection.—Those men which live upon earth do one commend another to God by their prayers.

Answer.—This duty serveth to nourish love among them, when as they do as it were divide their necessities among themselves, and mutually take upon them the same. And this they do according to the commandment of the Lord, neither do they want a promise, which two things are always chief in prayer.

Objection.—It cannot be but that they must retain the same love toward us, as they are joined with us in one faith.

Answer.—Yet who hath revealed that they have so long ears, as to reach to our voices? and that they have eyes so quick of sight, which watch to see whereof we stand in need?

^s Hebrews i. 14 Psalm xci. 11. xxxiv. 8.

^t Jeremiah xxxv. 1.

Objection.—They behold and look down from above upon men's affairs, in the brightness of the countenance of God casting his beams upon them, as in a mirror.

Answer.—That can be confirmed by no testimony of scripture.

25. *Objection.*—Jacob requesteth to have his name and the name of his fathers, Abraham and Isaac, to be called upon over his posterity.

Answer.—He prayeth that he may send the succession of the covenant unto his posterity; and that they may be called the children of Abraham, Isaac, and Jacob.

Objection.—Isaiah affirmeth that the name of the men is called upon over the women.^u

Answer.—When as they count them for their husbands under whose faith and tuition they live.

Objection.—God is besought to have mercy upon the people for David's sake.^v

Answer.—There is respect had rather of the covenant than of the man, under a figure the only intercession of Christ is avouched.

26. *Objection.*—We read often that the prayers of saints were heard.^w

Answer.—Therefore, let us also pray as they did, and we shall be heard as they were.

27. Let this be the sum, seeing that the scripture commendeth this unto us, as a principal point in the worship of God, that we call upon him, our prayers cannot be directed unto others without manifest sacrilege.^x Again, forasmuch as God will be called upon only in faith, and doth command that our prayers be formed according to the rule of his word. Finally, seeing that faith having her foundation in the word is the mother of prayer; so soon as we turn aside from the word, our prayers must needs be corrupt. As touching the office of intercession, it is proper to Christ.

28. And although prayer be restrained unto wishes and petitions, yet there is so great alliance between petition and thanksgiving, that they may fitly be comprehended under one name. In asking we crave as well those things which serve

^u Isaiah iv. 1. ^v Psalm cxxxii. 10. ^w Ibid. xxii. 5. ^x Ibid. xliv. 22.

to set forth his glory, as those which are profitable and serve to our own use. In giving thanks we set forth and extol his benefits toward us with due praise, thanking his liberality for all those good things which come unto us. Let both be used in the church continually, seeing necessity urgeth us, Satan lieth in wait, we are overwhelmed with sins, and the hand of God is open to do good. Moreover, it is both commanded, and also the use of other good things without praise is hurtful.

29. This continuance of prayer, though it principally concern every man's private prayers, yet it doth somewhat appertain unto the public prayers of the church also; and it is expedient that we have hours appointed for them. We must fly vain babbling, and also vain glory; y we must seek some secret place. Yet we may pray in all places, and not neglect public or private prayers, but always join both together. And let us especially note this, that prayer must proceed from the inward affection of the heart.

30. Now, as the Lord in his word commandeth the faithful to make public prayers, so there must likewise be public churches assigned, wherein they may have the same; for the Lord hath promised that he will do whatsoever two or three gathered together in his name shall ask.^z

31. Again, it appeareth most evidently hereby, that neither the voice, nor singing, are any thing worth, unless they proceed from the deep affection of the heart. Nay, rather they provoke his wrath against us, if they come only from the lips and throat; forasmuch as that is to abuse his holy name, and to mock his majesty.^a We commend the voice and singing as helps of prayer, inasmuch as they accompany the pure affection of the mind.

32. The rite of singing in churches was not only most ancient, but it was also used of the apostles.^b And surely if singing be tempered after that gravity, which becometh the sight of God and angels, it doth both win favour and dignity to holy actions, and also it is of great force to stir up our minds unto the true study of praying; notwithstanding we must beware that our ears be not more attentive to mark the note, than our minds to the spiritual meaning of the words.

y 1 Corinthians xiv. 40. Matthew vi. 7. z Matthew xviii. 20.

a Isaiah xxix. 13. Matthew xii. 8.

b 1 Corinthians xiv. 13. Colossians iii. 16.

*Words, &
music are
important*

33. Whereby it is evident likewise, that public prayers must be made, not in a strange language, but in a common kind of speech; forasmuch as they ought to be made for the edifying of the whole church, to the which there cometh no profit at all by a sound not understood.^c The secret muttering of Hannah doth shew that the tongue is not necessary for private prayers.^d

34. Now we must learn a more certain way and form of prayer; namely, that which the Father hath delivered to us by his beloved Son:^e where we may know his infinite goodness. For he hath prescribed a form, wherein he hath set before us as in a table whatsoever is lawful for us to seek of him, whatsoever is profitable for us, and whatsoever we have need to ask.

35. And this rule is set down in six petitions; the former three are peculiarly appointed for the glory of God, without respect of our own profit. The other three have care of us, and are properly appointed for asking those things which are for our use. Now let us take in hand the exposition of the prayer itself.

OUR FATHER, WHICH ART IN HEAVEN.

36. When we call him Father we allege the name of Christ the Mediator. For with what boldness could any man call God Father, unless we were adopted in Christ to be the children of grace?^f By this sweetness of the word, he delivereth us from all doubting, seeing there is nowhere to be found a greater affection of love, than that of a father. He will never forget us.^g Therefore, we ought not to seek help anywhere else but there, unless we reproach him with poverty or cruelty.

37. Furthermore, let us know for a surety, that sins cannot hinder, but that he will receive and be beneficial to those which submit themselves and crave pardon.^h

38. Last of all, when we call him ours in common, we are thereby taught how great affection of brotherly love ought to be among us, who are sons together with such a father, by

^c 2 Corinthians xiv. 16

^d 1 Samuel i. 13.

^e Matthew vi. 9. Luke xi. 2.

^f John i. 12. 1 John 3. 1.

^g Isaiah xlix. 15.

^h 2 Corinthians xiii. Luke xv. 20.

the same right of free liberality. And let us pray for all, but chiefly for those which are of the household of faith.¹

39. We may pray especially both for ourselves, and also for certain others, yet so that our mind depart not from the beholding the commonalty.

40. When we say that he is in heaven, we signify that he is not kept in some one country, because the heaven of heavens do not contain him ; but that he is spread abroad throughout all, that when we seek him, we may be lifted up above all sense of body and soul. Secondly, he is set above all change and corruption. Finally, he comprehendeth all the whole world, and governeth it by his power. Wherefore this is as much as if he had been said to be of infinite greatness, or highness, of an incomprehensible essence, of infinite power, of eternal immortality.

HALLOWED BE THY NAME.

41. The sum of the first petition is, that we desire that God may have the honor whereof he is worthy, that men may never speak or think of him without great reverence ; against which, profaning is set. By name, we mean his power, goodness, wisdom, righteousness, mercy, truth, which carry us to wonder at him, and provoke us to set forth his praise. Therefore, we desire that that name may be sanctified, and that God will deliver that holy name from all reproach and contempt, yea, that he will bring all mankind under his reverence ; and that all ungodliness may be abolished.

LET THY KINGDOM COME.

42. The kingdom of God hath two parts ; one, that God will reform all the wicked lusts of the flesh by the power of his Spirit. Secondly, that he will frame all our senses unto the obedience of his government ; that he will defend his children, and break the endeavours of the wicked. That doeth he by the efficacy of his word, which is called his sceptre. Therefore, we crave that he will increase the number of the faithful, and increase their blessings, and also multiply them,

¹ Galatians vi. 10.

that he will reign in us by his Spirit; that by this means the filth of vices being driven away, perfect integrity may flourish until the last coming of Christ. This prayer doth pull us back from the corruptions of the world; it kindleth a desire to mortify the flesh; it teacheth us to bear the cross; forasmuch as God will have his kingdom enlarged by this means.

THY WILL BE DONE.

43. We speak not in this place of the secret will of God, whereby God doth govern all things and appoint them to their end; but of that which is made known to us by the scriptures, whereto willing obedience doth answer. And therefore the heaven and earth are expressly compared together. Therefore we are commanded to desire, that like as nothing is done in heaven, but according to the commandment of God, and the angels are meekly framed unto all righteousness; so the earth may be brought under such government, as stubbornness and frowardness being extinguished.

GIVE US THIS DAY OUR DAILY BREAD.

44. The second part followeth now, wherein we descend to our own profit. By this we ask in general of God, all things which the use of the body needeth, under the elements of this world; we commit ourselves to his keeping and providence, that he may feed, foster, and save us. This is no light exercise of faith. We ask bread, that we may be contented with that portion which God giveth. We call it ours in respect of the gift; and daily, that the immoderate desire of transitory things may be bridled in us.

FORGIVE US OUR DEBTS.

45. In this and the next, Christ hath briefly comprehended whatsoever maketh for the heavenly life. Like as the spiritual covenant consisteth only upon these two members, which covenant God hath made for the salvation of his Church, I will write my laws in their hearts, and I will be merciful to

their iniquity.ⁱ He calleth sins debts, because we owe the punishment thereof, neither could we by any means make satisfaction, unless we should be discharged by this remission, and we desire to have this remission, as we forgive our debtors ; that is, as we spare all men, and pardon all men, by whomsoever we have been hurt in a thing, either by deed or word. Therefore unless we forgive, we shall not be forgiven. And yet there is no merit in our remission, but the Lord meant by this means to help the weakness of our faith, that it may be not a cause, but a sign of our debt which is forgiven us.

AND LEAD US NOT, &c.

46. Because we have a continual combat, we desire to be furnished with weapons, and to be aided, that we may be able to get the victory. And now there be many forms of temptations. For even the evil desires of the mind which provoke us to transgress the law, which either concupiscence putteth into our minds, or the devil doth raise, are temptations ; and those things which of their own nature are not evil, are, notwithstanding, through the subtlety of Satan, made temptations to draw us from God. And they are either on the right hand, as riches, power, honour, &c. or on the left, as poverty, contempt, afflictions, &c. through the sweetness whereof we are either drunken, or else we are offended with their bitterness, and so cast from us our hope. And we say that God leadeth into temptation, when he giveth over the reprobate, whom he hath deprived of his Spirit, to become the bondslaves of Satan ; which is a sure testimony and token of his vengeance.

FOR THINE IS THE KINGDOM.

47. Furthermore, this is the sound rest of our faith, to wit, that the kingdom is God's, and the power and the glory for ever. Amen, is added, whereby is expressed the earnestness of our desire to obtain those things which we have asked of God.

48. We have whatsoever we ought to ask of God taught us by Christ, whom the Father hath appointed, to be our

ⁱ Jeremiah xxxi. 33. xxxiii. 8.

teacher,^j and who is his eternal wisdom.^k Therefore this prayer is most perfect, whereto we must add nothing, or from which we must take nothing. For herein is contained that which is acceptable to God, which is necessary for us, and which he will give us.

49. And yet we are not tied to the words, or syllables, but are taught that no man may ask any other thing, than that which is summarily contained in this prayer.

50. And although we ought always to sigh and to pray, without ceasing, lifting up our minds unto God; yet, forasmuch as our weakness is such, as that it hath need to be holpen with many helps, let every man appoint himself certain hours for exercise sake, which let him not omit without prayer. And let be far from us all superstitious observing of time and places.

51. If having our minds framed to this obedience, we suffer ourselves to be governed by the laws of God's providence, we shall easily learn to persevere in prayer, and with longing desires patiently to wait for the Lord; being also sure that though he appear not, yet is he always present with us, and that in his time he will declare, that he heard our prayers, which in men's sight seemed to be neglected.

52. But, and if at length, after long waiting, our sense do not perceive what good we have done by praying, yet our faith shall assure us, that we have obtained that which was expedient, seeing that the Lord doth so often and so surely promise that he will have regard of our troubles,^l after that they be once laid down in his bosom. And by this means he shall bring to pass that we shall in poverty have abundance, and in affliction consolation.

^j Matthew xvii. 5.

^k Isaiah xi. 2.

^l John v. 25.

CHAPTER XXI.

OF THE ETERNAL ELECTION, WHEREBY GOD HATH APPOINTED
SOME TO SALVATION, AND SOME TO DESTRUCTION.

The depth of God's judgment—Fruits of predestination—Curious men—The mention of predestination is not to be buried—Things to be avoided—What foreknowledge is—Predestination—General election—Particular election—Two testimonies of election.

1. AND now whereas the covenant of life is not preached in like sort among all men, and whereas it taketh not like place, either equally or perpetually, among those to whom it is preached; the depth of the wonderful judgment of God doth therein shew itself. For undoubtedly this diversity serveth the free choice of God's eternal election. Whereas salvation is offered to some, and some are kept from hearing the same; by this we have three most sweet fruits. First, * that we have salvation by the mere liberality of God. Which is a great argument to persuade us both to thanksgiving, and also to humility. Secondly, we should straightway perish amidst so many conflicts of temptation, unless it were surely confirmed unto us, that we are in the hand of God. Last of all, we see that the bold curiosity of men must be bridled, lest they enter into a maze, whereof they shall find no end, and that they may follow the word, without which they shall always go astray.

2. We are come into the way of faith, saith Augustine,^m let us hold the same stedfastly, it will bring us unto the king's chamber, wherein all the treasures of knowledge and wisdom are hid.

3. *Objection.*—The mention of predestination must be buried as a hard and dangerous matter.

Answer.—That is to reprove the Spirit, and to backbite him, who hath revealed those things in word, which were profitable to be suppressed.

Objection.—It is the glory of God to conceal a word.

Answer.—Secrets, saith Moses, belong to our God, but he hath revealed these things to us and to our children.ⁿ

^m Aug. Homil. in Joh. xxxv.

ⁿ Deuteronomy xxix. 29.

4. *Objection.*—All this whole disputation is dangerous for godly minds, because it is an enemy to exhortations, it shaketh faith, it troubleth the heart itself.

Answer.—Let us not search out the things which the Lord hath left hidden; let us not neglect the things which he hath brought to light; lest on the one side we be condemned for too much curiosity; on the other for too great unthankfulness. But let us safely follow the scripture, which goeth stoopingly as with a motherly paze, lest it forsake our weakness.^o

→ 5. *Objection.*—Foreknowledge is the cause of predestination.

Answer.—The one is wrongfully made subject to the other. When we attribute foreknowledge to God, our meaning is that all things have always been under his ears, and in his sight, as present. And we call predestination the eternal decree of God, whereby he determined with himself, what he would have to become of every man. For men are not created to like estate, but for some eternal life; and for some eternal death, is appointed. Whereby his free election is made manifest, seeing it lieth in his will, what shall be the estate of every nation. Whereof God shewed a token in the whole issue of Abraham.^p

6. There is also a certain special election, wherein appeareth more plainly the grace of God, seeing that of the same stock of Abraham God rejected some, as Ishmael, Esau, and at length almost all the ten tribes of Israel,^q he sheweth that he retaineth others among his children, in nourishing them in the Church.

7. *Question.*—Why is not the general election of one people always sure and certain?

Answer.—Because God doth not straightway give those the spirit of regeneration, with whom he maketh a covenant, by the power of which spirit they may continue until the end in the same covenant. The sum tendeth to this end, that God in his eternal and unchangeable counsel hath appointed whom he would in time to come take to salvation, and whom again he would adjudge to destruction. Which counsel, as touching the elect, is grounded in his free mercy. And as

^o Aug. lib. v. de Gen. ad Lit.

^p Deuteronomy xxxii. 8. iv. 37. &c.

^q Psalm lxxviii. 69. xlvii. 20.

^r Matthew i. 2.

for those which he appointeth to damnation, the entry of life is shut before them, by his just, but yet by his incomprehensible judgment. In the elect is calling, which justification doth follow (being two testimonies of election) until they come to glory. But by excluding the reprobate either from the knowledge of his name, or from the sanctification of his Spirit, he declareth what manner of judgment is prepared for them.

CHAPTER XXII.

THE CONFIRMATION OF THIS DOCTRINE BY TESTIMONIES OF SCRIPTURE.

Of the foreknowledge of merits—Election is the cause of good works—Whence holiness cometh—Examples—The force of the first birth—How Judas was among the elect—The goodness of God the cause of election—Predestination is the handmaid of election—The end of reprobation.

1. *Objection.*—As God foreseeth what every man's merits shall be, so he distinguisheth between men. Therefore, whom he knoweth before not to be unworthy of his grace, them he adopteth to be his children; and look, whose natures he seeth will be bent unto wickedness, them he giveth over unto the damnation of death.

Answer.—That is filthily to darken election by putting in the veil of foreknowledge. Surely when Paul teacheth that we were elect in Christ before the creation of the world,^r he taketh away all respect of our worthiness.

2. *Objection.*—That appertaineth unto the age wherein the gospel was first preached.

Answer.—This is so filthy an invention, that it needeth no answer.

3. He hath called us, saith Paul, with an holy calling, not according to our works, but according to his purpose, and the grace which was given us by Christ, before the world began.^s Therefore, he did not foresee us to be holy, but he hath chosen us, that we might be holy.

^r Ephesians i. 4.

^s 2 Timothy iii. 9.

Objection.—God repayeth the grace of election to merits going before, notwithstanding he granteth it for those which are to come.

Answer.—Holiness is derived from election, as from his cause,^t and not on the contrary.

4. Therefore, saith the Lord, Jacob have I loved, but Esau have I hated.^u If foreknowledge were of any importance in this difference of the brethren, it should be out of season to make mention of the time, seeing they were not yet born.

5. So rejecting Ishmael, he chooseth Isaac. Setting aside Manasseh, he doth more honor Ephraim.^v

Objection.—We must not determine of the sum of the life to come by these inferior and small benefits; that he which hath been advanced unto the honor of the first birth, should therefore be reckoned to be adopted unto the inheritance of heaven.

Answer.—The apostle was not deceived, neither did abuse the scripture; but he saw that God meant to declare by an earthly sign the spiritual election of Jacob, which otherwise lay hid in his inaccessible throne. Like as the pledge of the heavenly habitation was annexed to the land of Canaan.

Objection.—God foreseeth all things which he doth not.

* *Answer.*—Seeing, Peter saith in Luke,^w that Christ was by the determinate counsel and foreknowledge of God appointed to death, he doth not bring in God as a beholder, but as the author of salvation.

7. *Objection.*—He reckoneth Judas among the elect, whereas he was a devil.

Answer.—This is referred unto his apostolical office, which though it were an excellent mirror of the favour of God, yet it doth not contain in it hope of eternal salvation.

8. *Objection.*—Ambrose, Origen, Hierom, thought that God doth not distribute his grace among men, as he foreseeth that every man will use it well.

Answer.—And Augustine also was of that mind,^x but when he had better profited in the knowledge of the scripture, he did not only call it back as evidently false, but did strongly confute it, writing against the Pelagians.

^t Eph. i. 5.

^u Genesis xlviii. 19.

^v Ibid. lviii. 19.

^w Acts ii. 21.

^x Lib. Retract. i. cap. xi.

9. *Objection.*—The foreknowledge of merits is not indeed the cause of predestination on the behalf of the act of predestinating; but on our behalf it may after a sort be so called; namely, according to the particular estimation of predestination.^y

Answer.—On the other side, when the Lord will have us behold nothing in election but mere goodness, if any man desire to see any more there, it shall be a disordered greediness.

Objection.—Glory is predestinate for the elect after a sort, according to their deserts; because God doth predestinate grace to them, whereby they may deserve glory.

Answer.—Yea, predestination unto grace serveth the election of God, and is as it were her handmaid. For grace is predestinate for them to whom the possession of glory is long time assigned; because the Lord bringeth his children to justification from election.

10. *Objection.*—God should be contrary to himself, if he invite all men generally to come to him, and do only admit a few whom he hath chosen.

Answer.—The generality of the promises doth not take away the difference of special grace.

Question.—How shall these two be reconciled, that all should be called unto repentance and faith by outward preaching, and yet the spirit of repentance and faith should not be given to all?

Answer.—He which threateneth that when it raineth upon one city, there shall be drought upon another;^z he which elsewhere denounceth a famine of doctrine,^a doth not bind himself with a certain law to call all men alike; and he which forbiddeth Paul to preach the word in Asia,^b and turning him from Bithynia draweth him into Macedonia, doth shew that he is at liberty to distribute this treasure to whom he will.

Objection.—There is a mutual consent between faith and the word.

Answer.—Namely, wheresoever faith is. But it is no new thing that the word doth fall among thorns, or in stony places,^c not only because the more part is indeed stubborn against God, but because all have not eyes and ears.

^y Thomas su. i. sect. tract. 25. quæst. 13.

^b Acts xvi. 6.

^z Amos iv. 7.

^a Ibid. viii. 11.

^c Matthew xiii. 7.

Question.—How then shall it agree and hang together, that God doth call those unto him, who he knoweth will not come.

Answer.—Augustine answereth, Wilt thou dispute with me? Wonder with me and cry out, O depth! Let us both agree together in fear, lest we perish in error.^d Moreover, if election, as Paul witnesseth, be the mother of faith, then faith is not general, because election is special.^e

11. Furthermore, as Jacob is received into favour, having as yet deserved nothing by good works; so Esau is hated, being as yet polluted with no wickedness. Whereby it appeareth that the foundation of predestination is not in good works. And to this end are the reprobate raised up, that the glory of God may be made manifest through them. Therefore if we cannot allege any reason why God vouchsafeth his of mercy, save only because it pleaseth him that it should be so, neither shall we have anything else in rejecting the other, but his will. For as he hath mercy on whom he will, so he hardeneth whom he will.^f

CHAPTER XXIII.

A REFUTATION OF THE SLANDERS WHEREWITH THIS DOCTRINE HATH ALWAYS BEEN WRONGFULLY BURDENED.

Whom God rejecteth—The will of God is the rule of justice—Men are naturally subject to death—Faithful ignorance is better than rash knowledge—The free will of Adam—The distinction of sufferance and will—Accepting of persons—Grace giveth without merit—Predestination doth not take away the desire of well-doing.

1. *Objection.*—THERE is indeed in God election, but not reprobation.

Answer.—Election itself should not stand, unless it were set against reprobation. Therefore, whom God passeth over, he rejecteth, adopting the rest unto salvation. Whence cometh that saying of Christ; every tree which my Father hath not planted, shall be plucked up by the roots.^g

^d August. de ver. Apost. Serm. xi.

^e Titus i. 1.

^f Romans ix. 18.

^g Matthew xv. 13.

Objection.—God doth not altogether reject those whom in lenity he suffereth; but he waiteth to see whether they will repent or no.

Answer.—As if Paul doth attribute patience to God, whereby he waiteth for their conversion, who he saith are made fit for destruction.^h

Objection.—The vessels of wrath are said to be prepared to destruction, and that God hath prepared the vessels of mercy, because by this means Paul ascribeth to God the praise of salvation, and layeth the blame of perdition upon those who of their own accord do bring it upon themselves.ⁱ

Answer.—God hardeneth whom he will. Whereupon it followeth that the hidden counsel of God is the cause of hardening.

2. *Question.*—By what right is God angry with his creatures, which have not offended him before, in any thing? For to adjudge to destruction whom he will, is more agreeable to the lust of a tyrant, than to the lawful sentence of a judge.

Answer.—It is a point of bold wickedness even so much as to inquire the causes of God's will; seeing it is the cause of all things which are, and ought worthily to be. Yea, it is the only and sole rule of justice.

3. *Question.*—Why hath God from the beginning predestinated some unto death, who seeing they were not as yet, could not deserve as yet the judgment of death?

Answer.—If all those be subject to the judgment of death by natural condition, whom the Lord doth predestinate unto death, of what iniquity of his toward them, shall they complain? seeing man is the cause of his own damnation?

4. *Question.*—Were they not predestinate before by the ordinance of God unto that corruption, which is now pretended for the cause of damnation?

Answer.—I confess, indeed, that all the children of Adam are fallen into this misery of condition, by the will of God. But O man, who art thou that disputest with God? hath not the potter power to make of the same lump one vessel to honour and another to dishonour?^k

^h Romans ix. 22.

ⁱ Romans ix. 23.

^k Romans ix. 20.

Objection.—The justice of God is not so defended. For it seemeth that there is nothing else said in this place, but that God hath such power as cannot be hindered, but that he may do whatsoever he will.

Answer.—God is righteous, and hateth iniquity. But if we cannot comprehend his judgments, will we therefore be so bold as to disallow them?

5. I say with Augustine, that they are created of God, who without doubt he knew before should go into destruction, and that was so done because he would have it so. But why he would, it is not for us to require. Because faithful ignorance is better than rash knowledge.¹ Paul rested, because he was found wondering. We learn to speak well, when we speak with God.^m

6. *Question.*—Why should God impute those things for sin unto men, the necessity whereof he hath laid upon them by his predestination?ⁿ

Answer.—God, saith Solomon, hath made all things for himself, even the wicked man for the evil day.^o Therefore, even from their mother's womb, they are born the children of death, who by their destruction glorify his name.

Objection.—There is no necessity laid upon them by the providence of God, but they are rather created of God in that estate, because he foresaw their wickedness which was to come.

Answer.—Life and death are rather actions of God's will, than of his foreknowledge, therefore it is in vain to move any question about his foreknowledge, where it is certain that all things come to pass rather by ordinance and commandment.

7. *Objection.*—This is not extant in plain words that it was decreed by God, that Adam should perish by his fall.

Answer.—As if the self-same God, who, as the scripture doth declare, doeth whatsoever he will, created the noblest of all his creatures to an uncertain end.

Objection.—He had free will, to shape his own fortune; and God appointed nothing, but to handle him as he deserved.

Answer.—Where shall that omnipotency of God be then, whereby he governeth all things according to his secret counsel, which doth not depend upon any other?

8. *Objection.*—The wicked perish, God suffering, and not willing, their destruction.

Answer.—But why should he suffer it, save only because he will have it so? I say with Augustine, that the will of God is the necessity of things; and that that must needs come to pass which he shall will; like as those things shall truly come to pass which he hath foreseen.^p The cause of evil is in man, because those things which God made were very good. ^q

9. For though man was created by the eternal providence of God, to that calamity whereto he is subject, yet he took the matter thereof of himself, and not of God, because he is so lost by none other means save only because he is degenerate from the pure creation of God, unto corrupt wickedness.

10. *Objection.*—There should be then accepting of persons with God, which the scripture doth everywhere deny; therefore either the scripture is contrary to itself, or else there is respect of merits in the election of God.

Answer.—In that God chooseth one man and refuseth another, that doth not come from the respect of man, but from his mercy alone, for which it ought to be free to utter and shew itself when and so often as he will.

11. *Objection.*—If God find all men guilty, let him punish all alike; if guiltless, let him withhold the rigour of his judgment from all.

Answer.—All are guilty; but the mercy of God relieveth and succoureth certain.

Objection.—Let it succour all.

Answer.—It is meet that by punishing he likewise shew himself to be a just judge. In giving to some that which they do not deserve, he declareth his free grace; in not giving it to all, he declareth what all deserve.

12. *Objection.*—By this means all desire of well-doing falleth flat to the ground. For if God have decreed salvation, he will bring us unto it in his time; if he have appointed death, we should in vain strive against it.

Answer.—But Paul saith, that we are chosen to this end, that we may lead an holy and unblameable life.^r If holiness of life be the end of election, it ought rather to awake us to

^p Lib. 6, de gen. ad litteram, cap. 15.

^q Genesis i. 31.

^r Ephesians i. 4.

think thereupon joyfully, than to serve to be a cloak for sluggishness.

13. *Objection.*—Such doctrine overthroweth all exhortations to live godly.

Answer.—Paul was an open and loud proclaimer of election; ^s was he therefore cold in admonishing and exhorting? Christ commandeth to believe in him; and yet he saith, No man can come unto me, but he to whom it shall be given of my Father. ^t Therefore we must preach godliness, that God may be worshipped aright, and likewise predestination, that he which hath ears to hear of the grace of God, may glory in God, and not in himself.

14. Notwithstanding, let offence be avoided wisely, so much as may be. For it is necessary that those things which are spoken truly, be also spoken appertinently.

CHAPTER XXIV.

THAT ELECTION IS CONFIRMED BY THE CALLING OF GOD, AND THAT THE REPROBATE DO BRING UPON THEMSELVES THE JUST JUDGMENT WHERE TO THEY ARE APPOINTED.

The proof of election—The order of election—Whence faith and stability come—Effects of security—Calling is double; universal, special—Gregory's error—The divers calling of the faithful—Examples of blindness—The universal promise of salvation—Why the reprobate are hated.

1. AND God by his calling doth make election manifest. For whom he knew before, them also he hath ordained before; whom he hath ordained, them also he called; whom he called, them he justified; that he may in time to come glorify them.^u Such calling is made partly by the preaching of the word of God, partly by the power of the Spirit, who is called the seal and earnest of the inheritance to come.^v

Question.—Why doth he not teach all men, that they may come to Christ?

^s 1 Thessalonians iv. 7. Ephesians ii. 10. ^t John vi. 44. ^u Romans viii. 29.

^v Ephesians i. 13.

Answer.—Whom he teacheth, them he teacheth in mercy; whom he doth not teach, he doth not teach in judgment, because he hath mercy on whom he will, and hardeneth whom he will.^w For his calling is free.

2. And we have and see in the prophet, to whom he offereth his word; I am found of those which sought me not; I have plainly appeared to those which did not ask me.

Objection.—God giveth us his Spirit, that we may believe.

Answer.—We do not so make man God's fellow-labourer.

Objection.—We must hang election upon faith, for it is doubtful and ineffectual, until it be confirmed by faith.

Answer.—Election doth not depend upon faith, but faith which we receive when we be enlightened by preaching; and the brightness of the Holy Ghost maketh us not to doubt of our election.

4. Thereby it cometh to pass that we remain stable against the grievous and dangerous temptations wherewith Satan striketh the faithful, whiles that disquieting them with doubting of their election, he doth also provoke them to a wicked desire to seek the same out of the way.

5. Therefore if we seek to be sure of our election, we must turn our eyes unto Christ, in whom alone the soul of the Father resteth, and not in ourselves.^x

6. There is also another stay of our election to establish our confidence, which we join with our calling. For whom Christ receiveth into the bosom of his Church, after he hath illuminated them, them he receiveth into his tuition and custody; and whom he receiveth, being committed to him of his Father, them he keepeth unto eternal life.^y

Question.—How should calling assure us of our election, seeing many are called, and few chosen.^z Also let him that standeth well, take heed that he fall not.^a

Answer.—Christ hath delivered us from that care, saying, I know my sheep, and I give them eternal life, neither shall they perish for ever, neither shall any man take them out of mine hands.^b

7. *Objection.*—But those which seemed to be Christ's, do oftentimes fall away; and where Christ affirmeth that none of

^w Romans ix. 15. ^x Matthew iii. 17. ^y John vi. 37. 39. ^z Matthew xxii. 14.

^a 1 Corinthians x. 12.

^b John x. 28.

all those hath perished which were given him of his Father,^c he excepteth the son of perdition.

Answer.—Such did not stick to Christ with that affiance of heart, whereby the certainty of our election is confirmed unto us. They went out from among us, saith John, but they were not of us. For if they had been of us, they would have tarried with us.^d

Objection.—Let him that standeth well, take heed lest he fall.^e

Answer.—Paul dissuadeth from the careless and dissolute security of the flesh, which bringeth with it arrogance, extinguisheth humility, and bringeth forgetfulness of grace received.

8. But there is a double kind of calling, universal, whereby God through the outward preaching of the word, biddeth all men come to him, as well good as evil. And there is also another special calling, whereof for the most part he vouchsafeth the faithful only, when as he bringeth to pass by the inward illumination of the Spirit, that the word preached doth take root and settle in their hearts; and yet he doth sometimes make those also partakers thereof, whom he doth illuminate only for a season, then afterward he forsaketh them for their unthankfulness, and striketh them with greater blindness.

9. That is the reason for which Christ saith, that none is perished but the lost child.^f

Objection.—The Lord saith that he had chosen him with the apostles.^g

Answer.—That is only referred unto his ministry.

Objection.—Gregory saith that we are certain only of our calling, and uncertain of our election.^h

Answer.—He was deceived, because he hanged election upon the merits of works.

10. Furthermore, the elect are neither forthwith so soon as they are born, neither all at one time, gathered into the sheepfold of Christ by calling, but as it seemeth good to God to distribute his grace unto them. And before that time they wander in the common wilderness, neither do they any whit differ from other men, save only that they are defended by

^c John xvii. 12.

^d 1 John ii. 19.

1 Corinthians x. 12.

^f John xvii. 12.

^g John vi. 70.

^h Hom. xxxviii.

the singular mercy of God, that they run not headlong into utter destruction.

Objection.—Paul, in the time of his Pharisaism, lived unreprieveable.ⁱ

Answer.—I grant; but he was not therefore more acceptable to God, than Aristides, Socrates, the Curii, &c. whose integrity is commended.

Objection.—Cornelius's alms and prayers were accepted of God.^k

Answer.—It appeareth that he was then already illuminate and regenerate, so that he did want nothing besides the evident revelation of the gospel. Ye were, saith Paul, once darkness, but now light in the Lord; walk as the children of light.^l

11. What manner of seed of election was there in those which wallowed in unspeakable wickedness? What bud of righteousness in Rahab the harlot before faith,^m in Manasseh,ⁿ in the Thief?^o

12. Therefore, as God finisheth the salvation toward his elect, whereto he had appointed them in his eternal counsel, through the force of his calling; so he hath his judgments against the reprobate, whereby he executeth his counsel concerning them. For sometimes he depriveth them of power to hear his word; sometimes he doth make them more blind by the preaching thereof. Of the former we have an example in the nations, from which God hid the wholesome light of his wholesome doctrine about four thousand years before the coming of Christ.

Objection.—They were not made partakers of so great a benefit, because they were not worthy.

Answer.—Their posterity was never a whit more worthy, which thing besides experience the prophet doth plentifully witness, who reproving incredulity mixed with gross blasphemies, doth notwithstanding avouch that there should a Redeemer come.^p

Question.—Why is it rather given to the posterity than to their fathers?

Answer.—He may torment himself in vain, who seeketh

ⁱ Philippians iii. 5. ^k Acts x. 2. ^l Ephesians v. 8. ^m Joshua ii. 1.

ⁿ 2 Kings xxi. 16. ^o Luke xxiii. 42. ^p Malachi iv. 1. 2.

a cause here higher than the unsearchable counsel of God.^q Of the other member we have examples daily, and also there be many extant in scripture. There is a sermon made before an hundred, twenty embrace it, the rest make small account of it, or else laugh at it, or loath it.

Objection.—Such diversity proceedeth from their malice.

Answer.—The nature of the other should be possessed with like malice, unless God did reform it by his goodness.

13. *Question.*—Why doth he give grace to the one, and omit the other?

Answer.—Luke sheweth a cause of those which embrace the word, because they are ordained to life;^a we have an example in Lydia the purple seller.^r What shall we then think of the other, save only that they are vessels of wrath unto dishonour? Such was Pharaoh;^s such were the Jews in Christ's time.^t

14. *Question.*—But why do these continue obstinate, when the other are framed to obedience?

Answer.—Because, as Paul answereth, the Lord raised them up from the beginning, that he might shew his name in all the earth.^u

15. *Objection.*—God will not the death of a sinner, but that he may be converted, and live.^v

Answer.—If he will, who shall let him? but he will put the penitent in hope of pardon; because he is ready to pardon, so soon as a sinner shall be converted. Therefore he will not his death, because he willeth repentance.

Objection.—God will have all to be saved.^w

Answer.—That is, he hath shut the way to salvation against no order of men.

Objection.—God will have mercy upon all.

Answer.—I will have mercy on whom I will have mercy, and I will shew mercy to whom I will shew mercy.^x

Objection.—God receiveth all to repentance, neither will he have any to perish.

Answer.—But conversion is in the hand of God. He giveth a fleshy heart but to a few.^y

^q Acts xiii. 48.

^r Acts xvi. 14.

^s Exodus iv. 21.

^t John xii. 37.

^u Romans ix. 17.

^v 2 Peter iii. 9.

^w 1 Timothy ii. 4.

^x Exodus xxxiii. 19.

^y Ezekiel xxxvi. 26.

Objection.—Turn you unto me, and I will be turned unto you.^z

Answer.—No man cometh unto God, unless he be prevented of him. Whereupon Jeremiah saith, Turn me, O Lord, and I shall be turned; for so soon as thou turnedst me I repented.^a

16. *Objection.*—If the case so stand, the promises of the gospel shall carry but small credit, which avouch that God willeth that which is contrary to his decree, which cannot be broken.

Answer.—The general promises of salvation do nothing disagree with the predestination of the reprobate. And they are made effectual to us, when we receive them by faith; on the other side, when faith is made void, the promise is therewithal abolished.

Question.—But why doth he name all?

Answer.—That the consciences of the godly may the more safely rest, when they understand that there is no difference of sins, so faith be present; and that the wicked may not object that they want a fortress, whither they may repair from the slavery of sin, when as through their unthankfulness they refuse it when it is offered.

Objection.—There is nothing more disagreeing with the nature of God, than that there should be in him a double will.

Answer.—Though the will of God be manifold as concerning our sense and understanding, yet he willeth not sometimes this, sometimes that in himself; but according to his wisdom, which is diversely manifold, as Paul calleth it,^b doth make our senses amazed, until it shall be granted us to know, that he will that wonderfully which now seemeth contrary to his will.

Objection.—Seeing God is a father, it is an unjust thing that he should cast off any, save him who through his own fault hath deserved this before.

Answer.—As if God's liberality did not reach even unto swine and dogs; who bringth forth the sun upon the good and the evil, yet the inheritance is laid up but for a few, to whom it shall be said, Come ye blessed, &c.^c

^z Zachariah i. 3.

^a Jeremiah xxxi. 18.

^b Ephesians iii. 10.

^c Matthew v. 45. Matthew xxv. 34.

Objection.—God hateth nothing of that which he hath made.

Answer.—God hateth the reprobate ; because being destitute of his Spirit, they can bring forth nothing but cause of curse.

Objection.—There is no difference between the Jew and the Gentile, therefore the grace of God is set before all indifferently.

Answer.—God calleth as well of the Jews as of the Gentiles, according to his good pleasure, so that he is bound to none.

Objection.—God hath shut up all things under sin, that he may have mercy upon all.^d

Answer.—Namely, because he will have the salvation of all those which are saved to be ascribed unto his mercy ; although this benefit be not common to all. Let us cry out at such depth, O man, who art thou that disputest with God ?^e For Augustine doth truly affirm that they deal perversely, which measure God's righteousness by the measure of man's righteousness.

CHAPTER XXV.

OF THE RESURRECTION.

Meditation of the resurrection—Christian felicity—The likelihood of Christ—The power of God—Why the punishment of sin is eternal—The soul doth not die—Death accidental—Baptism—The resurrection of the wicked—To live in death—The resurrection is accidental to the wicked—The glory of the saints unequal—The torments of the wicked.

1. ALTHOUGH Christ having overcome death, hath given unto us the light of life,^f being now not strangers but of the household of God, that we may want nothing unto perfect felicity ; yet let it not be as yet troublesome to us to be exercised in an hard warfare ; because we hope not for those things which do not appear.^g Hence we have need of patience, lest being weary, we either turn our backs, or forsake our standing.

^d Romans xi. 32.

^e Romans ix. 20.

^f 2 Timothy i. 10.

^g Romans viii. 18.

Wherefore he hath soundly profited in the gospel, who is acquainted with a continual meditation of the blessed resurrection.

2. For seeing that it is our only and perfect felicity to be joined with our God, we must lift up our minds unto the resurrection. For our conversation is in heaven, from whence we also look for a Saviour, to our redemption.^h

3. The very weight of the thing itself will sharpen our desire. Neither doth Paul without cause affirm, that unless the dead rise again, all the whole gospel is vain and deceitful;ⁱ because our estate should be more miserable, than the estate of other living creatures, seeing we are every hour as sheep appointed to be slain.^k And therefore all the authority of the gospel should fall to the ground, which both our adoption, and the effect of our salvation, doth comprehend. Furthermore, that our faith may overcome all lets, the scripture ministereth unto us two helps: the one is in the similitude of Christ,^l the other in the omnipotence of God.^m For Christ is the first fruits of the resurrection; then they that are Christ's, every one in his own order.ⁿ

4. Paul saith briefly concerning the power of God, that he may make, saith he, our vile bodies like to his glorious body, according to the working of his power, whereby he is able to subdue all things to himself.^o Therefore let us, with Paul, triumph amidst the fight, because he is able who hath promised us the life to come, to keep that which is committed to him; and so let us rejoyce that the crown of righteousness is laid up for us, which the just judge shall give us.^p

5. But this brutish blockishness hath reigned during all ages, which the Sadducees did openly profess, that there is no resurrection; yea, that the souls are mortal.^q Whereof as of an opinion generally received Solomon speaketh, when he saith, that a living dog is better than a lion that is dead;^r and in another place, Who knoweth whether man's soul goeth upward and the soul of a beast descend downward?^s But the whole scripture doth cry that there shall be none end

^h Philippians iii. 20.ⁱ 1 Corinthians xv. 14.^k Romans viii. 36.^l Philippians iii. 21.^m 2 Corinthians iv. 10.ⁿ 1 Corinthians xv. 23.^o Philippians iii. 20.^p 2 Timothy iv. 8.^q Mark xii. 18.^r Ecclesiasticus ix. 4.^s Ibid. iii. 21.

neither of the blessedness of the elect, neither of the punishment of the reprobate.

Objection.—The kingdom of Christ endureth but a thousand years.^t

Answer.—This is a childish surmise; for he speaketh not in that place of the eternal blessedness of the Church, but of divers troubles which were prepared for the Church, when she was as yet upon the earth.

Objection.—It were too great cruelty in God, if the wicked should be punished eternally.

Answer.—God is not injurious, if he deprive them of his kingdom, who made themselves unworthy thereof through their unthankfulness.

Objection.—But their sins last but for a time.

Answer.—But the majesty of God which they have offended by sinning, is eternal. Therefore it is for just causes that the remembrance of their iniquity doth not perish.

Objection.—Then their punishment shall be greater than their offence.

Answer.—It is intolerable blasphemy, when as the majesty of God is so lightly esteemed, when as there is no greater account made of the contempt thereof, than of the destruction of one soul.

6. *Objection.*—The whole man shall die; therefore the souls shall rise again with the bodies.

Answer.—This is a beastly error, to make a vanishing blast of the Spirit created according to the image of God, and to bring to nothing the temple of the Holy Ghost; finally, to rob that part of us wherein the Godhead shineth most, of this gift, so that the state of the body should be better than the state of the soul.

Question.—What middle state of the souls is there?

Answer.—It is neither lawful nor expedient to inquire curiously. It was said to the thief, This day thou shalt be with me in paradise.^u Let us commend our souls to Christ, as did Stephen.^v The souls of the reprobate suffer such torments as they have deserved.^w

Question.—Where shall they be?

^t Revelation xx. 4.

ⁿ Luke xxiii. 43.

^v Acts vii. 59.

^w Psalm ix. 17.

*Eternal
damnation*

Answer.—There is not that dimension of the soul which is of the body. The gathering together of the holy spirits is called Abraham's bosom: it is enough. Jude assigneth the same lot and portion to the reprobate which he alloteth to the devils.^x

7. *Objection.*—The immortal souls shall be clothed with new bodies. For it is not likely that flesh which is unclean shall rise again.

Answer.—As if there were none uncleanness of the souls; neither could that be purged by God which is infected and defiled with the blot of sin. Every one, saith Paul, shall receive by his body, whether good or evil.^y And this doth plain reason tell us. For if death, which hath his beginning from the fall of man, be accidental, the restoring which Christ brought appertaineth to the same body, which began to be mortal. Moreover, if we must have new bodies given us, where is the likelihood of the head and members?

(8.) Therefore the Spirit of God doth everywhere in the scripture exhort us to hope for the resurrection of our flesh. And baptism is unto us a seal of the resurrection to come.^z To the same end tendeth the word Sleeping, which gave also the name to church-yards. Therefore we shall rise again in the same flesh which we bear, as touching the substance, but the quality shall be changed, and the estate shall be far more excellent, for the corruptible body shall put on incorruption.^a Also, we must note a difference between those which died long ago, and those whom that day shall find living and remaining. For, as Paul witnesseth,^b we shall not all sleep, but we shall be all changed. Neither shall those which then are alive prevent the dead, but rather they shall rise again first, which have slept in Christ.^c

Objection.—It is appointed for all mortal men once to die.^d

Answer.—Where the state of nature is changed, it is a kind of death.

9. *Question.*—By what right is the resurrection common to the wicked, and to those which are accursed of God, which is a singular benefit of Christ.

^x Jude, 6. ^y 2 Corinthians v. 10. ^z Colossians ii. 12. ^a 1 Corinthians xv. 53.

^b Ibid. xv. 51.

^c 1 Thessalonians iv. 15.

^d Hebrews ix. 27.

Answer.—Those things which are proper to Christ and his members flow over unto the wicked also, not that they may lawfully possess them, but that they may be made more inexcusable; so the sun riseth upon the good and the bad.^e

Objection.—The resurrection is not fitly compared to frail benefits.

Answer.—So soon as the devils were estranged from God, the fountain of life, they deserved destruction, whereby they should be utterly abolished; yet through the wonderful counsel of God there was found a middle estate, that without life they should live in death. It ought to seem more absurd, if the resurrection be accidental to the wicked, which draweth them before the judgment-seat of Christ against their will, whom now they refuse to hear as their teacher.

10. And because the prophecy of death swallowed up in victory^f shall then be fulfilled, let us always remember eternal felicity the end of the resurrection. We know that we are the children of God,^g but it hath not yet appeared; but when we shall be like to him, we shall see him even as he is. Furthermore, as God distributing his gifts to his saints in this world, doth unequally cast his beams upon them, so the manner of their glory shall be unequal in the heavens, where God shall crown his gifts.^h

11. *Question.*—What distance shall there be between the prophets and apostles, between the married and virgins, &c.?

Answer.—This is a curious question, and without the bounds of scripture.

Question.—To what end serveth the repairing of the world, seeing the children of God shall want nothing, but shall be as angels?ⁱ

Answer.—In the very beholding and sight of God there shall be so great pleasantness, that this felicity shall far exceed all helps wherewith we now are helped.^k

12. Furthermore, because no description can match the greatness of God's vengeance against the reprobate, their torments and vexations are figured to us by bodily things, namely, by darkness, weeping, gnashing of teeth, unquench-

^e Matthew v. 45.

^h 1 Thessalonians ii. 19.

^f 1 Corinthians xv. 54.

ⁱ Matthew xxii. 30.

^g 1 John iii. 2.

^k 1 Corinthians xiii. 12.

able fire, the worm gnawing the heart, without end.¹ Whereby as we ought to be holpen to conceive after a sort the state of the wretched, so we ought principally to fasten our cogitation in that what a miserable thing it is to be estranged from all fellowship with God, and not so only, but to feel the majesty of God so set against thee, that thou canst no way escape, but thou shalt be urged and pressed by it.

¹ Matthew viii. 12. xxii. 13. iii. 12. Mark ix. 43. Isaiah lxvi. 24. xxx. 33.



BOOK IV.

OF THE OUTWARD MEANS OR HELPS WHEREBY GOD
ALLURETH US TO THE FELLOWSHIP OF CHRIST,
AND RETAINETH US IN IT.

CHAPTER I.

OF THE TRUE CHURCH, WITH WHICH WE OUGHT TO KEEP UNITY.

The division of the book—What it is to believe the Church—The Catholic Church—Under the Catholic Church the visible is comprehended—Salvation is sure, because election is sure—Consolation drawn from the communicating of ecclesiastical goods—Why the wicked are suffered in the Church—The marks of the true Church—Satan attempteth to take away the marks of the Church—Swine and dogs are not to be admitted—Temptation through rash zeal of righteousness—The Church must not be forsaken—Confidence of perfection is vain—Remission of sins—Why the keys were given to the Church—The infirmity of the saints—Rebellion a great offence—The sharp censure of the old fathers.

1. WE have taught that Christ is made ours by the faith of the gospel. But because our rudeness is great, faith needeth outward helps, whereby it may both be engendered in us, and also increased. Therefore he hath appointed pastors and doctors^m to teach us with mouth, and confirm us by the administration of the sacraments. Wherefore order of teaching doth require, that we entreat now of the Church, to which God hath committed this treasure, and also of the government, orders, and power thereof; also of the sacraments, and last of all, of politic order.

2. In the Creed, where we profess that we believe the Church, that is referred not only unto the visible Church

whereof we now speak, but also unto the invisible. We believe, because oftentimes there is no difference between the children of God and profane men. Again, it doth sometimes not appear in the eyes of men, but as wheat corns are hid under a heap of chaff, so is it only known to God alone. That happened in the time of Elias.ⁿ But we do not say, In the Church as in God, because our confidence resteth in him, which should not so agree to the Church. It is called catholic or universal, because as there is but one head, Christ, so also there is but one body, whereof there be many members, living together by one faith, hope, love, and through one Spirit of God.

3. Under the catholic and universal Church we comprehend the visible Church. The communion of saints is added, better to express the quality of the Church, as if it were said, that they are gathered together unto the fellowship of Christ upon this condition, that they may mutually impart whatsoever benefits God bestoweth upon them.^o From thence we have many fruits. For upon this condition we believe the Church, that we may be assuredly persuaded that we are members thereof. So long as our salvation hath such a stay, it shall never fall down; for it standeth with God's election and eternal providence. Secondly, it is joined with the firmness and certainty of Christ, who is never plucked from the members of his body. Moreover, we know that the truth shall never fail us. Finally, the promises appertain unto us. For there shall be salvation in Sion.^p Also there is great argument of consolation in the very imparting of good things; for we know that all that appertaineth unto us, whatsoever the Lord bestoweth upon his members and ours.

4. But because we are now purposed to entreat of the visible Church, let us learn even by this one title of mother, how necessary the knowledge thereof is, seeing there is none entrance into life, unless she conceive us in her womb, unless she bring us forth, unless she nourish us with her breasts. That done, unless she defend us under her custody and government, until having put off this mortal flesh, we be like to angels.^q Moreover, there is no salvation to be hoped for without her bosom.

ⁿ 1 Kings xix. 18. ^o Acts iv. 32. Ephesians iv. 4. ^p Joel ii. 32. Obadiah, 17.

^q Matthew xxii. 30. Isaiah xxxvii. 32. Joel ii. 32.

5. And to the end we may be nourished, and kept in the Church, God hath given us pastors,^s to whom is committed the preaching of the heavenly doctrine. For this purpose would he have only assemblies to be kept, that doctrine might nourish the consent of faith.

Objection.—The beholding of a mortal man doth debase the word of God.

Answer.—An inestimable treasure must not therefore be cast away, because it is brought unto us in earthly vessels. For by this means our obedience is tried, and our infirmity is provided.

6. *Objection.*—That is falsely translated to mortal man, which is proper to the Spirit.

Answer.—God, who is the author of preaching, joining his Spirit with it, promiseth fruit thereof;^t or again, when he separateth himself from outward helps, he challengeth to himself alone, as well the beginnings of faith, as the whole course thereof.^u

7. Furthermore, in the visible Church there be many hypocrites intermingled, who have nothing of Christ besides the only title, who are suffered for a time, either because they cannot lawfully be convicted by just judgment, or else because there is not always such sharp discipline used as ought to be.

8. Therefore the Lord hath set it out unto us by certain marks, so far as was expedient for us to know it.

9. Namely, by the ministry of the word, and the administration of the sacraments.

10. For wheresoever the preaching of the gospel is reverently heard, and the sacraments are not neglected, there appeareth neither deceitful, nor yet a doubtful face of the Church; whose authority no man may despise, nor yet refuse her admonitions; for it is the pillar and strong stay of truth, and the house of God;^w therefore, to depart from the Church, is to deny God and Christ.

11. Wherefore let us keep diligent these marks imprinted in our minds. For there is nothing which Satan doth more go about, than to take away the one of these, or else both;

^s Ephesians iv. 11. ^t Malachi iv. 6. John xv. 16. ^u 1 Corinthians iii. 7. xv. 10.
^w 1 Timothy iii. 15.

sometimes, that having abolished these marks, he may take away the true distinction of the Church; sometimes, that having brought in contempt thereof, he may carry us away from the Church by manifest falling away.

12. But although there creep in sometimes some fault either in the administration of doctrine, or of the sacraments, yet it may not estrange us from the communion thereof. For all points of true doctrine have not one form. In the mean season, if we endeavour to amend that which misliketh us, we do that according to our duty.

13. And our sufferance must go far farther, in tolerating the imperfection of life. For it is an easy matter to slip here.

Objection.—The Church is not there where there is not perfect pureness of life. Because the Church must be holy.*

Answer.—Christ taught by many parables, that the Church will be mixed of good and evil, until the day of judgment. y

14. *Objection.*—It is an intolerable thing that the plague of vices doth so reign everywhere.

Answer.—I grant: and yet Paul confesseth the Church of the Corinthians to be the fellowship of Christ and the saints, though a filthy blot had besmeared almost the whole body, not only in corruption of manners, but also of doctrine. z And among the Galatians the apostle found Churches which were forsakers of the gospel. a

15. *Objection.*—If it be not lawful, as Paul witnesseth, to eat common bread with wicked men, much less shall it be lawful to eat the Lord's bread. b

Answer.—It is surely a great reproach and shame, if dogs and swine have a place among the children of God. And much more, if the sacred body of Christ be made common to them. Let the pastors be circumspect in that point. But it is one thing to avoid the company of the wicked, and another thing to forsake the fellowship of the Church through hatred of evil men. But Paul doth exhort them which come to the Lord's table, that every man examine himself, not another, or the whole Church. He which eateth unworthily, eateth damnation to himself, and not to others. c

* Ephesians v. 26. y Mark xiii. 47. iii. 12.

z 1 Corinthians i. 11. iii. 3. v. 1. vi. 7. xv. 12. a Galatians i. 6.

b Corinthians v. 2. c 1 Corinthians xi. 28, 29.

16. And although this temptation do sometimes assault even good men, through rash zeal of righteousness; yet we shall find this, that too much churlishness springeth rather from pride and haughtiness, than from mere holiness, and the true desire thereof. Notwithstanding, if any be moved with this temptation, let them think with themselves, that in a great multitude there be many holy in the sight of God, whom they see not; that of those which seem diseased, there be many, which being awaked with the fear of God, do desire to attain to greater integrity; and that they must not give judgment upon a man for one fact: moreover, that there is greater force both in the ministry of the word, and also in the participation of holy mysteries, than all that force can vanish away through the default of certain wicked men. First of all, that in judging the Church, the judgment of God is of greater force than the judgment of men.

17. *Objection.*—Christ hath cleansed his Church through the washing of water, in the word of life, that he might make it to himself a glorious bride, not having spot or wrinkle; &c.^d

Answer.—The Lord worketh daily in publishing her wrinkles, and in wiping away her blots. Whereupon it followeth that her holiness is not yet perfect.

18. There was great corruption in the Church of Israel,^e and yet for all that, the prophets did not therefore erect to themselves new Churches, or build new altars.

19. What manner of age was that of Christ and the apostles? And yet the desperate impiety of the pharisees could not be letted, neither yet that dissolute kind of life which reigned everywhere at that time, but they would be partakers of the same sacrifices with the people, and would come together with the rest into one temple unto the public exercises of religion. Therefore let both these continue firm and certain; that they are not to be excused, who forsake the Church. Secondly, that the faults of men do not hinder, but that we may rightly profess our faith there; because the godly conscience is not hurt even with the unworthiness of the pastor; neither are the sacraments less wholesome for an holy man, because they are handled of unclean men.

^d Ephesians v. 25.

^e Isaiah i. 10.

20. *Objection.*—When the pastors exhort the people to go forward, and to fly to pardon, they lead them away from perfection.

Answer.—It is a devilish device, to infect our minds with confidence of perfection, while we are yet in the course. And therefore in the Creed remission of sins is annexed; and we are entered into the society of the Church, by the sign of washing.

21. Neither doth the Lord only once receive us into the Church by remission of sins, but also he keepeth us in it by the same.

22. To make us partakers of this good thing, the keys of the Church are committed and given, not only that they might be loosed from their sins, which should be converted from ungodliness unto the faith of Christ, but rather, that the pastors might continually execute this office among the faithful. Therefore we must mark three things in this place.

First, that how great soever the holiness of the saints be here, yet can they not stand before God without remission of sins. Secondly, that no man can enjoy this benefit of the Church, unless he continue in the fellowship thereof. Thirdly, that it is distributed by the ministers of the Church, either by preaching the gospel, or administering the sacraments.

23. *Objection.*—The people of God is regenerate by baptism unto a pure and angelical life. But if any man sin after baptism, there is no longer any hope of pardon.

Answer.—By the commandment of the Lord the saints do daily say, Forgive us our trespasses,^e and he promiseth pardon. Whom will he have us to pardon seventy times seven times,^f not our brethren? God pardoneth not once or twice, but so often as a sinner sisseth and groaneth unto him.

24. The patriarchs were circumcised, and diligently taught righteousness, and yet they conspired to put their brother to death.^g Simeon and Levi did rage cruelly against the Sichemites. What shall we say of Reuben, Judah, David, and many others; being regenerate they fell filthily; and yet they obtained pardon.

25. What offence is greater than rebellion? For it is called a divorcement between God and his Church; but this

^e Matthew vi. 12. ^f Matthew xviii. 22. ^g Genesis xxxvi. 18.

Remission
Sins is con-
tinual

Even saints
Remission
Continual fellowship
Ministers of
Sacraments

is overcome by the goodness of God, Return unto me, saith the Lord, and I will receive thee; return thou, turn away, and I will not turn away my face from thee.^h Neither was it in vain, that he ordained in the law daily sacrifices for sins.

26. Is this benefit taken away from the faithful by the coming of Christ, that they dare not pray for forgiveness of sins? He should have come to the destruction, and not to the salvation of his. Peter denied Christ, and that not without cursing,ⁱ and yet he is not excluded from pardon.

27. The falling away of the Galatians was no small sin.^k The Corinthians did swarm with more and no lighter offences.^l And yet neither of them is excluded from the mercy of God.

28. *Objection.*—Every fault is not an unpardonable sin, but the voluntary transgressing of the law.

Answer.—Why did God then command in the law sacrifices to be offered for purging the voluntary sins of the faithful?^m Who can excuse David by ignorance? Did the patriarchs think the murdering of their brother a lawful thing?

29. *Objection.*—The sins which are forgiven the faithful daily are light faults, which come upon them through infirmity of the flesh; but solemn repentance for more heinous offences, ought no more to be repeated than baptism.

Answer.—Whereas the men of old did so hardly pardon those who had committed any thing worthy to be punished by the Church, they did it not for this cause, because they thought that the Lord would hardly pardon it; but they meant by this sharpness to terrify others, that they might not run headlong into wickedness, for which they should be estranged from the fellowship of the Church.

^h Jeremiah iii. 1. 12. ⁱ Matthew xxvi. 35. ^k Galatians i. 6. ^l iii. 1. ^{iv} 9.

^l 1 Corinthians xii. 21. ^m Leviticus iv.

CHAPTER II.

A COMPARISON OF THE FALSE CHURCH WITH THE TRUE.

The Church is the ground work of truth—What the mass is—There is no succession without Christ—Wherein the Papists and the Jews agree—The Church is Christ's kingdom—Who are heretics and schismatics—Without the word there is no Church—There is greater corruption under the Pope than under Jeroboam—The commandment to meet in the temple—There remain footsteps of the Church.

1. THEREFORE seeing the Church being grounded upon the doctrine of the apostles and prophets,ⁿ hath the ministry of the word and sacraments as proper to it, if you take away doctrine, how shall the building any longer stand? It is the stay of truth.^o Therefore there is no Church where lying and falsehood reign.

2. Seeing the case so standeth in Papism, we may perceive what Church remaineth there. Instead of the ministry of the word, there reigneth a perverse government made of lies, which partly extinguisheth the pure light, and partly choketh it; in place of the Lord's Supper is come most filthy sacrilege; the worship of God is disfigured with a diverse heap of superstitions; all doctrine is buried and banished; public assemblies are schools of idolatry and impiety.

Objection.—The Church of Rome being founded by the apostles, consecrated by the blood of the martyrs, hath been preserved by continual succession of bishops: therefore it is the true Church.

Answer.—The colour of succession is nothing worth, unless the posterity hold the truth which they have received of their fathers by hand, uncorrupt, and unless they abide in it.

3. Therefore the Romanists pretend none other thing at this day, than did the Jews in old time, when they were reproved by the Lord's prophets for their blindness, impiety, and idolatry. For as they did gloriously boast of the temple, ceremonies, and sacrifices,^p so instead of the Church they shew certain outward visures.

4. For this is a perpetual mark wherewith our Lord hath

ⁿ Ephesians ii. 10. ^o 1 Timothy iii. 15. ^p Jeremiah vii. 4. Ezekiel x. 4.

marked us, He which is of the truth, heareth my voice.^a I am that good shepherd, and I know my sheep, and am known of them. My sheep hear my voice.^r The Church is the kingdom of Christ; he reigneth by his word; therefore, seeing there is no sceptre in Popery, should the kingdom of Christ be there?

5. *Objection.*—They are guilty of schism and heresy, who preach any other doctrine than that which the Church of Rome doth preach, and have by themselves assemblies to pray, to baptise, and to minister the supper.

Answer.—They are called heretics and schismatics, who, making a division, do break in sunder the communion of the Church, which is contained in two bonds, to wit, the agreement of true doctrine, and brotherly love; whereupon Augustine putteth this difference between schismatics and heretics,^s because the latter corrupt with false opinions the sincerity of faith; and the former, even where there is like faith, do break the bond of fellowship.

6. How then should we be such which keep the doctrine of the truth, having cast away lying? I say nothing of that that they have excommunicated and cursed us; the apostles had experience of the same.^t

7. The true Church was at that time extant among the Jews and Israelites, when they did abide in the laws of the covenant. But after that having forsaken the law of the Lord, they did degenerate unto idolatry, they partly lost that prerogative. For who dare call that company the Church, where the word of the Lord is manifestly trodden under foot?

8. *Question.*—Was there then no parcel or part of the Church among the Jews, after that they fell to idolatry?

Answer.—There were some degrees in the very falling away. For they came not straightway to the uttermost point, until even the very priests did defile the temple of God with profane and abominable rites.

9. Go to, let the Papists if they can, deny that the state of religion is as corrupt among them as it was under Jeroboam. But they have grosser idolatry, neither are they purer in doctrine.

^a John xviii. 37.

^r John x. 14.

^s Lib. quest. Evan. sect. Mat.

^t John xvi. 2.

Objection.—All the prophets which were at Jerusalem, when things were most corrupt there, did neither offer sacrifice by themselves, neither had they several assemblies gathered to prayer.

Answer.—They were commanded to meet together in Solomon's temple. And yet they were not enforced to use any superstitious worship; yea, they took in hand nothing, but that which was appointed of God. But what like thing have the Papists?

10. We will willingly grant them that, which the prophets granted to the Jews and Israelites of their time, seeing things were there in better state. And yet they cry every where, that the assemblies are profane, whereto they may no more agree, than deny God. But and if there be a Church in Popery, then is the Church not the pillar of truth,^w but the establishment of falsehood; not the tabernacle of the living God, but a receptacle of idols.

11. Notwithstanding as there remained in times past among the Jews, certain peculiar prerogatives of the Church, so neither do we at this day take from the Papists the footsteps which the Lord would have to remain among them, after the scattering abroad of the Church; for circumcision could not be so profaned and defiled with their unclean hands, but that it was also a sacrament of his covenant. So God in Popery preserved baptism to be a testimony of the covenant.

12. By this means that is fulfilled which Daniel^x and Paul^y foretold concerning Antichrist, namely, that he should sit in the temple of God. Thereby is meant that his kingdom shall be such, as shall neither abolish the name of Christ nor of the Church, though godliness be so banished, and all things so out of order, that there appeareth there rather the face of Babylon than of the holy city of God.

^w 1 Timothy iii. 15.

^x Daniel ix. 27.

^y 2 Thessalonians ii. 4.

CHAPTER III.

OF THE TEACHERS AND MINISTERS OF THE CHURCH; OF THEIR
ELECTION AND OFFICE.

Why the Church is governed by men—The division of the ministry—The necessity of preaching the word—The consistory of the elders—Let no man teach without a calling—Four things to be observed in calling—Let the priest be chosen, the people being present, or ministers—Laying on of hands—The use of laying on of hands.

1. BUT though God be able to govern and teach the Church, either by himself or by angels, yet there be three causes for which he had rather have this done by men. First, he declareth his good-will toward us, when he taketh from among men such as should be his ambassadors in the world, and represent his person.^z Secondly, this is the best exercise unto humility, when as he acquainteth us to obey his word, howsoever it be preached by men like to us.^a Last of all, nothing is more fit to nourish mutual love, than that men should be knit together with this bond, when one is made pastor to teach the rest, and the scholars receive from one mouth common doctrine. All this ministry doth Paul divide into five things when he saith, The same hath made some apostles, some prophets, some evangelists, some pastors and teachers, unto the restoring of the saints,^b &c.

2. In these words he teacheth two things: first, that the ministry which God useth in the governing his Church is the principal bond whereby the faithful are knit together in one body. Secondly, that the Church can by none other means be kept in safety, unless it be upholden with these props and helps, wherein it hath pleased the Lord to place the safety thereof. For neither the light and heat of the sun, or meat and drink, are so necessary for this present life, as is the apostolic and pastoral function for preserving the Church upon earth.

3. Furthermore, God did set forth this worthiness with such titles as he could, saying, that their feet are beautiful,

^z 2 Corinthians v. 20. 1 Corinthians iii. 16.

^a Ibid. iv. 7.

^b Ephesians iv. 4.

and their coming blessed, which bring tidings of peace;^c that they are the light of the world, the salt of the earth,^d and the ministers of the Spirit, of salvation, and of eternal life.^e Therefore did he send Peter to Cornelius,^f and Paul to Ananias.

4. The apostles have no certain bounds appointed them, but the whole world is assigned them to be brought under the power of Christ. Not all those which were interpreters of the will of the Lord were prophets; but such as excelled in singular revelation. Evangelists were lesser in dignity than the apostles, and next them in office: pastors are such as bear rule of discipline, and the administration of the sacraments: but doctors only of interpreting the scripture. Of these, only the two last remain in the Church; the other three the Lord raised up in the beginning of his kingdom.

5. Therefore the same likelihood which our Doctors have with the old prophets, the same have our pastors with the apostles. The office of the prophets was more excellent, by reason of the singular gift of revelation wherein they did excel; but the office of the doctors hath almost like respect.

6. For the office of the apostles was to preach the gospel, and to baptise those which believed, unto remission of sins.^g Paul appointeth the same office to pastors, namely, to preach the gospel, and to minister the sacraments. As for the order of teaching, it consisteth not only in public sermons, but it appertaineth also unto private admonitions; ^h but that which the apostles did to all the world, that doth the pastor to his flock.

7. We assign to every pastor his church. Yet they may help other churches, if any thing happen which requireth their presence; but they must not think upon removing, neither ought they for their own commodity to seek to be at liberty. Again, if it be expedient for any to be translated to another place, let him not attempt this on his own head, but let him wait for the public authority.

8. And they are called bishops, elders, pastors, ministers, without difference, which rule churches. Hitherto concerning the offices which consist in the ministry of the word. But

^c Isaiah lli. 7.^d Matthew v. 13, 14.^e 2 Corinthians iii. 9. Acts x. 3.^f Acts ix. 6.^g Ibid. x. 43.^h Titus i. 9. Acts. xx. 10.

there be others also, as powers, the gift of healing,ⁱ interpretation, government, caring for the poor; whereof two remain, government, and care for the poor. Governors were elders chosen out of the multitude, which should bear rule together with the bishops in censuring manners, and exercising discipline. Therefore every church from the beginning had her senate gathered of godly, grave, and holy men, who had authority to correct vice; which is necessary for all ages.

9. The charge of the poor was committed to deacons, whereof there be two sorts. For some did distribute the alms; some gave themselves to care for the sick, such as were widows.^k Yet the scripture doth specially call them deacons, who are made as it were public treasurers for the poor; whose institution is described by Luke.^l

10. And now seeing all things must be done in order and decently in the holy assembly,^m that must be observed principally in appointing government. Therefore let no man rashly intrude himself to teach or govern, without a public calling. Therefore, that a man may be counted a minister of the church, first let him be rightly called, and then he must answer his calling.

11. And this treatise consisteth in four points: that we know what manner of persons are to be made ministers, and how, and by whom, and with what rite, they are to be appointed. I speak of the outward calling, which appertaineth unto the public order of the church. But I omit that secret calling whereof every minister is privy himself before God, that he hath taken upon him the office offered him, neither of ambition, nor through covetousness, but in the sincere fear of God, and with a desire to edify the church.

12. Paul teacheth what manner of persons are to be chosen bishops, namely, such as are of sound doctrine, and holy life, and not guilty of any notorious vice, which may both take away their authority, and also defame the ministry.ⁿ There is altogether like consideration to be had of deacons and elders. And how, is referred unto religious fear. Hereof came the fastings and prayers which the faithful did use when they made elders.^o

ⁱ Romans xii. 7. ^l I Corinthians xii. 28. ^k I Timothy v. 10.

^l Acts vi. 3. ^m I Corinthians xiv. 40. ⁿ Titus i. 9. ^o Acts xiv. 23.

13. The third thing is, by whom they must be chosen. The rule must not be set from the apostles, who addressed themselves unto the work at the commandment of God and Christ alone. Therefore is it that they dare not appoint another in the place of Judas, but they set two in the midst among them, that the Lord may declare by the lot, whether of the two he will have to succeed.^p Also Paul denieth that he was made by men.^q

14. But no man that is well in his wits will deny that bishops are appointed of men, seeing there be so many testimonies of scripture extant for this matter. — *WHERE?* —

15. Now the question is, whether the minister ought to be chosen by the whole church, or only by his fellows in office, and the elders, or only by the authority of one? Cyprian answereth these questions, when he affirmeth that it cometh from the authority of God, that the priests be chosen in the sight of all, the multitude being present, and that he allowed mete and worthy by public judgment and testimony.^r

Objection.—Titus in Crete,^s Timothy at Ephesus,^t did appoint elders.

Answer.—Not alone; but they were only as chief, that they might go before the people with good and wholesome counsel. So the pastors ought to bear rule in the election, that no offence be committed in the multitude, either through lightness, or through evil affections, or through tumult.

16. The rite of ordering remaineth. And it is manifest that the apostles used none other rite or ceremony, than laying on of hands: which rite came from the Hebrews, who did as it were represent to God by laying on of hands, that which they would have consecrated, as we may see in the blessing of Ephraim and Manasseh.^u So the Lord laid his hands upon the infants.^v And though we have no commandment touching laying on of hands, yet the diligent observation of the apostles ought to be instead of a commandment. This sign is profitable to commend unto the people the worthiness of the ministry that he which is appointed may know, that he is no longer his own, but he is consecrate to God and the Church; that he may believe that he shall not want the Holy Ghost.

^p Acts i. 23.^q Galatians i. 12.^r Lib. i. Epist. 3.^s Titus i. 5.^t 1 Timothy v. 21.^u Genesis xlviii. 14.^v Matthew xix. 15.

CHAPTER IV.

OF THE STATE OF THE OLD CHURCH, AND THE MANNER OF
GOVERNING WHICH WAS IN USE BEFORE POPEY.

Elders—A Bishop—The Eldership—Diocese—Country Bishops—Archbishop—Patriarchs
Provincial Synod—A General Council—Deacons—Sub-deacons—Arch-deacons—The
division of the Church goods into four parts—Clerks—Acoluthes—Sub-deacons -
Why the people ceased to choose Bishops—None was ordained without examina-
tion—Consecration of Ministers.

1. WHAT ministers soever the old Church had, it did divide them into three sorts,—into elders, out of which pastors and doctors were chosen; elders, which bare rule in punishing manners; and deacons, to whom was committed the charge of the poor, and the distribution of alms. Readers and Acoluthes were no names of any certain offices, as we shall afterwards see.

2. The office of teaching was committed to the elders. They, according to their office, did choose one in every city, to whom they gave the title of bishop; lest, through equality, discord should arise. Yet he had no lordship over his fellows in office: but the bishop had that function in the company of elders which the consul had in the senate, that by his authority he might govern the whole action, and that he might execute that which was decreed by the common council: and that was brought in by man's consent, according to the necessity of the time. In every city they had a college of elders, which were pastors and doctors. Also there was given to every city a certain country, which did take elders thence, and should as it were be accounted into the body of that church. If the country were larger under the bishopric, then they appointed country bishops, who through the same province did represent the bishop.

3. And the bishops and elders were to apply themselves to the ministration of the word and sacraments. Neither do I rehearse the custom of one age only; for even in Gregory's time, wherein the Church was now almost decayed, it had not been tolerable for any bishop to abstain from preaching.^w

^w Epist. xxiv. Hom. in Ezek. xi.

4. And whereas every province had one archbishop among the bishops; and whereas in the Council of Nice there were patriarchs appointed that did appertain unto the preservation of discipline. And if any thing did happen that could not be dispatched by a few, they referred it unto the provincial synod. If the greatness and hardness of the cause did require greater discussing, the patriarchs were joined with the synods, from which they might not appeal but unto a general council. Neither would they invent any form of governing the Church, differing from that which God prescribed in his word.

5. Neither was the order of the deacons other in that time, than under the apostles: for they received the daily alms of the faithful, and the yearly revenues of the Church, for nourishing partly the ministers and partly the poor; but at the appointment of the bishop, to whom they gave an account of their distribution yearly. Sub-deacons were joined to the deacons, that they might use their help about the poor. Arch-deacons were made, when the great plenty of goods did require a more exact kind of distribution. And whereas the reading of the gospel was committed to them, as also exhortation to prayer, and whereas they ministered the cup in the Supper; that was done to adorn their office, that they might understand that they bare a spiritual function.

6. By this we may gather what use there was of the church goods, and what manner of distribution was made thereof.

7. At the beginning the administration was voluntary; after that there were certain canons made, which divided the revenues of the church into four parts, whereof one is assigned to the bishop and his family, another to the clergy, the third to the poor, the fourth to the repairing of the churches.

8. Furthermore, that which they bestowed upon adorning holy things was very little and mean. And if any need were that continued also wholly to the poor. So did Cyrillus, Bishop of Jerusalem,^x Acatius of Amida,^y Exuperius of Thelosa,^z and Ambrose,^a behave themselves; neither did they suffer the poor to be hungry.

^x Gregor. Hist. Triper. lib. 5. ^y Lib. xi. cap. 16.

^z Lib. ad Nepotianum. ^a Lib. ii. de Offic. cap. 28.

9. Those which were appointed to be as it were the seminary of the Church, were called clerks, but improperly. To them they committed first the charge of opening and shutting the Church, and they called them door-keepers. After that they called them acoluthes or followers, which waited upon the bishop, and did accompany him, first for honour's sake, and secondly, that no evil suspicion might arise. Furthermore, they had place granted them to read in the pulpit, that by little and little they might be made known to the people, and that they might learn to abide the sight of the people, lest being made elders they should be abashed when they came to teach. So they went forward by little and little, until they were made sub-deacons.

10. Whereas we said that the first and second points in the calling of ministers were, what manner of persons were to be called, and how they were to be called, the old Church did therein follow the rule of the apostles. In that which we set down in the third place, namely, by whom they ought to be chosen, they did not always keep one order. In old time no man was received into the company of clerks, without consent of the whole multitude.^b But because in those lesser exercises there was no great danger, they began at length to cease from asking the consent of the multitude. Afterward, even in the rest of the orders (except the bishops) the common people left the judgment to the bishop and elders: save only when new elders were appointed to parishes; then it was expedient that the multitude of the place should give their consent. Orders were given at certain times of the year, lest any should creep in privily without consent of the faithful, or lest he should proceed too easily.

11. The people did long keep their liberty in choosing bishops; hence came these sayings, let him be chosen bishop, whom the clergy, multitude, or the greater number, shall require. Let him be chosen of all, which must govern all.

12. *Objection.*—It was established in the counsel of Laodicea,^c that the multitudes should not be suffered to choose.

Answer.—It was done for good cause; for it cometh to pass scarce at any time, that so many heads agree together in one sense. But there was a good remedy for this danger.

^b Cypr. lib. 5.

^c Leo Epist. xcii. cap. 2. 13.

For, first, the clerks alone did choose; and having chosen one, they presented him to the magistrate, or senate, or chief men. They, (after consultation had) if they thought the election just, confirmed it; if not, they did choose one whom they did better allow. Then he was brought to the multitude. So Leo saith, the desires of the citizens, the testimonies of the people, the judgment of the honourable, the election of the clerks, must be waited for. ^d

13. This manner of choosing was yet of force in Gregory's time, and it is likely that it endured long after.

14. The fourth thing followeth, with what right ministers were admitted to their office. The Latins called this ordination, or consecration, the Grecians, Cheirotonia, or Cheirothesia. And there is extant the decree of the Nicene Council, that the Metropolitan come together with all the bishops of the province, to ordain him which is chosen. If he cannot, let three at least come together; let those which are absent testify their consent by letters. They were commanded to be present therefore, that there might the straiter examination be had of the learning and manners of him which was to be ordained; neither was the matter dispatched without examination.

15. Whereas this was done every where without exception, a diverse manner grew in use by little and little, that those which were chosen went together to the Metropolitan to require orders; and not long after came in a far worse custom, that the bishops, in a manner of all Italy, did set their consecration thence. But the rite was laying on of hands.

^d Leo Epist. xciii.

CHAPTER V.

THAT THE ANCIENT FORM OF GOVERNMENT WAS OVERTHROWN
BY THE TYRANNY OF THE PAPACY.

Bishops—Elders—Deacons—Vicars—Bestowing of benefices—Monks—Seculars—Benefices—Canons, &c.—Bishops—Popery is an horrible thievish corner—Deacons without distribution of goods—Garnishing of Churches—Revenues of lands.

1. Now let us confer and compare the order of governing the Popish Church with that of the primitive and old Church which we have described, that it may more easily appear how falsely they challenge to themselves the title of the Church. It is best to begin with calling, and we will give the first place to bishops. There is there no examination of learning or manners, yea, this hundred years, there hath been found scarce one among an hundred which had in him any sound doctrine; few which were not drunkards, whoremongers, hunters, &c.

2. Now, in choosing, all that right of the people was taken away; their desires, assent, subscriptions, and all such things, did vanish away. The whole power is translated unto the canons only; they bestow the bishopric upon whom they will, so that it is made at this day for the most part, a reward of adultery and baudry.

3. Ordaining is nothing but a mere mock; whereas princes have by bargaining in some places, obtained of the bishops of Rome to nominate the bishops; the Church hath suffered no new loss therein, because the election is only taken from the canons, who took it to themselves by no right.

4. Behold their excellent calling, by reason whereof the bishops boast that they be the successors of the apostles. And they say that the right to make elders belongeth to them alone; and they are made not to govern or feed the people, but to sacrifice; in like sort, when they consecrate deacons, they speak nothing of their proper office, but they ordain them to certain ceremonies about chalice and paten. It was established,^e that every one which was ordained should have a place appointed him forthwith; now it is sufficient if their

^e In Synod. Caledon. distinct. lxx. cap 1.

revenue be sufficient to sustain them. They do indeed with great pomp shadow that which they do, but they be only visures, wherein there is no soundness.

5. *Objection.*—Bishops have vicars to inquire of learning before ordering.

Answer.—But what? whether they can read their masses? whether they can decline some common word wherewith they meet in reading? When those which are to be ordered are brought to the altar, it is demanded thrice in words which they understand not whether they be worthy of the honour? One which never saw them, answereth, they be worthy, Is not that to mock God and men?

6. How much better do they behave themselves in bestowing of benefices? Truly so, that no one of them can hit another in the teeth. All of them break in generally as into a farm of their enemies.

7. But this is also a greater monster, that one man is appointed to govern five or six churches. We may see in princes' courts, young men which are thrice abbots, twice bishops, once archbishops.

8. But let us see how faithfully they do their duty. Of priests, some are monks, some seculars. That former flock was unknown to the old church, to which this song is now first sung; let a monk, being content with his cloister, neither presume to minister the sacraments, or to bear any other public function. A manifest mocking of God.

9. Seculars are partly beneficed, and partly they spend their daily labour in saying mass, or in singing, and they live by the wages which they get that way. Benefices have either cure of souls, as bishoprics, or parishes; or else they be stipends for dainty men which get their living by singing, as prebends, canonships, parsonages, dignities, chaplinships. As for hirelings, they get their living from day to day, and after a shameless manner set themselves to sale for gain, and like hungry dogs with importunate begging, they wring out of men against their will, that which they put in their hungry belly. They sacrifice Christ upon the altar; which is to do sacrifice not to God, but to the devil.

10. The same account ought we to make of canons, deans, chaplains, provosts, &c.

11. There remain bishops and governors of parishes, who have an excellent office if they would use it. They have churches committed unto them, though they turn the charge over to their vicars; they make none other account of them then of farms, over which they set their vicars as bailiffs or farmers; as if it were the office of a pastor to do nothing.

12. Of this did Gregory complain in his time, saying, The world is full of priests; and yet it is a rare thing to find a labourer in the harvest; because we take upon us indeed the office of the priests, but we do not the work of our office.^f

13. But if any man do duly examine all this face of ecclesiastical government, which is under Popery at this day, he shall find that there is no thievish corner, wherein robbers do live more licentiously without law and order.

14. But if we descend unto the manners, where shall we find that light of the world, the salt of the earth? Where is that holiness which may be as a perpetual rule to judge by? There is no kind of men more infamous at this day, for riot, wantonness, daintiness, and, finally, for all kind of lusts.

15. Let deacons now come forth, where is that most holy distribution of goods. But they are not made to that end. For there is none other thing enjoined them, but to serve at the altar, to recite the gospel, or to sing it, and to do I cannot tell what toys. There is nothing spoken of alms, nothing of the caring for the poor. They appear not at all with the institution which the apostles used.

16. Having made a division of the church goods, every man did catch to himself so much as he could, the bishops and townish priests (who being enriched by this prey, became canons) did pull in pieces among them the best part. It was a troublesome division, because they cannot yet agree about their bounds. Yet by this means provision is made that not one halfpenny shall come to the poor. For they have taken to themselves the fourth part which was appointed for the poor. That which was consecrated to the repairing of the churches, is converted to superfluous uses. The same sacrilegious robbery is committed in the fourth part which was given to the clerks.

17. *Objection.*—By this gorgeousness of churches, the prophecies are fulfilled, wherein the old prophets describe the beauty of the kingdom of Christ. §

Answer.—That is to translate those things which are spoken spiritually of the spiritual kingdom of Christ unto the flesh and the world. The sentence of the Synod of Aquileia is to be noted. Poverty is glorious in the priests of the Lord.

18. That which is bestowed upon garnishing of churches is bestowed amiss, because it doth not smell of thirst, but of riot and corruption of times. In the mean season it is so far off that they have respect of the living temples, that they do rather suffer many thousands of poor people to starve through hunger, than that they will break the least chalice or cruet to relieve their poverty.

19. The revenues of lands and possessions causeth that bishops and abbots in number of waiting men, in gorgeousness of houses, in gay apparel and dainty dishes, do imitate, or rather strive with princes. I am ashamed to say any more. Lo, of what titles the Papists boast for commendation of their church.

CHAPTER VI.

OF THE SUPREMACY OF THE SEE OF ROME.

Christ needeth no vicegerent—Whether Peter were the first Pope—The doctrine of the gospel is the keys—Peter's confession—Continuance of succession—Christ is the head of the Church—A ministerial head—The manner of privilege—Whether Peter were at Rome—Peter's pilgrimage—Why there was so great honor given to Rome.

1. Now let us entreat of the supremacy of the see of Rome.

2. The state of the question is, whether it be necessary for the true form of ecclesiastical order, that one see be above another, both in dignity and power, that it may be the head of all the whole body.

Objection.—In the law there was the highest priesthood, and also the highest judgment.

Answer.—That which was profitable in one nation must not be extended to all the whole world. Again, the highest

g Psalm lxxii. 10. Isaiah lii. 1. lx. 6.

priest was a figure of Christ, but now the priesthood being translated unto Christ, as he beareth the office himself alone, without any vicegerent, so he resigneth the same to none.^h

3. *Objection.*—It was said to Peter, Thou art Peter, and upon this rock will I build my congregation.ⁱ Also, Feed my sheep.^k

Answer.—He made the same power common to the rest. For to bind and loose, is to retain and forgive sins,^l which is done by preaching of the word.

4. *Objection.*—He promised the keys of the kingdom of heaven to Peter alone.^m

Answer.—The heavens are opened by the doctrine of the gospel: the same was common to the rest of Peter's fellows in office, as well as to Peter.

Objection.—Peter excelleth therein, because he received that both with the rest, and also a part by himself, which is not given to the rest, but in common.

Answer.—Christ did not this to prefer one man above another, but that he might by this means commend the unity of the Church.ⁿ

5. *Objection.*—It was not said to the rest, upon this rock will I build my Church.^o

Answer.—As if Christ spake any other thing there of Peter, but that which Paul, and Peter himself, spake of all Christians. For he maketh Christ the corner stone, upon whom are builded those which grow to be an holy temple to the Lord.^p

Objection.—He above the rest; because he hath the name properly.

Answer.—Let him be the first and chiefest of all the faithful in ferventness of study, doctrine, courage; yet he hath not power therefore over others.

6. Peter had confessed, both in his own name, and also in the name of his brethren, that Christ is the Son of God: Upon this rock doth Christ build his Church, because there is one only foundation, besides which none other can be laid.^q

^h Hebrews vii. 12. ⁱ Matthew xvi. 18. ^k John xxi. 15. ^l John xx. 23.

^m Matthew xvi. 19. ⁿ Cypr. de simp. praelat. ^o Matthew xvi. 18.

^p Ephesians ii. 20. ^q 1 Corinthians iii. 11.

7. If any thing be to be done, he referreth it unto the council.^r He exhorteth his fellows in office,^s he doth not command them: being accused, he purgeth himself. He was sharply reprov'd by Paul.^t By these it appeareth manifestly that there was no more power in Peter than in the rest of the apostles.

8. But admit he were chief among the apostles, yet they were only twelve; and it was done but once. Therefore that is amiss made to continue for ever, that one ought also to be appointed as head over an hundred thousand.

Objection.—Bees and cranes choose one only captain, and no more.

Answer.—But they come not together out of all the whole world to choose one king: every king is content with his own hive.

Objection.—The Poets commend the government of one.

Answer.—Not because one ought to govern all the whole world; but because a kingdom cannot easily suffer two: for power cannot abide to have a partner.

9. *Question.*—Is it not necessary that the Church have a head?

Answer.—Christ himself is the Head of the Church, of whom the whole body being coupled and knit together in every joint, wherewith one ministereth to another, according to the operation in the measure of every member, maketh increase of the body.^u

Objection.—It is needful that there be another ministerial head, to bear Christ's office upon earth.

Answer.—There is none ordained by Christ. Furthermore, the scripture giveth this honor to Christ alone.^v

→ 10. *Objection.*—It is necessary that there be a certain likelihood between the heavenly hierarchy and the earthly.

Answer.—To play the philosophers, and dispute subtilly about both, is to be wise beyond measure of the scripture.

11. But let us grant that the supremacy was in Peter, yea, that it should always continue by perpetual succession; yet how will they prove that his seat was so established there,

^r Acts xv. 5.

^s 1 Peter v. 1.

^t Acts xi. 3.

^u Ephesians iv. 15.

^v Ephesians i. 22. iv. 15. v. 23.

that whosoever is bishop of that city, he should be set over the whole world.

Objection.—Peter lived at Rome, and there he died.

Answer.—And Christ lived in Jerusalem, and there died: and Moses in the wilderness: ^w yet did they not give such honor to the place.

12. *Objection.*—Peter was chief of the apostles; therefore the Church wherein he sat ought to have this privilege.

Answer.—Then the Church of Antioch should by right challenge to herself the supremacy, because he sat first there.

Objection.—It was in times past the chief; but when Peter removed thence, he translated to Rome the honor which he brought with him. ^x

Answer.—If this be a privilege, it is either personal, and then it belongeth nothing to the place; or real, and when it is once given to a place, it is not taken away again; or mixed, then the place shall not be simply considered, unless the person do also agree.

13. But let it be so; let us grant that the supremacy was translated from Antioch to Rome; yet why had not Antioch the second place? But Alexandria is before Antioch. Paul named three which seemed to be pillars,—James, Peter, and John. ^y If for the honor of Peter the see of Rome have the first place, doth not that of Ephesus and of Jerusalem deserve the second and third, where John and James sat?

14. Howbeit, that which they report of Peter's sitting in the Church of Rome hath no credit.

Objection.—Eusebius saith, that he ruled there five and twenty years.

Answer.—He was at Jerusalem about twenty years after the death of Christ: ^z afterward he came to Antioch, where how long he continued it is uncertain. Gregory reckoneth seven, and Eusebius twenty years. But from the death of Christ, until the end of the empire of Nero, (under whom they say he was slain) there shall be found only seven and thirty years. Thereby we perceive and see that he could sit at Rome but a short time. Furthermore, Paul wrote to the Romans, ^a but there is no mention made of Peter.

^w Deuteronomy xxxiv. 5.

^x Marcell. papa xii. q i. cap. Roga.

^y Galatians ii. 9.

^z Ibid. i. 18. ii. 1.

^a Romans xv. 25, xvi. 3.

15. *Objection.*—But it is a firm opinion of writers, that he governed that Church until his death.

Answer.—Writers tell many fables. But admit it be so; yet not long, because his apostleship appertained unto the Jews. The supremacy had been meeter for Paul, who was the apostle of the Gentiles.

16. Furthermore, the men of old time gave so great honor to the Church of Rome, for three most weighty causes. The first was, because it was a common opinion that it was founded by Peter: secondly, there was the head of the empire: last of all, it was quieter and less troublesome than the rest.

17. Notwithstanding, in time of the government of the old Church, Rome never had the supremacy over other Churches. Therefore, let us conclude with Cyprian, that the bishopric of Christ alone is universal, which comprehendeth the whole Church under him.^b

CHAPTER VII.

OF THE BEGINNING AND INCREASING OF THE ROMISH PAPACY,
UNTIL IT LIFTED UP ITSELF SO HIGH, THAT BOTH THE
LIBERTY OF THE CHURCH WAS OPPRESSED, AND ALL MODE-
RATION WAS OVERTHROWN THEREBY.

The beginning of the Papacy—Primacy—Contention about the Universal Bishop—The jurisdiction of the Pope—The power of the Church is contained in four things; Ordination, Censure, Counsel, Jurisdiction—The Meleuetane Council—When the authority of the Pope was increased—Gregory's humility—The decree of the Council of Taurinum—The Synod of Constantinople—The Papacy is the Devil's pasture—The Papacy is at this day worse—Why there is no Church at Rome—The virtues of the Popes—What Cardinals were in times past.

1. THERE is nothing more ancient to establish the authority of the see of Rome, than the decree of the Nicene Synod, whereby both the first place is granted to the Bishop of Rome, among the patriarchs, and he is commanded to care for the Churches adjoining to the city. But in another synod which followed, the Bishop of Rome was not chief, but others.

^b De simpl. prælat.

2. In the Council of Chalcedon, the Legates of the Church of Rome had the chief seat by the emperor's grant: but Leo himself confesseth that this was an extraordinary privilege; neither was it observed in other councils.^c

3. As touching the very title of primacy, and other titles of pride, it is no hard matter to judge when and after what sort they crept in. Cyprian doth often call Cornelius brother, or fellow bishop, or fellow in office. But writing to Stephen Cornelius, his successor, he sometimes objecteth to him arrogancy, and sometimes foolishness. The Council of Carthage forbade that any should be called prince of priests, or chief bishop.

4. The contention about the title of universal bishop began only in Gregory's time; the occasion whereof was John's ambition. For he would make himself general, which no man before him had essayed to do. Gregory calleth it a wicked, profane, ungodly, proud title, and such a one as was invented by the Devil, and published by Antichrist's crier.^d

5. I come to the jurisdiction which the Pope of Rome avoucheth he hath over all churches, without question. And there arose the mischief. When the see of the Church of Rome was counted to be of great authority, not only the godly in other parts which were grieved for want of aid, but also wicked men which were condemned by their own bishops, for unjust defences' sake, fled thither: all which the bishop received greedily. Through this ambition it came to pass, that the Bishop of Rome did take to himself some authority over others.

6. But let us see what power this was. The power of the Church is contained in these four points: in ordaining of bishops, in calling of councils, in jurisdiction, in censures. All the old synods command bishops to be consecrated by their metropolitans; and that the Bishop of Rome be never called unto it, but in his own patriarchy.

7. The same censures or admonitions which the Bishops of Rome did use towards others, the same did they themselves suffer.^e

^c Lib. Epist. 1, 2. Lib. iv. Epist. 6.

^d Lib. iv. Epist. 76, ad Mauri.

^e Cyp. Epist. 13, lib. iii.

8. To call a provincial synod was the duty of every metropolitan; the Bishop of Rome had none authority there: but the emperor only could call a general council.^f

9. As concerning hearing of appeals, or jurisdiction, it is manifest that he hath the chief power, unto whose judgment-seat the appeal is made. Many did often appeal unto the Bishop of Rome, and he himself also went about to draw unto him the hearing of causes; but he was always derided when he did pass his bounds. In the Council of Meleuite, where Augustine was present, they were excommunicated which appealed beyond the seas.

10. In the time of Constantine the emperor, he had no authority over other bishops as it doth plainly appear by the history of Celianus, accused by Donatus.^g For Constantine committed the judgment of the appeal to the Bishop of Orleans.

11. I know how many epistles there be, rescripts, edicts, wherein the bishops ascribe what may be to the see of Rome, and do most constantly challenge what may be to the same. But all men which have but a little judgment, know this also, that they are so blockish for the most part, that at the first taste it is an easy matter to perceive out of what shop they came, namely, of ambition.

12. The authority of the see of Rome was greatly increased in Gregory's time, by reason of the wars which did possess almost all the whole world. Therefore that in so great a shaking of civil affairs, the integrity of faith might at least remain, or not altogether perish, all bishops on every side joined themselves to the Bishop of Rome. Then did the dignity of the see increase, yet so that one man did not bear rule over the rest, as him pleased; but it was granted him, with his authority to bridle the wicked and stubborn.

13. Therefore Gregory taketh no more to himself over others, than he granteth to others over himself, when he confesseth that he is ready to be controlled by others.^h

14. The Bishop of Constantinople did at that time contend with the Bishop of Rome, about the primacy. It was decreed in the Council of Taurinum, that the cities which were chief

^f Tripart. Hist. lib. iv.

^g Aug. Epist. 163. In brevi colla, cont. Donatum.

^h Lib. ii. Epist. 16. 37.

in civil government in every province, should likewise be chief sees of the bishops.

15. In the first Synod of Constantinople, it was established that the Bishop of that city should have the privileges of honor after the Bishop of Rome, because it was new Rome.

16. Shortly after, John of Constantinople being holpen with the favor of Mauritius the emperor, usurped the name of universal patriarch. Gregory did constantly oppose himself against him; and doth abhor that vice as wicked and ungodly.

17. At length Boniface the Third obtained of Phocas, that Rome should be head of all churches. But this was of no importance in a manner, until at length France came by wicked policy into his power.

18. After that time, when things did daily every where wax worse and worse, the tyranny of the see of Rome was also established and increased; and that partly through the ignorance, and partly through the sluggishness, of the bishops. Therefore doth Bernard in his time, with many complaints bewail the scattering abroad of all the whole ecclesiastical order. Amongst other, he addeth these: Thou pastor comest forth environed with much gold. If I durst speak it, these are rather the pastors of devils, than of sheep.ⁱ

19. And now though we grant to the Bishop of Rome that excellency which he had in time of Leo and Gregory, what doth this help the present papacy? I do not yet speak of the earthly lordship, but of the spiritual government, whereof they make boast. For these be the sayings of the bishops: God would determine the causes of other men by men; but he hath reserved the prelate of this see without question to his own judgment.^j Again, The facts of our subjects are judged by us; but ours by God alone.^k

20. And to the end these decrees might have more weight, they did falsely cog in the names of old bishops, as if things had been so appointed and ordained since the beginning; whereas it is most certain that it is new and lately forged, whatsoever is given to the Bishop of Rome, over and besides that which we have said was given him by the old councils.

ⁱ Lib. i. de Consid. Evang. circa finem lib.

^j Nicol. in decret. 17, 9, 3, C.

^k Nemini. Innoc. 9, 9, 3, cap. Nemo.

21. If Gregory's testimony ought to be of force, they declare thereby that their bishop is Antichrist, because they make him universal.¹

22. Are not the patrons of the see of Rome ashamed to defend the present estate of the papacy, which is certainly an hundred-fold worse, and more corrupt, than it was in the time of Gregory and Bernard?

23. Last of all, though all these things should be granted, yet there ariseth a fresh and new strife for them. For we deny that Rome can be the mother of churches, seeing there is no Church at Rome; and that the Pope is prince of bishops, seeing he is no bishop, because he teacheth not the word of God, he doth not minister the sacraments, neither doth he keep the people in their duty by any discipline.

24. Yea, the popes do whatsoever they can to oppress the pure doctrine of the gospel. Leo was cruel, Clement bloody, Paul a fierce murderer. Shall he be Christ's vicar, and Peter's successor, who by persecuting the Church with furious endeavours, doth openly profess that he is Antichrist?

25. We speak as did Paul, when we say that Antichrist shall sit in the temple of God:^m that his kingdom shall be placed in haughtiness of speech, and blaspheming of God.ⁿ Also, whereas Paul setteth out Antichrist by this mark, that he shall take away from God his honor, that he may take it to himself, this is a principal token in seeking Antichrist, especially when such pride proceedeth to the public scattering and destruction of the Church.

26. God translated the Church which was at Jerusalem to Pella.^o That which was once done, might be done oftener. Therefore so to tie the honor of the supremacy to a place, that an enemy of Christ, an adversary of the gospel, a destroyer of the Church, a butcher of the saints, should be Christ's vicar, Peter's successor, the chief bishop of the Church, is too ridiculous.

27. We have spoken enough of the thing. If we come to the men, we shall find that Leo, Clement, Paul, and almost all the rest, were Atheists, and that they knew nothing else

Epist. 92, 4, ad Johannem Constant. ^m 2 Thessalonians ii. 4. ⁿ Daniel vii. 23.

^o Euseb. lib. iii. cap. 5.

in a manner concerning Christ, but that which they learned in Lucian's schools.

28. And yet for all this the Romanists avouch, that the Pope cannot err. Though John, the twenty-second pope, did openly avouch, that the souls of men are mortal, and that they die together with the bodies, until the day of resurrection.

29. Therefore, though Rome were in times past the head of churches, yet she is not worthy at this day to be counted one of the smallest toes, seeing she is made common to all kind of wickedness.

30. The cardinals were in times past only priests of the Church of Rome, and far inferior to bishops: but such as they be now at this day, they have no true and lawful office in the Church.

CHAPTER VIII.

TOUCHING THE POWER OF THE CHURCH, AS TOUCHING THE ARTICLES OF FAITH, AND WITH WHAT UNBRIDLED LICENTIOUSNESS IT HATH IN THE PAPACY BEEN WRESTED TO CORRUPT ALL PURENESS OF DOCTRINE.

Ecclesiastical power—The first parts touching doctrine—Apostles—The same doctrine, but diverse manners of teaching—The word written—The Old Testament—The New Testament—Whether a council can err—The Church is without blot—The Church is Christ's scholar—Whether baptising of infants be by the decrees of the Church.

1. Now followeth the third place, touching the power of the Church, which consisteth partly in particular bishops, partly in councils, and those either provincial or general: such power consisteth either in doctrine, or in jurisdiction, or in making laws. The place touching doctrine hath two parts; authority to deliver and teach articles and points of doctrine, and to expound the same. And let all things be done to edifying: ^p that shall be, if the authority of Christ, the master of the Church, be kept safe and sound.

2. Furthermore, we must remember in this place, that what authority soever the scripture doth give, either to priests,

or prophets, or apostles, or to the successors of the apostles, that is properly given, not to the men themselves, but to the ministry wherein they are placed. It is said of the priests, The lips of the priest shall keep knowledge, and they shall require the law at his mouth; because he is the angel of the Lord of hosts.^q

3. The authority of the prophets is described in Ezekiel: Son of man, (saith the Lord) I have made thee a watchman to the house of Israel; therefore thou shalt hear the word out of my mouth, and thou shalt tell it them from me.^r

4. The apostles are called the light of the world, the salt of the earth;^s they are to be heard instead of Christ.

5. And though there be but one and the same doctrine, yet according to the diversity of times, the servants of God had divers kinds of teaching. It is true, indeed, which Christ saith, that no man hath seen the Father but the Son, and he to whom the Son will reveal him.^t God used secret revelations with the patriarchs; and these did he confirm with undoubted signs. The patriarchs conveyed that unto their sons, and they to their childrens' children.

6. When the Lord raised up a more manifest form of the Church, he would have his word put in writing, that the priests might thence set that which they should teach the people, and that all doctrine might be examined by that rule. Therefore, after the publishing of the law, the priests are commanded, that they should only teach that which God did comprehend in the law: it was not lawful for them to add or to diminish. After them followed the prophets, which were interpreters of the law, who added nothing thereto, but prophecies concerning things to come. Hereunto were added the histories, which are also the works of the prophets; but being made by the inditing of the Holy Ghost. Such was the rule of the life of the fathers, until the coming of Christ.

7. When the wisdom of God was made manifest in the flesh, he taught with full mouth whatsoever man's mind can conceive of the Father;^u because the Father appointed him to be a teacher.^v Therefore he left nothing for others to speak after him.

^q Malachi ii. 7.

^r Ezekiel iii. 17.

^s Matthew v. 14.

^t Ibid. xi. 27.

^u Hebrews i. 2.

^v Matthew xvii. 5.

8. Therefore let this be a firm maxim, that there is none other word of God to be had, but that which is contained in the Old and New Testament; and that there is none other manner of teaching aright in the church, but according to the prescript and rule of his word. Therefore Christ commanded the apostles to teach whatsoever things he had commanded them.

9. That was also diligently observed by the apostles.^w

Objection.—It is not lawful for one alone to add anything: but there is another respect to be had of the universal Church.

Answer.—Faith cometh by hearing, and hearing by the word of God.^x If faith depend upon the word of God alone, what place is now left for the word of all the whole world.

10. *Objection.*—A general council is the true image of the Church; and it is governed immediately by the Spirit of God: therefore it cannot err.

Answer.—A general council is governed by the Holy Ghost, when it decreeth or setteth down nothing contrary to the word of God. Then it cannot err.

11. *Objection.*—Christ said, Behold, I am with you until the end of the world.^y Also, I will give unto you a Comforter, the Spirit of Truth.^z

Answer.—He did not only promise that to the number of twelve, but even to every one of them. And this Spirit is not the spirit of error, of lying, of ignorance, or darkness, but of sure revelation, wisdom, truth, and light.^a

12. *Objection.*—Whatsoever is given to every one of the faithful severally, that is given and belongeth to the Church altogether.

Answer.—The Church shall never want that which shall be necessary for it. But the riches of the Church are such, that it wanteth much of the chiefest perfection.

Objection.—The Church, cleansed by the washing of water, in the word of life, is without blot and wrinkle.^b The pillar and foundation of truth.^c

Answer.—In the former place it is rather taught what Christ doth daily work in the Church, than what he hath

^w 1 Peter iv. 11. 1 Corinthians xiv. 19.

^x Romans x. 17.

^y Matthew xxviii. 20.

^z John xiv. 16, 17.

^a 1 Corinthians ii. 12.

^b Ephesians v. 26, 27.

^c 1 Timothy iii. 15.

already accomplished. Again, it is false and frivolous to think that the Church is altogether without spot, all whose members are unclean. Furthermore, the Church itself is the pillar of truth, which resteth upon the word of God alone.

13. Is it any marvel if the bride and scholar be subject to Christ, her spouse and master, that she may continually and diligently depend upon his mouth?

14. *Objection.*—I have many things to say to you, which you cannot carry now.^d

Answer.—The apostles being led by the Spirit of Truth into all truth, they did publish their writings, wherein they left the perfect knowledge of the doctrine of the gospel written.

15. *Objection.*—Christ commandeth that he be counted as an heathen man and a publican, which shall gainsay and resist the decree of the Church.^e

Answer.—There is no mention made there of doctrine; but only the authority of censures to correct vices is avouched, that they may not set themselves against the judgment thereof, which shall be admonished and reprov'd.

Objection.—The Church must be heard.

Answer.—Who denieth that? because it pronounceth nothing but out of the word of the Lord.

16. *Objection.*—Baptising of infants sprang not so much from the manifest commandment of the scripture, as from the decrees of the Church.

Answer.—It shall sufficiently appear elsewhere, that it is far otherwise.

Objection.—That is no where in the scripture to be found, which was pronounced in the Nicene Synod, that the Son is consubstantial with the Father.

Answer.—I grant this word is not extant in scripture; but the thing signifying the same is often found in scripture.

^d John xvi. 12.

^e Matthew xxiii. 17.

CHAPTER IX.

OF COUNCILS, AND THEIR AUTHORITY.

What Councils be lawful—Things to be considered in Councils—The Synod of Constantinople—The Nicene Synod—We must obey those which have the oversight of us—Who are true overseers—Use of Synods—Contradictions of Synods.

1. FURTHERMORE, councils shall be lawful then, if Christ sit as chief in the same, and do govern the whole assembly with his Word and Spirit.

2. For this is Christ's saying, where two or three shall be gathered together in my name, I am there in the midst of them.^f Which promise doth no less belong to every particular assembly, than to a general council. And those only are gathered together in the name of Christ, which add nothing to his word, neither take any thing therefrom.

3. *Objection.*—The truth remaineth not in the Church, unless it continue among the pastors. Neither doth the Church consist, unless it appear in general councils.

Answer.—That is not always true; for there was a Church in Isaiah's time at Jerusalem, which God had not as yet forsaken, and he called the pastors thereof blind watchmen, ignorant, dumb dogs.^g In another place he teacheth that they have a shadowish pretence and cloak of priesthood. From the prophet to the priest every one followeth lying.^h

4. *Objection.*—Peradventure that was of force among the Jews; but our age is free from so great an evil.

Answer.—Would God it were; but the Holy Ghost hath pronounced that it shall be otherwise. As, saith he, there were in the old people false prophets; so likewise there shall be among you false teachers, slyly bringing in sects of perdition.ⁱ

5. And yet I would not overthrow the authority of pastors: only I warn men to make choice of them, lest we admit wolves instead of true shepherds.

6. Out of this we may easily answer to that other thing touching general councils. The Jews had the true Church in

^f Matthew xviii. 20.

^g Isaiah lvi. 10.

^h Jeremiah ix. 13.

ⁱ 2 Peter ii. 2. Matthew xxiv. 11. 2 Thessalonians ii. 4.

the time of the prophets. But if there had been gathered at that time a general council of the priests, what manner of face of the Church should have appeared? The spirit of Satan bare rule in the mouth of four hundred prophets, which Ahab called together.^j Micah is condemned for an heretic, he is smitten, he is cast in prison. So was Jeremiah handled.^k

7. In that council which the priests and pharisees gathered at Jerusalem, what was wanting as touching the outward face? And yet Christ is condemned there, and his doctrine is driven from amongst them.^l And yet there was at that time a Church at Jerusalem. Therefore it doth not necessarily consist in the assembly of pastors, whom the scripture doth pronounce to be sometimes evil.

8. *Objection.*—What! shall the councils have no authority in defining?

Answer.—Yes, verily. For all councils are not to be condemned here; neither are the acts of all councils to be cancelled. But so often as the decree of any council is brought forth, I would have it diligently weighed, at what time it was holden, for what cause, to what end, what manner of men were present; and then that it be examined according to the rule of the scripture. So it should come to pass that councils should have that majesty which they ought to have. So we do willingly embrace those old synods, as the Nicene, that of Constantinople, of Ephesus, and the first Chalcedon Synod.

9. By the later councils, which are often contrary one to another, we may see how much the Church hath oftentimes degenerated from the purity of that golden age. It is now about nine hundred years since the Synod of Constantinople, being gathered under Leo the emperor, did adjudge images placed in churches to be broken. The Nicene Council decreed that they should be restored.

10. All those ancient and purer councils had their imperfections. There appeareth a notable example hereof in the Nicene Synod. For there, having as it were forgotten all gravity, modesty, and all courtesy, omitting to contend with Arius, they began one to wound another with inward dissensions, objecting of crimes, and infamous libels.

^j 1 Kings xxii. 6.^k Jeremiah xx. 2.^l John x. 31.

11. *Objection.*—Synods may indeed err in those things which are not necessary to salvation.

Answer.—Then they did not always follow the Spirit as their guide. But we may easily judge by general councils, how great authority provincial councils have to make articles of faith.

12. *Objection.*—Though they be in mind blockish, and in will most wicked, yet the word of God remaineth, which commandeth us to obey those which have the oversight of us.

Answer.—What if I deny that they be such as have the oversight of us, which are such? But what manner of persons doth Joshua describe? Let not (saith he) the book of the law depart out of thy mouth; but thou shalt meditate in it day and night. Thou shalt not turn aside either to the right hand or to the left.^m Therefore those shall be our spiritual governors, which turn not aside from the law of the Lord, either to the right hand, or to the left. Otherwise we must not hear them, as being false prophets and false apostles.ⁿ

13. Because we have proved that the Church hath no power given to erect any new doctrine, let us now speak of the power which they give her in interpreting the scripture. We grant indeed, and that willingly, that if any disputation fall out about any opinion, there is no better nor surer remedy, than if a synod of true bishops come together, where the article or point in controversy may be discussed: for the determination shall have much more weight; they shall more commodiously deliberate, being together: and also Paul describeth this way in judging doctrines.^o So when Arius arose, the Nicene Synod was called; the Synod of Constantinople against Eunomius and Macedonius; that of Ephesus against Nestorius. Also we must note this, that it is no perpetual thing, that that is a true interpretation of the scripture, which hath been set down by the consent of a council. For in the second Synod of Ephesus, the heresy of Eutiches had the upper hand, and the holy man Flavian was banished.

14. Christ commandeth all to drink of the cup which he giveth in the Supper.^p The Council of Constance commanded that it should not be given to the common people;

^m Joshua i. 7. ⁿ Jeremiah xxiii. 16. Matthew vii. 15. Galatians i. 8.

^o 1 Corinthians xiv. 29.

^p Matthew xxvi. 27.

but it would that the priest alone should drink. Paul calleth forbidding of marriage, hypocrisy of devils.^q And the Spirit pronounceth, in another place, that marriage is holy and honorable among all men.^r Whereas they did afterward forbid priests to marry, they desire to have that counted a true interpretation of the scripture. Therefore whatsoever interpretations or decrees of councils shall be contrary to the truth of the gospel, they must in no case be received.

CHAPTER X.

TOUCHING THE POWER IN MAKING LAWS, WHEREIN THE POPE WITH HIS ADHERENTS DID EXERCISE MOST CRUEL TYRANNY AND BUTCHERY UPON SOULS.

Making of laws—What conscience is—Works respect men, and the conscience God—That we must obey princes—Authority of Bishops—There is but one lawgiver, God—Faults of Popish constitutions—Popish introduction—Popish traditions—The Church doth not go without the word—The making of the Mass—Holy water—What ecclesiastical laws be good—Order in the Church—One form of discipline doth not agree to all ages—Rudiments of our infirmity—Let ceremonies be profitable.

1. Now followeth the second part, touching making of laws; from which spring innumerable traditions of men did issue, being as many snares to strangle souls. Therefore, it is worthy to be known whether it be lawful for the church to bind men's consciences with the laws which it shall make.

2. We see how warily Paul walked in this point, so that he durst not even in one thing ensnare the conscience. For he did foresee what a wound might be made in the consciences of men, if the necessity of those things should be laid upon them, the liberty whereof the Lord had left.

3. That this knot may be loosed, we must first know what conscience is. We must set the definition out of the proper derivation of the word. For as science taketh the name from the knowledge of things; so when men have the feeling of God's judgment, as a witness adjoined to them, which doth not suffer them to hide their sins, but that they are drawn unto and arraigned before the judgment seat of the

^q 1 Timothy iv. 1. ^r Hebrews xiii. 14.

judge, that feeling is called conscience. For it is a certain mean between God and men. From whence the old proverb cometh, the conscience is a thousand witnesses.

4. Therefore, as works have respect unto men, so the conscience is referred unto God. So that a good conscience is nothing else, but the inward integrity of the heart. In which sense Paul writeth that the fulfilling of the law is love out of a pure conscience and faith unfeigned.^s Also it is sometimes extended unto men. So Paul endeavoured to walk with a good conscience toward God and men. But that it is improperly spoken. And that is to be considered both in the commandments of God which must needs be kept, and also in things indifferent and mean.

5. If men's laws be given to this end that they may charge us with religion, as if the observing thereof were of itself necessary, we say that that is laid upon the conscience which was not lawful. For our consciences have not properly to deal with men, but with God, seeing they are governed by the word of God alone.

Objection.—We must obey princes even for conscience sake;^t therefore the laws of princes bear rule over men's consciences.

Answer.—We must distinguish between the genus and the species. The general commandment of God commendeth the authority of magistrates. Hitherto we must obey. But it is not meet that the laws which are written by them should appertain unto the inward government of the soul. Therefore, if any thing be commanded contrary to the word, or if in things indifferent there be a certain necessity laid upon us, we must not obey.

6. Such are those which in Popery are called ecclesiastical constitutions, which are brought in for the true and necessary worship of God. And as they be innumerable, so they be infinite gins to ensnare souls.

Objection.—Bishops are spiritual lawgivers appointed of the Lord, after that the government of the church is committed to them. Therefore he which breaketh their constitutions, rebelleth against God and the Church.

Answer.—The authority of bishops appertaineth to set the

^s 1 Timothy i. 5.

^t Romans xiii. 5.

policy of the church in good order, against which we must not speak. But it is necessary that they always follow the rule of the scripture.

7. For to speak properly there is but one law-giver, namely, the Lord, who is able to save and to destroy. He hath so comprehended in his law, all that which was necessary to the perfect rule of good life, that he left nothing for men to add to that chief perfection. And this doth he to that end, first, that all our works may be governed by his will. Secondly, that he may shew that he doth only require obedience at our hands.

8. If we keep in mind these two reasons, we may easily judge what constitutions of men are contrary to the word of God. With the former reason Paul contendeth against the false apostles which assayed to burden the churches with new burdens.^u He useth the second more in the Galatians, when he teacheth that the consciences must not be ensnared which must be governed by God alone.^v

9. Let us apply this doctrine to our times. We say that the constitutions wherewith the Pope doth burden the Church, are hurtful, whether they be concerning ceremonies and rites, or which do more belong to discipline. First, because they hold that the worship of God is contained in them. Secondly, because they bind the consciences with precise necessity to keep whatsoever they command.

10. Furthermore, that is the worst of all, that when religion is once begun to be determined by such vain inventions, the commandment of God is made of none effect.^w For it is a greater offence with them, to have omitted auricular confession, than to have continued a most wicked life a whole year together.

11. There be also other two no small faults in the same constitutions, first, they prescribe unprofitable observations. Secondly, they oppress the consciences with an infinite multitude, and they do so cleave to shadows, that they cannot come to Christ.

12. So that at this day not only the unlearned multitude, but as every one is puffed up with worldly wisdom, so he is wonderfully delighted with the beholding of ceremonies.

^u Colossians ii. 8.^v Galatians v. 1.^w Matthew xv. 2.

Hypocrites and silly women think that nothing can be invented, which can be either more beautiful or better. Neither is it any marvel that the authors thereof are come to that point, as to mock both themselves and others with frivolous toys; because they have taken a pattern partly by the dotings of the Gentiles; and partly like apes they have imitated the old rites of Moses' law.

13. Again, there is such a number of them, that the church can in no case endure them. Hereby it cometh to pass that there appeareth in ceremonies, I wot not what Judaism; and other observations bring upon godly souls a grievous butchery.

14. *Objection.*—There be amongst us many, as ignorant, as there were some among the people of Israel. Such introduction was appointed for their sake.

Answer.—To oppress weak consciences with great heaps of ceremonies, is not to comfort them. Paul saith that the Jews are like to children, which were kept under tutors and governors, and we to grown men, which being set free from the tuition of others, have no need of childish rudiments.

Question.—Shall the ignorant sort then have no ceremonies given them to help their unskilfulness?

Answer.—Let those be given them which set forth Christ more plainly, and not those which darken him.

15. *Objection.*—They be sacrifices, wherewith God is well-pleased; sins are taken away, and salvation is purchased.

Answer.—They are rather foolish and pernicious opinions.

Objection.—Good things are not corrupt by strange errors, forasmuch as in this behalf a man may no less sin in works commanded by God.

Answer.—But they are evil, as being not understood, and like to a stage play. God seeketh obedience, neither will he be worshipped with precepts of men.^x Lastly, they do not direct us unto Christ; but they are only nets to catch money, and serve for sacrilegious buying and selling.

16. Therefore so often as this superstition creepeth in, that they will have men to worship God with their inventions, what laws soever are made to that end, they straightway de-

^x Jeremiah vii. 22. Matthew xv. 9.

generate unto those gross abuses. God threateneth this curse to all ages, that he will strike them with blindness and blockishness, which worship him with doctrines of men. ʏ

17. *Objection.*—Our traditions are not of men, but of God. For the Church is so governed by the Spirit of God, that it cannot err.

Answer.—We have already shewed how falsely they challenge to themselves the title of the Church. For the Church followeth the rule of her spouse. Neither is that the Church, which passing the bounds of the word of God, doth play the wanton, and doth riot, in giving new laws.

Objection.—The prophecies are added to the law.

Answer.—There is no addition there, but an exposition.

18. *Objection.*—We have from the apostles the beginning of our traditions.

Answer.—The whole doctrine of the apostles travelleth to this end, that the consciences may not be burdened with new observations; or that the worship of God may not be polluted with our inventions.

Objection.—The most of the apostles' decrees were received by use and the manners of men, and yet they were not put down in writing.

Answer.—They learned by the revelation of the Spirit, after Christ's ascension, those things which they could not understand when Christ was living; and those things which were necessary to salvation, they left in writing.

19. Therefore, in all these things, there is great simplicity required, such as we see appear in the administration of the Supper in the apostles' time. The next successors added somewhat, which was not to be disliked. But afterward came those foolish counterfeiters, who patching together divers pieces, now and then made these gestures and jettings of the Mass.

Objection.—Augustine saith, that those things which are done with one consent in all the whole church, came first from the apostles themselves.

Answer.—We may understand, saith he, that those things which are kept in all the whole world, were decreed either by the apostles themselves, or else by general councils, whose

authority is most wholesome in the church.^z But he speaketh of the observations of his time, which were then very few,

20. *Objection.*—We have holy water from the apostles.

Answer.—Yea, I wot not what Pope did pollute baptism with this strange and unseasonable sign.

21. *Objection.*—The apostles and elders of the primitive church established a decree, besides the commandments of Christ, wherein they commanded all the Gentiles to abstain from things offered to idols, from strangled, and from blood.^a

Answer.—The apostles made no new law, but the divine and eternal commandment of God, touching the not breaking of charity. Neither is any jot of that liberty taken away, but the Gentiles are admonished by what means they should temper themselves to their brethren, that they abuse not their liberty to the offending of them.

22. Like as if any faithful pastors bearing rule in the churches which are not as yet well-ordered, do forbid all those which are of their flocks, that they eat no flesh upon the Friday, before those which are weak, or that they work not openly upon holy days.

23. *Objection.*—And yet it is needful, that being in subjection, we suffer even the hard commandments of our rulers.

Answer.—So they decree nothing that is contrary to the truth of the word of God. For God rejecteth and punisheth the inventions of men.^b

24. Therefore both our own wisdom, and also the wisdom of all men, must become foolishness in our eyes, that we may suffer God alone to be wise.

25. *Objection.*—Samuel sacrificed in Ramath; and though he did that contrary to the law, yet it pleased God.^c

Answer.—He did not set any second altar against the only altar; but because there were not as yet any place appointed for the ark of the covenant, he appointed the city where he dwelt for the sacrifices, as being most commodious.

Objection.—Manoah being a private man, did offer a sacrifice contrary to the law.^d

Answer.—This was an extraordinary and particular example, neither is it to be imitated.

^z Epist. cxviii. ^a Acts xv. 20. 29.

^b Isaiah xxix. 13. Mat. xv. 9. 2 Kings xvii. 24. 32. Ibid xii. 1. Ibid xvi. 10.

^c 1 Samuel vii. 17. ^d Judges xiii. 19.

26. *Objection.*—Christ would have those burdens which were heavy, and which could not be borne, to be borne, which burdens the scribes and pharisees did bind together.

Answer.—Christ would have his disciples to beware of the leaven of the pharisees, because they mixed their traditions with the doctrine of truth; yet he will have them to be heard, if they teach Moses' law.

27. *Objection.*—Then all the laws are evil, whereby the order of the Church is set in frame.

Answer.—Laws which serve to nourish policy and peace, are greatly to be observed in churches, so they be made decently and according to order. ^e

28. Which shall be, if rites be used, which may purchase reverence to holy things: that done, if modesty and gratitude do shine and appear. This is the first thing in order, that those which rule, know the rule how to rule well; and that the common people be accustomed unto the obedience and true discipline. Lastly, that the state of the Church being set in good order, the peace and quietness of the Church be provided for.

29. And that is comeliness, which is so fit for the reverence of holy mysteries, that it is a fit exercise unto godliness, or at least such as shall serve to the convenient garnishing of the action, and that not without fruit. Such exercises of godliness lead us directly unto Christ. And order is placed in that framing, which taketh away confusions and tumults. Paul giveth an example of the former, that profane quaffing and banquetting be not joined with the Supper. In the other sort are the hours appointed for prayer and preaching. Therefore the one sort of constitutions have respect unto rites and ceremonies, the other to discipline and peace.

30. Furthermore, I allow those constitutions of men, which are both grounded upon the authority of God, and also are taken out of the scripture, and consequently are altogether divine. Let kneeling in time of solemn prayer be an example.

Question.—If we must hear the Lord alone, why hath he not described particularly what we ought to follow in discipline and ceremonies?

Answer.—Because they depend upon the condition of times, neither doth one form agree to all ages. Yet we must follow general rules, that that may be observed which is comely, and which order requireth.

31. *Question.*—What liberty of conscience can there be in so great observation and circumspection?

Answer.—Yea, it shall stand excellently well, when we shall consider that the laws are not stedfast and continual, whereto we are bound, but external rudiments of man's infirmity, which though all of us do not need, yet all of us do use, because one of us is bound to another to nourish love.

Question.—What, is there so great religion in a woman's veil, or in her silence, or in kneeling, that it cannot be omitted without danger?

Answer.—If in these one swerve either through want of wit, or through forgetfulness, or necessity, there is none offence committed; but if through contempt, the stubbornness is to be misliked.

32. Furthermore, we must use great diligence in this point, that no error creep in which either stain or darken this pure use. Which thing shall be brought to pass, if all the observations that be, shall have a manifest shew of profit, and if very few be used; and especially if the doctrine of a faithful pastor be joined therewithal, to shut and stop the way before wicked opinions.

CHAPTER XI.

OF THE JURISDICTION OF THE CHURCH, AND THE ABUSE THEREOF, SUCH AS WE SEE IN POPERY.

Touching jurisdiction—Consistories—Governments—The preaching of the word—Discipline is necessary—Use of ecclesiastical jurisdiction—Bishops do falsely attribute to themselves the power of the sword.

1. THE third part of ecclesiastical power remaineth, which we say consisteth in jurisdiction. And this jurisdiction is an order provided for preservation of spiritual policy; to this end, from the beginning there were judgment seats or consistories in churches, to examine manners, and punish vices, and

bear rule in exercising the office of the keys.^f Paul calleth them governments. Furthermore, that power of the keys hath two parts principally: the one consisteth in preaching the gospel,^g which is properly not so much a power as a ministry, if we respect men: for Christ hath given this power to his word, whereof men are ministers. We speak not of this now.

2. The other power of binding and loosing is described by Christ, when he saith, If any brother hear not the Church, let him be to thee as an heathen or publican. Verily I say unto you, whatsoever ye shall bind, &c. But the Church bindeth him whom it excommunicateth; not that it may destroy him, but that he may repent. It looseth him whom it receiveth to communion or fellowship, because it doth, as it were, make him partaker of the unity which it hath in Christ Jesus. And, lest any man condemn the judgment of the Church, the Lord doth testify, that it is nothing else but the publishing of his sentence.

3. *Objection.*—All these things lasted but for a time, when as the magistrates were as yet aliens from our religion.

Answer.—This order is always necessary; because the Church doth neither take any thing to herself which is proper to the magistrate; neither can the magistrate do this which the Church doth: yea, the magistrate himself must sometimes be chastened, which thing befel Theodosius Cæsar.

4. And surely, if any man do thoroughly weigh the words of Christ, he shall plainly see that the state and perpetual order of the Church is described there, and not any temporal order.

5. Furthermore, the true use of ecclesiastical jurisdiction is, that offences may be prevented: and if any offence be risen, it may be done away. There be two things to be considered in the use; first, that this spiritual power may be quite separated from the authority of the sword. Secondly, that it be not administered as one man will, but by a lawful assembly. Both things were observed in the purer church; for the holy bishops did neither use fines nor prisons, but their sharpest punishment was excommunication, and that in great necessity, according to the word of God.

^f Matthew xviii. 18.

^g John xx. 23. Matthew xvi. 19.

6. Neither was such power in man's hand only, that he might do whatsoever he would, but it did belong to the company of elders, which was in the Church that which the senate is in the city. Cyprian joined the whole clergy with the bishop.^h And it was an usual custom that the jurisdiction of the Church should be exercised by the senate of elders, whereof there were two kinds: for some were appointed to teach, other some were only censors of manners. This ordinance grew out of kind by little and little. In the time of Ambrose the clerks alone were censors.ⁱ At length the bishop did challenge that to himself, which was granted to the Church.

7. Afterward the bishops committed this charge to their officials, which indeed differ nothing from profane judges.

Objection.—Officials admonish and excommunicate.

Answer.—Surely they mock God by this. Some poor man oweth a little money; he is cited: if he appear, he is condemned. Being condemned, unless he pay he is admonished. By the second admonition there is a step made to excommunication. If he appear not, he is admonished to come to the court; if he make delay, he is admonished, and forthwith excommunicated. I speak nothing of the preys, spoils, briberies, sacrileges, which are gathered thereby.

8. Such is the popish spiritual jurisdiction. Also they do falsely attribute to themselves the power of the sword; because it is not exercised upon men's consciences; and Christ also forbade that.^k

Objection.—Moses had both together.

Answer.—First, that was done by a rare miracle: secondly, it bid but last for a time; for when there is a certain form appointed by God, the civil government is left to him; he is commanded to resign the priesthood to his brother.

9. *Objection.*—By this means the glory of Christ doth flourish as it is worthy; and in the mean season the bishops are not too much called away from that which their calling requireth.

Answer.—As touching the first, Christ saith, Kings of the nations and Princes reign over them, but you shall not be so.^l

^h Epist. xiv. lib. 3.

ⁱ In. v. cap. 1. ad. Tim.

^k Matthew xx. 25.

^l Matthew xx. 45.

And in another place, Who made me a judge or a divider among you ?^m As touching the other, they are not more excellent than the apostles, who did not think it meet for them to serve tables, having forsaken the word of God.ⁿ

10. Neither is it to be doubted, but that bishops went thus far, beginning with a very little : but they have lifted up themselves with subtlety and crooked crafty means, and that privily. In times past, if any controversy did happen, the godly committed the judgment thereof to the bishop, because they did not doubt of his uprightness. This was praiseworthy : but these men made an ordinary jurisdiction of voluntary judgments. When cities and countries were shortly after brought into divers straits, they fled unto the patronage of bishops : these men of patrons, became lords.

11. Although the Bishops of Rome, being not content with their kingdoms, laid hands upon the empire, who, as Bernard saith, had need of a weed-hook, not of a sceptre.^o

12. Gregory called the emperor most noble lord, and himself his unworthy servant.^p

13. Neither are five hundred years yet past, when as the bishops were in subjection to princes, neither was the pope created without the authority of the emperor. The emperor Henry, the fourth of that name, who sold holy things, gave occasion to Gregory the Seventh to alter this order. At length Hildebrand, who called himself Gregory the Seventh, made also the emperors subject to him.

Objection.—The west empire was given to the pope by Constantine.

Answer.—That is a false starting hole, under colour of donation.

14. In the mean season the popes ceased not, sometimes by fraud, sometimes by treachery, sometimes by weapons, to invade other men's dominions : also they brought the city itself, which was at that time free, under their power ; until they came to that power which they do now enjoy.

15. To jurisdiction is annexed freedom ; for they think it an unmeet thing, if in personal causes they answer before a civil judge, and they suppose that both the liberty, and also

^m Luke xxii. 25.

^{lbid} xli. 14.

ⁿ Acts vi. 2.

^o Lib. de consid. ii.

^p Epist. v. lib. 2.

the dignity, of the Church consisteth in that, if they be exempted from common judgments and laws.

Objection.—If any question of faith were handled, or any such question as did properly appertain to the Church, the hearing thereof was referred to the Church.

16. *Answer.*—By this exception holy men sought nothing else, but that princes which were not religious might not with tyrannical violence and lust hinder the Church in doing her duty. For they did not disallow it, if sometimes princes did use their authority in ecclesiastical matters, so this were done to preserve the order of the Church, and not to disturb it. Therefore they do evil to challenge to themselves freedom.

CHAPTER XII.

OF THE DISCIPLINE OF THE CHURCH, WHOSE PRINCIPAL USE IS, IN CENSURES AND EXCOMMUNICATION.

The degrees of common discipline—Ends of correction—All things must be temperate, with courtesy—The difference between excommunication and cursing—To depart from the Church—We must not make any schism—The discipline of fasting—The ends of fasting—When a fast must be bidden—Things to be avoided in fasting—What manner of fasting Christ's was—Marriage forbidden—Ministry of the gospel and the levitical—Single life.

1. FURTHERMORE, that we may the more easily understand ecclesiastical discipline, which dependeth upon the power of the keys, and spiritual jurisdiction, let us divide the church into the clergy and the common people. Let us speak first of common discipline, under which all men must be; then we will come to the clergy, which have their proper discipline.

2. The first foundation of the church is, that private admonitions do take place; that is, if any man do not his duty willingly, that he suffer himself to be admonished; and that every one study to admonish his brother when need is. Especially let the pastors be diligent herein, whose duty it is to preach to the people, and to exhort through every house. If any man refuse admonitions, and despise two or three witnesses; and if he continue stubborn, let him be banished out of the company of the faithful, as a contemner of the church.

q Acts xx. 20.

r Matthew xviii. 15. 17.

3. But because he entreateth there of secret faults we must put this division, that some sins are private, and some public. Christ speaketh of the former, Reprove him between him and thee alone.^s Paul saith concerning open sins, Reprove him in presence of all men; that the rest may fear. He himself followed this last in Peter. Therefore in secret sins let us proceed according to the degrees which Christ setteth down; in manifest sins, let us straightway proceed unto the solemn rebuking of the church.^t

4. Let this be also another distinction. Of sins some are defaults, some heinous offences; for these latter Paul useth a more sharp remedy in the incestuous person of Corinthus; because he doth not only in words chasten, but with excommunication punish him.

5. And there be three ends whereto the Church hath respect in such corrections, and in excommunication. The first is, that they may not be named among Christians, which lead a wicked life, as if the holy church were a conspiracy of wicked men.^u The second, that good men may not be corrupted with the continual company of the wicked.^v The third is, that those men themselves, being confounded with shame, may begin to repent of their filthiness.^w

6. These ends being set down, it remaineth that we see how, and after what sort, the Church doth execute this point of discipline, which consisteth in jurisdiction. First of all let us retain that division of sins, that some are public, and some private. The former kind doth not require these degrees which Christ reckoneth up. In the second sort, they come not to the Church, until stubbornness come. When it is once come to knowledge, then must we observe the other division between heinous offences and defaults. In lighter offences there must a light and fatherly chastisement be used. But heinous offences must be chastised with a more sharp remedy; as by depriving of the Supper, until the sinner do testify his repentance. This order did the old and better Church observe, when lawful government was in force.

7. So far off was it that any was exempted from this discipline, that the princes did submit themselves together with

^s Matthew xviii. 15.

^t 1 Timothy v. 20.

^u Colossians i. 24.

^v 1 Corinthians v. 6. 11.

^w 2 Thessalonians iii. 13.

the common people, to abide and bear it. And it is meet that the sceptres of all princes be made subject to Christ's crown. So Theodosius was deprived by Ambrose of the rite of the communion.^x This is a lawful proceeding in excommunicating of a man, if not the elders alone do that apart, but the Church knowing and approving the same.

8. And such sharpness becometh the Church as is joined with the spirit of meekness, that he may not be swallowed up of sorrow which is punished.^y For by this means a remedy should be turned to destruction. For when as they enjoined a sinner penance to endure for three, four, seven years, or during his whole life; what could follow thereupon, but either great hypocrisy or great desperation?

9. All things must be tempered with love and courtesy. Neither is it for us to blot out of the number of the elect, excommunicated persons, or be out of hope of them, is if they were already damned. We may, indeed, count them strangers from the Church, and therefore from Christ, but yet only during that time wherein they continue divorced.

10. For there is this difference between excommunication and accursing, that accursing doth give over a man to eternal destruction, taking away all pardon: this that is excommunication doth rather punish manners. There is either rare or no use in accursing. Though the Church do not suffer us to keep company with excommunicated persons, yet we must strive and labour to bring them to better fruit, that they may return to the fellowship of the Church;^z lest we fall straightway from discipline to butchery.

11. This is also especially required to the moderating of discipline, which Augustine disputeth against the Donatists,^a that neither private men, if they see vices not diligently corrected by the council of elders, depart from the Church, or that the pastors themselves, if they cannot purge all things which need redressing, do not therefore cast from them their ministry, or disturb the whole Church with unaccustomed sharpness. For whosoever doth, either by rebuking amend what he can, or excludeth that which he cannot amend, saving the bond of peace; or doth disallow with equity, and support

^x Ambr. lib. i. Epist. iii. inorat. funeb. ^y 2 Corinthians ii. 7. ^z Thessalonians iii. 15.

^a Lib. ii. contra Parm. cap. 1.

with steadfastness that which he cannot exclude; he is quit and free from the curse.

12. And this doth he say, because of the Donatists, which when they saw vices in the churches, which the bishops did reprove with words, but not punish with excommunication, they did cruelly inveigh against the bishops, and did divide themselves from the flock of Christ with a wicked schism. So at this day the Anabaptists.

13. Augustine doth principally commend that one thing, if the infection of sin invade the multitude, then the sharp mercy of lively discipline is necessary. For, saith he, even purposes of separation are vain, pernicious, sacrilegious; because they are wicked and proud, and do more trouble the good weak ones, than amend the stout evil ones.^b

14. The other part of discipline consisteth therein, that as times shall require, the pastors exhort either to fasting, or solemn prayer, or to other exercises of humility, repentance, and faith, for which there is neither time, nor manner, nor form prescribed in the word of God, but it is left to the judgment of the Church. The observation of this point also, as it is profitable, so it was used in the old church in the time of the prophets and apostles.^c

15. Let lawful fasting have three ends: for we use the same either to bring down the flesh, or that we may be better prepared to prayers, or that it may be a testimony of our humility before God. The first end is fitter for private fasting, the second is common to both, and the third likewise.

16. Therefore, so often as we must make prayer to God for any great matter, it were expedient to proclaim a fast when we bid prayer. So when the men of Antioch did lay hands on Paul and Barnabas, they joined fasting with prayer.^d Such was the fast of Anna the prophetess,^e of Nehemiah,^f and others.

17. Again, if either pestilence, or famine, or war, begin to rage, or if any calamity hang over any country, it is the duty of the pastor to exhort the Church to fast, that it may humbly beseech the Lord to turn away his wrath. We may readily

^b Epist. 64.

^c Joel ii. 16.

^d Acts xiii. 3.

^e Luke ii. 36.

^f Nehemiah i. 4.

gather out of the words of Joel, that the people of Israel did that. ^g

Objection.—It is an outward ceremony, which, together with the rest, had an end in Christ.

Answer.—Yea, it is even at this day also an excellent help for the faithful. Therefore when Christ excuseth his apostles, because they did not fast, he saith not that fasting was abrogated, but he assigneth the same to times of calamity, and he joineth the same with mourning. ^h

18. It is well known that the life of the godly must be tempered with thriftiness and sobriety; but there is besides that another temporal fast, when we diminish somewhat of our accustomed manner of living: this consisteth in three things,—in the time, that we come to prayer fasting; in quality, that being content with small fare, we avoid dainties; in quantity, that we eat more sparingly than we are wont.

19. But we must always beware that there creep in no superstition. Therefore let us first remember that we must rend our hearts, and not our garments. ⁱ Secondly, we must take heed that we count it not a meritorious work. Such was the doting of the Manichees. ^k Lastly, that it must not be strictly required as necessary; for that is to give an occasion to tyranny.

20. Wherein the men of old did err, and those which brought in the superstitious Lent, and other ceremonies.

Objection.—Christ fasted forty days.

Answer.—He fasted not therefore that he might prescribe others an example, but that by a miracle he might confirm the preaching of the gospel. Neither did he fast often, nor after the manner of men; because he eat no meat for the space of forty days. But as Moses, to establish the authority of the law, ^l—so Christ, to begin the gospel,—so Elias, to the end the people might know him to be a restorer of the law,—spent forty days without meat. ^m There was also a great diversity in that superstitious imitation, which is indeed a wrongful zeal.

21. Afterward followed far worse times; and unto the disordered study of the common people was added both the ig-

^g Joel ii. 15.

^h Matthew ix. 15.

ⁱ Lib. ii. de Mor.

^k Manich. cap. xiii. and Lib xxx. contra Faustum.

^l Exodus xxxiv. 28.

^m 1 Kings xix. 8.

norance and also the rudeness of the bishops, and also lust to reign, and tyrannous rigour.

22. There followeth another part of discipline, which appertaineth properly to the clergy: that is contained in canons, which the old bishops laid upon themselves and their order, of which sort these are, that no clerk shall give himself to hunting, dicing, or banquetting. To these were added the punishments also, whereby the very authority of the canons was established. To this end, every bishop had the government of his clergy committed to him. Therefore were provincial synods instituted, that those which were negligent might be made to do their duty. For it was in the emperor's power only to call a general council. So long as this sharpness did last, the clerks required no more in word at the people's hands than they themselves did perform in example. Forasmuch as they were straiter to themselves than to the people. All that is so grown out of use, that nothing can at this day be invented to be more unbridled and dissolute than the clergy: and it is grown to such licentiousness, that almost all the world crieth out, Antiquity is buried, only the shadows thereof remain.

23. They are therein straight, and untreatable, that priests be forbidden to marry; though that be done through wicked tyranny, and against the word. Because God hath expressly provided that this liberty might not be infringed.ⁿ Paul foresaw that such doctrine of devils would be broached.

Objection.—Montanus, the Tatians, and Encratites, did condemn matrimony, not we: but we do only exclude the ecclesiastical order from it.

Answer.—The prophecy agreeth as well to the Papists as to the Tatians, because it is all one thing.

24. *Objection.*—The priest must be distinguished from the common people by some mark.

Answer.—As though the Lord did not foresee that also in what ornaments the priests ought to excel: notwithstanding he hath placed marriage among the rest of the gifts, which Siritius the Pope called the defiling of the flesh.^o

25. *Objection.*—The levitical priests, so often as their

ⁿ 1 Timothy iii 2. Titus i. 6.

^o Ad Epist. Hispaniarum.

courses came to minister, must have lain from their wives, that being clean, they might handle holy things.

Answer.—There is not like reason or consideration of the minister of the gospel, as was of the levitical ministry. For they as figures did represent the holiness of Christ the Mediator, and did shadow it with certain gross draughts. The ecclesiastical pastors do not at this day bear this person. Wherefore the apostle without exception pronounceth that marriage is honourable among all men.^p Which thing the apostles did approve by their own examples.

26. Neither did the old fathers only tolerate marriage in the order of bishops, but also it was pronounced in the Nicene Synod, that lying with a man's own wife was chastity.^q

27. After this followed the times wherein too superstitious love of single life got the upper hand; and the praises of virginity were sung without measure.

Objection.—Priests were many times forbidden to marry.

Answer.—This liberty continued both under the apostles, and also certain ages afterward, that bishops might marry; shall we think that unlawful and unseemly at this day, which was used and received then with praise?

28. Let us conclude that there must be no necessity laid, where the thing is of itself free, and doth depend upon the profit of the Church.

CHAPTER XIII.

OF VOWS, BY RASH MAKING WHEREOF EVERY MAN HATH MISERABLY ENTANGLED HIMSELF.

Lawful vows—To whom the vow is made—Jephthah's vow—Ends of vows—The vow of repentance—The vows of the time to come—Let particular vows be only for a time—Superstitious vows—Loving of our enemies—The vows of virginity—The vows of continency—Vows of widows—Vows rashly made must be reversed

1. SURELY it is a lamentable thing, that the Church, for which liberty was bought with the price of Christ's blood, was so oppressed with cruel tyranny, and almost overwhelmed with a huge heap of traditions; but the private madness of

^p Hebrews xiii. 4. 1 Corinthians ix. 5.

^q Hist. Tripart. lib. ii. cap. xiv.

every man did shew that Satan and his ministers had so great liberty granted them by God, not without most just cause. Hereby it came to pass, that neglecting Christ, and having grievous burdens laid upon them, by digging ditches and pits for themselves, they drowned themselves more deeply; that we see in vows, wherewith they bind themselves as with most strait bonds.

2. Furthermore, if we will not err in judging what vows be lawful, and what otherwise, we must consider three things; first, who it is to whom we make our vow. Secondly, who we be which make our vows. Lastly, with what mind we vow. The first tendeth to this end, that we think that we have to deal with God, whom our obedience doth so delight, that he pronounceth that all will-worshippings, though they be beautiful, are accursed.^r That which is done without faith, which resteth in the word, is sin. Therefore let this be the first caution or provision, that we attempt nothing unless we have God to go before us, and to tell us as it were out of his word, what is good to be done, or unprofitable.

3. In the other let us measure our strength, and behold our vocation, that we neglect not the benefit of the liberty which God has given us. For he which voweth either that which is not in his power, or which is contrary to his calling, is rash: and he which despiseth the bountifulness of God, is ignorant. Such was the vow of the cut-throats,^s of Jephthah,^t and at this day of the sacrificing priests, monks, nuns, who forgetting their own infirmity, think that they are able to lead a single life.

4. Thirdly, it skilleth much with what mind thou makest thy vow, if thou wilt have it to be allowed of God. Therefore let us direct our vows to four ends; whereof we refer two to the time past, and two to the time to come. To the time past appertain the vows of thanksgiving, and the vows of repentance. Of the former, we have an example in the tithes which Jacob vowed;^u in the old sacrifices of the peace makers. Thus must we understand the Psalms wherein mention is made of vows.^v The second kind shall be lawfully observed,

^r Colossians ii. 23.^s Acts xxiii. 12.^t Judges xi. 30.^u Genesis xxviii. 20.^v Psalm cxvi. 14, &c.

if using a vow, that we may bind ourselves with a straiter bond, we renounce that wickedness into which we were fallen.

5. The vows which are made for the time to come do tend to this end, partly that we may be made more wary; partly that we may be pricked forward as it were with pricks to do our duty.

6. Such is the vow made in baptism, confirmed by catechising and the receiving of the Supper; whereby renouncing Satan, we bind ourselves to serve God, that we may obey his holy commandments, and not obey the wicked lusts of our flesh.

Objection.—No man doth perfectly obey the law.

Answer.—The promise which we there make, is joined both with craving of pardon, and also with craving of the help of the Holy Ghost. In particular vows the three former rules must be observed. Let them be sober, and but for a time; lest if they be continual, thou either pay them with great tediousness, or being wearied with the long continuance thereof, thou be enforced to break them.

7. Therefore, we condemn all superstitious vows; such as are abstaining from wine and flesh; fasting for certain days, gadding on pilgrimage to holy places, and such like.

8. Yea, we see how far monkish vows are from the true rule of vowing.

Objection.—They were allowed by the public judgment of the Church.

Answer.—Colleges of monks were in times past as it were seminaries of the ecclesiastical order, that being brought up with great hardness and patience they might be called to the office of bishop.

9. Augustine doth thus depaint out unto us the form of the old monkery. Contemning, saith he, the enticements of the world being gathered together into a most holy common life, they spend their time together living in prayers, readings, disputations, swelling with no pride, being troublesome through no stiffneckedness, waxing pale with no envy, no man possesseth any thing of his own; none is burdensome to another. They work with their own hands those things wherewith both the body may be fed, and the mind may not be kept back

from God. They deliver their work to the deans, which make an account to one whom they call father, &c.^w

10. Such was the monkish profession in times past. Our men at this day place the greatest part of their holiness in idleness, which if you take away, where thall that contemplative life be, wherein they boast they excel all other men, and draw near to the angels?

11. And yet they vouchsafe their order alone of the title of perfection, and they exempt the same from all callings of God.

Objection.—It is not so called, therefore, because it containeth perfection in itself, but because it is the best of all to attain perfection.

Answer.—Yet that admiration remaineth in the common people, as if the monkish life alone were the angelical life, perfect and clean from all life. Under this colour they make most gainful markets.

12. *Objection.*—The monkish life is the way to perfection, because they promise that they will keep the counsels of the gospel touching love of enemies, touching not desiring of revenge,^x &c. whereto Christians are not commonly bound.

Answer.—Such councils are very commandments, which all Christians must obey.

13. *Objection.*—The Lord said to the young man, if thou wilt be perfect, sell all that thou hast, and give to the poor.^y We do that.

Answer.—If the sum of perfection be placed in this, what meaneth that which Paul teacheth, that he which shall give all that he hath to the poor, is nothing unless he have love?^z

Objection.—This is the principal work of perfection, but not the only work thereof.

Answer.—Paul maketh love the only bond of perfection,^a without any renouncing of goods.

14. *Objection.*—The monkish profession is a form of a second baptism, because they renounce the world to live holy.

Answer.—As many monasteries as there be at this day, I say there be as many conventicles of schismatics, who troubling the order of the Church, are cut off from the fellowship of the faithful, that they may more freely give themselves to plea-

^w De moribus eccle. Cath. cap. xxxi. ^x Matthew v. 44. ^y Matthew xix. 21.

^z 1 Corinthians xiii. 3. ^a Colossians iii. 13.

sure. Such are at this day the Benedictines, Franciscans, Dominicans, &c.

15. By this comparison of the old and new monkery it appeareth sufficiently, that our cold monks falsely pretend the example of the primitive Church, for defence of their profession; forasmuch as they differ no less from them than apes from men.

16. It is an excellent thing to play the philosophers in secret; but it is not a point of Christian meekness to fly as it were into a wilderness, through hatred of mankind, and also to forsake their offices, which the Lord hath especially commanded.

17. Now, therefore, we see of what sort the vows be, whereby monks are admitted and entered at this day into this excellent order. First, because they institute a new worship to deserve withal, I conclude upon that which goeth before, that whatsoever they vow it is an abomination before God. Secondly, because they invent to themselves a new kind of life, without any beholding of the calling of God, I say that it is rashly done, and therefore unlawful. Furthermore, forasmuch as they tie themselves to wicked worshippings, I avouch that they are not consecrate to God, but to the devil.^b The same must we say of perpetual virginity, which they promise to God, whereas it is not in our power.

Objection.—We make this vow, trusting only to the grace of God.

Answer.—Whereas it is not given to all;^c and those are with open voice cited to marry, to whom power to contain is denied;^d it is not for us to conceive hope of an especial gift.

Objection.—It hath been observed time out of mind, that those should tie themselves with the vow of continency, which would wholly dedicate themselves to the Lord.

Answer.—This custom was ancient; it is not therefore blameless; moreover it was lawful for those to marry which could not contain. Which thing is not permitted at this day.

18. *Objection.*—Vowing was used in the apostles' time; because Paul saith that the widows which being once received into the public ministry did marry, did deny their first faith.^e

^b Deuteronomy xxxii. 17.

^c Matthew xix. 11.

^d 1 Corinthians vii. 9.

^e 1 Timothy v. 12.

Answer.—The widows which were at that time received to the public ministry were about three-score years of age; they laid upon themselves the condition of perpetual single life; if they should afterwards marry, that did easily come to pass which Paul saith, that casting from them shame, they became more insolent than became Christian women. Therefore, first they professed single life, so far as the necessity of their function did bear. Secondly, it was even then better for them to marry than to burn. Thirdly, they had already shewed a token of their aged continency.

19. And deaconesses were made not to delight God with singing and with mumbling not understood, and to lead the rest of their life in idleness which popish nuns do; but that they might do to the poor the public ministry of the Church, that they might wholly apply themselves to the duties of love. Thereupon I conclude with Paul that it is wickedness that women should be received to vow continency before they be three-score years of age.

20. Therefore, let us conclude that as unlawful vows and not rightly made, are of no reputation with God, so ought they to be void with us. For it is an absurd thing that we should be driven to perform those things, which God doth not require at our hands. Therefore, vows rashly made do not only not bind, but they must necessarily be reversed and disannulled.

21. Therefore, when they forsake the monkish life, and take in hand some honest kind of life, they are unworthily accused of breach of faith and perjury, because they have broken the knot which could not be loosed (as it is commonly believed) whereby they were bound to God and the Church. But it is no bond when God doth abrogate and disannul that which man confirmeth.

CHAPTER XIV.

OF THE SACRAMENTS.

What a sacrament is—The sacraments do not give grace to the wicked—The sacraments work that which they figure only in the elect—The comparison between manna and the Supper.

1. BESIDE the preaching of the word, there is another help for our faith in the sacraments, which is of like sort. And a sacrament is an outward sign, whereby the Lord doth seal up in our consciences the promises of his good-will, to support the weakness of our faith: and we, on the other side, testify our godliness as well before him and the angels, as before men. Augustine calleth it a visible sign of a holy thing.

2. The men of old used this word in that sense. For so often as the old interpreter would translate into Latin the Greek word *μυστήριον*, especially where mention was made of holy things, he translated it *sacramentum*.

3. By this definition we understand that a sacrament is never without a promise going before it, but that it is rather annexed thereto as an appurtenance, to this end, that it may confirm the promise itself, and may establish and make sure the same to us. Of which mean God foreseeth that our ignorance and slowness first, and secondly our weakness, stand in need. For the weakness of our faith is so great, that unless it be under-propped on every side, it is straightway shaken, and doth forthwith faint.

4. This is that which they say commonly, that sacrament consisteth in the word preached and understood, and in the external sign.

Objection.—It is enough if the priest do only recite the form of consecration even in Latin, before men unlearned.

Answer.—Augustine saith otherwise, that the word being added unto the element doth make a sacrament, not because it is spoken, but because it is believed.^f This is the word of God which we preach, saith Paul.^g

5. *Objection.*—Either we know that the word of God which goeth before the sacrament is the true will of God, or

^f Hom. in John xiii.

^g Romans x. 8.

else we know it not. If we know it, we learn no new thing out of the sacrament: if we know it not, the sacrament shall not teach us that, whose force consisteth in the word.

Answer.—Seals which are hung upon public acts being received alone, are nothing worth: being hung upon parchment, they confirm that which is written. So the sacraments have this peculiar thing above the word, that they are more fit to stay up our faith, seeing they do lively represent unto us the promises, depainted as it were in tables.

6. *Objection.*—That which is earthly and bodily cannot confirm that which is heavenly and spiritual.

Answer.—Earthly sacraments do not confirm the spiritual truth, but us which are carnal.

7. *Objection.*—They be not testimonies of the grace of God, because they are given to the wicked also, who notwithstanding do never a whit more feel thereby that God is favourable to them.

Answer.—Grace is offered, but they refuse it by their want of faith.

Objection.—If faith be good, it cannot be made better. For there is no faith but that which doth firmly lean upon the word of God.

Answer.—None of the sons of men shall ever attain to such perfection of faith, but that he ought rather to pray with the apostles, to have his faith increased,^h and to have his want of faith holpen.

8. *Objection.*—Philip answered the eunuch, that he might be baptized, if he did believe with all his heart.ⁱ Therefore he would have his faith to be perfect.

Answer.—To believe with the whole heart is not to believe perfectly, but heartily and with a sincere mind to embrace Christ. So David, With my whole heart have I sought thee;^k I will confess to thee with my whole heart.

Objection.—If faith be increased by the sacraments, the Holy Ghost is given in vain, whose work it is to begin, maintain, and finish faith.

Answer.—For one benefit which these men set forth, we consider three. First, the Lord teacheth us by his word. Secondly, he confirmeth us by the sacraments. Last of all,

^h Luke xvii. 5.

ⁱ Acts viii. 37.

^k Psalm cxix. 10.

he enlighteneth our minds by the light of his Holy Spirit, and he setteth open an entry into our hearts for the word and sacraments, which should otherwise only sound in our ears, and be present before our eyes, but not move our inward parts.

9. Therefore the ministry of the confirmation, and increase of faith, is so assigned to the sacraments, that in the mean season all this proceedeth from the Holy Ghost. If that inward master be wanting, the sacraments can do no more in our minds than if either the brightness of the sun should shine to the blind eyes, or if a voice did sound in deaf ears.

10. For lest the word should sound in our ears in vain, and lest the sacraments should be present before our eyes in vain, the Spirit sheweth that it is God which speaketh to us there; he mollifieth the hardness of our hearts, and frameth it unto that obedience which is due to the word of God.

11. For like as seed, if it should fall into a barren plot of the field, doth but die, but if it be sown in arable land, well tilled and manured, it will bring forth fruit with gain, so the word of God, if it shall hit upon a hard neck, it waxeth barren, as being sown in sand:¹ if it get a soul manured with the hand of the heavenly Spirit, it will be most fruitful.

12. Yet the sacraments are said so truly to confirm our faith, that many times when the Lord will take away the confidence of the things promised, he taketh away the sacraments themselves, which we may see in Adam.^m and the Ephesians.ⁿ

Objection.—The glory of God is so far diminished as it is derived unto creatures, to the which so great power is given.

Answer.—God useth the instruments which he seeth to be expedient, that all things may obey his glory; but we place no power in creatures.

13. *Objection.*—Sacraments are only signs whereby we are distinguished from profane men.

Answer.—Sacraments are indeed sure testimonies of our faith before men; but this is the chiefest thing that they serve for, our faith before God.

14. In the mean season, let us beware that we weaken not the force of the sacraments, and quite overthrow the use thereof. Secondly, that we do not imagine certain hidden

¹ Matthew xlii. 4.

^m Genesis iii. 22.

ⁿ Ephesians ii. 12.

powers to be in the sacraments, which we can no where read to be given them of God.

Objection.—The sacraments do justify and give grace, so we put not in the bar of mortal sin.

Answer.—Such doctrine is devilish, when as it promiseth righteousness without faith. Secondly, because the minds of men do rest rather in this spectacle of a bodily thing, than in God himself.

15. Also we must beware that we translate not that to the one, which is proper to the other. The truth is contained indeed in the sacraments, but they are not so linked together but that they may be separate. Therefore the thing must always be distinguished from the sign: for the sacraments work that which they figure only in the elect; for Christ is received by faith alone.

16. *Question.*—Do then the wicked bring that to pass by their unthankfulness, that the ordinance of God is void, and doth come to nothing?

Answer.—Augustine answereth; If thou receive it carnally, it ceaseth not to be spiritual, but not to thee. °

17. For there is none other office of the sacraments, than of the word of God, which is to offer to us Christ, and in him the treasures of the heavenly grace; but they profit us nothing, unless they be received by faith; which is to us as the mouth of a vessel, to receive liquors, and graces of the Holy Ghost.

18. Furthermore, the word sacrament doth generally comprehend all signs, which God did ever command men to use, that he might assure them of the truth of his promises. Those he would have to be extant sometimes in natural things, as when he gave Adam the tree of life, to be a pledge of immortality; ^p and the rainbow to Noe and his posterity. ^q Sometimes he gave them in miracles, as when he shewed Abraham light in a smoking oven; ^r when he wet the fleece with dew, all the ground being dry, to promise victory to Gideon. ^s

19. But we entreat properly of the sacraments which God would have to be ordinary in his Church, to nourish his children in one faith, and the confession of one faith. For Augustine saith, men can be congealed together into no

° Hom. in Joan. xxvi. p Genesis ii. 17. iii. 3. q Ibid. ix. 13. r Ibid xv. 17.
s Judges vi. 37.

name of religion, either true or false, unless they be knit together by some fellowship of visible sacraments.^t

20. And these also have been divers according to the divers respect of time. For circumcision was granted to Abraham,^u whereto purifications and sacrifices were afterward added.^v Christ gave to the Church Baptism,^w and the Supper. I speak not of laying on of hands; because it is not ordinary, neither doth it agree to all.

21. Circumcision was granted to Abraham for a seal of the righteousness of faith. Purifyings were testimonies of their washing in Christ. Sacrifices did promise the satisfaction of the Mediator.

22. Baptism doth witness to us that we be washed by the blood of Christ, the Supper that we are redeemed: these two are found in Christ, who came in water and blood,^x that is, that he might purge and redeem.

23. But the Fathers did eat the same meat which we eat, and drunk the same drink which we drink, namely, Christ.^y

Objection.—The sacraments of the old law did shadow grace; those of the new do give it, being present.

Answer.—Who dare make void that sign, which gave to the Jews the true communion and partaking of Christ?

24. *Objection.*—The outward circumcision is nothing with God, neither doth it give any thing.^z

Answer.—So it is, if the truth itself be wanting. Which might also be said concerning baptism, by good right. For God regardeth not the outward washing, unless the mind be inwardly purged.

Objection.—Paul doth utterly condemn circumcision made with hands, when he compareth it with the circumcision of Christ.

Answer.—Paul disputeth in that place against those which required circumcision as necessary, whereas it was abrogate. Therefore he admonisheth the faithful, that omitting the old shadows, they stay in the truth. And he proveth that baptism is the same to Christians, which circumcision was to the men of old time.

^t Lib. ix. contra. Faust Manich. cap. 11.

^u Genesis xvii. 10, 11.

^v Leviticus i. 2.

^w Matthew xxviii. 19.

^x 1 John v. 6.

^y 1 Corinthians x. 3.

^z Romans ii. 25.

25. *Objection.*—All the Jewish ceremonies were shadows of things to come. The body is in Christ.

Answer.—Paul did not therefore make the ceremonies shadowish, because they had in them no sound thing, but because the fulfilling thereof did after a sort hang in suspense until the giving of Christ. And also though they shadowed Christ, being absent, yet he uttered inwardly to the faithful the presence of his power.

Objection.—Christ distinguisheth the Supper from manna even in respect of the efficacy.

Answer.—He hath to deal with those which thought that manna was nothing else but the meat of the belly; he saith that he giveth better meat, which feedeth the souls unto the hope of immortality.

26. Furthermore, the sacraments of both laws being diverse indeed in signs, but equal and like in very deed and efficacy, do testify that the fatherly good-will of God, and the grace of the Holy Ghost, are offered to us in Christ, but our sacraments do this more plentifully and plainly; there is in both the same giving of Christ.

CHAPTER XV.

OF BAPTISM.

Faith—Baptism is the sacrament of repentance—The form of baptism—Baptism put for the gift of the Holy Ghost—What things are given in baptism—The form of baptism—Let not private men baptize.

1. BAPTISM is a sign of our entering, whereby we are admitted into the society of the Church, that being engrafted into Christ, we may be reckoned among the children of God. Furthermore, it is given us of God to this end: first, that it might serve for our faith with him; secondly, for our confession before men. Baptism bringeth three things to our faith: first, that it may be a sign of our purging, like to a certain sealed charter, whereby he confirmeth to us that all our sins are blotted out.

2. In this sense must we understand that which Paul writeth, that the Church is sanctified by Christ her spouse,

1 2
3 thing

and washed with the washing of water in the word of life;^a and in another place, that we are saved according to his mercy, by the washing of regeneration.^b

3. *Objection.*—Baptism is only given for the time past, so that we must seek other new remedies for our new falls into which we fall after baptism.

Answer.—At what time soever we be baptized, we be once washed for all our life-time, and also purged. For the purity of Christ, which is offered to us therein, is always fresh.

Objection.—Hereby men take liberty to sin in time to come.

Answer.—This doctrine is delivered to those only, who after they have sinned, being weary, do groan under their sins, that they may have wherewith to lift up and comfort themselves again, lest they fall into despair.

Objection.—Christ is made to us a propitiation for remission of sins going before.

Answer.—In that place baptism is not handled, but repentance. Therefore, so often as being wounded with the searing iron of conscience I shall turn unto God, my sins shall be forgiven me.

Objection.—By the benefit of repentance, and the keys, we obtain remission after baptism, which at our first regeneration is given us by baptism alone.

Answer.—Baptism is the sacrament of repentance. But if this be commended to us during our whole life, the force of baptism ought also to be extended unto the same ends.

5. It bringeth also another fruit, because it sheweth to us our mortification in Christ, and new life in him. For as Paul saith, we are baptized into his death, that we may walk in newness of life.^c

6. Our faith receiveth this third fruit, because it doth surely testify to us that we are not only engrafted into the death and life of Christ, but also that we are so united to Christ himself, that we are partakers of all his good things. Therefore he did dedicate and sanctify baptism in his own body.^d And we are baptized in the name of the Father, and of the Son, and of the Holy Ghost, because we obtain the cause both of our purging, and also of our regeneration in the Father, in the Son the matter, in the Spirit the effect.

^a Ephesians v. 26.

^b Titus iii. 5, 6.

^c Romans vi. 3.

^d Matthew iii. 13.

7. *Objection.*—The baptism of John was one, the baptism of the apostles another.

Answer.—Divers hands do not make the baptism divers, but the same doctrine sheweth that it is the same; both did baptize to repentance, and remission of sins.

8. *Objection.*—There were more plentiful graces of the Spirit shed forth after the resurrection.

Answer.—This appertaineth nothing to make the diversity of baptism.

Objection.—They are baptized again by Paul which had once received the baptism of John.^e Therefore the baptism of John was only a preparation.

Answer.—Baptism is taken in that place for the gifts of the Holy Ghost, which the faithful received by the laying on of hands, as elsewhere oftentimes.

Objection.—John said that he did baptize with water, but Christ should come, who should baptize with the Holy Ghost and with fire.^f

Answer.—He did not compare baptism with baptism, but his person with the person of Christ; he was the minister of the water, but Christ the giver of the Holy Ghost.

9. These things which we have spoken both concerning mortification, and also touching washing, were figured to the people of Israel in the sea, and the cloud.^g Mortification was shadowed, when he delivered them out of the cruel hand of Pharaoh. In the cloud there was a token of their purging.

10. *Objection.*—By baptism we are loosed from original sin, and we are restored to the same purity of nature which Adam had before his fall.

Answer.—Therein we must note two things: First, that that damnation which very infants bring with them from their mother's womb, having the seed of sin included in them, is taken away; whereof they have a testimony in their baptism.

11. The other is, that this perverseness doth never cease in us, but doth continually bring forth new fruits of sin, which are called the works of the flesh.^h Those make us guilty of the wrath of God. Therefore, we are baptized into the mor-

^e Acts xix. 3. 5. ^f Matthew iii. 11. ^g 1 Corinthians x. 2. Exodus xiv. 21.

^h Galatians v. 19.

tification of the flesh, which we follow daily, but it shall be perfected when we shall depart this life, and go to the Lord.

12. Hereupon Paul exhorteth the faithful that they suffer not sin to reign in their members.ⁱ Therefore, he is enforced to cry out with mourning, O wretch that I am, who shall deliver me from this body that is subject to death?

13. The second end of baptism consisteth therein, that it may serve for our confession before men. For it is a mark whereby we do openly profess that we would be reckoned among the people of God; whereby we testify that we agree in one religion with all Christians; and whereby finally we do make public profession of our faith; that not only our hearts may breath out the praise of God, but our tongues also, and all members of our body, may sound out the same with such significations as they can.

14. And the means to receive those things which the Lord promiseth us in baptism, is faith; that we may believe that it is God that speaketh by the sign, which purgeth us, washeth us, maketh us partakers of the death of Christ; which taketh away the kingdom of Satan; weakeneth the strength of concupiscence, and causeth that having put on Christ, we are counted the children of God.

Question.—If sins be not washed away by the force of baptism, why did Ananias say to Paul, that he should wash away his sin by baptism?^k

Answer.—Namely, that by the sign of baptism Paul might be certified that his sins were forgiven.

16. Furthermore, if we receive the sacrament as from the hand of God, from which it came, we may thereby gather, that there is nothing added thereto, or taken therefrom by his worthiness, by whose hand it is delivered. Yea, when circumcision was corrupt with many superstitions, yet it ceased not to be counted a sign of grace. Neither was circumcision iterated under Josiah and Hezekiah.

17. *Objection.*—That faith of ours which hath followed baptism certain years, doth sufficiently shew that baptism was void.

Answer.—The promise was always true, but our unbelief

ⁱ Romans vi. 14. ^k Acts ix. 17.

did let that it had not then the effect;¹ because though men be liars, and unfaithful, yet God ceaseth not to be true.

18. *Objection.*—Paul baptised again those whom John had baptised.^m

Answer.—We have already said that baptism is taken in that place for the visible graces of the Spirit, which were given by laying on of hands.

19. As touching the outward sign, let us follow the natural institution of Christ, casting far from us those popish additions, blessing, breathing, salt, tapers, chrism, and such like deceits of Satan. Therefore let him that is to be baptised be represented in the company of the faithful, the whole Church being witness, beholding him, and praying for him; let him be offered to God; let the confession of faith be recited; let the promises be repeated which are contained in baptism; let the instructed be baptised in the name of the Father, of the Son, and of the Holy Ghost: at length let him be dismissed with prayers and thanksgiving.

20. It is also appertinent to the matter to know this, that it was done amiss, if private men do usurp the administration of baptism. For as well the distribution of this, as of the Supper, is a part of the ecclesiastical ministry.

Objection.—If he which is sick decease without baptism, he is in danger to be deprived of the grace of regeneration; therefore, if necessity constrain, and if a layman or a woman baptise, it is either no fault, or a fault venial.ⁿ

Answer.—God pronounceth that he doth adopt our infants to be his before they be born, when as he promiseth that he will be our God, and the God of our seed after us.^o Therefore salvation consisteth in the promise, which may be fulfilled without baptism: as in the people of Israel, which died before circumcision.

21. *Objection.*—It was an ancient custom.

Answer.—It was not therefore to be praised. Epiphanius doth upbraid Marcion for granting license to women to baptize:^p and in another place he teacheth that the holy mother of Christ was not suffered to do it.

¹ Romans iii. 3. ^m Acts xix. 3. 5.

^o Genesis xvii. 7.

ⁿ August. lib. contra Epist. Parm. ii. cap. xiii.

^p Lib. contra Her. i.

22. *Objection.*—The angel of God was pacified after that Zipporah having taking a stone, did circumcise her son. ^q

Answer.—God did not therefore approve her fact. Otherwise we might say that the worshipping which the Gentiles which were brought from Assyria raised up, did please God, because the beasts ceased to afflict the people. Secondly, that which is particular, ought not to be made an example. Therefore let us conclude, that the sacrament, like to a seal, doth not make the promise more effectual, as being of itself weak, but doth only confirm the same to us. Therefore, if in omitting the sign, there be neither sluggishness, nor contempt, nor negligence, we are safe from all danger.

CHAPTER XVI.

THAT BAPTIZING OF INFANTS DOTH VERY WELL AGREE BOTH WITH THE INSTITUTION OF CHRIST, AND ALSO WITH THE NATURE OF THE SIGN.

The force of baptism dependeth upon the promise—Why infants are to be baptized—Whether the apostles did baptize infants—The fruit of the baptism of infants—What baptism doth profit children—The arguments against baptizing of infants—Whether women ought to be baptized—How infants are regenerate—The word of God is the seed of regeneration—The seed of faith in infants—Baptism is a mark of renewing—Infants are heirs of the kingdom—Infants are contained in the covenant by right of inheritance—Those which are not yet baptized must not be adjudged to death—Infants must be baptized, because of the promise—Why Christ was baptized when he was thirty years of age—The perfection of baptism reacheth unto death—The examination of the Supper—Infants are members of Christ.

1. *Objection.*—BAPTIZING of infants is grounded upon no institution of God, but it is brought in only by the boldness and curiosity of men, and afterward rashly used through foolish facility.

2. *Answer.*—The force of baptism dependeth upon the promise; therefore we may not deny the sign to those, to whom the things are given which are there represented.

3. Moreover, if God made infants partakers of circumcision, because the promise was made to Abraham and his

seed,^r why shall we not say the same of baptism, seeing it is instituted for us instead of circumcision? For as Christ is the foundation of baptism, so likewise of circumcision.

4. There is the same promise in both, namely, of the fatherly favor of God, of remission of sins, and of eternal life. The thing figured is all one, namely, regeneration.

5. But and if the covenant made with Abraham remain firm and stedfast, it doth no less belong to the children of Christians at this day, than it did appertain under the Old Testament unto the children of the Jews. And if they are partakers of the thing signified, why shall they be excluded from the sign? If they have the truth, why shall they be put back from the figure?

Objection.—There was a certain day appointed for circumcision.

Answer.—Therefore we have greater liberty. And God will have infants to be received into his covenant; what more will we have.

6. Wherefore the children of the Jews were called the holy seed, because being made partakers of that covenant, they were distinguished from the children of the wicked;^s and even by like reason, the children of Christians are accounted holy, yea, although they be the issue but of one faithful parent, and they differ from the unclean seed of the idolaters.^t

7. Wherefore the Lord Jesus doth meekly embrace the infants which were brought to him, chiding his disciples which went about to keep them from him: forasmuch as they led away those to whom the kingdom of heaven did belong, from him through whom alone the entry standeth open into the kingdom of heaven.

Question.—What agreement hath baptism with this embracing of Christ?

Answer.—Because baptism doth convey us unto Christ, whom embracing by faith, we have the kingdom of heaven. Which thing he doth afterward testify in deed, when as he commendeth them afterward to his Father. If the kingdom of heaven be theirs, why shall the figure be denied them?

Objection.—Christ saith, Suffer little ones to come: therefore they were in age, and good big ones.

^r Genesis xvii. 10.

^s Ibid. xvii. 12.

^t 1 Corinthians vii. 4.

Answer.—But they are called by the evangelists βρέφη καὶ παῖδια, by which words the Grecians signify those young infants which hang upon their mothers' breasts. Therefore, to come, is put for to have access.

Objection.—The kingdom of heaven is not given to infants, but such as they be; because it is said, To such, not To them.

Answer.—When he commandeth that infants be suffered to come unto him, nothing is more plain than that he meaneth very infancy.

8. *Objection.*—We can no where find that even one infant was baptised by the hands of the apostles.

Answer.—So often as mention is made of some family that was baptized,^u and infants are not excluded, who will reason thence that they were not baptized? By the very same reason women should be forbidden to come to the Lord's Supper.

9. *Question.*—What fruit cometh by this observation either to parents, or to the infants, which are dipped in the holy water?

Answer.—Faith is holpen by an excellent comfort. The promise is confirmed to a thousand generations.

Objection.—The promise is sufficient to confirm the salvation of our children.

Answer.—It seemed otherwise to God, who as he knoweth our infirmity, would bear so much in this matter with it. Therefore let those which embrace the promise, offer their children to the Church to be signed with the sign of mercy. Children reap this profit, that being engrafted into the body of the Church, they be somewhat the more commended to the other members. Secondly, when they be grown up, they are thereby pricked forward not a little, to the earnest study of worshipping God. Last of all, God will punish it, if any man despise or disdain to have the child dipped in the sign of the covenant.

10. But let us examine the arguments of our adversaries. First, they hold that the signs of baptism and circumcision differ much, for divers things are signified; the covenant is altogether diverse; neither have the children the same names.

Objection.—Circumcision was a figure of mortification.

^u Acts xvi. 15.

Answer.—So is baptism.

Objection.—With whom the covenant made goeth not beyond the temporal life; to whom the promises given do rest in present and bodily good things.

Answer.—As if God meant to fat the Jewish nation as a herd of swine in a sty.

11. Surely if circumcision were a literal sign, we must think none otherwise of baptism. Forasmuch as the apostle maketh the one no whit more spiritual than the other.^v And in the mean season we do not deny, but that God did testify his good-will by earthly and carnal benefits, whereby we do also say, that that hope of the spiritual promises was confirmed.

12. *Objection.*—They were called the children of Abraham which took their beginning of his seed; they are called by this name which imitate his faith. Therefore theirs was the carnal infancy, and ours the spiritual.

Answer.—God promiseth to Abraham that he will be his God, and the God of his seed. Whosoever they be which receive Christ the author of this blessing, they be heirs of this promise, and so consequently they are called Abraham's children.

13. Circumcision was given to testify such bountifulness to the Jews, whereby their minds were lifted up to the hope of eternal life; and it was called the seal of faith,^w that Abraham might be the father both of uncircumcision, and of circumcision.

14. *Objection.*—Paul teacheth that those which are of the flesh, are not the sons of Abraham.^x

Answer.—He sheweth by the example of Ishmael and Esau, that the goodness of God is not tied to the carnal seed; but that he which shall keep the law of the covenant, and embrace the promise of God by faith, he is counted the child of Abraham.

15. *Objection.*—Those which in times past did circumcise infants, did only figure the spiritual infancy, which cometh from the regeneration of the word of God.

Answer.—The apostle doth not so subtilly play the philosopher, when he writeth that Christ is the minister of circumcision, to fulfil the promises which were made to the fathers.^y

^v Colossians ii. 11.

^w Romans iv. 20.

^x Ibid. ix. 7.

^y Ibid. xv. 8.

16. *Objection.*—Women ought not to be baptized, if baptism must be like to circumcision.

Answer.—By circumcision was testified the sanctification which did agree both to men and women. But the bodies of men children alone were imprinted, which could be so only by nature, yet so that the women were through them after a sort partakers and companions of circumcision. Therefore let the likelihood of baptism and circumcision remain in the inward mystery, in the promises, in use, in efficacy.

17. *Objection.*—Children are not yet by age fit to understand the mystery signified there. Therefore they are to be accounted the children of Adam, until they grow up to the age which is agreeable to their second birth.

Answer.—Then were they to be left in death. But on the other side, Christ commandeth that they be brought to him,^z because he is the life.

Objection.—Infants do not therefore perish, if they be counted the children of Adam.

Answer.—Yea, in Adam we all die, neither doth there remain any hope of life, but in Christ alone.^a

Question.—How are infants regenerate, being not endowed with knowledge either of good or evil?

Answer.—The work of God, though it be not subject to our capacity, is not yet nothing. For theirs is the kingdom of heaven, whereinto no unclean thing doth enter. Therefore they are first regenerate,^b and sanctified from their mother's womb.^c

Objection.—From the womb, that is, from their childhood. The scripture speaketh so.

Answer.—The angel telleth Zechariah, that that which was not yet born shall be filled with the Holy Ghost.

17. And surely Christ was therefore sanctified from his very infancy, that he might sanctify his elect in himself, out of every age, without difference.

Objection.—The Spirit acknowledgeth no regeneration in the scripture, but of the incorruptible seed, that is, the word of God.^d

Answer.—Peter speaketh only of the faithful which had

^z Matthew xix. 13.

^a 1 Corinthians xv. 22. John xi. 25.

^b Ibid. iii. 3.

^c Luke i. 15.

^d 1 Peter i. 23.

been taught by the preaching of the word. To such the word of God is the only seed of regeneration. It doth not thereupon follow, that infants cannot be regenerate by the power of God.

19. *Objection.*—But faith cometh by hearing,^e the use whereof they have not yet obtained.

Answer.—Paul speaketh of the ordinary dispensation of the Lord, which he useth to keep in calling his. But he hath enlightened many without any preaching.

20. *Objection.*—Baptism is the sacrament of repentance and faith. But neither of these is in tender infancy.

Answer.—Circumcision was a sign of repentance,^f and a seal of faith.^g And yet infants were circumcised. What if we say that infants are baptized to the repentance and faith to come? Which two, though they be not as yet formed in them, yet the seed of both lieth hid in them through the secret operation of the Spirit, whose fruits shall afterward appear.

21. If, therefore, those whom the Lord hath vouchsafed to elect, having received the sign of regeneration, do depart this life before they grow up, he reneweth them by the power of his Spirit, as he himself alone foreseeth to be expedient. If they come to riper years, that they may be taught the truth of baptism, they shall be hereby more inflamed to the desire of renewing, the mark whereof they have given them, that they might think thereupon throughout the whole course of their life.

22. *Objection.*—Baptism is given for remission of sins.

Answer.—I grant: therefore seeing God doth assure this age of hope, of mercy, why should we take from it the sign, being indeed far inferior?

Objection.—The Church is cleansed by the Lord, by the washing of water in the word of life.^h

Answer.—Therefore it seemeth to be an unmeet thing, that it should want the testimony of it in infants, who are by right accounted a part of the Church, seeing they be heirs of the kingdom.

Objection.—We are engrafted by baptism into the body of Christ.ⁱ

^e Romans x. 17.

^f Jeremiah iv. 4.

^g Romans iv. 11.

^h Ephesians v. 26.

ⁱ 1 Corinthians xii. 13.

Answer.—Therefore infants must be baptized, that they be not plucked from the body of Christ.

23. *Objection.*—Peter counselleth the Jews to repent, and then to be baptized for the remission of sins.^k Also, Philip maketh answer to the Eunuch, that he may be baptized, if he believe with his whole heart.

Answer.—He speaketh of those which are grown up, which are not to be baptized, unless their conversion and faith be seen and tried. There is another respect to be had of infants.

24. As we may see in Abraham, whose faith the sacrament doth follow: in Isaac it goeth before all understanding; because he is contained in the covenant from his mother's womb, by right of inheritance.

25. *Objection.*—Unless one be born again of water and the Spirit, he cannot enter into the kingdom of God.^l They think that baptism is called regeneration: therefore they which are not capable of regeneration, ought not to be baptized.

Answer.—He doth not there entreat of baptism, but of regeneration, which is made by the Spirit, which is compared to water,^m as in another place to fire; otherwise faith should follow after baptism, seeing water is put before the Spirit; which is contrary to the scripture.

26. *Objection.*—All which are not baptized must be adjudged to eternal death.

Answer.—Yea, whosoever believeth in the Son, shall not see death. He shall come into judgment; but he shall pass from death to life.ⁿ We do no where find that he which was not yet baptized, is condemned.

27. *Objection.*—It was said, Teach, then baptize. Again, He which shall believe, and be baptized, shall be saved. What will we more? Therefore doctrine and faith must needs go before baptism.

Answer.—If we would greedily stay in the order of the words, it should likewise follow, that we must first baptize, then afterward teach; seeing it is said, Baptize, teaching them to keep,^o &c.

28. But he entreateth there of those which are grown up, which must first be taught, and then when they believe, they

^k Acts ii. 31. viii. 37.

^l John iii. v.

^m Matthew iii. 11.

ⁿ John v. 24.

^o Mark xvi. 15.

must be baptized ; but infants are baptized by reason of the promise made to their parents.

29. If any man cavil, that infants are to be deprived of food, because the apostle doth not permit them to eat, which do not work,^p shall he not be worthy to be spitted at of all.

Objection.—Christ was not baptized until he was thirty years of age.

Answer.—Because he determined to lay a sure foundation of baptism then by his preaching, he sanctified it under his own body, that it might succeed circumcision.

30. *Objection.*—In like sort, infants were to be made partakers of the Supper.

Answer.—They differ greatly therein ; because baptism is a certain entering into the Church ; the Supper is given to those which are grown up in years, which are now fit to bear strong meat, which are apt to discern the body and blood of the Lord, which thing doth not agree to infants.

31. *Objection.*—As the signs of Christ are perfect, they do likewise require those which are perfect, or capable of perfection.

Answer.—The perfection of baptism reacheth unto death : therefore it is ill done to restrain it unto one minute of time.

Objection.—The signs of Christ are instituted for memory's sake, that every one may call to mind that he was buried together with Christ.

Answer.—It appertaineth to the Supper, that every one examine himself.

Objection.—All those remain in death which believe not in the Son of God, and the wrath of God remaineth upon them.^q And therefore infants which cannot believe, lie in their own condemnation.

Answer.—Christs peaketh not there of the general guiltiness, wherein all the posterity of Adam is inwrapped, but he doth only threaten to the contemners of the gospel, damnation. But this doth nothing belong to infants.

Objection.—Whosoever is born of the Spirit, heareth the voice of the Spirit.

^p 2 Thessalonians iii. 10.

^q John iii. 36.

Answer.—That is, the faithful are framed to obedience, as the Spirit worketh in them.

Objection.—Because that which is natural is first,^r we must wait for the time which is fit for baptism, which is spiritual.

Answer.—Though, saith Paul, they be lost by nature, which are born of the faithful, yet they are holy by supernatural grace.^s

Objection.—When David went up into the tower of Zion, he did carry with him neither blind, nor lame, but courageous soldiers.^t

Answer.—Yea, truly, he biddeth blind and lame to the heavenly banquet.^u

Objection.—The apostles were fishers of men, not of children.^v

Answer.—All kind of fish is gathered into the net of the gospel.^w

Objection.—Spiritual things are fit for those which are spiritual; ^x infants are not such.

Answer.—He entreateth of doctrine, yea, God doth consecrate to himself by his free adoption, those which are begotten of the flesh.

Objection.—They must be fed with spiritual meat, if they be new men.

Answer.—Baptism being the sign of adoption sufficeth them, until being grown up they be able to bear strong meat.

Objection.—Christ calleth all his unto the holy Supper.

Answer.—He admitteth none but such as are already prepared to celebrate the remembrance of his death.

Objection.—It is monstrous if a man eat not, after he is born.

Answer.—Christ is nevertheless meat to infants, though they abstain from the sign.

Objection.—A good steward giveth meat to the family in due time.^y

Answer.—It belongeth to God alone to determine that.

Objection.—The apostles are commanded to make haste to the harvest, while the fields are white.^z

^r 1 Corinthians xv. 46.

^s Ibid. vii. 14.

^t 2 Samuel v. 8.

^u Luke xiv. 21.

^v Matthew iv. 19.

^w Ibid. xiii. 47.

^x 1 Corinthians ii. 13.

^y Matthew xxiv. 47.

^z John iv. 35.

Answer.—Christ's meaning is to have the apostles to address themselves more joyfully to the work, while they behold the present fruit of their labours.

Objection.—All Christians are brethren, in which number infants are not, so long as we drive them from the Supper.

Answer.—None be heirs of the kingdom of heaven, but such as are members of Christ.

Objection.—No man is made our brother, but by the spirit of adoption, which is only given by the hearing of faith.

Answer.—That is preposterously drawn to infants, which is spoken only of those which are grown up.

Objection.—By regeneration we be made gods. But those be gods to whom the word of God is spoken. Which doth not agree to children, which are infants.

Answer.—The place of the Psalm is wrested to a strange sense. Again, to feign that there is a godhead in the faithful, is of Servetus's dotings.

Objection.—Sheep and goats were not straightway offered in sacrifice, so soon as they came out of the womb.

Answer.—All the first begotten, so soon as they opened the matrix, were holy to the Lord.^a Therefore, we must not wait for man's strength.

32. Therefore, let us conclude, that those opinions must be taken away, which make void that consolation which the faithful conceive in their minds, by the promises of God; which make them unthankful toward the mercy of God, and sluggish to teach their children godliness.

^a Exodus xiii. 2.

CHAPTER XVII.

OF THE HOLY SUPPER OF CHRIST, AND WHAT IT AVAILETH US.

The confirmation of faith is the first end of the Supper—The Supper is a great argument of confidence—The force of the Supper—The promise—Faults to be taken heed of in the Supper—Eating is a fruit of faith—The flesh of Christ is meat indeed—Christ is the fountain of life—The flesh of Christ giveth life—The distance of places doth not hinder the partaking—Breaking of bread—Three things to be considered: the matter; the signification; the effect—Transubstantiation—Conversion or turning in the Supper—What consecration is—The end of the transfiguration—Popish transubstantiation—The power of God—The will of God must be joined with his power—The error of the Anthropomorphists—A glorified body—The miraculous coming out of the grave—Communicating of properties—How we enjoy the presence of Christ—How our souls are nourished by the body of Christ—Christ is the matter of the Supper—The unbelieving receive only the sign—Carnal worshipping—Why it was said, lift up your hearts—They carry about the consecrated host—Outward confession is the second end of the Supper—End exhorting to love—The Supper is the bond of love—The mass—To whom the Supper is poison—The trial of a man's self—Man's worthiness—The outward rite—Prayers—The form of ministering the Supper—When the Supper must be celebrated—The sign of the blood was forbidden the lay people—The body is distinguished from the blood—The partaking of both signs is necessary.

1. LIKE as we are by baptism brought into the Church of God, so by the spiritual banquet we are kept in that life, into the which he hath begotten us by his word. The signs are bread and wine, which represent unto us the invisible food, which we have by the flesh and blood of Christ. The end is three-fold: that it may serve for confirmation of our faith, for our confession before men, and for exhortation to love. Therefore this mystical blessing tendeth to this end, namely, that it may confirm to us that the body of the Lord was once so offered for us, that we do now eat the same, and by eating it do feel in ourselves the force of that only sacrifice; that his blood was shed for us, that it is to us continual drink. And so sound the words of the promise which is added there.

2. And out of this sacrament godly souls may gather great fruit of confidence and sweetness, because they have a testimony that we are grown together into one body with Christ, so that we may call all that ours which is his; again, whatsoever is ours he will have it so imputed to him, as if it were his own. Hereupon it followeth that eternal life is ours, and that we cannot be condemned by our sins from the guiltiness whereof he acquitteth us.

3. Whereas he commandeth us to take, he signifieth that it is ours; whereas he biddeth us eat, he signifieth that that is made one substance with us. Whereas he saith of his body, that it is delivered for us, of his blood that it is shed for us, he therein teacheth that both these are not so much his as ours; because he took both, and laid down both, not for his own commodity, but for our salvation. And the whole force of the sacrament consisteth in these words: Which is given for you; which is shed for you.

4. Therefore they be not the principal parts of the sacrament, to preach to us the body of Christ simply, and without any higher consideration; but rather that promise, whereby he doth testify that his flesh is meat indeed, and that his blood is drink indeed; wherewith we are fed to eternal life. Whereby he affirmeth that he is that bread of life, of which whosoever shall eat, he shall live for ever.

5. That is done, both by the gospel, and also more plainly by the holy Supper; where both he himself offereth himself to us with all his good things, and we receive him by faith. Furthermore, we must in this place beware of two vices; that neither doing too much in extenuating the signs, we seem to pluck them from their mysteries, whereto they are after a sort knit fast: nor that being immeasurable in advancing the same, we seem in the mean season to darken the mysteries themselves.

Objection.—To eat the flesh of Christ, and to drink his blood, is nothing else but to believe in Christ himself.

Answer.—Like as not the sight, but the eating of bread ministereth food to the body, so the soul must truly and thoroughly be made partaker of Christ, that by his power it may be quickened to a spiritual life. They think that to eat is only to believe; therefore I say, that that eating is a fruit and effect of faith.

6. This is also to be observed, that when the cup is called the covenant in the blood, there is a promise expressed which serveth to confirm faith: whereupon it followeth, that unless we have respect unto God, and embrace that which he offereth, we do not rightly use the holy Supper.

7. *Objection.*—In the Supper we are only partakers of the Spirit of Christ.

Answer.—Yea, his flesh is meat indeed, and his blood is drink indeed: neither hath any man life, but he which eateth that flesh, and drinketh that blood.

8. The sum cometh to this end, that Christ was from the beginning that lively word of his Father,^b the fountain of life, and the original from whence all things did always receive life. That life was then made manifest, when the Son of God having taken our flesh upon him, offered himself to be seen with eyes, and handled with hands. Moreover, it maketh the self-same flesh wherein it is to bring life to us, that thoroughly partaking thereof, we may be fed to immortality.^c Herein the godly have singular comfort, that they find life in their own flesh. Let them only hold out the lap of their heart, that they may embrace it, being present.

9. *Objection.*—The flesh of Christ hath not so great power of itself, that it can quicken us, which by the own condition was subject to mortality; and being now endued with immortality doth not live of itself.

Answer.—Yet it is by good right said to give life, which is filled with fulness of life, that it might pour it out into us. For the flesh of Christ is like to a fountain being rich, and such as cannot be drawn dry, which doth pour out into us the life which floweth from the Godhead into it.^d

10. Therefore our souls are none otherwise fed with the flesh and blood of Christ, than the bread and wine do maintain and sustain the corporeal life.

Objection.—The distance of place is so great, that the flesh of Christ cannot come to us, that it may be to us meat.

Answer.—The power of the Holy Ghost doth so much surpass our senses, that it is a foolish thing to go about to measure his infiniteness by our measure. Let faith conceive that which the mind doth not comprehend, that the Spirit doth truly unite those things which are separate in place. After which sort the apostle said, that the bread which we break is the partaking of the body of Christ.

Objection.—It is a figurative speech, whereby the name of the thing signified is given to the sign.

Answer.—By the breaking of bread, the Lord doth not only represent, but also deliver the partaking of his body.

^b John i. 2.

^c John vi 48–53.

^d Ephesians i. 22. iv. 15.

11. And the holy mystery of the Supper consisteth in two things; in bodily signs, and in the spiritual truth. Let us therein consider three things: the signification; the matter which dependeth thereupon; the virtue or effect which followeth upon both. The signification is placed in the promises; the matter is, Christ, with his death and resurrection; by the effect, we mean redemption, righteousness, and eternal life.

12. And although in the mystery of the Supper we grow together in one body with Christ by faith, yet we reject the error of those, which fasten Christ to the element of bread.

13. *Objection.*—The body of Christ, which is in itself visible, lieth hid, and is covered, under the form of bread after consecration,^e so that only whiteness remaineth.

14. *Answer.*—Hence came feigned transubstantiation. But there should be no likelihood between the sign and the thing signified.

Objection.—Some of the old writers did use the word Turning.

Answer.—That they might teach that the bread which is consecrated to the mystery doth much differ from common bread: but they would not abolish the substance of the outward signs.

15. That is it which is signified by the word of consecration: that shall appear by an example. The water which flowed out of the rock in the wilderness was a sign of the same thing to the fathers, which the wine doth figure to us in the Supper. But it was a common watering to beasts, and the people, and the cattle. Whereupon it followeth, that there is none other change made, but in respect of men, by reason of the promise.

Objection.—The rod of Moses being turned into a serpent, though it get the name of a serpent, yet it retaineth the old name, and it is called a rod.^f So bread is called bread, though it be become a new substance.

Answer.—The eye was a witness of that turning, but not in the Supper: and in short time it returned to its own form, therefore it retaineth the name of a rod.

16. *Objection.*—The body of Christ as it is invisible and

^e Lombard. Lib. iv. dist. 12.

^f Exodus iv. 3. vii. 10.

infinite, it is everywhere ; therefore nothing doth hinder, but that it may lie hid under bread.

Answer.—The nature of a true body doth not suffer that.

17. *Objection.*—The flesh of Christ had never any other measurings, save only so far and wide as heaven and earth do reach. And whereas Christ was born and did grow, that was done by dispensation, that he might fulfil in the sight of men, those things which were necessary to salvation.

Answer.—What is this, to ascribe to Christ a fantastical body, but to raise up Marcion from hell ?

Objection.—Christ's body is glorious and immortal, therefore there is none absurdity if it be contained in more places than one, if in no place, if in no form under the sacrament.

Answer.—But the body was mortal which Christ gave to his disciples the day before he suffered.

Objection.—He had already shewed his glory to the three disciples in the mount. ^g

Answer.—He meant by that brightness to give them a taste of immortality for an hour. But he had not a double body, but it was his own, garnished with new glory.

18. Go to, if they will tie and fasten the body and blood of the Lord to the bread and wine, the one must needs be plucked away from the other.

Objection.—The blood is in the body, and the body in the blood.

Answer.—That is a frivolous starting hole. For they be distinct in signs.

19. Furthermore, let us never suffer these two exceptions to be taken from us. That no jot of the heavenly glory of Christ be diminished or taken away, which cometh to pass when he is tied to the earthly creatures. Secondly, that we do not imagine any thing to be in his body, which is not agreeable to man's nature ; which cometh to pass when it is either said to be infinite, or to be in more places than one at one time.

20. *Objection.*—The pronoun, this, doth only note the form of bread.

Answer.—But Christ did testify that that which he reached to his apostles, namely, bread, was in his body.

Objection.—The bread must needs be changed into the body of Christ, because it was said, This is my body.

Answer.—This word is, is never taken for to be changed and turned into another thing.

Objection.—This is my body, signifieth as much as that the body of Christ is with the bread, in the bread, and under the bread.

Answer.—These speeches are too diverse, that the bread is the body, and that the body is with the bread. Secondly, the bread should be Christ, and also God. The cup should be the New Testament, whereas it is only a sign thereof.

21. But the name of the thing is given to the sign, because of the alliance which is between the things signified and their signs. So circumcision is the covenant.^h The Lamb is the passover.ⁱ The sacrifices of the law are the putting away of sins. The dove is the Holy Ghost.^k The stone is Christ.^l

22. *Objection.*—The force of the verb substantive is so great, that it admitteth no figure.

Answer.—And yet Paul expoundeth it, where he calleth bread the communicating or partaking of the body of Christ.^m

23. *Objection.*—We may not depart one whit from the letter.

Answer.—Then God is a man of war.ⁿ God hath eyes, ears, hands, and feet.

Objection.—When Christ did comfort his apostles, he spake not darkly or figuratively.

Answer.—It is true. For unless the apostles had remembered that the bread was figuratively called his body, they should have been troubled with a thing so strange or monstrous, that Christ should sit at table in their sight, and should be included in the bread being invisible.

24. *Objection.*—The infinite power of God must not be made subject to the laws of nature.

Answer.—The question is not what God could do, but what he would do. And it pleased God that Christ should have a true body.

25. *Objection.*—We have the word, wherein the will of God is made manifest.

^h Genesis xvii. 13.

ⁱ Exodus xii. 43.

^k Matthew iii. 16.

^l 1 Corinthians x. 4.

^m Ibid. x. 16.

ⁿ Exodus xv. 3.

Answer.—The gift of interpretation must not be banished out of the Church which bringeth light to the word.

Objection.—We have the word.

Answer.—Such as the Anthropomorphists had in times past, when they made God to have a body.

26. *Objection.*—Christ said, Behold I am with you until the end of the world.^o

Answer.—He said in another place, Me shall you not have always with you.^p For he is present everywhere by his divine majesty; whereas in body he is at the right hand of the Father.

Question.—Shall we then appoint Christ some certain country of heaven?

Answer.—This is a curious question; we believe that he is in heaven, it is enough.

27. These words shew the same, to go away, to ascend, to be lifted up on high, whilst the disciples did behold.^q And Paul likewise affirmeth, that we must look for him from heaven.^r

28. *Objection.*—Augustine saith, that the body and blood of Christ are distributed in the Supper.^s

Answer.—He expoundeth himself when he saith, that the sacraments take their names of the likelihood of the things which they signify. Take away, saith he, spaces from the bodies, and they shall be no where; and because they shall be no where, they shall not be at all.

29. *Objection.*—The body of Christ is in itself visible in heaven; but in the Supper it is invisible by dispensation.

Answer.—Yea, Peter saith, that the heaven must contain Christ until he come again.^t

Objection.—His body was swallowed up of his Godhead after his ascension.

Answer.—There should remain no difference between his divinity and his humanity.

Objection.—His body is glorified.

Answer.—It is not therefore infinite. Because Christ said, Handle me, and see.^u

^o Matthew xxviii. 20. ^p Ibid. xxvi. 11. ^q Acts i. 9. Mark xvi. 8. Luke xxiv. 51.
^r Philippians iii. 20. ^s Epist. xxiii. ad Bonifa. ^t Acts iii. 21. ^u Luke xxiv. 39.

Objection.—Stephen saw him after his ascension.^v

Answer.—It was not needful for Christ to change his place, who could make the eyes of his servant so quick of sight, as that they should pierce into the heavens. The same must we also say of Paul.^w

Objection.—Christ came out of the grave, when it was shut; and he came in to his disciples when the doors were shut.^x

Answer.—As Christ walked upon the water even as upon a hard pavement, so no marvel if the hardness of the stone did yield when he came against it.

Objection.—Christ vanished away suddenly out of his disciples' sight as they went to Emmaus.^y

Answer.—He became not invisible, that he might take away the sight of himself from them, but he did only go out of sight, as before he had holden their eyes that he might not be known.^z

30. *Objection.*—Wheresoever the Godhead of Christ shall be, there shall his body be also. }

Answer.—The one only person of Christ doth so consist upon two natures, that yet notwithstanding either of them hath still her own properties remaining.

Objection.—No man ascendeth into heaven, but he which came down from heaven, the Son of man which is in heaven.^a

Answer.—We must not despise the communicating of properties. Christ was in heaven as he was God, upon earth as he was man.

31. *Objection.*—There shall be no presence of Christ in the Supper, unless it be in the bread.

Answer.—As if, if Christ lift us up unto himself by his Spirit, we do not as well enjoy his presence.

32. Christ pronounceth that his flesh is the meat of the soul; his blood the drink of the soul. He commandeth us to take, I doubt not but he doth indeed reach it, and I do receive it. It is a higher mystery then that it can be uttered in words.

Objection.—Then there shall be a mixture of the flesh of Christ with our soul, or a pouring out thereof into the same.

Answer.—No truly. But let it be sufficient that Christ

^v Acts vii. 55.

^y Luke xxiv. 31.

^w Ibid. ix. 4.

^z Ibid. 16.

^x John xx. 19.

^a John iii. 13.

doth breathe out life into our soul from the substance of his flesh; yea, that he doth pour out into us his own life, though the very flesh of Christ do not enter into us.

33. *Objection.*—This doctrine is contrary to the true and real eating.

Answer.—The true eating is spiritual.

Objection.—So then we touch only the fruit or effect of the flesh of Christ.

Answer.—Christ is the matter of the Supper, thereupon followeth the effect, the purging of our sins.

Objection.—Whosoever are made partakers of the sacramental eating, they are made partakers of the body and blood of Christ.

Answer.—The unbelievers receive the signs, not the thing signified.

Objection.—Man's unthankfulness cannot diminish the faithfulness of God's promises.

Answer.—I grant; but some receive the spiritual meat when it is offered them, some reproachfully refuse it, which are destitute of faith.

Objection.—Hereby the word is diminished, This is my body, if the wicked receive nothing but corruptible bread.

Answer.—God will not be known to be true, in the very receiving, but in the constancy of his goodness.

Question.—How shall Christ come to the condemnation of certain, unless they receive him unworthily? ^b

Answer.—Men do not purchase to themselves death by receiving Christ unworthily, but by refusing him.

34. Therefore Augustine saith, that the rest of the disciples did eat the bread the Lord, but Judas did eat the bread of the Lord; where he doth plainly exclude the unbelieving from partaking of the body and blood of Christ. ^c

35. This knowledge will likewise easily draw us away from carnal worshipping, which some have erected in the sacrament through perverse rashness.

Objection.—If it be the body, then the soul and the Godhead must be together with the body. Therefore we must worship Christ.

^b 1 Corinthians xi. 29.

^c Homil. in Joh. lxix.

Answer.—It is a false accompanying. For the body of Christ is not Christ. Again, the body is in heaven, not in the Supper. Therefore the apostles did not worship it prostrating themselves, but they took it sitting at table. Last of all Luke saith, that the faithful did communicate not in worshipping, but in breaking of bread.^d

36. The Nicene Synod meant to prevent this mischief when it forbade us to be humbly intente to the signs set before us. Neither was it ordained in times past for any other cause, that the people should be admonished before the consecration to lift up their hearts.

37. *Objection.*—We give this worship to Christ.

Answer.—Then we need no sign, seeing Christ sitteth in heaven. And whereas they carry about pompously the consecrated host, which they shew forth in a solemn spectacle to be beheld, worshipped, called upon, it is too superstitious. We have hitherto shewed how the mystery of the holy Supper serveth for our faith with God. Now let us speak of the outward confession; Paul interpreteth that to be to shew forth the Lord's death, which was instituted by the Lord before, that the disciples should do it in remembrance of him.^e And that is publicly and altogether with one mouth openly to confess that the whole confidence of life and salvation is placed in the death of the Lord, that we may glorify him by our confession, and exhort others to give glory to him by our example.

38. Thirdly, the Lord also would have it to be to us instead of exhortation, than which none other can more vehemently animate and inflame us both to pureness and holiness of life, and also to love, peace, consent. For he doth so impart to us his body, that he is altogether made one with us, and we with him. Paul did plainly teach that the cup of blessing is the partaking of the blood of Christ, the bread of blessing is the partaking of his body.^f Therefore Augustine doth oftentimes call this sacrament the bond of love.

39. Hereby is that very well confirmed whereof I spake, that the right administration of the sacraments is not without the word. For whatsoever profit we reap by the Supper, the word is requisite; whether we be to be confirmed in the faith,

^d Acts ii. 42.

^e 1 Corinthians xi. 26. Luke xxii. 19.

^f 1 Corinthians x. 16.

or to be exercised in confession, or to be stirred up to love, we have need of prayer. What shall we then say of that dumb action of the Papists, of their magical enchantment, and of other toys?

40. Furthermore, like as we see that this holy bread of the Supper is spiritual meat and wholesome to the faithful; so again it is turned into most hurtful poison to all those whose faith it doth not nourish; and whom it doth not provoke to the confession of praise, and to love. Therefore, Paul exhorteth every one to try and examine himself.

41. *Objection.*—They do eat worthily which are in the state of grace, namely, pure and purged from all sin.

Answer.—By such an opinion and doctrine all men should be kept back from the use of this sacrament.

42. But let us remember that this holy banquet is a medicine for the sick; a comfort for sinners; a reward for the poor; which should nothing profit the sound, righteous, and rich, if any such could be found. Therefore, we shall draw near worthily, if we know our own unworthiness, and seek our righteousness in Christ.

43. But, as touching the outward rite of the action, all things shall be well done, if they be done with love and edification. Let us begin with common prayer; then let a sermon be made; then let the minister, having set bread and wine upon the table, repeat the institution of the Supper; let him recite the promises which are therein left for us; let him also excommunicate all those which by the Lord's inhibition are forbidden to come thereto; let prayer be made, that the Lord will with like benignity frame us to receive that food, as he hath vouchsafed to bestow it upon us; and that seeing of ourselves we are not, he will of his mercy make us worthy of such a banquet; and here let either psalms be sung, or let somewhat be read; and let the faithful communicate in such order as becometh them. After the Supper is ended, let an exhortation be made to faith, confession, and love. Last of all, when the thanksgiving is ended, let the Church be dismissed. If that were done at least every week, it should be more allowable.

44. This was an evil ordinance that it should be received but once in a year, and that but for fashion's sake. Luke

sheweth that it was oftener used in the Apostolic Church; when he saith that the faithful continued in the doctrine of the apostles, in fellowship, in breaking of bread, and prayers.^g Which thing was a long time observed in the Church, as we may gather out of the canons of Anacletus and Calixtus.

55. By these constitutions the holy men meant to retain and maintain the often use of the communion, delivered by the apostles themselves; which they saw to be most wholesome for the faithful, and to grow out of use through negligence of the people. Augustine testifieth of his age, that this sacrament was prepared and received in some places daily, in some places certain days coming between.^h The same doth Chrysostom teach.ⁱ

46. And surely this custom which commandeth to communicate but once in the year, is a most certain invention of the devil; through whose ministry soever it was brought in.

47. Out of the same shop came that other constitution also, which did either steal, or take from the better part of the people the half of the Supper; namely, the sign of the blood, which being forbidden the lay and profane men (these titles do they give to God's inheritance) it became proper to a few shavelings and anointed persons. For this is the commandment of eternal God, that all drink.

Objection.—It is to be feared lest the consecrate wine be shed.

Answer.—As if all dangers were not before seen by the eternal wisdom of God.

Objection.—One doth serve for both. For the body is not without blood.

Answer.—As if the Lord had for no cause distinguished his body from his blood, both in words and signs. We must retain the profit which we repeat in the double earnest by the ordinance of Christ.

48. *Objection.*—We must not set a rule from one fact, whereby the Church may be tied to continual observation.

Answer.—It is no simple fact: because Christ appointed that the apostles should do so afterward. For these are the words of one that commandeth, Drink ye all of this.

^g Acts ii. 42.

^h In sex. cap. John tract. 26.

ⁱ In cap. i. Hom. 26. ad Eph.

Objection.—The apostles alone were admitted to be partakers of this Supper, whom he had already chosen into the order of sacrificing priests.

Answer.—He commanded that they should so distribute the bread and wine, which was afterward observed by the faithful after the apostles' time, for the space of a thousand years, and all without exception were made partakers of both signs.

49. Neither did this custom grow out of use so long as any drop of integrity remained in the Church. Gregory, whom you may by good right call the last bishop of Rome, saith, that it was kept in his time. Yea, it endured as yet, four hundred years after his death, when all things were grown out of kind.

50. Neither did the apostle lie when he told the Corinthians, that he had received that from the Lord which he had delivered to them. For afterward he declareth the tradition, that all of them, both one and other, should be partakers of the signs.

CHAPTER XVIII.

OF THE POPISH MASS, BY WHICH SACRILEGE THE SUPPER OF
CHRIST HATH NOT ONLY BEEN PROFANED, BUT ALSO
BROUGHT TO NOTHING.

The virtues of the Mass—Blaspheming of Christ—Suffragans—Fruit of the Mass—The sacrifice of Christ is not repeated—The third office of the Mass—What the Mass is—Office to draw men back from Christ—Office to take away the Supper—The contrariety between the Supper and the Mass—How the Supper is a sacrifice—The comparison of Moses' sacrifices, and our thanksgiving—Two kinds of sacrifices—Sacrifice of purging—Plato's scoff—The sacrifice of thanksgiving—The abomination of the Mass—There be but two Sacraments—Baptism is the entrance into the Church—The Supper is the daily food.

1. HEREBY it appeareth how far contrary the mass is to the holy institution of the Supper.

Objection.—It is a sacrifice to obtain remission of sins.

Answer.—Yea, it blasphemeth Christ; it burieth his cross;

it maketh his death to be forgotten; it taketh away the fruit thereof; and it weakeneth the sacrament wherein the memorial of his death is left.

2. First, those which say Mass must needs be priests. And that cannot be done without horrible blaspheming of Christ, seeing he is appointed of his Father to be the only and eternal priest,^k and such as hath no need to have a vicegerent under him.

Objection.—Sacrificing priests are not appointed under Christ as if he were dead, but they are only suffragans or helpers.

Answer.—Christ, who is not hindered by death, is one, and needeth no partners.

Objection.—Melchisedec offered bread and wine to Abraham, which was a preparation to the Mass.

Answer.—That is falsely referred to bread and wine, which the apostle referreth to blessing.

3. Another virtue of the Mass is, that it doth bury the cross and passion of Christ.

Objection.—The Mass is only a repeating of the sacrifice which was once offered.

Answer.—The apostle teacheth, that no repetition is necessary, saying, The remission of sins being once obtained, there remaineth no more offering.^l

Objection.—The mass is the application of the sacrifice.

Answer.—The true application is made by the preaching of the word, and the administration of the holy Supper.

4. *Objection.*—It shall come to pass that incense and a clean oblation shall be offered to his name, throughout the whole world.

Answer.—As if it were a new and wonted thing with the prophets to depaint out, by the external rite of the law, the spiritual worship of God, whereto they exhort the Gentiles, when they speak of their calling.^m

5. The third office of the Mass is, to blot and raze out of men's memories the true death of Christ. For what is the Mass but a new and altogether a divers testament, seeing that it promiseth new remission of sins?

Objection.—This sacrifice is unbloody.

^k Hebrews v. 5. Psalm cx. 4.

^l Hebrews x. 18.

^m Joel ii. 28.

Only one m
offered, by
same m
remission

Answer.—Therefore, contrary to the nature of sacrifices, because there is none without shedding of blood, lest washing be wanting.

4 6. The fourth office of the Mass is, to take from us the fruit which came to us from the death of Christ. For who can think that he is redeemed by the death of Christ, when he shall see new redemption in the Mass?

Objection.—We obtain remission of sins by none other means in the Mass, save only because it is already purchased by the death of Christ.

Answer.—That is, we are redeemed by Christ upon that condition, that we ourselves may redeem ourselves.

5 7. Last of all, the holy Supper, wherein the Lord left a remembrance of his passion, is taken away, when the Mass is set on foot. For the Supper receiveth, the Mass giveth and offereth; the Supper teacheth that we obtain salvation by the death of Christ alone; the Mass challengeth that to itself; the Supper is the bond of unity, the Mass of division. For in the private Mass there is no partaking of the Supper, though there be many present.

8. *Objection.*—But the priest eateth in the name of the whole Church.

Answer.—Who commanded him so to do? Christ will have the bread to be broken and divided. In the Mass it is shewed and worshipped.

9. Moreover, this perverseness was unknown to the purer Church. Therefore let us say that they do err filthily, which take the Mass for a sacrifice.

10. *Objection.*—The men of old time called the holy Supper a sacrifice.

Answer.—But they declare therewithal that they mean nothing else, but the remembrance of that only sacrifice, which Christ our only Priest did offer upon the cross.ⁿ

11. Moreover, they did more near imitate the Jewish manner of sacrificing, than either Christ ordained, or the nature of the gospel did bear; and they turned aside too much unto the shadows of the law.

12. For there is difference put between Moses's sacrifices and the Lord's Supper, because though they did represent to

ⁿ Aug. lib. xx. con. Faust. cap. 18.

the people of the Jews that efficacy of the death of Christ which is given to us at this day in the Supper, yet the manner of representing was divers. Because there the priests, the sacrifice, the altar, did figure the sacrifice of Christ which was to come; but the signs of the Supper, as bread and wine, do celebrate the remembrance of the sacrifice already past.

13. Furthermore, the word sacrifice being taken generally, doth comprehend whatsoever is offered to God. And though there were divers forms of sacrifices, yet they may be referred unto two members. For either the offering was offered for sin, after a certain manner of satisfaction, and it is called expiatory or cleansing; or it was instead of thanksgiving, to testify the thankfulness of the mind. To this are referred burnt offerings, and drink offerings, oblations, first-fruits, peace offerings; but the sacrifice of cleansing was so offered by Christ alone, and so finished, that there is no place left afterward for any other sacrifice.

14. Wherefore the shavelings by massing commit blasphemy, and that such as is not to be suffered, both against Christ and against his sacrifice, when they think upon the repeating of the oblation, and of new remission of sins.

15. Even Plato doth sufficiently reprove their vanities, when he derideth them very wittily, which thought that their wickedness was covered with these as with veils, and having made as it were a covenant with God, did more earnestly pamper themselves; he seemeth altogether to allude to the use of the cleansing of the mass.

16. Under the other kind of sacrifice, which we called the sacrifice of thanksgiving, all offices of love are contained, which when we do toward our brethren, we honour the Lord himself in his members; again, all our prayers, praises, thanksgiving, and whatsoever we do to the worship of God; which is so necessary to the Church that it cannot be absent from the same. °

17. Such works had the name of sacrifices given them, not only in the New Testament, but also in the Old; and in this sense all the faithful are called priests.

18. What remaineth but that the blind may see, the deaf may hear, and very children may understand, this abomination

° Romans xii. i. Philippians iv. 18. Hebrews xiii. 15. 1 Peter ii. 9. Hosea xiv. 3.

of the mass? Which being offered in the golden cup, hath made all kings of the earth and people so drunk, that being more blockish than very beasts, they have placed the ship of their safety in this one only deadly gulf. This is that Helena for whom the enemies of the truth fight so courageously.

19. These are the things which we thought good to speak concerning the two sacraments, the use whereof was delivered to the Church of Christ from the first beginning of the New Testament, to the end of the world; namely, that baptism should be as it were a certain entrance into the Church, and the entering or beginning of faith; and the Supper is as it were continual food, wherewith Christ doth spiritually feed the family of his faithful. For that cause it is often repeated, but baptism is not so.

20. Therefore let the Church of Christ be content with these two; neither let it not only admit any third for the present time, but not so much as desire it, or wait for it, until the end of the world. For it belongeth to God alone to erect a sacrament, seeing it belongeth to him alone both to promise and also to give salvation.

CHAPTER XIX.

OF THE FIVE SACRAMENTS FALSELY SO CALLED, WHERE IT IS DECLARED THAT THE FIVE OTHER BE NO SACRAMENTS WHICH HAVE BEEN HITHERTO COMMONLY TAKEN FOR SACRAMENTS; AND ALSO IT IS SHEWED WHAT MANNER OF THINGS THEY BE.

God alone doth institute a sacrament—What confirmation is—Catechism—Laying on of hands—Feigned confirmation—The form of popish confirmation—To give the Holy Ghost—Popish ointment—Christians anointed—The dignity of the popish anointing—Donatists—The true use of confirmation—The form of catechizing—Laying on of hands—What a sacrament is—The absolution of the priest—The form of extreme unction—The anointing which the apostle used was temporal, and but for a season—The end of anointing—Consecration of oil—Lesser orders: Door-keepers, Readers, Exorcists, Acoluthes—Greater orders: Priests—The ordering of a priest—Laying on of hands—Popish breathing—Anointing of priests—A print which cannot be put out—The office of popish Deacons—Popish Subdeacons—Popish toys—Mystery for a sacrament—The papists call matrimony the defiling of the flesh.

1. Now let us come to the other five sacraments whereto the papists have falsely given the name of sacraments, seeing they have neither commandment nor promise.

2. Furthermore, we must hold this strongly, that it be-
longeth to God alone to institute a sacrament.

3. *Objection.*—The old church did hold that there be seven sacraments.

Answer.—That cannot be proved; for when they speak of those signs, which ought to be testimonies of God's grace toward us, they are content with these two, namely, Baptism and the Lord's Supper.

I. OF CONFIRMATION.

4. It was a custom in times past, to present the children of Christians to the bishop; that they might fulfil that duty, which was required of those which being grown up, did offer themselves to be baptized. For they sat among those that were to be catechized, until being well instructed in the mysteries of faith, they could make confession of their faith before the bishop and the people, then they were examined according to the form of the catechism which was then common. And to the end this action might have more reverence and dignity, they laid their hands upon them. Which ceremony I commend, and could wish it were restored at this day to its pure use.

5. But the latter age hath put, I wot not what feigned confirmation for a sacrament of God, having in a manner blotted out the thing itself.

Objection.—Confirmation giveth the Holy Ghost for increase of grace, which is given in baptism for innocency; it strengtheneth them to the battle, which in baptism are regenerate to life; which is done with anointing, and this form of words; I sign thee with the sign of the holy cross, and I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.

Answer.—It is trimly and handsomely done. But seeing there is no word of God, this sacrilegious boldness cannot be excused.

6. *Objection.*—We might imitate the apostle, which by laying on of hands gave the Holy Ghost. ^p

^p Acts viii. 15.

Answer.—This was an especial gift in the apostles, and lasting but for a time. Furthermore, they gave the Spirit visibly, which the shavelings do not.

7. *Objection.*—Our ointment is the oil of salvation.

Answer.—Who taught you to seek salvation in oil.

Objection.—It hath force to strengthen.

Answer.—But Paul draweth us far from the elements of this world, who condemneth nothing more than to stick to such petty observations.^q Surely, they which call oil the oil of salvation, do renounce the salvation which is in Christ.

8. Again, whereas they attribute more to confirmation than to baptism, because baptism cannot well be made perfect without confirmation; do they not enforce upon us their devilish wickedness?

9. *Objection.*—All the faithful must receive the Holy Ghost by the laying on of hands after baptism, that they may be found perfect Christians, because he shall never be a Christian unless he be anointed with the bishop's confirmation.

Answer.—Then Christ doth only begin Christians, the oil doth make them perfect. By this sentence the apostles, martyrs, and a great sort of Christians are condemned, which were not anointed.

10. *Objection.*—Holy anointing must be more revered than baptism; because it is administered properly by the hands of the chiefest bishops; baptism is distributed commonly by all priests.

Answer.—O sacrilegious mouth, darest thou set fat or oil defiled only with the stench of thy breath, and charmed with mumbling of words against the sacrament of Christ, and compare it to water sanctified by the word of God?

Objection.—It must have greater reverence given it, not for the greater virtue which it giveth, but because it is given by those which are more worthy; and in a more worthy part of the body, that is in the forehead; or because it giveth greater increase of virtues; though baptism be more available to remission.

Answer.—First, do they not bewray themselves to be Donatists, which esteem the force of the sacrament by the worthiness of the minister.

11. The other reason is foolish. For we say that in baptism the forehead is likewise dipped in water. In comparison of this we set not one piece of dung by their oil, either in baptism, or in confirmation.

Objection.—Oil is dearer.

Answer.—This enhancing of the price is theft, iniquity, and deceit. In the third reason they bewray their own ungodliness; when as they say that there is greater increase of virtues given in confirmation than in baptism. By laying on of hands, the apostles gave the visible graces of the Spirit; wherein doth the fat of these men shew itself fruitful?

12. *Objection.*—The observation of confirmation is most ancient, and confirmed by the consent of many ages.

Answer.—It is no whit the better. Because a sacrament cometh not from the earth, but from heaven. Not from men, but from God alone.

13. Therefore, let us conclude, that the true use of confirmation is the manner and order of catechising, or a form written for this use; which containeth a familiar sum in a manner of all points of our religion; wherein all the whole Church of the faithful must agree together without controversy. When a child is ten years old, let him offer himself to the Church to make confession of his faith; let him be examined concerning every point; let him make answer to every point; if he be ignorant in any, let him be taught.

II. OF REPENTANCE.

14. The men of old time observed this order in public repentance, that those which had done and ended those satisfactions which were enjoined them, were by solemn laying on of hands reconciled. That was a token of absolution, whereby both the sinner himself was lifted up with hope of pardon before God, and the Church was admonished to receive him courteously, putting out of mind the remembrance of his offence. To the greater commendation, the authority of the bishop came between. Afterward, in success of time, the matter came to that pass, that even in the private absolutions they used this ceremony.^r

^r Cypr. Lib. Epist. 1, 2.

15. The Romish schoolmen take great pains to find a sacrament here. ^s

Objection.—Outward repentance is a sacrament and sign of the inward repentance, that is, of the contrition of the heart.

Answer.—If it were a sacrament, it should be an outward ceremony instituted by the Lord for confirmation of faith.

16. It might with a fairer colour be objected, that the absolution of the priest is rather a sacrament, than either outward or inward repentance: for they might easily have said, that it is a ceremony to confirm our faith, concerning remission of sins, and that it hath the power of the keys.

17. Therefore let us conclude, that repentance cannot be a sacrament; because there is no particular promise of God extant for this thing, which is the only staff and stay of a sacrament. Secondly, that whatsoever ceremony is here shewed forth, it is a mere invention of men.

Objection.—Jerome saith, that it is the second board after shipwreck: because, if any man have marred his garment of innocency, which he had in baptism, he may repair it again by repentance. ^t

Answer.—This is a wicked saying; because baptism is not blotted out by sins. Moreover, baptism is the sacrament of repentance for the remission of sins. ^u Therefore there is no cause why we should make another sacrament for repentance.

III. OF THE LAST ANOINTING, AS THEY CALL IT.

18. The third feigned sacrament is, extreme unction, which is done only by the priest, and that in extremity, and with oil consecrated by the bishop, and with this form of words,—By this holy anointing, and his most holy mercy, God doth forgive thee whatsoever thou hast offended, by seeing, hearing, smelling, tasting, touching. They feign that it hath two virtues,—remission of sins, and ease of the bodily disease, if it be expedient so to be; if not, salvation of the soul.

Objection.—The institution is set down by James. ^v

^s Lib. iv. sent. dist. 22, cap. 2.

^t Lib. iv. sent. dist. 14, cap. 1, De pœnis dist. 1, cap. 2.

^u Mark i. 4. Luke iii. 3.

^v James v. 14.

19. *Answer.*—That was a temporal gift; and through the unthankfulness of men it did quickly cease. For by the same reason Siloah, the clay, spittle and dust, might be a sacrament.

20. Furthermore, they be injurious to the Holy Ghost, which make that rotten oil, which is of no force, his power. But seeing the ceremony is not instituted by God, neither hath the promise of God, it cannot be a sacrament.

21. Furthermore, James will have all sick men to be anointed: these anoint with their grease bodies which are half dead. James will have him that is sick to be anointed by the elders of the Church: these men will have none to anoint but the mass priest. It was common oil which they used: these men use charmed oil, and such as is nine times saluted in this manner,—thrice, Hail, holy oil; thrice, Hail, holy ointment; thrice, Hail, holy balm.

IV. OF ECCLESIASTICAL ORDERS.

22. The sacrament of order possesseth the fourth place, being so fruitful of itself, that it bringeth forth seven petty sacraments; which when they reckon up, they reckon thirteen. And they be door-keepers, readers, exorcists, acoluthes, subdeacons, deacons, priests. They say there be seven, because of the sevenfold grace of the Holy Ghost. Some others make nine, after the similitude of the triumphant church. Some will have shaving of clerks to be the first order of all, and the order of bishops to be the last. Some, excluding shaving, reckon up the order of archbishops. Other some add psalmists and singers. Thus do men disagree, when they dispute and reason about divine matters, without the word of God.

23. But this surpasseth all folly, that in every one they make Christ their fellow in office.

24. They make readers, psalmists, door-keepers, acoluthes, with great pomp, that they may take upon them a vain title, and do nothing of that which their name requireth.

Objection.—This must be ascribed to the perverseness of times.

Answer.—Then there is at this day no fruit of their holy orders in the Church.

25. Now let us speak of the ceremonies. First, whom-

soever they take to be of their soldiers, they enter them into the clergy with a common sign: for they shave their crowns, that the crown may signify princely dignity. The crown of their head is made bare, that their mind may freely behold the glory of God, or that they may be taught that the vices of their mouth and eyes must be cut off; or shaving is the laying away of temporal things. The compass about the crown is the remnant of their goods serving for sustentation of their life. All things are done in figures. Yet there is no kind of men more greedy, blockish, or more given to lust.

26. *Objection.*—The crown of clerks hath the beginning from the Nazarites.

Answer.—What else do they allege, but that their mysteries are mere Judaism.

Objection.—Paul shaved his head. ^w

Answer.—Not for sanctification's sake, but that he might bear with the weakness of his brethren.

27. Door-keepers when they are made, they receive the keys of the church door; readers, the bible; exorcists, the forms of conjuring; acoluthes, tapers and a cruet. Lo, what be the ceremonies of the lesser orders, wherein on God's name there is so great hidden virtue, that they may be not only signs, but also causes of invincible grace: being such sacraments as were unknown to the fathers, and invented without commandment or promises.

28. There remaineth three orders, which they call greater. It belongeth to the priests to offer the sacrifice of the body and blood of Christ upon their altar, to make prayers, and to bless God's gifts. Therefore they receive the paten and the hosts, and their hands are anointed. Thus they do corrupt the priesthood of Christ, and the order by God appointed: and as concerning laying on of hands, which must be used to commend the office of a true elder, surely I do greatly allow that. Notwithstanding whereas I have not put it in for a third sacrament, I did it for this cause, because it is not ordinary with all the faithful, but a special rite for one certain function.

29. The ceremonies agree very well with the thing itself. When the Lord sent the apostles to preach, he breathed upon

them : ^x by which sign he represented the power of the Holy Ghost. These good men retained this breathing ; and they whisper over their silly priests, as if they did put forth the Holy Ghost out of their throat : Take, say they, the Holy Ghost. And so by their foolish gestures they mock Christ. Experience likewise teacheth how true that is, which crieth that of horses they are become asses ; of fools, frantic persons, which are made priests.

30. They say that they received anointing from the sons of Aaron. Therein they shew themselves injurious to the priesthood of Christ, which alone was figured by all the old priesthood. Therefore they fall away from Christ, and they deprive themselves of the office of pastors.

31. This is the holy oil, which maketh such a print as cannot be blotted out ; as if the oil could not be wiped away with dust, and salt, or soap.

Objection.—But that print is spiritual.

Answer.—What hath oil to do with the soul ? Where is the word ?

Objection.—Moses was commanded to anoint the sons of Aaron. ^y

Answer.—There is commandment given there likewise touching the coat, the ephod, the hat, the crown, the girdle, the mitre ; touching the killing of a calf, and the burning of the fat thereof ; and why do they not observe it ?

32. It is the office of the deacons to assist the priests in all things which are done in the sacraments ; namely, in baptism, in anointing, in the paten, in the chalice ; to bring in the oblations, and to set them upon the altar ; to prepare the Lord's table, and to cover it with the cloths ; to bear the cross ; to pronounce and sing the gospel and epistle to the people. Is there one word here touching the true ministry of the deacons ? What is the ceremony ? The bishop layeth his hand upon the deacon ; he layeth a stool upon his left shoulder ; he giveth him the text of the gospel. I pray what do these things belong to the deacons ?

33. To what end should I speak of subdeacons ? They were in times past appointed to have the charge of the poor. They have at this day a trifling function ; to bring the chalice

^x John xx. 22.

^y Exodus xxx. 30.

and paten, the cruet with water, and the towel, to the altar, to pour out water to wash the hands, &c. What rite was this? He receiveth of the bishop the paten and chalice, of the archdeacon the cruet with water, the manual, and such other baggage. In such toys the Holy Ghost is included. This is the care they have for the poor. No word, no promise; therefore this can be no sacrament.

V. TOUCHING MATRIMONY.

34. The last is matrimony, which as all men grant to be instituted of God, so no man, until Gregory's time, did ever see it given for a sacrament.

Objection.—It is a sign of an holy thing, that it is of the spiritual conjunction between Christ and the Church.^z

Answer.—Matrimony was not instituted for us of God for this purpose, that it might lift up our faith. Also it were an absurd thing to call all those sacraments, which are signs of holy things: otherwise the stars, a grain of mustard seed, leaven, a shepherd, a giant, and infinite other things, should be sacraments.

35. *Objection.*—This is a great sacrament, saith the apostle.

Answer.—He calleth it a mystery, that is, a secret; neither doth he speak of matrimony, but in Christ and the Church.

36. The Latin interpreter hath oftentimes put the word sacrament for an hidden thing, in no other sense, then, Paul called it a mystery, as in the epistle to Timothy,^a the Ephesians,^b and elsewhere. But if matrimony be a sacrament, why do they call it the defiling of the flesh? Why will they not suffer priests to marry?

37. Why do they forbid marriage from Septuagesima to the octaves of Easter; three weeks before the nativity of St. John; from Advent until the Epiphany? That we may rid ourselves out of their mire, let us conclude that there be only two ordinary and common sacraments in the Church of Christ, Baptism, and the holy Supper of the Lord.

^z Ephesians v. 29.

^a 1 Timothy iii. 9.

^b Ephesians i. 9.

CHAPTER XX.

OF CIVIL GOVERNMENT.

A double government in man—Anabaptists—The necessity of civil policy—The magistrate—Kings are nourishing fathers of the Church—What things stir up a magistrate to do his duty—The kinds of civil policy—The office of magistrates—Kings may make war—There is the same reason to make war now which was in times past—The law is a dumb magistrate—The magistrate is a living law—The division of the law—The moral law—Ceremonial—Judicial—The distinction of laws—The making of a law—Equity thereof—The office of subjects—Reverence—Love with prayer—The providence of God in appointing kings—Nebuchadnezzar the servant of God—Seditious cogitations must be expelled—We must obey a tyrant because he reigneth by the will of God—Things stirring up to obedience—How God delivereth those that be his—Examples of God's providence in disposing kingdoms—A magistrate's authority must not be offended—Three estates in kingdoms—We must first obey God.

1. FURTHERMORE, seeing there is a double government in man, and we have spoken sufficiently of the one which is placed in the soul and inward man, and doth respect eternal life; it remaineth that we treat of the other, which appertaineth unto the ordering of the civil and outward righteousness of manners. These two, though they be separate, yet are they joined together, not confounded.

2. *Objection.*—What have the civil laws to do with a Christian man? We are dead by Christ to the elements of this world, and we are translated into the kingdom of God, and we sit among the heavenly ones. Therefore it is an unmeet thing for a Christian man to be occupied with these profane and unclean cares.

Answer.—These two governments are distinguished, they are not contrary. If the kingdom of God did extinguish this present life, civil laws should be superfluous. But if it be the will of God that we should be as pilgrims upon the earth, those which take away these helps from man, they take from him his manhood.

Objection.—There ought to be such perfection in the Church, that the moderation thereof ought to be a law.

Answer.—That is foolishly to imagine that perfection which can never be found in the fellowship of men.

3. Therefore there is no less use of civil policy, (which causeth not only that we live well together, but that no offence of religion arise) than of bread and water. And it hath three parts,—the magistrate, who is the keeper of the laws; the laws, according to which he ruleth; the people, which obeyeth the magistrate.

4. The Lord doth not only allow the office of magistrates, but he giveth the same most honourable titles, and hath wonderfully commended the same to us: for they are called gods, because they bear the person of God, whose vicegerents they are after a sort. Such were David, Josiah, Jehoshaphat.

5. Kings are therefore called nursing fathers, and queens nursing mothers,^b of the Church; neither are they deposed from their honor. After that Paul had admonished Timothy that prayers should be made in the common assembly for kings, he addeth forthwith the reason, that we may lead a quiet life under them, with all godliness and honesty. In which words he commendeth to their patronage the tuition of the Church.

6. Which cogitation ought continually to exercise the magistrates; partly that they may be raised up to do their duty, that they may represent unto men integrity, wisdom, continency, innocency, seeing they know that they are appointed to be ministers of righteousness, goodness, and providence; partly that they may mitigate with singular comfort the difficulties of their offices, which are many and great.

Objection.—The Lord said to the disciples, The kings of the nations reign over them, but among you it is not so, where he that is the chiefest must become the least.^c

Answer.—He speaketh there of ecclesiastical policy and government, and not of the civil and outward. But Paul saith that there is no power but of God.^d

8. Furthermore, there be three kinds of civil government; monarchy, or when one governeth; aristocracy, or the government of the best men; democracy, or common government. If you compare the states themselves together, it cannot easily be discerned which is best and most profitable. It is our duty to shew ourselves yielding and obedient to those whom the Lord hath set over us.

^b Isaiah xlix. 23.

^c Luke xxii. 26.

^d Romans xiii. 1.

9. The office of magistrates, as it is described in the word of God, reacheth unto both tables of the law. For no policy is happily framed, unless the first care be of godliness: and they are disordered laws which do only provide for men neglecting the right of God. As touching the second table, Jeremiah denounceth to kings, that they do justice and judgment.^e Therefore they are armed with power to defend the good, and to keep under the wicked with sharpness.

10. *Objection.*—All are forbid by the law of God to kill: ^f therefore it is not lawful for a magistrate, and him that is godly, to be bloody.

Answer.—The magistrate, in executing judgments, doth nothing of himself, but doth execute the very judgment of God. So Moses slew the Egyptian. ^g And the best magistrate must beware of these two rocks especially,—that he do not rather wound than cure with sharpness of mind; or that he fall not into most cruel humanity, through superstitious desire of clemency. It is an evil thing to live under a prince, under whom nothing is lawful; but worse, under whom all things are lawful.

11. Thence we may gather that it is sometimes needful, and lawful, for kings to take weapons in hand, to repress the unquiet motions of seditious men, to help the oppressed, and to punish the wickedness of the wicked.

12. *Objection.*—There is no testimony or example extant in the New Testament, which teacheth that war is a thing lawful for Christians.

Answer.—There is the same reason to make war now which was in times past; neither is there any cause to the contrary, which ought to keep magistrates from defending their subjects. Again, the apostles do frame the kingdom of Christ, and not fashion policy. Last of all, Christ altered nothing, neither did he command soldiers to cast their weapons from them.^h But and if war be lawful, garrisons, leagues, munition, fortresses, and other such things, shall be permitted by the law of God. In the mean season, they must beware that they be not more led by their own affection, than by common feeling.

^e Jeremiah xxii. 3. Deuteronomy i. 16.
^g Exodus ii. 12.

^f Exodus xx. 13. Deuteronomy v. 17.
^h Luke iii. 14.

13. It liketh me also to add, last of all, that tributes and taxes are the lawful revenues of princes, which they may bestow indeed, especially to maintain the common charges of their burden. Notwithstanding, let princes remember that their treasure chambers are not so much private coffers, as treasuries of all the people, which they cannot riotously bestow or waste, without manifest injury.

14. In policy, laws are next to the magistrate, being the most strong sinews of common-wealths, or rather the souls thereof, without which the magistrate cannot be; as they cannot be without the magistrate. For the law is as dumb a magistrate, as the magistrate is a living law.

Objection.—A common-wealth cannot be well framed, wherein the politic laws of Moses are neglected, and it is governed by the common laws of the Gentiles.

Answer.—This saying is false and foolish; which thing shall easily appear, by dividing the law given by Moses into the moral law, the ceremonial law, and the judicial law; if we thoroughly view every part, that we may see what of them appertaineth to us, and what not.

15. Therefore seeing the moral law is contained in two points, whereof the one doth simply command to worship God with pure faith and godliness, and the other to love men sincerely, it is the true rule of righteousness appointed for the men of all nations and times, which will frame their life according to the will of God. The ceremonial law was the schooling of the Jews, until God gave his Christ, who was then shadowed by figures. The judicial law, which was given to them instead of policy, delivered to them certain forms of equity and righteousness, whereby they might live innocently and quietly among themselves. And as the ceremonial law did appertain unto the first part of the law, the judicial to the second, yet either of them had properties distinct from both tables of the law. Therefore as ceremonies might be abolished, though godliness remained safe and sound; so the offices of love may be done, though these judiciary constitutions be taken away. Which thing, if it be true, surely every nation hath free liberty left to make such laws as it shall see to be profitable for itself; which, notwithstanding, must be framed according to the perpetual rule of love.

16. Wherein we must diligently mark two things,—the appointing or making of the law, and the equity thereof. The latter is natural for all laws; but the former doth consider the circumstances of times, places, and nations: therefore it is diverse.

17. It remaineth that we speak of the people, which the magistrate governeth by the law, and how he ought to use both.

Objection.—The office of magistrates is superfluous among Christians, who are forbidden to revenge, require, to go to law. //

Answer.—Paul testifieth the contrary, that he is to us the minister of God for our good.ⁱ Therefore we may use his hand against the injuries of wicked men.

18. For laws are lawful, if a man use them well. And there is a right use both for the plaintiff to plead, and also for the defendant to defend; but with this effect only, that every one defend by right that which is his own.

19. So Paul defended himself against the false accusations of his accusers; and he challenged before the judgment-seat the prerogative of the Roman liberty: and he appealed from an unjust deputy, to the judgment-seat of Cæsar.^k

Objection.—Men are forbidden to be desirous of revenge.

Answer.—The vengeance of the magistrate is not man's, but God's.

20. *Objection.*—We must not resist evil; but we must turn the right cheek to him which giveth us a blow on the left.^l

Answer.—Christ will have those which are his to abstain from desire of rendering like for like, that they may rather put up with injury than repay it.

21. *Objection.*—Paul condemneth suits generally.^m

Answer.—He reproveth the immoderate fury of the Corinthians in going to law, which caused the wicked to speak evil of the gospel.

22. The first duty of subjects toward their magistrates is, to think most honourably of their function, namely, which they acknowledge to be a jurisdiction, committed of God; and for that cause to reverence them as the ambassadors of

ⁱ Romans xiii. 4.

^k Acts xxv. 9.

^l Matthew v. 39.

^m 1 Corinthians vi. 7.

God, and that with a sincere and quiet mind, not constrained. Which Paul expoundeth; that we must obey, not only for wrath, but for conscience sake.ⁿ

23. Another thing is, that with minds bent to the honouring of them, they approve their obedience to them; whether they must obey their decrees, or pay tribute, or take upon them public offices and burdens, which appertain to common defence.^o The third thing is, that they commend the safety and prosperity of those under whom they live, to God by prayer.^p

24. Hitherto touching the magistrate, who is indeed the father of the country, the pastor of the people, the preserver of peace, the president of justice. But if there shall be any which shall change power into tyranny, what must we do? Surely that sense and feeling hath always been bred in the minds of all men, no less to hate and abhor tyrants, than to love and reverence lawful kings.

25. But if we look into the word of God, it shall lead us thither, that we be subject to the government of all princes, although they do nothing less than that which was their duty to do. This is hard, and yet true, that subjects must as well reverence a tyrant, as concerning public obedience, as the best king, if they had him.

26. Because such are not given without God's providence, the singular working whereof we see in distributing kingdoms, and in placing of kings. In Daniel it is said, The Lord changeth the times, and the courses of time; he casteth away kings, and he appointeth kings.^q God gave to Nebuchadnezzar the land of Egypt.^r

27. Therefore Nebuchadnezzar is called the servant of God. Also God commandeth that he be revered with great reverence and obedience; for none other cause surely, but because he had the kingdom, into the princely throne and palace whereof he was taken by the heavenly decree. Therefore let those seditious cogitations never come into our mind, which may turn us away from that true and sincere obedience.

28. *Objection.*—That commandment did belong to the Israelites.

ⁿ Romans xiii. 5.

^o Titus iii. 1.

^p 1 Timothy ii. 1.

^q Daniel ii. 21. 37.

^r Ezekiel xxix. 19.

Answer.—But we must mark with what reason God doth establish the commandment. I have given, saith he, the kingdom to Nebuchadnezzar, wherefore serve him, and live.^s Therefore to whomsoever it shall be certain that the kingdom is given, let us not doubt that we must serve him. And so soon as the Lord doth advance any to the kingdom, he maketh his will known to us, that he will have him to reign.^t Therefore God commandeth his people to pray for the Babylonians. And David being appointed to be king, would not smite Saul, who did unworthily pursue him, but he called him honourably his Lord, and the anointed of the Lord.^u

29. *Objection.*—Governors owe mutual duties to their subjects.

Answer.—If the magistrate do not his due office toward his subjects, yet it standeth them to think upon and perform that which belongeth to them, and which is commanded by God. That this may more easily be done, let us call to mind our offences, and then humility shall bridle our impatience. Last of all, let us crave help at the hands of the Lord, in whose hand the hearts of kings are, and the inclining of kingdoms.^v

30. And here both his marvellous goodness, and also power and providence, shew themselves. For sometimes he stirreth up of his servants manifest deliverers, and furnisheth them with his commandment, that they may punish a wicked government: sometimes he directeth to that end the fury of those which think upon and go about another thing. So he delivered the people of Israel from the tyranny of Pharaoh, by Moses; ^w he set them at liberty from the violence of Chushan, the king of Syria, by Othniel; ^x he tamed the pride of Tyrus by the Egyptians; he bridled the insolence of the Egyptians by the Assyrians; he brake the cruelty of the Assyrians by the Chaldeans; he tamed the haughtiness of Babylon by the Medes and Persians, when as Cyrus had now subdued the Medes; and he beat down the unthankfulness of the kings of Judah and of Israel, sometimes by the Assyrians, sometimes by the Babylonians, albeit not after one manner,

^s Jeremiah xxvii. 17.

^t Proverbs xxviii. 2.

^u 1 Samuel xxvi. 9.

^v Proverbs xxi. 1. Psalm lxxxii. 2. ii. 10.

^w Exodus iii. 7.

^x Judges iii. 9.

for the former sort followed the lawful calling of God, the latter sort did the work of God, though ignorantly.

31. Notwithstanding, the Lord did execute his will, when he brake the bloody sceptres of kings, and overthrew their intolerable governments. Therefore let us never despise or offend the reverent authority of the magistrate. I speak of private persons: for if there be at this day magistrates, for the behalf of the people appointed to tame and moderate the lust of kings, (such as the ephori were among the Lacedemonians, the tribunes of the people which were set against the consuls, the demarchi against the senate of the Athenians, or at this day in every kingdom the three estates), I doubt not, but that according to their office, they may withstand the outrageous licentiousness of kings.

32. But in that obedience of subjects we must specially mark, that it lead us not away from the obedience of God. The Lord is the King of kings, whom we must first obey, and then afterward those which are in authority; but no otherwise but in Him. Daniel obeyed not the wicked commandment of the king.^y On the other side, the Israelites, which did too much obey the wicked commandment of the king, are condemned. That decree was pronounced by the heavenly crier, that we must obey God rather than men.^z Let us comfort ourselves with this cogitation, that we do then perform that obedience which the Lord requireth, when we suffer any thing, whatsoever it be, rather than we will swerve from godliness.

THE LOVE OF GOD OVERCOMETH ALL THINGS.

^y Daniel vi. 22.

^z Acts v. 29.

THE END.

RTheol Calvin, Jean
 c Abridgement of the
 Christian religion..
 Fetherstone.

DATE	N
Spt 27 '56	K. Mack
Nov 20 /56	E. Home
July 16/57	Hugh R
15 October 1957	Suburban U. C
Feb 26/58	M. S.

