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A golden Chaine:

OR,

THE DESCRIPTION OF
Theologie,

containing the order of the causes of Saluation and Damnation, according to Gods word. A view
whereof is to be seene in the Table annexed.

Hereunto is adioyned the order which

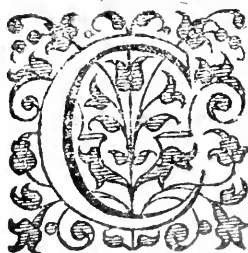
M. Theodore Beza used in comforting afflicted consciences.



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To the Christian Reader,



Christian Reader, there are at this day foue feuerall opinions of the order of Gods predestination. The first is, of the olde and new Pelagians; who place the cause of Gods predestination in man; in that they hold, that God did ordaine mē either to life or death, according as he did foresee, that they would by their natural will, either reiect or receiue grace offered. The second of them, who (of some) are tearmed Lutherans; who teach, that God foreseeing, howe all mankind being shutte vp vnder vnersieefe, would therefore reiect grace offered, did hereupon, purpose to chuse some to saluation of his meere mercie, without any respect of their faith or good workes, and the rest to reiect, being moued to doe this, because hee did eternally foresee that they would reiect his grace offered them in the Gospell. The third Semipelagian Papists, which ascribe Gods predestination, partly to mercie, and partly to mens foreseene preparations and meritorious workes. The fourth, of such as teach, that the cause of the execution of Gods predestination, is his mercie in Christ, in them which are saued; and in them which perish, the fall and corruption of man: yet so, as that the decree and eternall counsell of God, concerning them both, hath not any cause beside his will and pleasure. Of these foure opinions, the three former I labour to oppose, as erroneous, and to maintaine the last, as being trueth, which will beare waight in the ballance of the Sanctuarie.

A further discourse whereof, here I make bo'd to offer to thy godly consideration: in reading whereof, regard not so much the thing it selfe, penned very slenderly, as mine intent & affection: who desire among the rest, to cast my mite into the treasure of the Church of England, and for want of gold, pearle, and pretions stone, to bring a rammes skinne or twaine, and a little Goates haire, to the building of the Lords tabernacle. Exod. 35. 22.

The Father of our Lord Iesus Christ grant that according to the riches of his glorie, thou maiest bee strengthened by his spirit in the inner man, that Christ may dwell in thy heart by faith; to the end that thou being rooted and grounded in loue, maiest bee able to comprehend with all Saints, what is the breadth, and length, and height thereof; & to knowe the loue of Christ which passeth knowledge, that thou maiest be filled with all fulnes of God. Amen. Farewell. Iulie 23. the yeare of the last patience of Saints. 1592.

Thine in Christ Iesus,

W. P.

William Perkins

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OR,
THE DESCRIPTION OF
Theologie.

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^A Reformed Catholike :

OR,

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<p><i>A man that doth but beginne to be converted, is euen at that instant the very child of God, though inwardly hee be more carnall then spirituall.</i> 1046</p> <p style="text-align: center;">2. Conclusion.</p> <p><i>The first materiall beginning of the conuersion of a sinner, or the smallest measure of renewing grace, haue the promises of this life, and the life to come.</i> 1047</p> <p style="text-align: center;">3. Conclusion.</p> <p><i>A constant and earnest desire to be reconciled to God, to beleue and to repent, if it bee in a troubled heart, is in acceptation with God, at reconciliation, faith, repentance it selfe.</i> 1048</p>	4.	<p>Conclusion.</p> <p><i>To see and feele in our selues the want of any grace, and to be grieved therefore, is the grace it selfe.</i> 1053</p> <p style="text-align: center;">5. Conclusion.</p> <p><i>He that hath begunne to subiect himselfe to Christ and his word, though as yet hee be ignorant in most points of religion: yet if he haue care to increase in knowledge, and to practise that which he knoweth, hee is accepted of God, as a true beleener.</i> 1053</p> <p style="text-align: center;">6. Conclusion.</p> <p><i>The asorfaide beginnings of grace are counterfeite, vnllesse they encrease.</i> 1054</p>
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The bodie of holy
Scripture is distingui-
shed into sacred scien-
ces, whereof

One is principall. Theologie is a science of living well and
blessedly for ever.

Other at-
endants or
handmaids.

I. Ethiques, a doctrine of living honestly
and civilly.

II. Oeconomickes, a doctrine of gover-
ning a familie well.

III. Politiques, a doctrine of the right ad-
ministration of a common weale.

IIII. Ecclesiasticall discipline, a doctrine
of well ordering the Church.

V. The Jewes commonweale, In as much
as it differeth from Church governe-
ment.

VI. Academie, the doctrine of gover-
ning Schooles well: especially those of the
Prophets.



CHAP. 1.

Of the bodie of Scripture and Theologie.

THe bodie of Scripture, is a doctrine sufficient to liue well.

It comprehendeth many holy sciences, whereof one is principall, others are handmaids or retainers.

The principall science is *Theologie*.

Theologie, is the science of liuing blessedly for euer.

Blessed life consisteth in the knowledge of God. Ioh. 17. 3. *This is life eternall, that they know thee to be the onely very God and whome thou hast sent Christ Iesus.* Elai 53. 11. *By his knowledge shall my righteous seruant (viz. Christ) iustifie many.* And therefore it consisteth likewise in the knowledge of our selues, because we know God by looking into our selues.

Theologie hath two parts: the first of God, the second of his workes.

CHAP. 2.

Of God, and the nature of God.

THAT there is a God, it is euident: 1. by the course of nature: 2. by the nature of the soule of man: 3. by the distinction of things honest and dishonest: 4. by the terrour of conscience: 5. by the regiment of ciuill societies: 6. the order of all causes hauing euer recourse to some former beginning: 7. the determination of all things to their feuerall ends: 8. the consent of all men well in their wits.

God is Iehouah Elohim. Exod. 6. 2. *And Elohim spake vnto Moses, and said vnto him, I am Iehouah: and I appeared vnto Abraham, to Isaac, and to Iacob, by the name of God almightie, but by my name Iehouah was I not knowne vnto them.* Exod. 3. 13. *If they say vnto me, What is his name? What shall I say vnto them? And God answered Moses, I am that I am: Also he said, thus shalt thou say vnto the children of Israel, I am hath sent me vnto you. And God spake further to Moses, Thus shalt thou say vnto the children of Israel, Iehouah Elohim, &c. hath sent me vnto you.* In these wordes, the first title of God, declareth his Nature, the second his Persons.

The Nature of God, is his most liuely and most perfect essence.

The perfection of the nature of God, is his absolute constitution, by the which he is wholly complete within himselfe. Exod 3. 13. *I am that I am.* Act. 17. 24. *God that made the world, and all things that are therein, seeing that he is the Lord of heauen and earth, dwelleth not in temples made with hands, neither is worshipped with mens hands, as though he needed any thing, seeing he giueth to all life and breath and all things.*

The perfection of his Nature, is either Simplesnes, or the Infinitenes thereof.

The Simplesnesse of his nature, is that by which he is void of all Logical relation. He hath not in him, subiect or adiunct. Ioh. 5. 26. *As the Father hath life in himselfe, so hath he given to the Sonne to have life in himselfe: conferred with Ioh. 14. 6. I am the way, the truth, and the life. 1. Ioh. 1. 7. But if we walke in light, as he is in light: conferred with v. 5. God is light, and in him is no darkenesse.* Hence it is manifest, that to haue Life; and to be Life: to be in Light, and to be Light, in God are all one. Neither is God subiect to generalitie, or specialtie: whole, or parts: matter, or that which is made of matter: for so there should be in God diuers things, and one more perfect then another. Therefore, whatsoever is in God, is his essence, and all that he is, he is by essence. The saying of *Augustine* in his 6. booke and 4. chap. of the Trinitie, is fit to prooue this: *In God (saith he) to be, and to be iust, or mightie, are all one: but in the minde of man, it is not all one to be, and to be mightie, or iust: for the minde may be destitute of these vertues, and yet a minde.*

Hence it is manifest, that the Nature of God is immutable and Spirituall.

Gods immutabilitie of nature, is that by which he is void of all composition, diuision, and change. Iam. 1. 17. *With God there is no variableness, nor shadowe of changing.* Mal. 3. 6. *I am, the Lord and am not changed.* Where it is saide, that God repenteth, &c. Gen. 6. 6. the meaning is, that God changeth the action, as men doe that repent: therefore repentance, it signifieth not any mutation in God, but in his actions, and such things as are made and changed by him.

Gods Nature, is spirituall in that it is incorporall, and therefore inuisible Ioh. 4. 24. *God is a spirit.* 2. Cor. 3. 17. *The Lord is the spirit.* 1. Tim. 1. 17. *To the King eternall, immortall, inuisible, onely wise God, be glorie and honour for euer and euer.* Col. 1. 15. *Who is the image of the inuisible God.*

The infinitenesse of G.O.D, is twofolde: his Eternitie, and Exceeding greatnesse.

Gods eternitie, is that by which he is without beginning and ending, Psal. 90. 2. *Before the mountaines were made, and before thou hadst formed the earth and the round world, euen from euerlasting to euerlasting, thou art our God.* Revel. 1. 8. *I am Alpha and Omega, that is, the beginning and ending, saith the Lord, Which is, Which was, and Which is to come.*

Gods exceeding greatnes, is that by which his incomprehensible nature is euery where present, both within and without the world. Psal. 145. 3. *Great is the Lord, and worthe to be praised, and his greatnes is incomprehensible.* 1. King. 8. 27. *Is it true indeede that God will dwell on the earth? behold the heauens, and the heauens of heauens are not able to containe thee: how much lesse is this house that I haue built? Ier. 23. 24. Doe not I fill the heauen and earth? saith the Lord?* Hence it is plaine:

First, that he is onely one, and that indiuisible, not many. Eph. 4. 5. *One Lord, one faith, one Baptisme, one God and Father of all.* Deut. 4. 35. *Vnto thee it was shewed, that thou mightest know that the Lord he is God, and that there is none but he alone.* 1. Cor. 8. 4. *We know that an idolt is nothing in the world, and that there is none other God but one.* And there can be but one thing infinite in nature.

Secondly,

Secondly, that God is the knower of the heart. For nothing is hidden from that nature, which is within all things, and without all things, which is included in nothing, nor excluded from any thing. Because 1. King. 8. 39. *the Lord searcheth all hearts, and understandeth every worke of the minde.* Psal. 139. 1, 2. *Thou knowest my sitting downe, and my rising up, thou understandest my cogitation a farre off.*

CHAP. 3.

Of the life of God.

Hitherto we haue spoken of the perfection of Gods nature. Now followeth the life of God, by which the Diuine Nature is in perpetuall action, liuing, and moouing in it selfe, Psal. 42. 2. *My soule thirsteth for God, euen for the liuing God, when shall I come and appeare before the presence of God?* Hebr. 3. 12. *See that there be not at any time in any of you an euill heart to depart from the liuing God.*

The diuine Nature, is especially in perpetual operation by three attributes, the which doe manifest the operation of God towards his creatures. These are his Wisdome, Will, and Omnipotencie.

The wisdome or knowledge of God, is that by the which God doth not by certaine notions abstracted from the things themselues, but by his owne essence, nor successiue, and by discourse of reason, but by one eternall and immutable act of vnderstanding, distinctly and perfectly know himselfe, and all other things, though infinite, whether they haue beene or not. Matth. 11. 27. *No man knoweth the Sonne but the Father, nor the Father but the Sonne, and he to whome the Sonne will reueale him.* Hebr. 4. 13. *There is nothing created, which is not manifest in his sight: but all things are naked and open to his eyes, with whome we haue to doe.* Psal. 147. 5. *His wisdome is infinite.*

Gods wisdome hath these parts: his foreknowledge, and his counsell.

The foreknowledge of God, is that by which he most assuredly foreseeth all things that are to come. Act. 2. 23. *Him haue ye taken by the hands of the wicked, being deliuered by the determinate counsell and foreknowledge of God, and haue crucified and slaine.* Rom. 8. *Those things which he knew before, he also predestinated to be made like to the image of his sonne.* This is not properly spoken of God, but by reason of men, to whome things are past or to come.

The counsell of God, is that by the which he doth most straightly perceiue the best reason of all things that are. Prov. 8. 14. *I haue counsell and wisdome, I am vnderstanding, and I haue strength.*

The will of God, is that by the which he both most freely and iustly with one act willeth all things. Rom. 9. 18. *He hath mercie on whom he will, and whom he will hardeneth.* Eph. 1. 5. *Who hath predestinate vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.* Iam. 4. 15. *For that which you should say, if the Lord will, and we liue, we will doe this or that.*

God willeth that which is good, by approouing it; that which is euill, in as much as it is euill, by disallowing and forsaking it. And yet he voluntarily doth permit euill: because it is good that there should be euill. Act. 14. 16. *Who in time past suffered all the Gentiles to walke in their owne maies.* Psal. 81. 12. *So I gaue them up to the hardnes of their heart, and they haue walked in their owne counsels.*

The will of God, by reason of diuers objects, hath diuers Names, and is either called Loue and Hatred, or Grace and Iustice.

The Loue of God is that, by the which God approoueth first himselfe, and then all his creatures, without their desert, and in the doth take delight. 1. Ioh. 4. 16. *God is loue, and who so remaineth in loue, remaineth in God, and God in him.* Ioh. 3. 16. *So God loued the world, that he gaue his onely begotten Sonne, &c.* Rom. 5. 8. *God setteth out his loue towards vs, seeing that while we were yet sinners, Christ died for vs.*

The Hatred of God, is that by the which he disliketh and detesteth his creature offending, for his fault. 1. Cor. 10. 5. *But many of them the Lord misliked, for they perished in the wildernes.* Psal. 5. 5. *Thou hatest all the workers of iniquitie.* Psal. 44. 8. *Thou hast loued iustice and hated iniquitie.*

The Grace of God, is that by which he freely declareth his fauour to his creatures. Rom. 11. 6. *If it be of grace, it is no more of workes: otherwise grace is not grace, but if it be of workes, it is no more grace.* Tit. 2. 11. *The sauing grace of God shined to all men, teaching vs to denie impietie, &c.*

The Grace of God, is either his Goodnes, or his Mercie.

The Goodnes of God, is that by which he being in himselfe absolutely good, doth freely exercise his liberalitie vpon his creatures. Matth. 19. 17. *Why callest thou me good, there is none good but one, euen God.* Math. 5. 45. *He maketh his sunne to shine vpon the good and bad, and he raineth vpon the iust and vniust.*

Gods mercie, is that by which he freely assisteth all his creatures in their miseries. Esai 30. 18. *Yet will the Lord waite, that he may haue mercie vpon you.* Lament. 3. 22. *It is the Lords mercies, that we are not consumed, because his compassions faile not.* Exod. 39. 19. *I take pittie on whome I take pittie, and am mercifull on whome I am mercifull.*

Gods Iustice, is that by which he in all things willeth that which is iust. Psal. 10. *The iust Lord loneth iustice.* Psalm. 5. 4. *For thou art not a God that loneth wickednesse.*

Gods iustice is in word or deede.

Iustice in word, is that truth by which he constantly, and indeede willeth that which he hath said. Rom. 7. 4. *Let God be true, and every man a liar.* Matth. 24. 25. *Heauen and earth shall passe away, but my word shall not passe away.* Hence it is, that God is iust in keeping his promise. 1. Ioh. 1. 9. *If we confesse our sinnes, God is faithfull and iust to forgine our sinnes.* 2. Tim. 4. 8. *Henceforth is laid up for me the crowne of righteousness, which the Lord the righteous Iudge shall giue me at that day.*

Iustice indeede, is that by which he either disposeth or rewardeth.

Gods disposing iustice, is that by which he, as a most free Lord ordereth rightly all things in his actions. Psal. 145. 17. *The Lord is righteous in all his waies.*

Gods rewarding iustice, is that by which he rendreth to his creature according to his worke. 1. Thess. 1. 6. *It is iustice with God, to render affliction to such as afflict you, but to you which are afflicted, releasing with vs.* 1. Pet. 1. 17. *Therefore if you call him Father, which without respect of person iudgeth according to euery worke, passe the time of your dwelling here in faire.* Ierem. 5. 1. 56. *The Lord that recompenseth shall surely recompence.*

The Iustice of God, is either his Gentlenes, or Anger.

Gods Gentlenes, is that by which he freely bestoweth vpon his creature a reward. 2. Theff. 1. 5. *Which is a token of the righteous iudgement of God, that ye may be counted worthie the kingdome of God, for the which yee also suffer.* Matth. 10. 41, 42. *He that receiueth a Prophet in the name of a Prophet, shall haue a Prophets reward: and he that receiueth a righteous man in the name of a righteous man, shall receive the reward of a righteous man. And whosoever shall giue vnto one of these little ones to drinke a cup of cold water onely in the name of a Disciple, verely I say vnto you, he shall not loose his reward.*

Gods Anger, is that by which he punisheth the transgression of his creature. Rom. 1. 18. *For the wrath of God is reuealed from heauen against all vngodlines, and vnrightheousnes of men, which withhold the truth in vnrightheousnes.* Ioh. 3. 36. *He that obeyeth not the Sonne, shal not see life, but the wrath of God abideth on him.*

Thus much concerning the will of GOD. Now followeth his omnipotencie.

Gods omnipotencie, is that by which he is most able to performe euery worke. Matth. 19. 29. *With men this is impossible, with God all things are possible.*

Some things notwithstanding are here to be excepted. First, those things whose action argueth an impotencie, as to lie, to denie his word. Titus 1. 2. *which God, that cannot lie, hath promised.* 2. Tim. 2. 13. *He cannot denie himselfe.* Secondly, such things as are contrarie to the Nature of God, as to destroy himselfe, and not to beget his Sonne from eternitie. Thirdly, such things as imploy contradiction. For God cannot make a trueth false, or that which is, when it is, not to be.

Gods power, may be distinguished into an absolute and actuall power.

Gods absolute power, is that by which he can doe more, then he either doth, or will doe. Matth. 3. 9. *I say vnto you, God is able of these stones to raise vp children to Abraham.* Philip. 3. 21. *According to the working, whereby he is able to subdue euen all things vnto himselfe.*

Gods actuall power, is that by which he causeth all things to be, which he freely will. Psal. 135. 6. *All things which God will, those he doth in heauen and in earth, and in all depths.*

C H A P. 5.

Of Gods glorie, and blessednesse.

OVt of the former attributes, by which the true Ichouah is distinguished from a fained god, and from idols, arise the glorie of God, and his blessednesse.

Gods glorie or maiestie, is the infinite excellencie of his most simple and most holy diuine Nature. Hebr. 1. 3. *Who becing the brightnesse of his glorie, and the ingraued forme of his person, &c.* Dan. 3. *Thou art onely God, and glorious vpon the earth.*

By this we see, that God onely can know himselfe perfectly. Ioh. 6. 46. *Not that any mā hath seene the Father, saue he which is of God, he hath seene the Father.* 1. Tim. 6. 16. *Who onely hath immortalitie, and dwelleth in the light, that none can attaine vnto, whom neuer man saw, neither can see.* Exod. 33. 18. *Thou canst not see my face.*

Notwithstanding there is a certaine manifestation of gods glorie:partly more obscure,partly more apparant.

The more obscure manifestation, is the vision of Gods maiestie in this life by the eyes of the mind,through the help of things perceiued by the outward senses. Esa.6.1. *I saw the Lord sitting vpon an high throne, and lifted vp, and the lower parts thereof filled the temple. Exod. 33.22. And while my glorie passeth by, I will put thee in a cleft of the rocke, and will couer thee with my hand whiles I passe by: after I will take away mine hand, and thou shalt see my backe parts, but my face shall not be seene. 1. Cor. 13.12. Nowe we see as through a glasse darkely.*

The more apparant manifestation of God, is the contemplation of him in heauen face to face. 1. Corinth. 13.12. *But then shall we see face to face. Dan. 7.9,10. I beheld till the thrones were set up, and the ancient of daies did sit, whose garment was white as snow, &c. Matth. 19.16.*

Gods blessednes, is that by which God is in himselfe, and of himselfe all sufficient, Gen. 17.1. *I am God all sufficient, walke before me, and be thou vpright. Col. 2.2.9. For in him dwelleth all the fulnesse of the godhead bodily. 1. Tim. 6.5. Which in aue time he shall shew, that is blessed and Prince onely, &c.*

C H A P. 5.

Concerning the persons of the Godhead.

THe persons are they, which subsisting in one Godhead, are distinguished by incommunicable properties. 1. Ioh. 5.7. *There are three that beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one. Gen. 1.9.24. Then Iehouah rained vpon Sodom and vpon Gomorrah, brimstone, and fire from Iehouah in heauen. Ioh. 1.1. In the beginning was the Word, and the Word was with God, and that Word was God.*

They therefore are coequall, and are distinguished not by degree, but by order.

The Constitution of a person is, when as a personall proprietie, or the proper manner of subsisting is adioyned to the Dietie, or one diuine nature.

Distinction of persons, is that, which albeit euery person is one and the same perfect God, yet the Father is not the Sonne or the holy Ghost, but the Father alone; and the holy Ghost is not the Father or the Sonne, but the holy Ghost alone: neither can they be deuided, by reason of the infinitnesse of their most simple essence, which is all one in number, and the same in the Father, the same in the Sonne, and the same in the holy Ghost: so that in these there is diuersitie of persons, but vnitie in essence.

The communion of the persons, or rather vniou, is that by which each one is in the rest, and with the rest, by reason of the vnitie of the Godhead: & therefore euerie each one doth possesse, loue, and glorifie another, and worke the same thing. Ioh. 14.10. *Beleeuest thou not that I am in the Father, and the Father is in me? the wordes that I spake vnto you, I speake not of my selfe, but the father that dwelleth in me, he doth the workes. Prov. 8.22. The Lord hath possessed me in the beginning of his way: I was before the workes of old. And vers. 20. Then was I with him as a nourisher, and I was daily his delight, reioicing alwaie before him. Ioh. 1.1. In the beginning was the Word, and the Word was with God, and that Word was God.*

God. and chap. 5. 19. *The Sonne can doe nothing of himselfe, save that he seeth the Father do: for what soever things he doth, the same doth the Sonne also.*

There be three persons: the Father, the Sonne, and the holy Ghost, Matth. 3. 16, 17. *And Iesus when hee was baptized, came straight out of the water, and lo, the heauens were opened vnto him, and Iohn saw the Spirit of God, descending like a dove, and lighting vpon him: and loe, a voyce came from heauen, saying, This is my beloved sonne, in whome I am well pleased.*

The father, is a person without beginning, who from all eternitie begate the Sonne, Heb. 1. 3. *Who being the brightnes of the glorie, and the ingraued forme of his person.* Psal. 2. 7. *Thou art my Sonne, this day haue I begotten thee.*

In the generation of the Sonne, these properties must be noted: I. Hee that begetteth, and he that is begotten are together, and not one before another in time. II. He that begetteth doth communicate with him that is begotten, not some one part, but his whole essence. III. The Father begot the Sonne not out of himselfe, but within in himselfe.

The incommunicable propertie of the Father, is to be vnbegotten, to be a Father, and to beget. He is the beginning of actions, because he beginneth euery action of himselfe, effecting it by the Sonne and the holy Ghost. 1. Cor. 8. 6. *Yet vnto vs, there is but one God, which is the Father of whome are all things and we in him, and one Lord Iesus Christ, by whome are all things, and wee by him.* Rom. 11. 36. *For of him, and through him, and for him are all things.*

The other two persons haue the Godhead, or the whole diuine essence, of the Father by communication, namely, the Sonne and the holy Ghost.

The Sonne is the second person, begotten of the Father from all eternitie. Heb. 1. 5. *For vnto which of the Angels said he at any time, Thou art my Sonne, this day begat I thee?* Col. 1. 15. *Who is the image of the inuisible God, the first borne of euery creature.* Ioh. 1. 14. *And we saw the glory thercof as the glory of the only begotten sonne of the father.* Rom. 8. 3. 2. *He who spared not his owne sonne.*

For this cause he is said to be sent from the father. Ioh. 8. 42. *I proceeded forth and came from God, neither came I of my selfe, but he sent me.* This sending taketh not away the equalitie of essence and power, but declareth the order of the persons. Ioh. 5. 18. *Therefore the Iewes sought the more to kill him, not onely because he had broken the Sabbath: but said also that God was his Father, and made himselfe equall with God.* Phil. 2. 6. *Who being in the forme of God, thought it no robbery to be equall with God.*

Although the Son be begotten of his Father, yet neuertheles he is of & by himselfe very God: for he must be considered either according to his essence, or according to his filiatiō or Sonship. In regard of his essence, he is (αὐθεός) i. of and by himselfe very God: for the Deitie which is commō to all the three persons is not begotten. But as he is a person, and the sonne of the Father, he is not of himselfe, but from another: for he is the eternall Sonne of his father. And thus he is truely said to be *very God of very God.* *very god of himselfe in respect*

For this cause also he is the *W O R D* of the father, not a vanishing, but an essentiall word; because as a word is, as it were, begotten of the mind, so is the Sonne begotten of the Father; and also, because hee bringeth glad tydings from the bosome of his Father. *Nazian.* in his Oration of the Sonne.

Basil in his preface before *Iohns* Gospel.

The propertie of the Sonne, is to be begotten.

His proper manner of working, is to execute actions from the Father, by the holy Ghost. 1. Cor. 8. 6. *Our Lord Iesus Christ, by whome are all things, and we by him.* Ioh. 5. 19. *Whatsoeuer things he doth, the same doth the Sonne also.*

The holy Ghost, is the third person, proceeding from the Father and the Sonne. Ioh. 15. 26. *But when the Comforter shall come, whom I will send vnto you from the Father, euen the Spirit of truth, which proceedeth of the Father, he shall testifie of me.* Rom. 8. 9. *But ye are not in the flesh, but in the spirit, seeing the spirit of God dwelleth in you. But if there be any that hath not the spirit of Christ, he is not his.* Ioh. 16. 13, 14. *But when the Spirit of truth shall come, he shall conduct you into all truth: for he shall not speake of himselfe, but whatsoeuer he heareth, he shall speake, and shall declare vnto you such things as are to come. He shall glorifie me, for he shall receiue of mine, and shew it vnto you.*

What may be the essentiall difference betwixt proceeding, and begetting, neither the Scriptures determine, nor the Church knoweth.

The incommunicable propertie of the holy Ghost, is to proceed.

His proper manner of working, is to finish an action, effecting it, as from the Father and the Sonne.

And albeit the Father and the Sonne are two distinct persons, yet are they both but one beginning of the holy Ghost.

C H A P. 6.

Of Gods workes, and his decree.

THus farre concerning the first part of Theologie: the second followeth, of the workes of God.

The workes of God, are all those, which he doth out of himselfe, that is, out of his diuine essence.

These are common to the Trinitie, alwaies referued the peculiar manner of working to euery person.

The end of all these, is the manifestation of the glorie of God. Rom. 11. 36. *For him are all things, to him be glorie for euer.*

The worke, or action of God, is either his decree, or the execution of his decree.

The decree of God, is that by which God in himselfe, hath necessarily, and yet freely, from all eternitie determined all things. Eph. 1. 11. *In whome also we are chosen when we were predestinate, according to the purpose of him, which worketh all things after the counsell of his owne will. and vers. 4. As he hath chosen vs in him before the foundation of the world.* Matth. 10. 29. *Are not two sparrows sold for a farthing, and not one of them falleth on the ground without your Father?* Rom. 9. 21. *Hath not the potter power on the clay, to make of the same lump one vessell to dishonour, and another to honour.*

Therefore the Lord, according to his good pleasure, hath most certainly decreed euery both thing and action, whether past, present, or to come, together with their circumstances of place, time, meanes, and ende.

Yea, he hath most iustly decreed the wicked workes of the wicked. For if it had not so pleased him, they had neuer beene at all. And albeit they of their

owne nature, are and remaine wicked; yet in respect of Gods decree, they are to be accounted good. For there is not any thing absolutely euill, 1. Pet. 3. 17. *For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.*

The thing which in the owne nature is euill, in Gods eternal counfel comes in the place of a good thing; in that it is some occasion and way to manifest the glorie of God in his iustice, and his mercie.

God his foreknowledge, is conioyned with his decree; and indeede is in nature before it: yet not in regard of God, but vs; because knowledge goeth before the will, & the effecting of a worke. For we doe nothing, but those things that we haue before willed, neither doe we will any thing which we know not before.

God his foreknowledge in it selfe, is not a cause why things are; but as it is conioyned with his decree. For things doe not therefore come to passe, because that God did foreknow them; but because he decreed and willed them: therefore they come to passe.

The execution of Gods decree, is that by which all things in their time are accomplished which were foreknowne, or decreed, and that euen as they were foreknowne and decreed.

The same decree of GOD, is the first and principall working cause of all things, which also is in order, and time before all other causes. For with Gods decree is alwaies his will annexed, by the which he can willingly effect that he hath decreed. And it were a signe of impotencie, to decree any thing which he could not willingly compasse. And with Gods will is conioyned an effectual power, by which the Lord can bring to passe, whatsoeuer he hath freely decreed.

This first and principall cause, howbeit in it selfe it be necessarie, yet it doth not take away freedome of will in election, or the nature and propertie of second causes, but onely brings them into a certaine order, that is, it directeth them to the determinate ende: whereupon the effects and euent of things are contingent or necessarie, as the nature of the second cause is. So Christ according to his Fathers decree died necessarily, Act. 17. 3. but yet willingly, Math. 25. 39. And if we respect the temperature of Christs bodie, he might haue prolonged his life; and therefore in this respect may be said to haue died contingently.

The execution of Gods decree, hath two branches, his operation, and his operative permission.

Gods operation, is his effectually producing of all good things, which either haue been or moouing, or which are done.

Gods operative permission, is that by which he onely permitteth one and the same worke to be done of others, as it is euill; but as it is good, he effectually worketh the same. Gen. 50. 20. *You indeede had purposed euill against me, but God decreed that for good, that he might, as he hath done this day, preserue his people alieue.* And Gen. 45. 7. *God hath sent me before you to preserue your posteritie in this land.* Esai 10. 5, 6, 7. *Woe vnto Asshur, the rod of my wrath, and the staffe in their hands is mine indignation. I will send him to a dissembling nation, and I will*

gine him a charge against the people of my wrath to take the spoile, & to take the prairie, and to tread them under feete like the myre in the streets. But he thinketh not so, neither doth his heart esteeme it so: but he imagineth to destroy, and to cut off not a few nations.

God permitteth euill, by a certaine voluntarie permission, in that he forsaketh the second cause in working euill. And he forsaketh his creature, either by detracting the grace it had, or not bestowing that which it wanteth. Rom. 1. 26. *For this cause God gaue them vp vnto vile affections.* 2. Tim. 2. 25, 26. *Instructing them with meekenes that are contrarie minded, proouing if God at any time will giue them repentance, that they may know the trueth, and that they may come to amendment out of the snare of the diuell, which are taken of him at his will.*

Neither must we thinke God vniust, who is indebted to none, Rom. 9. 15. *I will haue mercy on him to whome I will shew mercie.* Yea, it is in Gods pleasure to bestowe how much grace and vpon whome he will. Matth. 20. 15. *Is it not lawfull for me to doe as I will with mine owne?*

That which is euill, hath some respect of goodnes with God: first, in that it is the punishment of sinne: and punishment is accounted a morall good, in that it is the part of a iust Iudge to punish sinne. Secondly, as it is a meere action or act. Thirdly, as it is a chastisement, a triall of ones faith, martyrdome, propitiation for sinne, as the death and passion of Christ. Act. 2. 23. and 4. 24. And if we obserue these caueats, God is not onely a bare permissiue agent in an euill worke, but a powerfull effectour of the same, yet so, as he neither insulth an aberration into the action, nor yet supporteth, or intēdeth the same, but that he most freely suffereth euill, and best disposeth of it to his own glorie. The like we may see in this similitude: Let a man spurre forward a lame horse; in that he mooueth forward, the rider is the cause; but that he halteth, he himselfe is the cause. And againe, wee see the sunne beames gathering themselves into a sunne glasse, they burne such things as they light vpon: now, that they burne, the cause is not in the sunne, but in the glasse. The like may be said of Gods action in an euill subiect.

CHAP. 7.

Of Predestination and Creation.

Gods decree, in as much as it concerneth man, is called Predestination: which is the decree of God, by the which he hath ordained all men to a certaine and cuerlasting estate: that is, either to saluation or condemnation, for his owne glorie. 1. Thes. 5. 9. *For God hath not appointed vs vnto wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ.* Rom. 9. 13. *As it is written, I haue loved Iacob, and hated Esau.* and vers. 22. *What and if God would, to shewe his wrath, and to make his power knowne, suffer with long patience the vessels of wrath prepared to destruction, and that he might declare the riches of his glorie vpon the vessells of mercie, which he hath prepared vnto glorie?*

The meanes of accomplishing Gods Predestination are two fold:

The creation, and the fall.

The creation, is that by which God made all things very good, of nothing, that is, of no matter which was before the creation, Gen. 1. 1. *In the beginning God created the heauen, &c.* to the end of the chapter.

Gods manner of creating, as also of governing, is such as that by his word alone, he, without any instruments, meanes, assistance, or motion produced all sorts of things. For to will any thing with God, is both to be able, and to performe it, Heb. 11.3. *By faith we understand, that the world was ordained by the word of God, so that the things which wee see, are not made of things which did appeare.* Psal. 148.5. *Let them praise the name of the Lord, for he commanded and they were created.*

The goodnes of the creature; is a kind of excellencie, by which it was void of all sinne, that is, free from punishment and transgression.

The creation, is of the world, or inhabitants in the world.

The world, is a most beautifull palace, framed out of a deformed substance, and fit to be inhabited.

The parts of the world, are the heauens and earth.

The heauens are threefold: the first is the aire, the second the skie, the third an inuisible and incorporall essence, created to bee the seate of all the blessed, both men, and Angels. This third heauen is called Paradise, 2. Cor. 12.4.

The inhabitours of the world, are reasonable creatures made according to Gods owne image: they are either Angels or men, Gen. 1.26. *Furthermore, God said, Let vs make man in our owne image, according to our likenes.* Job. 1.6. *When the children of God came and stood before the Lord, Satan came also among them.*

The image of God, is the integritie of the reasonable creature, resembling God in holines, Eph. 4.24. *And put on the new man which after God is created in righteousnessse and true holinesse.*

CHAP. 8.

Of Angels.

THe Angels each of them being created in the beginning, were settled in an vpright estate. In whome these things are to be noted. First their nature. Angels are spirituall and incorporall essences. Heb. 2.16. *For he in no sort tooke the Angels, but he tooke the seede of Abraham.* Heb. 1.7. *And of the Angels he saith, he maketh the spirits his messengers, and his ministers a flame of fire.*

Secondly, their qualities. First, they are wise, 2. Sam. 14.18. *My lord the king is euen as an Angel of God in bearing good and badde.* 2. They are of great might, 2. Thef. 1.7. *When the Lord Iesus shall shew himselfe from heauen with his mighty Angels.* 2. Sam. 24. *Dauid sawe the Angel that smote the people.* 2. King. 19.35. *The same night the Angel of the Lord went out and smote in the campe of Asbur, an hundreth, fourescore, and five thousand.* 3. They are swift and of great agilitie, Esay, 6.6. *Then flew one of the Seraphims vnto me with an hotte cole in his hand.* Dan. 9.21. *The man Gabriel whome I had seene before in a vision, came flying and touched me.* This is the reason why the Cherubims in the Tabernacle were painted with wings.

Thirdly, they are innumerable, Gen. 2.2. *Now Iacob wēt forth on his journey, and the angel of God met him.* Dan. 10.7. *Thousand thousands ministred vnto him, and ten thousand thousands stood before him.* Matth. 26.35. *Thinkest thou I cannot prate to my father, and he will giue me moe then twelue legions of Angels?* Heb. 12.22. *To the company of innumerable angels.*

Fourthly

Fourthly, they are in the highest heauen, where they euer attend vpon God, and haue societie with him. Mark. 18. 10. *In heauen their Angels alwaies behold the face of my Father which is in heauen.* Psal. 68. 17. *The chariots of God are twentie thousand thousand Angels, and the Lord is among them.* Mark. 12. 25. *But are as Angels in heauen.*

Fiftly, their degree. That there are degrees of Angels, it is most plaine. Colof. 1. 16. *By him were all things created which are in heauen and in earth, things visible and invisible: whether they be thrones or dominions, or principalities, or powers.* Rom. 8. 38. *Neither Angels, nor principalities, nor powers &c.* 1. Thef. 4. 16. *The Lord shall descend with the voice of the Aarchangel, and with the trumpet of God.* But it is not for vs to search, who, or how many bee of each order, neither ought we curiously to enquire howe they are distinguished, whether in essence, or qualities. Coloff. 2. 18. *Let no man at his pleasure beare rule ouer you by humblenes of minde, and worshipping of Angels, advancing himselfe in those things which he neuer saw.*

Sixtly, their office. Their office is partly to magnify God, & partly to performe his commandements. Psalme 103. vers. 20. 21. *Praise the Lord, ye his Angels that excell in strength, that doe his commandement in obeying the voice of his vvorde. Praise the Lord, all ye his hostes, ye his seruants that doe his pleasure.*

Seuenthly: The establishing of some Angels in that integritie, in which they were created.

CHAP. 9.

Of man, and the estate of innocencie.

MAN, after he was created of God, was established in an excellent estate of innocencie. In this estate seuen things are chiefly to be regarded.

I. The place. The garden of Heden, that most pleasant garden. Gen. 2. 15. *Then the Lord tooke the man, and put him into the garden of Heden.*

II. The integritie of mans nature. Which was Eph. 4. 24. *Created in righteousness and true holines.* This integritie hath two parts.

The first is wisdom, which is true and perfect knowledge of God, and of his will, in as much as it is to be performed of man, yea, and of the counsell of God in all his creatures. Coloff. 3. 10. *And haue put on the newe man, which is renewed in knowledge, after the image of him that created him.* Gen. chap. 2. 19. *When the Lord God had formed on the earth every beast of the field, and every foule of the heauen, he brought them vnto the man, to see howe he would call them: for howsoever the man called the liuing creature, so was the name thereof.*

The second is Iustice, which is a conformitie of the will, affections, and powers of the body to the will of God.

III. Mans dignitie, consisting of foure parts. First, his communion with God, by which as God reioiced in his own image, so likewise man was incensed to loue God: this is apparent by Gods familiar conference with Adam, Gen. 1. 29. *And God said, Behold, I haue giuen vnto you every hearb bearing seede &c. that shall be to you for meate.* Secondly, his dominion ouer all the creatures of the earth, Gen. 2. 19. Psal. 8. 6. *Thou hast made him Lord ouer the workes of shime hands, & hast set all things vnder his feet, &c.* Thirdly, the decencie, & dignitie

nitie of the bodie, in which, though naked, as nothing was vnfeeling, so was there in it imprinted a princely maieftie. Psal. 8. *Thou hast made him little lower than God, and crowned him with glorie and worship.* Gen. 2. 25. *They were both naked, and neither ashamed.* 1. Cor. 12. 22. *Vpon those members of the bodie, which we thinke most vn honest, put we more honestie on, and our vncomely parts haue more comelines on.* Fourthly, labour of the bodie without paine or griefe. Gen. 3. 17, 19. *Because thou hast obeyed the voice of thy wife, &c. cursed is the earth for thy sake, in sorrow shalt thou eate of it all the daies of thy life, &c.*

I V. Subiectiō to God, whereby man was bound to performe obedience to the commandements of God: which were two. The one was concerning the two trees: the other, the obseruation of the Sabbath.

Gods commandement concerning the trees, was ordained to make examination, and triall of mans obedience. It consisteth of two parts: the first, is the giuing of the tree of life, that as a signe, it might confirme to man his perpetuall abode in the garden of Heden, if stil he persisted in his obedience. Reuel. 2. 7. *To him that ouercometh, will I giue to eate of the tree of life, which is in the midst of Paradise of God.* Prov. 3. 18. *Shee is a tree of life to them which lay hold on her: and blessed is he that retameth her.* The second, is the prohibition to eate of the tree of the knowledge of good and euill, togither with a commination of temporall and eternall death, after the transgression of this commandement. Gen. 2. 17. *Of the tree of the knowledge of good and euill, thou shalt not eate of it: for in the day that thou eatest thereof, thou shalt die the death.* This was a signe of death, and had his name of the euent, because the obseruation thereof would haue brought perpetuall happines, as the violation gaue experience of euill, that is, of all miserie, namely of punishment, and of guiltinesse of sinne.

Gods commandement concerning the obseruation of the Sabbath, is that, by which God ordained the sanctification of the Sabbath. Gen. 2. 3. *God blessed the seauenth day, and sanctified it.*

V. His calling, which is his seruice of God, in the obseruation of his commandements, & the dressing of the garden of Heden. Prov. 16. 4. *God made all things for himselfe.* Gen. 2. 15. *He placed him in the garden of Heden, to dresse and keepe it.*

VI. His diet was the hearbs of the earth, and fruit of euery tree, except the tree of the knowledge of good and euill. Gen. 1. 29. *And God said, Behold, I haue giuen vnto you euery hearb bearing seede, which is vpon all the earth, and euery tree, wherein is the fruit of a tree bearing seede, that shall be to you for meate.* and chap. 3. 17. *But of the tree of knowledge of good and euill, thou shalt not eate.*

VII. His free choice, both to will, and performe the commandement concerning the two trees, and also to neglect and violate the same. Whereby we see that our first parents were indeede created perfect, but mutable: for so it pleased God to prepare a way to the execution of his decree.

C H A P. 10.

Of sinne, and the fall of Angels.

THe fall, is a reuolting of the reasonable creature from obedience to sinne. Sinne, is the corruption, or rather deprivation of the first integritie. More plainly, it is a falling or turning from God; binding the offendour by the

the course of Gods iustice, to vndergoe the punishment.

Here a doubt may be mooued, whether sinne be a thing existing, or not. The answer is this: Of things which are, some are positiue, other priuatiue. Things positiue, are all substances together with those their properties, effects, inclinations, and affections, which the Lord hath created and imprinted in their natures. The thing is called priuatiue which graunteth or presupposeth the absence of some such thing, as ought to bee in a thing. Such a thing is sinne, the which properly and of it selfe is not any thing created, and existing; but rather the absence of that good which ought to bee in the creature.

Sinne hath two parts: A defect, or impotencie; and is a confusion or disturbance of all the powers and actions of the creature.

Impotencie is nothing els, but the very want or losse of that good, which God hath ingrafted in the nature of his creature.

The fall was effected on this maner. First, God created his reasonable creatures good indeede, but withall changeable, as we haue shewed before. For to bee vnchangeable good, is proper to God alone. Secondly, God tried their obedience in those things about which they were conversant. Deu. 10. 13. *Thou shalt not hearken to the wordes of the Prophet, or vnto that dreamer of dreames: for the Lord your God prooueth you, to knowe whether you loue the Lord your God, with all your heart, and with all your soule.* Thirdly, in this triall God doth not assist them with new grace to stand, but for iust causes forsaketh thē. Lastly, after God hath forsaken them, and left them to themselues, they fall quite from God: no otherwise, then when a man staying vp a staffe from the ground, it standeth vp right: but if he neuer so little withdraw his hand it falleth of it selfe.

The fall, is of men, and Angels.

The fall of Angels, is that by which the vnderstanding, pointing at a more excellent estate, and of it own accord approouing the same, together with the will making especiall choice thereof, they, albeit they might freely by their integritie, haue chosen the contrarie, were the sole instruments of their fall from God. 2. Pet. 2. 4. *If God spared not the angels which sinned, but cast them downe into hell, and deliuered them into chaines of darkenes, to be kept vnto damnation, &c.* Iud. 6. *The Angels which kept not their first estate, but left their own habitation, he hath reserued in euerlasting chaines, &c.* Ioh. 8. 44. *He was a murderer from the beginning, and continued not in the trueth: for their is no trueth in him.*

In the fall of Angels, consider: First, their corruption, arising from the fall, which is the deprauation of their nature; and is either that fearefull malice and hatred, by which they set themselues against God, or their insatiable desire to destroy mankind; to the effecting whereof, they neglect neither force nor fraud. 1. Ioh. 3. 8. *He that committeth sune, is of the diuell, because the diuell sinned from the beginning. For this cause was the Sonne of God reuealed, to dissolve the works of the diuell.* 1. Pet. 5. 8. *Your aduersarie the diuell goeth about like a roaring Lyon, seeking whom he may deuoure.* Eph. 6. 12. *You strine not against flesh and blood but against Principalties, and powers, and wordly governours, the princes of darkenes of this world, against spirituall wickednesses, which are in supercelestiall things.*

II. Their

II. Their degree, and diuersitie: for of these Angels, one is cheife, and the rest attendants. The cheife is Beelzebub, prince of the rest of the diuels & the world, farre about them all in inalice. Matth. 25. 41. *Away from me ye cursed, into euerlasting fire, prepared for the diuell & his angels.* 2. Cor. 4. 4. *Whose minds the god of this world hath blinded.* Revel. 12. 7. *And there was warre in heauen, Michael, and his Angels fought with the dragon, & the dragon & his angels fought.*

Ministring angels, are such as waite vpon the diuell, in accomplishing his wickednesse.

III. Their punishment. God, after their fall, gaue them ouer to perpetuall torments, without any hope of pardon. Iude vers. 6. 2. Pet. 2. 4. *God spared not the Angels that had sinned, but cast them downe into hell, and deliuered them into chaines of darknes, to be kept vnto damnation.* This he did: first, to admonish men, what great punishment they deserued. Secondly, to shew, that grieuous sinnes must more grieuouly be punished.

The fall of Angels was the more grieuous, because both their nature was more able to resist, and the diuell was the first founder of sinne.

Their punishment is easier, or more grieuous.

Their easier punishment is double. The first, is their deiection from heauen. 2. Pet. 2. 4. *God cast the Angels that sinned into hell.* The second, is the abridging and limitation of their power, Iob. 1. 12. *The Lord said vnto Satan, Behold, all that he hath is in thine hand, onely vpon him lay not thine hand.*

The more grieuous paine, is that torment in the deepe, which is endlesse & infinite, in time and measure. Luk. 8. 31. *And they besought him, that he would not command them to goe downe into the deepe.*

CHAT. 11.

Of mans fall and disobedience.

Adams fall, was his willing reuolting to disobedience by eating the forbidden fruite. In Adams fall, we may note the manner, greatnesse, and fruite of it.

I. The manner of Adams fall, was on this sort. First, the diuicil, hauing immediately before fallen himselfe, insinuateth vnto our first parents, that both the punishment for eating the forbidden fruite was vncertaine, and that God was not true in his word vnto them. Secōdly, by this his legerdmain, he blinded the eies of their vnderstanding. Thirdly, being thus blinded, they begin to distrust God, and to doubt of Gods fauour. Fourthly, they thus doubting, are moued to behold the forbidden fruit. Fifthly, they no sooner see the beautie thereof, but they desire it. Sixthly, that they may satisfie their desire, they eate of the fruit, which by the hands of the woman, was taken from the tree: by which act they become vtterly disloyall to God. Gen. 3. 1, 2, 3, 4, 5, 6, 7, 8.

Thus without constraint, they willingly fall from their integritie, God vpon iust causes, leauing them to themselues, and freely suffering them to fall. For wee must not thinke that mans fall was either by chance, or God not knowing it, or barely winking at it, or by his bare permission, or against his will: but rather miraculouly, not without the will of God, but yet without all approbation of it.

II. The greatnes of this transgression must be esteemed, not by the exter-

small object, or the basenes of an apple, but by the offence it containeth against Gods maiestie. This offence appeareth by many trespasses committed in that action. The 1. is doubting of Gods word. 2. want of faith. For they beleue not Gods threatening, [*In that day ye eate therof, you shall die the death:*] but being bewitched with the diuels promise, [*ye shall be like gods*] they cease to feare Gods punishment, and are inflamed with a desire of greater dignitie. 3. Their curiositie, in forsaking Gods word, and seeking other widdome. 4. Their pride, in seeking to magnifie theselues, and to become like God. 5. Contempt of God, in transgressing his commandements against their owne conscience. 6. In that they preferre the diuell before God. 7. Ingratitude, who, in as much as in them lieth, expel Gods spirit dwelling in them, and despise that blessed vision. 8. They murder both themselues and their progenie.

III. The fruit or effects. Out of this corrupt estate of our first parents, arose the estate of infidelitie or vnbeleefe, whereby God hath included all men vnder sinne, that he might manifest his mercie in the saluation of some, and his iustice in condemnation of others. Rom. 1. 1. 32. *God hath shew vp all men in vnbeleefe, that he might haue mercie on all.* Gal. 3. 22. *The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleue.*

In this estate, we must consider sinne, and the punishment of sinne. Sinne is threefold.

The first, is the participation of Adams both *transgression* and *guiltinesse*: whereby in his sinne, all his posteritic sinned. Rom. 5. 12. *As by one man sinne enered into the world, and by sinne death: so death entred vpon all men, in that all men haue sinned.* The reason of this is ready. Adam was not then a priuate man, but represented all mankinde, and therefore looke what good he receiued from God, or euill elsewhere, both were common to others with him. 1. Cor. 15. 22. *As in Adam all men die, so in Christ all men rise againe.*

Againe, when Adam offended, his posteritic was in his loynes, from who they should by the course of nature, issue: and therefore take part of the guiltines with him. Hebr. 7. 9, 10. *And to say as the thing is, Levi &c. paid tithes to Melchisedec: for he was yet in the loynes of his father Abraham, when Melchisedec met him.*

CHAP. 12.

Of Originall sinne.

Of the former transgression ariseth another, namely Originall sinne, which is corruption ingendred in our first conception, whereby euery facultie of soule and bodie is prone and disposed to euil. Psal. 51. 1. *I was borne in iniquitie, and in sinne hath my mother conceived me.* Gen. 6. 5. Tit. 3. 3. *We our selues were in times past vnwise, disobedient, deceiued, seruing the lusts and diuerse pleasures, liuing in maliciousnes and ennie, hatefull; and hating one another.* Hebr. 12. 1. *Let vs cast away euery thing that presseth downe, and the sinne that hangeth so fast on.*

By this we see, that sinne is not a corruption of mans substance, but onely of faculties: otherwise neither could mens soules be immortal, nor Christ take vpon him mans nature.

All Adams posteritie is equally partaker of this corruptiō: the reason why it sheweth not it selfe equally in all, is because some haue the spirit of sanctification, some the spirit, onely to bridle corruption, some neither.

The propagation of sinne, from the parents to the childrē, is either because the soule is infected by the contagion of the body, as a good ointment by a fustie vessell; or because God, in the very moment of creation and infusion of soules into infants, doth vtterly forsake them. For as Adam receiued the image of God, both for himselfe and others: so did he loose it from himselfe and others.

But whereas the propagation of sinne is as a common fire in a towne, men are not so much to search howe it came, as to bee carefull howe to extinguish it.

That wee may the better knowe originall sinne in the seuerall faculties of mans nature, three circumstances must be considered.

1. How much of Gods image we yet retaine. 2. How much sinne man receiued from Adam. 3. The increase thereof afterward.

I. In the minde. The remnant of Gods image, is certaine notions concerning good and euill: as, that there is a God, and that the same God punisheth transgressions: that there is an euerlasting life: that we must reuerence our superiours, & not harme our neighbours. But euen these notions, they are both generall and corrupt, and haue none other vse, but to bereaue man of all excuse before Gods iudgement seat. Rom. 1. 19, 20. *That which may be known concerning God, is manifest in them: for God hath shewed it vnto them. For the inuisible things of him, that is, his eternall power & Godhead, are seene by the creation of the world, being considered in his works, to the intent they should be without excuse.*

Mens mindes receiued from Adam: 1. Ignorāce, namely, a want, or rather a deprivation of knowledge in the things of God, whether they concerne his sincere worship, or eternall happines. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the spirit of God, for they are foolishnes vnto him, neither can hee know thē, because they are spiriuallly discerned.* Rom. 8. 7. *The wisdom of the flesh is enimitie with God, for it is not subiect to the Law of God, neither indeede can be.*

II. Impotencie whereby the minde of it selfe is vnable to vnderstand spirituall things, though they be taught. Luk. 24. 45. *Then opened he their vnderstanding, that they might vnderstand the Scriptures.* 2. Cor. 3. 5. *Not that we are sufficient of our selues, to think any thing as of our selues: but our sufficiency is of God.*

III. Vanitie, in that the minde thinketh falsehood truth, and trueth falsehood. Eph. 4. 7. *Walke no more as other Gentiles, in the vanitie of your vnderstanding.* 1. Cor. 1. 21. *It pleased God by the foolishnes of preaching, to saue those which beleene.* 23. *We preach Christ crucified, to the Iewes a stumbling blocke, but to the Grecians foolishnes.* Prou. 14. 12. *There is a way which seemeth good in the eyes of men, but the end thereof is death.*

IV. A naturall inclination onely to conceiue and deuise the thing which is euill. Gen. 6. 5. *The Lord saw that the wickednes of man was great vpon earth, & all the imaginations of the thoughts of the heart were onely euill continually,* Iere. 4. 22. *They are wise to doe euill, but to do well they haue no knowledge.*

Hence it is apparant, that the originall, and as I may say, the matter of all

heresies, is naturally ingrafted in mans nature. This is worthie the obseruation of students in diuinitie.

The increase of sin in the vnderstanding, is 1. a reprobate sense, when God withdraweth the light of nature. Ioh. 12. 40. *He hath blinded their eies, and hardened their harts, least they should see with their eies, & vnderstand with their harts, and I should heale them, and they be conuerted.* Rom. 1. 28. *As they regarded not to know God, so God deliuered the vp vnto a reprobate minde, to do those things which are not conuenient.* 2. The spirit of slumber, Rom. 11. 8. *God hath giuen them the spirit of slumber, &c.* 3. A spirituall drunkennesse, Esay 29. 9. *They are drunken, but not with wine, they stagger, but not with strong drinke.* 4. Strong illusions. 2. Theff. 2. 11. *God shall send them strong illusions, & they shall beleene lies.*

The remnant of Gods image in the conscience, is an obseruing and watchfull power, like the eye of a keeper, reserued in man, partly to reprocue, partly to repress the vnbridled course of his affections. Rom. 2. 15. *Which shewe the effect of the law written in their hearts, their conscience also bearing witnesse, and their thoughts accusing one another or excusing.*

That which the conscience hath received of Adam, is the impurenes thereof. Titus 1. 15. *To them that are defiled and vnbelleuing nothing is pure, but euen their mindes and consciences are defiled.* This impuritie hath three effects: the first, is to excuse sinne; as, if a man serue God outwardly, he will excuse and cloake his inward impietie. Mark. 10. 19, 20. *Thou knowest the commandements, Thou shalt not, &c. Then he answered, and said, Master, all these things haue I obserued from my youth.* Againe, it excuseth intents not warranted in Gods word, 1. Chron. 13. 9. *When they came to the threshing floore of Chidon, Vzza put forth his hand to hold the Arke, for the ox did shake it.*

The second, is to accuse and terrifie for doing good. This we may see in superstitious idolators, who are grieued when they omit to performe counterfeit and idolatrous worship to their gods. Colos. 2. 21, 22. *Touch not, tast not, handle not, which all perish with vsing, and are after the commandements and doctrines of men.* Esay 29. 13. *And their feare toward me was taught them by the precepts of men.*

The third, is to accuse and terrifie for sinne. Gen. 50. 15. *When Iosephs brethren saw that their father was dead, they said, It may be that Ioseph will hate vs, and will pay vs againe all the euill, which we did vnto him.* Ioh. 8. 9. *And when they heard it, being accused by their owne consciences, they went out one by one.* 1. Ioh. 3. 20. *If our heart condemne vs, God is greater then our heart.* Though the conscience shal accuse a man truly, yet that will not argue any holinesse in it: which appeareth, in that Adam in his innocency had a God, yet no accusing conscience.

Impurenes increased in the conscience, is first such a senseles numnesse, as that it can hardly accuse a man of sinne. Eph. 4. 19. *Who being past feeling haue giuen themselves to wantonnes, to worke all uncleannes, euen with greedines.* 1. Tim. 4. 2. *Having their consciences burned with an hot yron.* This senselesnes springeth from a custome in sinning. 1. Sam. 25. 37. *Then in the morning when the wine was gone out of Nabal, his wife told him those words, and his heart died within him, and he was like a stone.*

II. Some grievous horror, & terrour of the conscience, *Gen. 4. 14. Behold thou hast cast me this day from the earth, and from thy face shall I be hid. And ver. 13. My punishment is greater, then I can beare.* The Symptomes of this disease, are blasphemies, trembling of body, fearefull dreames. *Act. 24. 26. And as he disputed of righteousness, and temperance, and the iudgement to come, Felix trembled &c. Dan. 5. 9. Then the kings countenance was changed and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against the other.*

In the will, the remnant of Gods image, is a free choice. First, in every naturall action, belonging to each liuing creature, as to nourish, to engender, to moouē, to perceiue. Secondly, in every humane action, that is, such as belong to all men, and therefore man hath freewill in outward actions, whether they concerne manners, a familie, or the common-wealth, albeit both in the choice and refusall of them it be very weake. *Rom. 2. 14. The Gentiles which haue not the law, by nature doe those things which are of the law.*

The will receiued. **I.** An impotencie, whereby it cannot will, or so much as lust after that, which is indeede good, that is, which may please and be acceptable to God. *1. Cor. 2. 14. The naturall man perceiveth not the things of the spirit of God, for they are foolishnes vnto him: neither can he know them, because they are spirituallly discerned. Rom. 5. 6. Christ, when wee were yet of no strength, at his time died for the vngodly. 2. Tim. 2. 26. Phil. 2. 13. It is God which worketh in you both the will and the deede, euen of his good pleasure.*

II. An inward rebellion, wherby it vterly abhorreth that which is good, desiring and willing that alone which is euill.

By this it appeareth, that the will is no agent, but a meere patient in the first act of conuersion to God, and that by it selfe it can neither begin that conuersion, or any other inward and sound obedience due to Gods law.

That which the affections receiue, is a disorder, by which they therefore are not well affected, because they eschew that which is good, and pursue that which is euill. *Galat. 5. 24. They that are Christs, haue crucified the flesh with the affections and lusts thereof. Rom. 1. 26. Therefore God gaue them ouer to filthy lusts. 1. King. 22. 8. The king of Israel said vnto Iehosaphat, yet is there one of whom thou maiest take counsell, but him I hate, &c. and 21. 4. therefore Achab came home to his house discontented and angrie for the word which Naboth spake vnto him, and he laid him selfe on his bed, turning away his face lest he should eate meate.*

That which the bodie hath receiued, is **I.** fitness to begin sinne. This doth the bodie in transporting all obiects and occasions of sinne to the soule. *Gen. 3. 6. The woman seeing that the tree was good for meate, and pleasant to the eyes, &c. tooke of the fruit thereof, and did eate.* **II.** A fitnessse to execute sinne, so soone as the heart hath begun it. *Rom. 6. Neither giue your members as weapons of iniustice to sinne. and ver. 19. As you haue given your members as seruants to uncleannes and iniquitie, to commit iniquitie, &c.*

CHAP. 13.

Of actuall sinne.

After original sin in Adams posteritie, actuall transgression taketh place. It is either inward or outward. Inward, is of the minde, will, & affections.

B: 2.

Tho:

The actuall sinne of the minde, is the euill thought or intent thereof, cōtrary to Gods law. Examples of euill thoughts: God (the onely knower of the heart) hath in diuers places set downe in his word. I. That there is no God, Psal. 10. 4. *The wicked is so proud, that he seeketh not for God, he thinketh alwaies there is no God.* Psal. 14. 1. *The foole saith in his heart, there is no God.* II. That there is neither prouidence nor presence of God in the world. Psal. 10. 11. *He hath said in his heart, God hath forgotten: he hideth away his face & will neuer see.* vers. 13. *Wherefore doth the wicked centemne God? he saith in his heart, thou wilt not regard.* III. It imagineth safegard to it selfe from all perils. Psal. 10. 6. *He saith in his heart, I shall neuer be moued nor be in daunger.* Revel. 18. 7. *She saith in her heart, I sit beeing a Queene, and am no widow, and shall see no mourning.* IV. It esteemeth it selfe more excellent thē other. Apoc. 18. 7. *I sit as a queene.* Luk. 18. 11. *The Pharisee standing thus, praied to himselfe, I thanke thee, O God, that I am not as other men, extortioners, vniust, adulterers, nor yet as this Publican.* vers. 12. *I fast twice in the weeke, and giue tithe of all my possessions.* V. That the Gospell of Gods kingdome is meere foolishnes. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the spirit of God, for they are foolishnes vnto him.* VI. To thinke vncharitably & malitioussly of such as serue God sincerely. Math. 12. 24. *When the Pharisies heard that, they said, he casteth not out diuels but by the prince of diuels.* Psal. 74. 2. *They said in their hearts, Let vs destroy them altogether.* VII. To thinke the day of death farre off. Esay 28. 15. *Ye haue said, We haue made a couenant with death, and with hell we are at agreement, though a scourge runne ouer and passe through, it shall not come at vs.* VIII. That the paines of hell may be eschewed, in the place before mentioned, they say, *With hell haue we made agreement.* IX. That God will deferre his both particular and last generall comming to iudgement. Luk. 12. 19. *I will say vnto my soule, soule thou hast much goods laid up for many yeres. and vers. 45. If that seruant say in his heart, my master will deferre his comming, &c.*

Many carnall men pretend their good meaning: but when God openeth their eies, they shall see these rebellious thoughts rising in their minds, as sparkles out of a chimney.

The actuall sinne of both wil and affections, is euery wicked motion, inclination, and desire. Gal. 5. *The flesh lusteth against the spirit.*

An actuall outward sinne, is that, to the committing whereof, the members of the bodie doe, together with the faculties of the soule, concur. Such sinns as these are infinite. Psal. 40. 12. *Innumerable troubles haue compassed me, my sins haue taken such hold vpon me, that I am not able to looke vp: yea, they are more in number then the haire of mine head.*

Actuall sinne, is of omission or commission: Again, both these are in words or deedes.

In the sinne of commission, obserue these two points. The degrees in committing a sinne, and the differences of sinnes committed.

The degrees, are in number foure. Iames 1. 14, 15. *Euery man is tempted, when hee is drawne away by his owne concupiscence, and is entised: Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.*

The first degree, is temptation, whereby man is allured to sinne. This doth Satan by offering to the mind that which is euill. Ioh. 13. 2. *The diuell had now put into the heart of Iudas Iscariot Simons sonne to betray him.* Act. 5. 3. *Peter said to Ananias, Why hath Satan filled thine heart that thou shouldest lie? &c.* 1. Chr. 21. 1. *And Satan stood vp against Israel, and prouoked David to number Israel.* This also is effected vpon occasion of some externall obiekt, which the senses perceiue. Iob 31. 1. *I haue made a couenant with mine eyes, why then should I looke vpon a maide?*

Temptation hath two parts: abstraction, and inescation.

Abstraction, is the first cogitation of committing sinne, whereby the mind is withdrawne from Gods seruice, to the which it should be alwaies readie prest. Luk. 10. 27. *Thou shalt loue the Lord thy God with all thy heart, and all thy soule, with all thy thought.*

Inescation, is that whereby an euill thought conceiued, and for a time retained in the minde by delighting the will and affections, doth as it were, lay a baite for them to draw them to consent.

The second degree, is conception, which is nothing els but a consent and resolution to commit sinne. Psal. 7. 14. *He shall trauiell with wickednes, he hath conceiued mischief, but he shall bring forth a lie.*

The third degree, is the birth of sinne, namely, the committing of sinne, by the assilance both of the faculties of the soule, and the powers of the bodie.

The fourth degree, is perfection, when sinne beeing by custome perfect, and, as it were ripe, the sinner reapeth death, that is, damnation.

This appeareth in the example of Pharaoh: wherefore custome in any sinne is fearefull.

Sinne actually committed, hath fise differences.

First, to consent with an offendour, and not actually to commit sinne. Eph. 5. 11. *Haue no fellowship with the unfruitfull works of darknes, but reprooue them rather.* This is done three manner of waies.

I. When as a man in iudgement somewhat alloweth the sinne of another. Numb. 20. 6, 10. *Moses and Aaron gathered the congregation together before the rocke, and Moses said vnto them, Heare now ye rebels: shall we bring you water out of the rocke?* vers. 12. *The Lord spake to Moses and Aaron, because ye beleued me not, to sanctifie me in the presence of the children of Israel into the land which I haue giuen them.*

II. When the heart approoueth in affection and consent. Hither may we referre both the Ministers and the Magistrates concealing and winking at offences. 1. Sam. 2. 23. *Ely said, Why doe ye such things? for of all this people I heare euill of you. Doe no more my sonnes, &c.* Now that Elies will agreeth with his sonnes sinnes, it is manifest, vers. 29. *Thou honourest thy children above me.*

III. Indeede, by counsell, presence, entisement. Rom. 1. 31. *They doe not onely doe the same, but also fauour them that doe them.* Mark. 6. 25, 26. *Shee saide vnto her mother, What shall I aske: and shee said, Iohn Baptists head, &c.* Act. 22. 20. *When the blood of thy Martyr Steuen was shed, I also stood by, and consented vnto his death, and kept the clothes of them that slue him.*

The second difference, is to sinne ignorantly, as when a man doth not ex-

pressly and distinctly know whether that which he doth, be a sinne or not, or if he knew it, did not acknowledge and marke it. 1. Tim. 1. 23. *I before was a blasphemer, and a persecutor, and an oppressour: but I was received to mercie, for I did it ignorantly through unbeliefe.* Nomb. 35. 22, 23, 24. *If he pushed him unadvisedly and not of hatred, or cast upon him any thing without laying of waste, or any stone (whereby he might be slaine) and saw him not, or caused it to fall upon him, and he die, and was not his enemy, neither sought him any harme: then the congregation shall iudge betweene the slayer and the avenger of blood, according to these lawes.* 1. Cor. 4. 4. *I know nothing by my selfe, yet am I not thereby iustified.* Psal. 19. 13. *Cleanse me from my secret finnes.*

The third difference, is to sinne vpon knowledge, but of infirmitie, as when a man fearing some imminent daunger, or amazed at the horrour of death, doth against his knowledge denie that truth, which otherwise he would acknowledge and embrace. Such was Peters fall, arising from the ouermuch rashnes of the minde, mingled with some feare.

Thus all men offend, when the flesh, and inordinate desires so ouerrule the will and euery good endeaour, that they prouoke man to that, which hee from his heart detesteth. Rom. 7. 19. *I doe not the thing which I would, but the euill which I would not, that doe I.*

The fourth difference, is presumptuous sinning vpon knowledge. Psal. 19. 12. *Keep thy seruant from presumptuous finnes: let them not raigne ouer me.* Hitherto belongeth, I. euery sinne committed with an high hand, that is, in some contempt of God. Numb. 15. 30. *The person that doth presumptuously, &c. shall be cut off from amongst his people: because he hath despised the word of the Lord, and hath broken his commandement.* II. Presumption of Gods mercie in doing euill. Eccles. 8. 11. *Because sentence against an euill worke is not executed speedily, therefore the heart of the children of men is fully set in them to doe euill.* Rom. 2. 4. *Despiest thou the riches of his bountifulnes, &c. not knowing that the bountifulnes of God leadeth thee to repentance, &c.*

The fift difference, is to sinne vpon knowledge and set malice against God, and to this is the sinne against the holy Ghost referred.

CHAP. 14.

Of the punishment of sinne.

Hitherto we haue intreated of sinne, wherewithall all mankind is infected. In the next place succeedeth the punishment of sinne, which is threefold. The first is in this life, and that diuerse waies. The first concerneth the bodie, either in the prouision with trouble for the things of this life, Gen. 3. 17. or a pronenesse to disease, Matth. 23. 2. *Some be of good comfort, thy finnes be forgiven thee.* Ioh. 5. 14. *Behold, thou art made whole; sinne no more, least a worse thing fall upon thee.* Deut. 28. 21, 22. *The Lord shall make the pestilence cleaue vnto thee, vntill he hath consumed thee from the land, &c.* Or shame of nakednesse, Gen. 3. 7. Or in womens paines in childbirth. Gen. 3. 16. *Vnto the woman he said, I will greatly encrease thy sorrowes, and conceptions: in sorrow shalt thou bring forth children.*

II. The soule is punished with trembling of conscience, care, trouble, hardnesse of heart, and madnesse. Deut. 28. 28. *The Lord shall smite thee with madnesse*

madnesse, and with blindnesse, and with astonying of heart.

III. The whole man is punished, 1. with fearefull subiection to the regiment of Satan. Col. 1. 13. *Which freed vs from the power of darknesse, and translated vs into the kingdome of his beloned Sonne.* Heb. 2. 14. *He also himselfe tooke part with them, that he might destroy through death, him that had power of death, that is, the diuell.* 2. A separation from the fellowship of God, and trembling at his presence. Eph. 4. 18. *Having their cogitation darkned, and beeing strangers from the life of God.* Gen. 3. 10. *I heard thy voice in the garden, and was afraid, because I was naked, therefore I hid my selfe.* 3. Vpon a mans goods, diuers calamities and dammages. Deut. 28. 29. *Thou shalt euer be oppessed with wrong, and be pouled, and no man shall succour thee, &c.* to the end of the chapter. To this place may be referred distinction of Lordships: and of this commeth a care to enlarge them, and bargaining with all manner of ciuill seruitudes. 4. The losse of that Lordly authoritie, which man had ouer all creatures; also their vanitie, which is not onely a weakning, but also a corrupting of that excellencie of the vertues and powers which God at the first put into them. Rom. 8. 20, 21. *The creature is subiect to vanitie, not of it owne will, but by reason of him, which hath subdued it vnder hope, &c.* 5. In a mans name, infamie and ignominie sometimes after his death. Ierem. 24. 9.

The second, is at the last gaspe, namely death, or a change like vnto death, Rom. 6. 23. *The wages of sinne is death.*

The third is, after this life, euen eternall destruction from Gods presence, and his exceeding glorie. 2. Thess. 1. 9. *Who shall be punished with euerlasting perdition, from the presence of God, and the glorie of his power.*

CHAP. 15.

Of Election, and of Iesus Christ the foundation thereof.

Predestination hath two parts: Election, and Reprobation. 1. Thess. 5. 9. *God hath not appointed vs to wrath, but to obtaine saluation by the meanes of our Lord Iesus Christ.*

Election, is Gods decree, whereby on his owne free will, he hath ordained certaine men to saluation, to the praise of the glorie of his grace. Eph. 1. 4, 5, 6. *He hath chosen vs in him, before the foundation of the world, according to the good pleasure of his will, to the praise of the glorie of his grace.*

This decree, is that booke of life, wherein are written the names of the Elect. Revel. 20. 12. *Another booke was opened, which is the booke of life, and the dead were iudged of those things, that were written in the bookes, according to their workes.* 2. Tim. 2. 19. *The foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his.*

The execution of this decree, is an action, by which God, euē as he purposed with himselfe, worketh all those things, which he decreed for the saluation of the Elect. For they whome God elected to this end, that they should inherit eternall life, were also elected to those subordinate meanes, whereby, as by steps, they might attaine this end, and without which, it were impossible to obtaine it. Rom. 8. 29, 30. *Those which he knew before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne amongst many brethren: Moreover, whome he predestinate, them he called, whome he called,*

them bee iustified, and whome hee iustified, them also he glorified.

There appertaine three things to the execution of this decree. First, the foundation. Secondly, the meanes. Thirdly, the degrees.

The foundation is Christ Iesus, called of his father from all eternitie, to performe the office of the Mediator, that in him, all those which should be saued, might be chosen. Heb. 5. 5. *Christ tooke not to him, else this honour, to bee made the high Priest, but he that said vnto him, Thou art my Sonne, this day begate I thee, gaue it him &c.* Esa. 43. 1. *Behold my seruant: I will stay vpon him, mine elect, in whome my soule delighteth: I haue put my spirit vpon him, he shall bring forth iudgement to the Gentiles.* Eph. 1. 4. *Hee hath chosen vs in him, meaning Christ.*

Question. Howe can Christ be subordinate vnto Gods election, seeing he together with the Father decreed all things? *Answer.* Christ as he is Mediator, is not subordinate to the very decree it selfe of election, but to the execution thereof onely. 1. Pet. 1. 20. *Christ was ordained before the foundation of the world.* Augustine in his booke of the Predestination of the Saints, chap. 5. *Christ was Predestinate that he might be our head.*

In Christ we must especially obserue two things, his incarnatiō, & his Office.

To the working of his Incarnation, concurre: First, both his Natures. Secondly, their Vnion. Thirdly, their distinction.

Christs first Nature, is the Godhead, in as much as it belongeth to the Son, whereby he is God. Phil. 2. 6. *Who being in the forme of God, thought it no robbery to be equall with God.* Ioh. 1. 1. *In the beginning was the Word, and the Word was with God, and that Word was God.*

It was requisite for the Mediatour to be God; I. That he might the better sustaine that great miserie, wherewith mankind was ouerwhelmed; the greatness whereof, these foure things declare. I. The grieuoufnesse of sinne, wherewith Gods maiestie was infinitely offended. II. Gods infinite anger against this sinne. III. The fearefull power of death. IV. The diuels tyrannie who is prince of this world. 2. That he might make his humane nature both of plentiful merite, and also of sufficient efficacy, for the work of mans redemption. 3. That he might instill into all the elect eternall life, and holinesse. Esa. 43. 12. *I am the Lord, & there is none besides me a Saviour, I haue declared, and I haue saued, and I haue shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.*

I say, the Godhead, in as much as it is the Godhead of the Sonne, is Christs diuine Nature: not as it is the Godhead of the Father, or the holy Ghost, for it is the office of the Sonne, to haue the administration of euery outward action of the Trinitie, from the Father to the holy Ghost. 1. Cor. 6. 8. And he being by nature the Sonne of the father, bestoweth this priuiledge on those that beleue, that they are the Sonnes of God by adoption. Ioh. 1. 12. *As many as receiued him, to them he gaue to be the sonnes of God.*

If either the Father or the holy Ghost, should haue beene incarnate, the title of Sonne should haue beene giuen to one of them, who was not the Sonne by eternall generation; and so there should be moe sonnes then one.

Christs other nature, is his humanity, wherby he, the Mediator, is very mā. 1. Tim. 2. 5. *One God, & one Mediator betwene God & man; he man Christ Iesus.*

It was necessarie that Christ should be man. First, that God might be pacified in that nature, wherein he was offended. Secondly, that he might vndergo punishment due to sinne, the which the Godhead could not, being void and free from all passion.

Furthermore, Christ, as he is man, is like vnto vs in all things, sinne onely excepted. Heb. 2. 17. *In all things it became him to be made like vnto his brethren.* 1. Cor. 13. 4.

Christ therefore is a perfect man, consisting of an essentiall and true soule & bodie, whereunto are ioyned such faculties and properties, as are essentiall vnto both. In his soule, is vnderstanding, memorie, will, and such like: in his bodie, length, breadth, and thickeesse: yea, it is comprehended in one onely place, visible, subiect to feeling, neither is there anything wanting in him, which may either adorne or make for the beeing of mans nature.

Againe, Christ in his humanitie, was subiect to the infirmities of mans nature, which are these: I. to be tempted. Matth. 4. 1. *Iesus was carried by the spirit into the desert, to be tempted of the Diuell.* II. To feare. Heb. 5. 7. *Who in the daies of his flesh did offer vp prayers and supplications with strong crying and teares, vnto him that was able to saue him from death, and was also heard in that which he feared.* III. To be angrie. Mark. 3. 5. *Then he looked round about on them angerly, mourning also for the hardnesse of their hearts, and said vnto the man, Stretch forth thine hand.* IV. Forgetfulnesse of his office imposed vpon him, by reason of the agonie astonishing his senses. Matth. 26. 39. *He went a little further, and fell on his face, and praied, saying, O Father, if it be possible, let this cup passe from me: nevertheless, not as I will, but as thou wilt.*

¶ We must hold these things concerning Christs ^{infirmities} infirmities. I. They were such qualities, as did onely affect his humane nature, and not at all constitute the same: and therefore might be left of Christ. II. They were such as were common to all men; as to thirst, to be wearie, and to die: and not personall, as are agues, consumptions, the leprosie, blindnes, &c. III. He was subiect to these infirmities, not by necessitie of his humane nature, but by his free will & pleasure, pitying mankind: therefore in him, such infirmities were not the punishment of his owne sinne, as they are in vs, but rather part of that his humiliation which he did willingly vndergoe for our sakes.

CHAP. 16.

Of the Union of the two natures in Christ.

NOwe followeth the Union of the two natures in Christ, which especially concerneth his Mediation, for by it his humanity did suffer death vpon the crosse in such sort, as he could neither be ouercome, nor perpetually ouerwhelmed by it. Three things belong to this vniting of Natures.

I. Conception, by which his humane nature was by the wonderfull power and operation of God, both immediately, that is, without mans help, and miraculously framed of the substance of the Virgin Marie. Luke 1. 35. *The holy Ghost shall come vpon thee, & the power of the most high shall ouershadow thee.*

The holy Ghost cannot be said to be the father of Christ, because he did minister no matter to the making of the humanitie, but did onely fashion and frame it of the substance of the Virgin Marie.

II. Sanctification.

II. Sanctification, whereby the same humane nature was purified, that is, altogether seuered by the power of the holy ghost, from the least staine of sin, to the end that it might be holy & be made fit to die for others. Luk. 1. 35. *That holy thing which shall be borne of thee shall be called the Sonne of God.* 1. Pet. 3. 18. *Christ hath once suffered for sinnes, the iust for the vniust.* 1. Pet. 2. 22. *Who did not sinne, neither was there guile found in his mouth.*

III. Assumption, whereby the Word, that is, the second person in Trinity, tooke vpon him flesh, and the seed of Abraham, namely that his humane Nature, to the end that it beeing destitute of a proper and personal subsistence, might in the person of the Word obtaine it: subsisting, and, as it were, beeing supported of the Word for euer. Iohn 1. 14. *That Word was made flesh.* Heb. 2. 16. *Hee tooke not vpon him the nature of Angels, but the seede of Abraham.*

In the assumption, we haue three things to consider: I. The difference of the two natures in Christ. For the diuine nature, as it is limited to the person of the Sonne is perfect and actually subsisting in it selfe: the other not. II. The manner of vnion. The person of the Sonne did by assuming the humane Nature, create it, & by creating, assume it. III. The product of the Vniō. Whole Christ, God and man, was not made a newe person of the two natures, as of partes compounding a new thing; but remained still the same person. Nowe whereas the ancient Fathers termed Christ a *compound person*, wee must vnderstand them not properly, but by proportion. For as the parts are vnited in the whole, so these two natures doe concurre together in one person, which is the Sonne of God.

By this we may see, that Christ is one onely Sonne of God, not two: yet in two respects is he one. As he is the eternall Word, hee is by nature the Son of the Father. As he is man, the same Sonne also, yet not by nature or by adoption, but only by personal vnion. Luk. 1. 35. Matth. 3. 17. *This is my beloved Son,* &c.

The phrase in Scripture agreeing to this Vniō, is the *communion of properties*, concerning which, obserue two rules.

I. Of those things, which are spoken or attributed to Christ, some are onely vnderstood of his diuine nature. As that Ioh. 8. 58. *Before Abraham was, I am.* And that Coloss 1. 15. *Who is the image of the inuisible God, the first borne of every creature.* Some againe agree only to his humanitie, as borne, suffered, dead, buried, &c. Luk. 2. 52. *And Iesus increased in wisdom and stature, and in fauour with God and man.* Lastly, other things are vnderstood, only of both natures vnited together. As Matth. 17. 5. *This is my beloved Son, in whome onely I am well pleased, heare him.* Eph. 1. 22. *He hath made subiect all things vnder his feete, and hath appointed him ouer all things to be the head to the Church.*

II. Some things are spoken of Christ, as he is God, which must be interpreted according to his humane nature. Act. 20. 28. *To feed the Church of God,* that is, Christ, which he (according to his manhood) hath purchased with his own blood. 1. Cor. 2. 8. *If they had knowne this, they would neuer haue crucified the Lord of glory.* Contrarily, some things are mentioned of Christ, as he is man, which onely are vnderstood of his diuine nature. Ioh. 3. 13. *No man ascended vp to heauen*

heauen, but he that hath descended from heauen, the sonne of man which is in heauen. This is spoken of his manhood, whereas we must vnderstand, that onely his Deitie came downe from heauen. Ioh. 6. 62. *What if ye should see the sonne of man, (vz. Christs humane nature) ascend up, where hee (vz. his Deitie) was before.*

Lastlie, by reason of this Vnion, Christ, as he is man, is exalted aboue euery name: yea, he is adored, and hath such a great (though not infinite) measure of gifts, as farre surpasse the gifts of all Saints and Angels. Eph. 1. 21. *And set him at his right hand in heauenly places, farre aboue all principallitie, and power, and might, and domination, and euery name that is named, not in this world onely, but in that also that is to come.* Heb. 1. 6. *When he bringeth his first begotten Sonne into the world, he saith, And let all the Angels of God worship him.* Col. 2. 3. *In whome all the treasures of wisdom and knowledge are hiddden.* Phil. 2. 9, 10. *Therefore god exalted him on his, & gaue him a name aboue all names, that at the name of Iesus euery knee should bow (namely, worship, and be subiect to him) both of things in heauen, and things in earth, and things vnder the earth.*

CHAP. 17.

Of the distinction of both Natures.

THE distinction of both Natures, is that, whereby they, with their properties and effects, remaine, without composition, mingling, or conuersion, distinct. Ioh. 10. 17, 18. *Therefore doth my Father loue me, because I lay downe my life, that I may take it againe. No man taketh it from me, but I lay it downe of my selfe. I haue power to lay it downe, and haue power to take it againe.* Ioh. 13. 31, 32. *Now is the Son of man glorified, & God is glorified in him. If God be glorified in him, God shall also glorifie him in himselfe.* Here we may obserue, that there is one will in Christ, as God: another, as man: Matth. 26. 39. *Not as I will but as thou wilt.* This also approoueth that sentence of the Chalcedon Creede. *Wee confesse, that one and the same Christ Iesus, both Sonne, Lord, only begottē, is known and preached to be in two natures without confusion, mutation, distinction, or separation.*

Lastly, hereby it is manifest, that Christ, when he became that which he was not (namely man) continued still that which he was (very God)

CHAP. 18.

Of Christs Natiuitie and Office.

THUS much concerning Christs incarnation, the cleere declaration thereof was by his natiuitie.

The natiuitie of Christ, is that wherby *Mary* a Virgin, did after the course of nature, and the custome of women, bring forth Christ that Word of the father, and the Son of Dauid: so that those are much deceiued, which are of opinion that Christ, after a miraculous maner, came into the world, the wombe of the Virgin beeing shut. Luk. 2. 23. *Every mans child which first openeth the wombe, shall be called holy to the Lord.* The which place of scripture is applied to *Mary* & our Sauiour Christ. Hence is it, that the Virgin *Marie* is said (ἁγιος) to bring forth god, albeit she is not any way mother of the Godhead. For Christ as hee is God, is without mother, and as man; without Father.

It is conuenient to be thought, that *Mary* continued a Virgin vntill her dying

dying day, albeit we make not this opinion any article of our beleefe. I. Christ being now to depart the world, committed his mother to the tuition and custodie of his disciple Iohn, which it is like he would not haue done, if shee had had any children, by whom, as custome was, shee might haue bene provided for. Ioh. 19. 26. II. It is likely that shee who was with childe by the holy Ghost, would not after know any man. III. It is agreed of by the Church in all ages.

Christ being now borne, was circumcised the eight day, that he might fulfill all the righteousnes of the law: and being thirtie yeares of age, he was baptized, that he being publicly and solemnly inuested into the office of his Mediatorship, might take vpon him the guilt of our sinnes. He was both circumcised and baptized, that we might learne: I. That the whole efficacy of the Sacraments, depend alone and wholly vpon him. II. That he was Mediatour of mankind, both before and after the Law, as also vnder grace. III. That he is the knot and bond of both coucants.

His Office followeth, to the perfect accomplishing whereof, he was appointed of his Father, that is, he was sufficiently furnished both with gifts and authoritie. Hebr. 1. 9. *Therefore God, euen thy God annointed thee with the oyle of gladnesse aboue thy fellowes.* Esa. 61. 1. *The Spirit of the Lord was vpon me, therefore hee annointed me.* Ioh. 3. 34. *God giueth him not the Spirit by measure.*

If any man inforce this as a reason, that Christ could not performe the Office of a Mediatour, being not the meane or middle betwixt God and man, but the partie offended, & so one of the extreames: we must know that Christ is two waies said to be the middle or meane. I. Betwixt God and all men: for being both God and man, he doth participate with both extreames. II. Betwixt God and the faithfull onely: first, according to his humanitie, whereby he receiued the Spirit without measure. Secondly, according to his diuine nature, namely, as he is the Word. Now the Word is *middle*. betwixt the Father and the faithfull: I. In regard of order, because the Word was begotten of the Father, and by it we haue accesse vnto the Father. This subordination, which is of the Sonne to the Father, is not in the diuine essence, severally and distinctly considered, but in the relation or manner of hauing the essence. And after this manner those things which are subordinate, cannot be vnequall, if they haue one and the same singular essence. II. In regard of his office, the which, being imposed on him by his Father, he did willingly vndergoe, and of his owne accord.

Christ doth exercise this office according to both natures vniued in one person, and according to each nature distinct one from the other. For in reconciling God and man together, the flesh performeth some things distinctly, and the Word other things distinctly. Againe, some other things are done not by the Word or flesh alone, but by both together.

This office is so appropriate to Christ, that neither in whole, or in part, can it be translated to any other. Hebr. 7. 24. *This man because he endureth for euer, hath an everlasting priesthood, or a priesthood that cannot passe from one to another.*

Therefore Christ, as he is God, hath vnder him, Emperours, Kings, Princes to be his Vicegerents, who therefore are called Gods. Psal. 82. 1. But as he is Media-

Mediator, that is, a Priest, a Prophet, & King of the Church, he hath no Vicegerent, Vicar, or Lieutenent, who, in his either Kingly or Priestly office, in both, or but one, can be in his stead.

Christ's office is threefold, Priestly, Propheticall, Regall, Psal. 110. 1, 2, 3, 4. Esai 42. 1.

Christ's Priesthood, is an office of his, whereby he performed all those things to God, whereby is obtained eternall life. Heb. 5. 9. *And being consecrate, was made the author of eternall saluation, vnto all them that obey him: and is called of God an high Priest for euer after the order of Melchisedec.* Chap. 7. 24, 25. *This man because he endureth for euer, hath an euerlasting Priesthood, wherefore he is able also perfectly to saue all them that come vnto God by him.*

His Priesthood, consisteth of two parts. Satisfaction, and Intercession.

Satisfaction, is that, whereby Christ is a full propitiation to his Father for the Elect. Iob 33. 23. *If there be a messenger with him, or an interpreter, one of a thousand, to declare vnto man his righteousness, then will he haue mercie vpon him, and will say, Deliuier him that he goe not downe into the pit, for I haue found a reconciliation.* Rom. 3. 24. *And are iustified freely by his grace, through the redemption that is in Christ Iesus. v. 25. Whome God hath set forth to be a reconciliation thorough faith in his blood.* 1. Ioh. 2. 2. *He is a propitiation for our sinnes.*

Christ satisfied Gods anger for mans offence, according to his humanitie, by performing perfect obedience to the will of God, according to his Deitie, by ministring such especiall dignitie to his perfect obedience, as was both full of merit and efficacie before God, for the saluation of the Elect. Ioh. 17. 19. *For their sakes sanctifie I my selfe, that they also may be sanctified through the truth.* Act. 20. 28. *To feed the flocke of God, which he hath purchased with his owne blood.* 2. Cor. 5. 19. *God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them.*

Satisfaction, comprehendeth his passion, and fulfilling the Law.

His passion, is the first part of satisfaction, by which, he hauing vndergone the punishment of sinne, satisfied Gods iustice, and appeased his anger for the sinnes of the faithfull. His passion was on this manner.

a Somewhat before his death, partly feare arising from the sense of Gods wrath imminent vpon him, partly griefe possessing, as it were, each part of him; so disturbed his sacred minde, *b* that inwardly for a while it strooke into him a strange kinde of astonishment, or rather obliuion of his dutie imposed vpon him: and outwardly *c* made him pray vnto his Father (if he would) to remooue that cuppe from him, the which he did expresse with no small crie, many teares, and a bloody sweate, *d* trickling from his bodie vnto the ground. But when he came againe vnto himselfe, *e* he freely yeilded himselfe vnto his Father to satisfie vpon the crosse for the transgression of man. After this his agonie was ouerpassed, *f* by Iudas his treacherie Christ is apprehended, and *g* first he is brought to Annas, after to Caiaphas, where Peter denieth him: *h* from Caiaphas is he lead bound to Pilate, *i* Pilate posteth him ouer to Herod, *k* he transposteth him backe againe to Pilate, *l* who acknowledgeth his innocencie, and yet condemneth him as an offender. This innocent thus condemned, *m* pitifully scourged, crowned with thornes, scoffed, spitted at, spitefully

fully adiudged to the death of the crosse, *n* on which his hands and feete are fastened with nayles. Here staid not his passions, but after all these *o* he became accursed to God the Father, that is, God poured vpon him, being thus innocent, such a sea of his wrath, as was equivalent to the sinnes of the whole world. He now being vnder this curse, through the sense and feeling of this straunge terror; *p* complaineth to his Father, that he is forsaken: who notwithstanding, encountering then with Satan and his Angels, did vtterly vanquish *q* and ouercome them. When this was ended, his heart *r* was pierced with a speare, till the bloode gushed out from his sides, and he gaue vp *s* the ghost: and *t* commended his spirit to his Fathers protection, the which immediately went into Paradise. His bodie, *u* whereof not one bone was broken, was buried, and three daies was *x* ignominiously captiuated of death. *a* Mark. 4. 3. 2. Matth. 26. 3. 8. *b* Ioh. 12. 27. Mark. 14. 3. 5. *c* Matth. 26. 37. 42. Ioh. 12. 29. Hebr. 5. 7. *d* Luk. 22. 44. *e* Hebr. 9. 5. 1. Cor. 5. 5. 7. Esa. 53. 10, 11. *f* Matth. 26. 47. *g* Ioh. 18. 12, 14. *h* Ioh. 18. 29. *i* Luk. 23. 7, 8. *k* Luk. 23. 15. *l* Matth. 27. 24, 26. *m* the same place. *n* Ioh. 19. 18. *o* Gal. 3. 13. *p* Matth. 27. 35, 46. *q* Coloss. 1. 14, 15. *r* Ioh. 19. 34. *s* Hebr. 9. 15, 16. *t* Luk. 23. 43, 46. *u* Ioh. 19. 33, 42. *x* Act. 1. 17.

In this description of Christs passion, we may note fise circumstances especially.

I. His Agonie, namely, a vehement anguish, arising vpon the conflict of two contrarie desires in him: The first, was to be obedient to his Father. The second, to auoid the horror of death. Luk. 22. 44. *Being in an agonie, he prayed more earnestly, and his sweate was like droppes of blood, trickling downe to the ground.* Hebr. 5. 7. *In the daies of his flesh did offer vp prayers and supplications with strong crying and teares vnto him, that was able to saue him from death, and was also heard in that which he feared.*

II. His Sacrifice, which is an action of Christs, offering himselfe to God the Father, as a ranfome for the sinnes of the Elect. Hebr. 9. 26. *Nowe in the ende of the world hath he appeared once to put away sinne, by the sacrifice of himselfe.*

In this sacrifice, the oblation was Christ, as he was man. Heb. 10. 10. *By the which will we are sanctified, euen by the offering of Iesus Christ once made.*

The Altar also was Christ, as he was God. Heb. 13. 10. *We haue an Altar, whereof they haue no authoritie to eate which serue in the Tabernacle.* Hebr. 9. 14. *How much more shall the bloode of Christ, which through the eternall spirit offered himselfe without spot to God, purge your conscience from dead workes, to serue the liuing God?* Hence it is that Christ is saide to sanctifie himselfe, as he is man, Ioh. 17. 19. *For their sakes sanctifie I my selfe.* Math. 23. 17. As the altar, the gift, and the temple, the gold. Math. 23. 17.

Christ is the Priest, as he is God and man. Heb. 5. 6. *Thou art a Priest for euer after the order of Melchisedec.* 1. Tim. 2. 5, 6. *One Mediatour betweene God and man, the man Christ Iesus, who gaue himselfe a ranfome for all men, to be a testimony in due time.*

III. God the fathers acceptation of that his sacrifice, in which he was well pleased. For, had it bene that God had not allowed of it, Christs suffering had bene

beene in vaine. *Matth. 3. 17. This is my beloved Sonne, in whose I am well pleased.*
Eph. 5. 1. Euen as Christ loved vs and gaue himselfe for vs to be an offering and a sacrifice of a sweete smelling sauour to God.

I V. Imputation of mans sinne to Christ, whereby his Father accounted him as a transgressour, hauing translated the burden of mans finnes to his shoulders. *Esai 53. 4. He hath borne our infirmities, and caried our sorrowes: yet we did iudge him as plagued and smitten of God, and humbled: But he was wounded for our transgressions, he was broken for our iniquities, &c. and v. 12. He was counted with the transgressours, and he bare the finnes of many. 2. Cor. 5. 21. He hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousness of God in him.*

V. His wonderfull humiliation, consisting of two parts: **I.** In that he made himselfe of small or no reputation in respect of his Deitie. *Philip. 2. 7, 8. He made himselfe of no reputation, &c. he humbled himselfe, and became obedient vnto the death, euen the death of the crosse.*

We may not thinke, that this debasing of Christ came, because his diuine nature was either wasted or weakened, but because his Deitie did, as it were, lay aside, and conceale his power and maiestie for a season. And as *Irenaeus* saith, *The Word rested, that the humane nature might be crucified, and dead.*

II. In that he became execrable, which is, by the law accursed for vs. *Gal. 3. 10. Cursed is euery one that remaineth not in all things written in the booke of the Law to doe them.*

This accursednesse, is either inward or outward.

Inward is the sense of Gods fearefull anger vpon the crosse. *Revel. 19. 15. He it is that treadeth the winepresse of the fiercenes and wrath of Almighty God.* *Esai 53. 5. He is grieved for our transgressions, the chastisement of our peace was vpon him, and with his stripes we were healed.* This appeared by those droppes of bloode, which issued from him, by his cryings to his Father vpon the crosse, and by sending of Angels to comfort him. Hence was it, that he so much feared death, which many Martyrs entertained most willingly.

His outward accursednesse, standeth in three degrees. **I.** Death vpon the crosse, which was not imaginarie, but true, because blood and water issued frō his heart. For seeing that water and blood gushed forth together, it is very like, the casket or coate which inuetteth the heart called *Pericardion*, was pierced. As *Columbus* obserueth in his *Anatomic*, 7. booke. *Ioh. 19. 24.*

His death was necessarie, that he might confirme to vs the Testament, or Couenant of grace promised for our sakes. *Heb. 19. 15, 16. For this cause is he the Mediator of the new Testament, that through death, &c. they which were called, might receiue the promise of eternall inheritance: for where a testament is there must be the death of him that made the testament, &c. ver. 17.*

II. Buriall, to ratifie the certentie of his death.

III. Descension into hell, which we must not vnderstand that he went locally into the place of the damned, but that for the time of his abode in the graue he was vnder the ignominious dominion of death. *Act. 2. 24. Whome God hath raised up and loosed the sorrowes of death, because it was impossible that he should be holden of it. Ephes. 4. 9. In that he ascended, what was it but that he*

also he descended first into the lowest part of the earth?

It was necessarie that Christ should be captiuated of death, that he might abolish the sting, that is, the power thereof. 1. Cor. 15. 55. *O death where is thy sting! O hell where is thy victorie!*

Thus we haue heard of Christs maruelous passion, whereby he hath abolished both the first and second death, due vnto vs for our sinnes, the which (as we may further obserue) is a perfect ransom for the sinnes of all and euery one of the Elect. 1. Tim. 2. 6. *Who gaue himself a ransom for all men.* For it was more, that Christ the onely begotten Sonne of God, yea, God himselfe for a small while should beare the curse of the Law, then if the whole world should haue suffered eternall punishment.

This also is worthie our meditation, that then a man is wel grounded in the doctrine of Christs passion, when his heart ceaseth to sinne, & is pricked with the griefe of those sinnes, whereby, as with speares he pierced the side of the immaculate lambe of God. 1. Ioh. 3. 6. *Who so sinneth, neither hath seene him, nor knowne him.* Zach. 12. 10. *And they shall looke vpon him, whome they haue pierced, and they shall lament for him, as one lamenteth for his onely sonne, and be sorie for him; as one is sorie for his first borne.*

After Christs passion, followeth the fulfilling of the Law, by which he satisfied Gods iustice in fulfilling the whole Law. Rom. 8. 3, 4. *God sent his onne Sonne, that the righteousnes of the Law might be fulfilled by vs.*

He fulfilled the Law, partly by the holines of his humane nature, and partly by obedience in the works of the Law. Rom. 8. 2. *The Law of the spirit of life, which is in Christ Iesus, hath freed me from the Law of sinne, and of death.* Matth. 3. 15. *It becommeth vs to fulfill all righteousnes, &c.* Ioh. 17. 19.

Now succeedeth the second part of Christs priestthood, namely, intercession, whereby Christ is an Aduocate, and intreater of God the Father for the faithfull. Rom. 8. 34. *Christ is at the right hand of God, and maketh request for vs.* Christs intercession is directed immediately to God the Father. 1. Ioh. 2. 1. *If any man sinne, we haue an Aduocate with the Father, euen Iesus Christ the iust.* Now as the Father is first of the Trinitie in order, so if he be appeased, the Sonne and the holy Ghost are appeased also. For there is one and the same agreement and will of all the persons of the Trinitie.

Christ maketh intercession according to both natures. First, according to his humanitie, partly by appearing before his Father in heauen, partly by desiring the saluation of the Elect. Hebr. 9. 24. *Christ is entred into very heauen to appeare now in the sight of God for vs.* and chap. 7. 25. *He is able perfectly to saue them that come to God by him, seeing he euer lueth to make intercession for them.* Secondly, according to his Deitie, partly by applying the merit of his death; partly by making request by his holy Spirit, in the hearts of the Elect, with sighes vnspeakable. 1. Pet. 1. 2. *Elect according to the foreknowledge of the Father to the sanctification of the Spirit.* Rom. 8. 26. *The Spirit helpeth our infirmities: for we know not what to pray as we ought, but the Spirit it selfe maketh request for vs with sighes which cannot be expressed.*

We are not therefore to imagine or surmise, that Christ prostrateth himselfe vpon his knees before his Fathers throne for vs, neither is it necessarie,

seeing;

seeing his very presence before his father, hath in it the force of an humble petition.

The end of Christs intercession is, that such as are iustified by his merits, should by this meanes continue in the state of grace. Now Christs intercession preferueth the elect in couering their continuall slips, infirmities, and imperfect actions, by an especiall and continuall application of his merits. That by this meanes mans person may remaine iust, and mans works acceptable to God. 1. Ioh. 2. 2. *Hee is a reconciliation for our sinnes, and not for ours onely, but for the sinnes of the whole world.* 1. Pet. 2. 5. *Ye as liuely stones, be made a spirituall house and holy Priesthood, to offer vp spirituall sacrifices acceptable to God by Iesus Christ.* Reuel. 8. 3, 4. *And another Angell came and stood before the altar, hauing a golden censer, and much odours was giuen vnto him that he should offer with the prayers of all Saints vpon the golden altar, which is before the throne, and the smoke of the odors with the prayers of the Saunts, went vp before God out of the Angels band.*

Thus farre concerning Christs priesthood; nowe follow his Propheticall and Regall offices.

His Propheticall office, is that, whereby he immediately from his Father, renealeth his word and all the meanes of saluation comprised in the same. Ioh. 1. 18. *The Son, which is in the bosome of his father, he hath declared vnto you.* Ioh. 8. 26. *Those things which I heare of my father, I speake to the world.* Deut. 18. 18. *I will raise them vp a Prophet, &c.*

The word was first reuealed, partly by visions, by dreames, by speech; partly by the instinct and motion of the holy ghost. Heb. 1. 1. *At sundry times, & in diuers manners, God spake in old time to our Fathers the Prophets: in these last daies he hath spoken to vs by his sonne.* 2. Pet. 1. 21. *Prophecie came not in cld time by the will of man, but holy men of God spake as they were moued by the holy ghost.*

The like is done ordinarily onely by the preaching of the word, where the holy ghost doth inwardly illuminate the vnderstanding. Luk. 24. 45. *Then opened he their vnderstanding, that they might vnderstand the Scriptures.* v. 21. 15. *I will giue you a month and wisdom, where against all your aduersaries shall not be able to speake, nor resist.* Act. 16. 14. *Whose heart the Lord opened that shee attended on the things that Paul spake.* For this cause, Christ is called the Doctor, Lawgiuer, and Counsellour of his Church. Matth. 23. 10. *Be ye not called Doctors, for one is your Doctor, Iesus Christ.* Iam. 4. 12. *There is one Lawgiuer which is able to saue and to destroy.* Esa. 9. 6. *He shall call his name Counsellour, &c.* Yea, he is the Apostle of our profession. Heb. 3. 1. The Angell of the couenant. Malac. 3. 1. And the Mediatour of the new couenant. Heb. 9. 15. Therefore the soueraigne authoritie of expounding the Scripture, only belongs to Christ: and the Church hath onely the ministerie of iudgement and interpretation committed vnto her.

Christs Regall office, is that, whereby he distributeth his gifts, and disposeth all things for the benefit of the elect. Psal. 2. and 110. 3. 1. 2. *The Lord said vnto my Lord, sit thou on my right hand, till I make thine enemies thy footestooles.*

The execution of Christs Regall office, comprehendeth his exaltation.

Christs exaltation, is that, by which he, after his humiliation, was by little

and little exalted to glories; and that in sundrie respects according to both his natures.

The exaltation of his diuine nature, is an apparant declaration of his diuine properties in his humane nature, without the least alteration thereof. Rom. 1. 4. *Declared mightily to be the sonne of God, touching the spirit of sanctification by the resurrection from the dead.* Act. 2. 36. *God hath made him both lord & Christ, whom ye haue crucified.*

The exaltation of his humanitie, is the putting off from him his seruile condition, and all infirmities, and the putting on of such habituall giftes; which albeit they are created and finite, yet they haue so great and so marueilous perfection, as possibly can be ascribed to any creature. The gifts of his minde, are wisdome, knowledge, ioy, and other vspeakeable vertues of his bodie, immortallitie, strength, agilite, brightnesse. Philip. 3. 21. *Who shall change our vile bodies, that it may be fashioned like vnto his glorious body.* Math. 17. 2. *He was transfigured before them, & his face did shine as the sunne, and his clothes were as white as the light.* Heb. 1. 9. *God euen thy God hath annointed the with the oyle of gladnes aboute thy fellows.* Eph. 1. 20. 22.

Christs bodie, although it be thus glorified, yet is it still of a solide substance, compassed about, visible, palpable, and shall perpetually remaine in some certaine place. Luk. 24. 39. *Behold my hands, and my feete, it is euen I, touch me, and see: a spirit hath no flesh and bones, as ye see me haue.*

There be three degrees of Christs exaltation.

I. His resurrection, wherein by his diuine power he subdued death, and raised vp himselfe to eternall life. 2. Cor. 1. 3. 4. *Though he was crucified concerning his infirmitie, yet liueth he through the power of God.* Matth. 28. 6. *Hee is not here, for he is risen, as he said, Come see the place where the Lord was laid.*

The end of Christs resurrection, was to shewe that his satisfaction, by his passion and death, was fully absolute. For one onely sinne would haue detained the Mediatour vnder the dominion of death, though he had fully satisfied for all the rest. 1. Cor. 15. 17. *If Christ be not raised, your faith is in vaine: ye are yet in your sinnes.* Rom. 4. 25. *Who was deliuered to death for our sinnes, and is risen againe for our iustification.*

II. His ascension into heauen, which is a true, locall, and visible translation of Christs humane nature from earth into the highest heauen of the blessed, by the vertue & power of his Deitie. Act. 1. 9. *When he had spoken these things, while they beheld, he was taken vp: for a cloud tooke him vp out of their sight: and while they looked stedfastly towards heauen, as he went, beholde, two men stood by the in white apparell: which also said, Ye men of Galilee, why stand ye gazing into heauen, this Iesus which is taken vp from you into heauen, shall come as ye haue seene him goe into heauen.* Eph. 4. 10. *He ascended farre above all the heauens.*

The end of Christs ascension was, that he might prepare a place for the faithfull, giue them the holy ghost, and their eternall glorie. Ioh. 14. 2. *In my fathers house are many mansions: if it were not so, I would haue told you: I goe to prepare a place for you.* c. 16. 7. *If I goe not away, the Comforter will not come vnto you: but if I depart, I will send him vnto you.*

III. His sitting at the right hand of God the father, which metaphorically signifieth

signifieth that Christ hath in the highest heavens actually all glorie, power, & dominion. Heb. 1. 3. *By himselfe he hath purged our finnes, and sitteth at the right hand of the maiestie in the highest places.* Psal. 110. 1. *The Lord said to my Lord, sit thou at my right hand, till I make thine enemies thy footstool.* 1. Cor. 15. 25. *Hee must raigue till he hath put all his enemies under his feete.* Act. 7. 55. *He being full of the holy Ghost, looked stedfastly into heauen, and sawe the glory of God, and Iesus standing at the right hand of God.* Mark. 20. 22.

His regall office hath two parts. The first is, his regiment of the kingdome of heauen, part whereof is in heauen, part vpon the earth, namely the congregation of the faithfull.

In the government of his Church, hee exerciseth two prerogatiues royall. The first is, to make lawes. James 4. 12. *There is one Lawgiuer which is able to saue and to destroy.* The second is, to ordaine his ministers. Eph. 4. 11. *He gaue some to be Apostles, others Prophets, others Euangelists, some Pastours and teachers, &c.* 1. Cor. 12. 28. *God hath ordained some in the Church, as first, Apostles, secondly Prophets, thirddly teachers, then them that doe miracles, after that the gifts of healing, helpers, governours, diuersitie of tongues.*

Christs government of the Church, is either his collection of it out of the world, or conseruation being collected. Eph. 4. 12. Psal. 10.

The second part of his Regall office, is the destruction of the kingdome of darknes. Col. 1. 12. *Who hath deliuered vs from the kingdome of darknes.* Psal. 2. 9. *Thou shalt crush them with a scepter of yron, and breake them in pieces like a potters vessell.* Luk. 19. 27. *Those mine enemies, that would not that I should raigue ouer them, bring hither, and slay them before me.*

The kingdome of darkenesse, is the whole company of Christs enemies.

The prince of this kingdome, and of all the members thereof, is the diuell. Eph. 2. 2. *Ye walked once according to the counsell of the world, and after the prince that ruleth in the aire, euen the prince that nowe worketh in the children of disobedience.* 2. Cor. 4. 4. *The God of this world hath blinded the eyes of the infidels.* 2. Cor. 6. 15. *What concord hath Christ with Belial, or what part hath the belecuers with the infidel.*

The members of this kingdome, and subiects to Satan, are his angels, and vbelecuers, among whome, the principall members are Atheistes, who say in their heart, there is no God. Psal. 14. 1. And *Magicians*, who bargain with the diuell, to accomplish their desires. 1. Sam. 28. 7. Psal. 58. 7. *Idolatriours* who either adore false Gods, or the true God in an idol. 1. Cor. 10. 7. 20. Turkes and Iewes are of this bunch; so are Heretiks, who are such as erre with pertinacie in the foundation of religion. 2. Tim. 2. 18. *Apostates*, or reuolters from faith in Christ Iesus. Heb. 6. 6. *False Christs*, who beare men in hand, they are true Christs. Matth. 24. 26. There were many such about the time of our Saviour Christ his first coming; as Iosephus witnesseth, book 20. of Iewish antiquities, the 11, 12. & 14. chapters. Lastly, that Antichrist, who, as it is now apparant, can be none other but the Pope of Rome. 2. Theff. 2. 3. *Let no man deceiue you by any meanes, for that day shall not come, except there come a departing first, and that that man of sinne bee disclosed, euen the sonne of perdition, which is an aduersarie, and exalteth himselfe, against all that is called God, or that*

is worshipped: so that he doth sit as God in the temple of God, shewing himselfe that he is God. Reuel. 17. 11. And I beheld another beast coming out of the earth, which had two hornes like the Lambe, but he spake like the dragon: And he did all that the first beast could doe before him, and he caused the earth, and them that dwell therein, to worship the beast, whose deadly wound was healed.

There were then, first, Antichristes at Rome, when the Bishops thereof would be entitled Vniuersall, or supream gouernours of the whole world, but then were they compleate, when they, together with Ecclesiasticall all censure vsurped ciuill authoritie.

After that Christ hath subdued all his enemies, these two things shall ensue: I. The surrendering ouer of his kingdome to God the Father, as concerning the regiment: for at that time shal cease both that ciuil regiment, and spirituall policie, consisting in word and spirit together. II. The subiection of Christ, onely in regard of his humanity, the which then is, when the Sonne of God shall most fully manifest his maiestie, which before was obscured by the flesh as a vaile, so that the same flesh remaining both glorious & vnited to the Sonne of God, may by infinite degrees appeare inferiour.

We may not therefore imagine, that the subiection of Christ, consisteth in diminishing the glorie of the humanitie, but in manifesting most fully the maiestie of the Word.

CHAP. 19.

CONCERNING THE OUTWARD MEANES

of executing the decree of election, and of the Decalogue.



After the foundation of Election, which hath hitherto bene deliuered, it followeth, that we should intreat of the outward meanes of the same.

The meanes are Gods Couenant, and the seale thereof.

Gods couenant, is his contract with man, concerning life eternall, vpon certaine conditions.

This couenant consisteth of two parts: Gods promise to man, Mans promise to God.

Gods promise to man, is that, whereby he bindeth himselfe to man to bee his God, if he breake not the condition.

Mans promise to God, is that, whereby he voweth his allegiance vnto his Lord, and to performe the condition betweene them.

Againe, there are two kindes of this couenant. The couenant of workes, & the couenant of grace. Ierm. 31. 2. 1. 4. 2. 43. Behold the daies come, saith the Lord, that I will make a new couenant with the house of Israel, and with the house of Iudah, not according to the couenant I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt; the which my couenant they brake, although I was an husband to them, saith the Lord. But this shall be the couenant, that I will make with the house of Israel: after those daies, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.

The couenant of workes, is Gods couenant, made with condition of perfect obedi-

obedience, and is expressed in the morall law.

The Morall Law, is that part of Gods word, which commandeth perfect obedience vnto man, as well in his nature, as in his actions, and forbiddeth the contrarie. Rom. 10. 5. *Moses thus describeth the righteousness which is of the Law, that the man, which doth these things, shall liue thereby.* 1. Tim. 1. 5. *The end of the commandment, is loue out of a pure heart, and of a good conscience, and faith vnfaigned.* Luk. 16. 27. *Thou shalt loue the Lord thy God, with all thine heart, with all thy soule, and with all thy strength.* Rom. 7. *We know that the Law is spirituall.*

The Law hath two parts. The Ediſt, commanding obedience, and the condition binding to obedience. The condition is eternall life to such as fulfill the law: but to transgressours, euerlasting death.

The Decalogue or ten Commandements, is an abridgement of the whole Law, and the couenant of workes. Exod. 34. 27. *And the Lord said vnto Moses, Write thou these words, for after the tenour of these words, I haue made a couenant with thee, and with Israel. And was there with the Lord fourtie daies and fourtie nights, and did neither eate bread, nor drinke water, and he wrote in the Tables the words of the couenant, euen the tenne Commandements.* 1. King. 8. 9. *Nothing was in the Arke, saue the two Tables of stone, which Moses had put there at Horeb, where the Lord made a couenant with the children of Israel, when he brought them out of the land of Egypt.* Matth. 22. 40. *On these two commandements hangeth the whole Law and the Prophets.*

The true interpretation of the Decalogue, must be according to these rules.

I. In the negatiue, the affirmatiue must be vnderstood: and in the affirmatiue, the negatiue.

II. The negatiue bindeth at all times, and to all times: and the affirmatiue, bindeth at all times, but not to all times: and therefore negatiues are of more force.

III. Vnder one vice expressely forbidden, are comprehended all of that kind, yea, the least cause, occasion, or entisement thereto, is as well forbidden, as that 1. Ioh. 3. 15. *Who soeuer hateth his brother, is a manslayer.* Matth. 5. 21. to the ende. Euill thoughts are condemned, as well as euill actions.

IV. The smallest finnes are entituled with the same names, that that sinne is, which is expressely forbidden in that commandement, to which they appertain. As in the former places, hatred is named murder, and to looke after a woman with a lusting eye, is adulterie.

V. We must vnderstand euery commandement of the law so, as that we annex this condition: *vnlesse God command the contrarie.* For God being an absolute Lord, and so aboute the law, may command that which his law forbideth: so he commanded Isaac to be offered, the Egyptians to be spoiled, the braſen Serpent to be erected which was a figure of Christ, &c.

The Decalogue, is described in two Tables.

The summe of the first Table, is, that we loue God with our mind, memorie, affections, and all our strength. Matth. 22. 37. *This is the first, (to wit, in nature and order) and great commandement, (namely, in excellencie, and dignitie.*

praecpta no
obligant iem
ad super: A
tina hie l' f
tamen non
semper. Sic
est, videt
velu s' em
re. the l' tte
semper velle
ad semper a

THe first table hath foure commandements.

The first, teacheth vs to haue and choose the true God for our God. The words are these.

I am Iehouah thy God, which brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt haue none other God but me.

The Resolution.

I am] If any man rather iudge, that these words are a preface to all the commandements, then a part of the first, I hinder him not: neuertheless, it is like, that they are a perswasion to the keeping of the first commandement: & that they are set before it, to make way vnto it: as being more hard to be receiued, then the rest. And this may appeare, in that the three commandements next following haue their severall reasons.

Iehouah] This word signifieth three things: I. Him who of himselfe, and in himselfe, was from all eternitie. Reuel. 1. 8. *Who is, who was, and who is to come.* II. Him which giueth being to all things, when they were not, partly by creating, partly by preserving them. III. Him which mightily causeth that those things which he hath promised, should both be made, and continued. Exod. 6. 1. Rom. 4. 17.

Here beginneth the first reason of the first commandement, taken from the name of God: it is thus framed.

He that is Iehouah, must alone be thy God.

But I am Iehouah:

Therefore I alone must be thy God.

This proposition is wanting: the assumption is in these words (*I am Iehouah*) the conclusion is the commandement.

Thy God] These are the words of the couenant of grace. Ier. 32. 33. whereby the Lord promiseth to his people, remission of sinnes, and eternall life. Yea these words are as a second reason of the commandements, drawne from the equalitie of that relation, which is betweene God and his people.

If I be thy God, thou againe must be my people, and take me alone for thy God.

But I am thy God:

Therefore thou must be my people, and take me alone for thy God.

The assumption, or second part of this reason, is confirmed by an argument taken from Gods effects, when he deliuered his people out of Egypt, as it were, from the seruitude of a most tyrannous master. This deliuerie was not appropriate onely to the Israelites, but in some sort to the Church of God in all ages: in that it was a type of a more surpassing deliuerie, from that fearefull kingdome of darkenes. 1. Cor. 10. 1, 2. *I would not haue you ignorant, brethren, that all our Fathers were vnder the cloude, and all passed through the red sea, and were all baptized vnto Moses in the cloude, and in the sea.* Coloss. 1. 13. *Who hath deliuered vs from the power of darkenes, and translated vs into the kingdome of his deare sonne.*

Other Gods or strange gods] They are so called, not that they by nature are such, or can be, but because the corrupt, and more then diuclish heart of carnall

nall man esteemeth so of them. Phil. 3. 19. *Whose God is their bellie.* 1. Cor. 4. 4. *Whose mindes the God of this world hath bewitched.*

Before my face] That is, (figuratiuely) in my sight or presence, to whom the secret imaginations of the heart are knowne: and this is the third reason of the first commandement, as if he should say. If thou in my presence reiect me, it is an heinous offence: see therefore thou doe it not. After the same manner reasoneth the Lord. Gen. 17. 1. *I am God almightie, therefore walke upright.*

The affirmatiue part.

Make choice of Iehouah to be thy God.

The duties here commanded, are these:

I. To acknowledge God, that is, to know and confesse him, to bee such a God, as he hath reuealed himselfe to be in his worde, and creatures. Col. 1. 10. *Increasing in the knowledge of God.* Ierem. 24. 7. *And I will giue them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God: for they shall return vnto me with their whole heart.* In this knowledge of God must we glorie. Ierem. 9. 24. *Let him that glorieth, glory in this, that he understandeth and knoweth me: for I am the Lord which shew mercie, iudgement, and righteousness in the earth.*

II. An vnion with God, whereby man is knit in heart with God. Iosh. 23. 8. *Sticke fast vnto the Lord your God, as yee haue done vnto this day.* A. Ct. 11. 23. *He exhorted all, that with purpose of heart, they would cleaue to the Lord.* Man cleaueth vnto God three manner of waies: in affiance, in loue, and feare of God.

Affiance, is that, whereby a man acknowledging the power and mercie of God, and in him, against all assaults whatsoeuer, doth stedfastly rest himselfe. 2. Chro. 20. 20. *Put your trust in the Lord your God, and ye shall be assured, beleene his Prophets and ye shall prosper.* Psal. 27. 1. *God is my light, and my saluation, whom should I feare? God is the strength of my life, of whom should I be afraid? v. 3. Though an boast pitched against me, mine heart should not be afraine: though warre be raised against me, I will be secure.*

Hence riseth patience, and alacritie in present perils. Psal. 39. 19. *I should haue bene dumb, and not opened my mouth, because thou didst it.* 2. Sam. 16. 10. *the King said, What haue I to doe with you, ye somes of Zeruiab? If he cursed, because the Lord said, Curse David, what is he that dare say. Why dost thou so? Gen. 45. 5. Be not sad neither griened with your selues, that ye sold me hither: for God did send me before you for your preseruatiō. v. 8. Now then, you sent me not, but god himselfe.* 2. King. 6. 16. *Feare not, for they that be with vs, are moe, the they that be with the.*

This affiance engendreth hope, which is a patient expectatiō of Gods presence & assistance in all things that are to come. Psal. 37. 5. *Commit thy way vnto the Lord, and trust in him: and he shall bring it to passe.* vers. 7. *Waite patiently vpon the Lord, and hope in him.* Prou. 16. 3. *Commit thy worke vnto the Lord, and thy thoughts shall be directed.*

The loue of God, is that, whereby man acknowledging Gods goodnes and fauour towards him, doth againe loue him aboute all things. Deut. 6. 5. *Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy strength.*

The marks of the true loue of God are these: I. To heare willingly his word: II. To speake often to him. III. To thinke often of him. IV. To do his will without irkefomnes. V. To giue bodie, and all for his cause. VI. To desire his presence about all, & to bewaile his absence. VII. To embrace al such things as appertaine to him. VIII. To loue and hate that which he loueth and hateth. IX. In all things to seeke to please him. X. To draw others vnto the loue of him. XI. To esteeme highly of such gifts and graces, as he bestoweth. XII. To stay our selues vpon his counsels reuealed in his word. Lastly, to call vpon his name with affiance.

The feare of God, is that whereby man, acknowledging Gods both mercy and iustice, doth as it were a capital crime feare to displeafe God. Psal. 103. 3. *With thee is mercie, that thou maist be feared.* Habak. 3. 16. *When I heard it, my belly trembled, my lips shooke at the voice: rottennes entred into my bones, & I trembled in my selfe, that I might rest in the day of trouble, when he commeth vp against the people to destroy them.* Psal. 4. 4. *Tremble, and sinne not.*

Hence ariseth the godly mans desire, to approoue himselfe in all things to his God. Gen. 5. 22. *And Enoch walked with God, after that, &c.* Gen. 17. 1. *God said to him, I am al-sufficient, walke before me and be thou perfect.*

Out of these three former vertues, proceedeth humilitie, whereby a man acknowledging Gods free bountie, and prostrating himselfe before him, doth ascribe vnto him all praise and glorie. 1. Cor. 1. 31. *Let him that glorieth, glorie in the Lord.* 1. Pet. 5. 5. *Decke your selues inwardly with lowlinesse of mind: for God resisteth the proud, and giueth grace to the humble.* v. 6. *Humble your selues therefore vnder the mightie hand of God, that he may exalt you in due time.* 1. Chro. 29. 10, 11. *And Dauid said, Blessed be thou, O Lord God of Israel our father for euer, and thine, O Lorde, is greatnes and power, and glorie, and victorie, and praise: for all that is in heauen, and in earth is thine, &c. and v. 14. But who am I, and what is my people, that we should be able to offer willingly on this sort: for all things come of thee, and of thine owne hand we haue giuen thee, &c.*

The negatiue part.

Account not that as God, which is by nature no God.

In this place are these sinnes forbidden:

I. Ignorance of the true God and his will, which is not only not to know, but also to doubt of such things, as God hath reuealed in his word, Ierem. 4. 22. *My people is foolish, they haue not known me: they are foolish children, and haue none vnderstanding: they are wise to doe euill, but to doe well, they haue no knowledge.* Ierem. 9. 3. *They proceede from euill to worse, and haue not knowne me, saith the Lord.*

II. Atheisme, when the heart denieth either God, or his attributes: as, his Iustice, Wisdome, Prouidence, Presence. Psal. 14. 1. *The foole hath said in his heart there is no God.* Eph. 2. 12. *Ye had no hope, and were without God in the world.* Malach. 1. 2. *I loue you, saith the Lord, yet ye say, wherein haue we spoken against thee? v. 4. Ye haue said, it is in vaine to serue God: & what profit is it, that we haue kept his commandements, and that we walked humbly before the Lord of hosts?*

III. Errours concerning God, the persons of the Deitie, or the attributs. Heere is it to be reprooued Hellenisme, which is the acknowledging & adoring,

ring of a multiplicitie of Gods. August in his 6. booke of the Citie of God. chap. 7.

Againe, Iudaisme is here condemnaed, which worshippeth one God without Christ.

The like may be said of the heresies of the Maniches, and Marcian, who denie God the Father: of Sabellius, denying the distinction of three persons: and Arrius, who saith, that Christ the Sonne of God, is not very God.

IV. To withdraw, and remouue the affections of the heart, from the lord, and set them vpon other things. Esay 29. 13. *The Lord said, this people draweth neere me with their mouth, and honour me with their lips, but their heart is farre from me.* Ierem. 12. 2. *Thou art neere in their mouth, and farre from their reynes.* The heart is many waies withdrawne from God.

I. By distrust in God. Heb. 10. 38. *The iust shall liue by faith, but if any withdraw himselfe, my soule shall haue no pleasure in him.* From this diffidence arise;

I. Impatience in suffering afflictions. Ierem. 10. 14. *Cursed be the day wherein I was borne, and let not the day wherein my mother bare me, be blessed.* v. 13. *Cursed be the man, that shewed my father, saying, a man child is borne vnto thee, and comforted him.* v. 18. *How is it that I came forth of the wombe, to see labour & sorrow, that my daies should be consumed with shame?*

II. Tempting of God, when such as distrust, or rather contemne him, seeke signes of Gods truth and power. Matth. 4. 7. *Thou shalt not tempt the Lord thy God.* 1. Corinth. 10. 6. *Neither let vs tempt God, as they tempted him, and were destroyed by serpents.* v. 10. *Neither murmur ye, as some of the murmured, and were destroyed of the destroyer.* III. Desperation. Gen. 4. 13. *Mine iniquity is greater then can be pardoned.* 1. Thec. 4. 13. *Sorrow ye not, as they which haue no hope.*

IV. Doubtfulnes, concerning the truth of Gods benefits present, or to come. Psal. 116. 15. *I said in mine hast, all men are liers.*

II. Confidence in creatures, whether it be in their strength, as Ierem. 17. 5. *Cursed is the man that hath his confidence in man, and maketh flesh his arme, but his heart sudeth from the Lord.* Or riches. Matth. 6. 24. *Ye cannot serue God, in riches.* Eph. 5. 5. *No conetous person, which is an idolater, hath inheritance in the kingdome of Christ and of God.* Or defended places. Iere. 49. 16. *Thy feare, & the pride of thine heart hath deceiued thee, that thou dwellest in the clefts of the Rocks, and keepest the height of the hill: though thou shouldest make thy nest as high as the Eagle, I will bring thee downe from thence, saith the Lord.* Or pleasure, and dainties:

to such their bellie is their God. Phil. 3. 14. Or in phisitians, 2. Chren. 6. 12. *And Asa in the nine and thirtieth yeare of his raigie, was diseased in his secte, and his disease was extreame. yet he sought not the Lord in his disease, but to the Phisitians.* Briefly, to this place principally may be adioyned that diuelish confidence, which Magitians, and all such as take aduise at them, doe put in the diuell, and his workes. Leuit. 20. 6. *If any turne after such as worke with spirits, and after soothsayers, to goe a whoring after them; then will I set my face against that person, and will cut him off from among this people.*

III. The loue of the creature, aboute the loue of God, Math. 10. 27. *Hee that loueth father or mother more then me, is not worthy of me, and he that loueth sonne or daughter more then me, is not worthy of me.* Iohn 12. 43. *They loved thee*

the praise of man, more then the praise of God. To this belongeth selfe-loue. 2.

Tim. 3. 2.

IV. Hatred and contempt of God, when man flieth from God, and his wrath, when he punisheth offences. Rom. 8. 7. *The wisdom of the flesh, is enmie with God.* Rom. 1. 30. *Haters of God, doers of wrong.*

V. Want of the feare of God. Psal. 36. 1. *Wickednes saith to the wicked man, esen in mine heart, that there is no feare of God before their eyes.*

VI. Feare of the creature, more then the Creator. Rev. 21. 8. *The fearefull and unbeleeuing, shall haue their part in the lake which burneth with fire and brimstone.* Matth. 10. 28. *Feare not them which kill the bodie, but feare him that can cast both bodie and soule into hell fire.* Ierem. 10. 2. *Be not afraid of the signes of heauen, though the heathen be afraid of such.*

VII. Hardnes of heart, or carnall securityes, when a man, neither acknowledging Gods iudgements, nor his owne finnes, dreameth he is safe frō Gods vengeance, and such perils, as arise from sinne. Rom. 2. 5. *Thou after thine hardnesse, and heart that can not repent, heapest to thy selfe wrath against the day of wrath.* Luk. 21. 34. *Take heed to your selues, least at any time, your hearts be oppressed with surfetting, and drunkennes, and cares of this life, and least that day come on you as vnawares.*

These all doe ioyntly ingender pride, whereby man ascribeth all he hath that is good, not to God, but to his owne merit, and industrie, referring and disposing them wholly vnto his owne proper credit. 1. Cor. 4. 6. *That ye might learne by vs, that no man presume about that which is written, that one swell not against another, for any mans cause.* verl. 7. *For who separateth thee? or what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadst not receiued it?* Gen. 3. 5. *God doth know, that when yee shall eate thereof, your eyes shall be opened, and ye shall be as Gods, knowing good and euill.* The highest stayre of prides ladder, is that fearefull presumption, by which many chime rashly into Gods seate of maiestie, as if they were gods. Act. 12. 22, 23. *The people gaue a shout, saying, The voyce of God, and not of man: but immediately the Angel of the Lord smote him, because he gaue not glorie vnto God, so that he was eaten vp of wormes, and gaue vp the ghost.* 2. Theff. 2. 4. *Which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that he doth sit as God in the temple of God, shewing himselfe that he is God.*

CHAP. 21.

Of the second Commandment.

Hitherto haue we entreated of the first Commandment, teaching vs to entertaine in our hearts, and to make choice of one onely God. The other three of the first Table, concerne that holy profession, which we must make towards the same God. For first, it is necessarie to make choyce of the true God. Secondly, to make profession of the same God.

In the profession of God, we are to consider the parts thereof, and the time appointed for this profession.

The parts are two: The solemne worship of God, and the glorifying of him.

The second Commandment, describeth such holy and solemne worship,

as is due vnto God. The words of the Commandement are these :

Thou shalt make thee no grauen image, neither any similitude of things which are in heauen above, neither that are in the earth beneath, nor that are in the waters vnder the earth: thou shalt not bow downe to them, neither serue them, for I am the Lord thy God, a ieaious God, visiting the iniquitie of the fathers vpon the children, vpon the third generation, and vpon the fourth of them that hate me, and shew mercie vnto thousands, vpon them that loue me and keepe my Commandements.

The Resolution.

Thou shalt not make] This is the first part of the commandement, forbidding to make an idol: Now an idol is not onely a certaine representation, and image of some fained God, but also of the true Iehouah. The which may be prooued against the Papists by these arguments. The first is, Deut. 4. 15, 16: *Take therefore good heede vnto your selues: for yee saw no image in the day that the Lord spake vnto you in Horeb, out of the middlest of the fire, that yee corrupt not your selues, and make you a grauen image or representation of any figure: whether it be the likenesse of male or female.* Out of the words vttered by Moses, a reason may be framed thus:

If ye saw no image (namely of God) ye shall make none:

But ye saw no image, onely heard a voyce:

Therefore ye shall make no image of God.

The second reason: That idolatric which the Israelites committed, the very same is prohibited in this commandement.

But the Israelites idolatric was the worship of God in an image, Hof. 2. 16. *At that day, saith the Lord, thou shalt call me no more Baali, but shalt call me Iſſi.*

The golden calfe was an image of God: for when it was finished, Aaron proclaimed that *to morrow should be a feast to Iehouah.* Exod. 32. 5. And the same calfe is tearmed an idol. Act. 7. 41.

Therefore the worshipping of God in an image, is here prohibited.

Any grauen image] Here the more speciall is put for the more generall, namely, a grauen image for all counterfeit meanes of Gods worship.

The first part of the commandement is here illustrated, by a double distribution. The first is drawne from the causes. *Thou shalt not make thee any idol, whether it be engrauen in wood, or stone: or whether it be painted in a table.* The second, is taken from the place. *Thou shalt not make thee an idol of things in heauen, as starres and birds: or in the earth, as of man, woman, beasts: or vnder the earth, as fishes.*

This place is so expounded by Moses, Deut. 4. 14. to the 20. verse.

Thou shalt not bow downe to them] This is the second part of the commandement, forbidding all men to fal downe before an idol. In this word, *Bow downe*, is againe the speciall put for the generall: for in it is inhibited all fained worship of God.

For I] These words are a confirmation of this commandement, perswading to obedience, by foure reasons.

The Lord] (which is strong) The first reason, God is strong, and so able to reuenge idolatric. Heb. 10. 31.

A ieaious God] This speeche is taken from the estate of wedlocke: for God

is called the husband of his Church. Esay 54.5. Eph. 5. 26, 27. And our spirituall worship, is, as it were, a certaine marriage of our soules, consecrated vnto the Lord. Ier. 2. 2. *I remember thee with the kindnes of thy youth, and the love of thy marriage, when thou wentest after me in the wildernes, in a land that was not sowne.* Here is another argument drawne from a comparison of things that be like. Gods people must alone worship him, because they are linked to him, as a wife is to her husband, vnto whome alone she is bound: therefore if his people forsake him, and betroth themselues vnto idols, he will vndoubtedly giue them a bill of diuorcement, and they shall be no more espoused vnto him.

Visiting] To visit, is not onely to punish the children for the fathers offences, but to make notice, and apprehend them in the same faults: by reason they are giuen ouer to commit their fathers transgressions, that for them they be punished. And this is the third reason drawne from the effects of Gods anger.

Hate me] It may be, this is a secret answer, the obiection whereof is not here in expresse wordes set downe, but may be thus framed. *What if we vse Idols to inflame and excite in vs a loue and remembrance of thee.* The answer is this by the contrarie: *You may thinke that your vse of idols kindleth in you a loue of me, but it is so farre from that, that all such as vse them cannot choose but hate me.*

Shew mercie] The fourth reason deriued from the effects of Gods mercie to such as obserue this commandement. Here may we first obserue, that Gods mercie exceedeth his iustice. Psal. 103. 8. *The Lord is full of compassion and mercie, slow to anger, and of great kindnes.* vers. 17. *The louing kindnes of the Lord, endureth for euer.* vers. 9. *He will not alway chide, neither keepe his anger for euer.* Secondly, we may not surmise, that this excellent promise is made to euery one particularly, who is borne of faithfull parents. For godly Isaak had godlesse Esau to his sonne, and godlesse Saul, had godly Ionathan.

The negative part.

Thou shalt neither worship false gods, nor the true God with false worship.

Many things are here forbidden :

I. The representation of God, by an image. For it is a lie. Habak. 2. 18. *What profiteth the image? for the maker thereof hath made it an image and a teacher of lies.* Zach. 10. 2. *The idols haue spoken vanitie.* Ierem. 10. 8. *The stocke is a doctrine of vanitie.* The Eliber Council in the 29. canon hath this edict. *We thought it not meete to haue images in Churches, least that which is worshipped and adored, should be painted vpon wals.* Clement. booke 5. ad Iacob. Dom. *That serpent by others is wont to speake these words: We in honour of the inuisible God, are accustomed to adore visible images, the which out of all controuersie, is very false.* August. in his treatise vpon the 113. Psalme.

The image also of the crosse and Christ crucified, out to be abolished out of Churches, as the brasen serpent was, 2. King. 18. 4. Hezekiah is commended for breaking in pieces the brasen serpent to which the children of Israel did then burne incense. This did Hezekiah, albeit at the first this serpent was made by the Lords appointment. Numb. 21. 8. and was a type of Christs passion. Ioh. 3. 14. Origen in his 7. booke against Celsus. *We permit not any to adore Iesus vpon the altars in images, or vpon Church wals: because it is written, Thou shalt haue none other gods but me.*

Epipha-

Epiphanius, in that epistle which he wrote to Iohn Bishop of Ierusalem, saith, *It is against the custome of the Church, to see any image hanging in the church, whether it be of Christ, or any other saint, and therefore euen with his owne hands rent he asunder the vaile, wherein such an image was painted.*

Some obiekt the figure or signe, which appeared to Constantine, wherein he should ouercome: but it was not the signe of the crosse (as the Papists doe triflingly imagine) but of Christs name: for the thing was made of these two greeke letters $\chi\rho$ conioyned together, Euseb. in the life of Constant. booke 1. chap. 22, 25.

Neither serue the Cherubims, which Salomon placed in the temple, for the defence of images: for they were onely in the holy of holiest, where the people could not see them. And they were types of the glorie of the Messiah, vnto whome the very Angels were subiect: the which we haue now verified in Christ.

If any man replie, that they worship not the image, but God in the image: let him know, that the creature cannot comprehend the image of the Creator; and if it could, yet God would not be worshipped in it, because it is a dead thing: yea, the worke of mans hands, *not of God*: and therefore is more base then the smallest liuing creature, of the which we may lawfully say, it is the *worke of God*. This euinceth, that no kinde of diuine worship belongeth to an image, either simply or by relation, whatsoeuer the sophisticall schoolemen iangle to the contrarie.

If any man be yet desirous of images, he may haue at hand the preaching of the Gospell, a liuely image of Christ crucified. Gal. 2. 1. *O foolish Galatians, who hath bewitched you, that yee should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?* The like may be saide of the two Sacraments. And that saying of Clemens is true, in his fifth booke of Recognit. *If you will truly adore the image of God, doe good vnto man, and ye shall worship his true image: for man is the image of God.*

II. The least approbation of idolatrie. Hof. 12. 2. *They say one to another whilst they sacrifice a man, let them kisse the calves.* Now a kisse, is an externall signe of some allowance of a thing. Gen. 48. 11.

Therefore it is vnlawfull to be present at Masse, or any idolatrous seruice, though our mindes be absent. 1. Cor. 6. 20. *Ye are bought with a price, therefore glorifie God in your bodie, and in your spirits, which are Gods.* Rom. 11. 4. *What saith the Scripture? I haue reserved vnto my selfe seuen thousand men, which haue not bowed the knee to Baal.* Euseb. 3. booke. *The Martyrs, when they were haled vnto the temple of idols, cried out, and with a loud voyce in the midst of their tortures testified that they were not idolatrous sacrificers, but professed and constant Christians, reioycing greatly that they might make such a confessor.*

That which may be obiekted of Naaman the Syrian, who worshipped in the temple of Rimmon, is thus answered, that he did it not with purpose to commit idolatrie, but to performe that ciuill obeyfance, which he was wont to exhibit to the Kings maiestie. 2. King. 5. 17, 18.

And for this cause, are vtterly forbidden all such processions, playes, and such feasts, as are consecrated to the memoriall, and honour of idoles. Exod.

32.6. They rose up the next day in the morning, and offered burnt offerings, and brought peace offerings: also the people sate them downe to eate and drinke, and rose up to play. 1. Cor. 10. 7. Neither be ye idolaters as some of them were, as it is written, &c. And Paul (1. Cor. 8. 4. to the ende) earnestly dehortheth the Corinthians from sitting at table in the idols temple; albeit they know that an idol is nothing in the world. Tripartite historie, booke 6. chap. 3c. Certaine souldiers refused to adore, as the custome was, the banner of Iulian, in which were painted the images of Iupiter, Mercurie, and Mars: others bring againe the rewards, which they, after they had burned incense on an altar in the Emperours presence, had received: Crying, that they were Christians, and would live and die in that profession: and as for their former fact, it was of ignorance: yea though they had polluted hands with idolatrie of the Paimyms, yet they kept their consciences cleane.

III. All reliques and monuments of idols: for these, after the idols themselves are once abolished, must be rased out of all memorie. Exod. 23. 13. Ye shall make no mention of the name of others gods, neither shall it be heard out of thy mouth. Esai 30. 22. And ye shall pollute the covering of the images of silver, and the rich ornament of the images of gold, and cast them away as a menstruous cloath, and thou shalt say unto it, Get thee hence.

IV. Societie with infidels, is here vnlawfull, serueth not onely to maintaine concord, but also to ioyne men in brotherly loue. Of this societie there are many branches.

The first, is marriage with infidels. Gen. 6. 2. The sons of God saw the daughters of men that they were faire, and they tooke them wiues of all that they liked. Mal. 2. 11. Iudah hath transgressed, and an abomination is committed in Israel, and in Ierusalem: for Iudah hath defiled the holinesse of the Lord, which he loued, and hath married the daughters of a strange god. Ezra 9. 14. Should we returne to break thy commandments, and ioyne in affinitie with the people of such abomination? 2. King. 8. 18. He walked in the waies of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did euill in the sight of the Lord.

The second, is the league in warre: namely a mutuall confederacie to assist one another in the same warre, and to haue one and the same enemies. This is fundrie waies impious: I. If it be vnlawfull to craue assistance of Gods enemies, it is likewise vnlawfull to indent with them, that we will assist them. II. It obscureth Gods glorie, as though he himselfe, either would not, or could not aide his Church. III. It is a thousand to one least we be infected with their idolatrie, and other impieties. IV. It endangereth vs to be made partakers of their punishments. 2. Chron. 19. 2. And Iehu the sonne of Hanani the Seer, went out to meete him, and said to King Iehosaphat, Wouldest thou helpe the wicked, and loue them that hate the Lord? therefore for this thing is the wrath of the Lord upon thee.

The third, is Traffique: as when a man wittingly and willingly, doth, in hope to enrich himselfe, make sale of such things as he knoweth must serue to an idolatrous vse. This condemnet: all those marchants, which trasport wares to idolatours, and sell them frankencense, waxe, cloath, or other such things as helpe them in the seruice of their idols.

The fourth, is triall of suites in law before Iudges which are infidels, when
Chri-

Christian courts may be frequented: but if they cannot, and we haue to deale with infidels, we may appeale to infidels. 1. Cor. 9. C. *Brother goeth to Law with brother, and that vnder infidels.* Act. 25. 11. *Paul appealeth to Cesar.*

The fifth, is the worshipping of the beast, and receiving his marke. Rev. 14. 9. *If any man worship the beast, and his image, and receive the marke in his forehead, or in his hand, vers. 10. The same shall drinke of the wine of the wrath of God.* This beast is the Church of Rome, I meane not that old, but this new Rome, now no better then an hereticall and apostaticall Synagogue.

V. Will worship, when God is worshipped with a naked and bare good intention, not warranted by the word of God. Colof. 2. 23. *Which things indeed haue a shew of wisdom in voluntarie religion, and humbleness of minde, and in not sparing the bodie: neither haue they it in estimation to satisfie the flesh.* 1. Sam. 17. 9, 10. *And Saul said, Bring a burnt offering to me, and peace offerings: and he offered a burnt offering. And as soone as he had made an ende of offering the burnt offering, behold, Samuel came, and vers. 13. said to Saul, Thou hast done foolishly, thou hast not kept the commandement of the lord thy God, which he commanded thee.* Hitherto may we adde popish superstitions in sacrifices, meates, holidaiies, apparell, temporarie and bead-riden prayers, indulgences, austere life, whipping, ceremonies, gestures, gate, conuerfation, pilgrimage, building of altars, pictures, Churches, and all other of that rabble.

To these may be added confort in musicke in diuine seruice, feeding the eares, not edifying the minde. 1. Cor. 14. 15. *What is it then? I will pray with the spirit, but I will pray with the vnderstanding also. I will sing with the spirit, but I will sing with the vnderstanding also.* Iustinus Martyr in his booke of Christian quest. and Ans. 107. *It is not the custome of the Churches, to sing their meetes with any such kinde of instruments, &c. but their manner is onely to vse plain-song.*

Lastly, monasticall voves, which I. repugne the law of God: as that vitchast vow of single life, and proud promise of pouertie doe plainly eunice: for he that laboureth not, must not eate, saith Paul: *And it is better to marrie, then to burne in lust,* saith the same Paul. II. They are greater then mans nature can performe: as in a single life, to liue perpetually chaste. III. They disanull Christian libertie, and make such things necessarrie, as are indifferēt. IV. They renue Iudaisme. V. They are idolatrous, because they make them parts of Godsworship, and esteeme them as meritorious. VI. Hypocrisie, which giueth to God painted worship, that is, if you regard outward behauiour, great sinceritie: if the inward and heartie affections, none at all. Matth. 15. 7. *Hypocrites, well hath Esaias prophesied of you, saying, This people commeth nere me with their mouth, and honour me with their lippes, but their heart is furre from me.* Psal. 30. 6. *The wicked man is so proud, that he seeketh not for God.*

The effects of hypocrisie are these: 1. To seeke the pompe and glorie of the world, and by all meanes to enrich it selfe, notwithstanding it make a glorious shewe of the seruice of God. 2. It is sharpe sighted, and hath eagles eyes to obserue other mens behauiour, when in the regarding its owne, it is as blinde as beetle. 3. To be more curious in the obseruation of ancient traditions, then the statutes and commandements of almighty God. 4. To stumble at a straw, and skip over a blocke, that is, to omit serious affaires, and

hunt after trifles. Matth. 23. 4. 5 To doe all things that they may be seene of men. Matth. 6. 5.

Popish fasting, is meere hypocrisie : because it standeth in the distinction of meates, and it is vsed with an opinion of merit.

Externall abstinence from meates, without internall and spirituall fasting from sinne, and vnlawfull desires. Esai 58. 5, 6. *Is this such a fast, as I haue chosen, that a man should afflict his soule for a day, and bowe downe his head as a bulrush, and lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day vnto the Lord? Is not this the fasting that I haue chosen, to loose the bands of winkednes, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake every yoake?*

VII. Contempt, neglect, and intermission of Gods seruice. Rev. 3. 15, 16. *I know thy workes, that thou art neither cold nor hote: I would thou werest cold or hote. Therefore because thou art lukewarme, and neither cold nor hote, it will come to passe, that I shall spew thee out of my mouth.*

VIII. Corrupting of Gods worship, and that order of gouernment, which he hath ordained for his Church: the which is done, when any thing is added, detracted, or any way, against his prescript, mangled. Deut. 12. 32. *Every thing which I command you, that doe: neither adde to it, nor detract from it.* This condemneth that popish eleuation of bread in the Lords Supper, and the administration of it alone to the people without wine, together with that fearefull abomination of the Masse.

By this we may learne to reiect all popish traditions, Matth. 15. 9. *In vaine doe they worship me, teaching for doctrines, mens precepts.* Now it is manifest, that all popish traditions, they either on their owne nature, or others abusing of them, serue as wel to superstition and false worship, as to enrich that couetous and proud Hierarchie: whereas the Scriptures contained in the Old & New Testament, are all-sufficient, not onely to confirme doctrines, but also to reforme manners. 2. Tim. 3. 16. *The whole Scripture is giuen by inspiration of God, and is profitable to teach, to improoue, and to correct, and to instruct in righteousness: that the man of God may be absolute, beeing made perfect vnto all good workes.*

The Romish Hierarchie is here also condemned, from the parratour to the Pope: the gouernment whereof, is an expresse image of the old Romane Empire, whether we consider the regiment it selfe, or the place of the Empire, or the large circuite of that gouernment. Revel. 13. 15. 2. *And it was permitted to him, to giue a spirit to the image of the beast, so that the image of the beast should speake, and should cause: that as many as would not worship the image of the beast, should be killed.*

IX. A religious reuerence of the creature, as when we attribute more vnto it, then we ought Revel. 22. 8. *When I had heard and seene, I fell downe to worship before the feete of the Angel, which shewed me these things. But he saide vnto me, See thou doe it not: for I am thy fellow seruant. Act. 10. 25. As Peter came in, Cornelius met him, and fell downe at his feete, and worshipped him. But Peter tooke him up, saying, Stand up, for euen I my selfe am a man.*

If then it be so hainous a thing, to reuerence the creature much more to pray vnto it, whether it be Saint or Angel. Rom. 10. 14. *How shall they call up-*

on him, in whom they haue not beleueed. *Matth. 4. 10. Thou shalt worship the Lord thy God, and him onely shalt thou serue.*

Neither may we pray vnto Christ, as he is only man, but as he is God and man: for we direct not our prayers vnto the humanitie, but to the deitie, to which the humanity is knit by an hypostaticall vnion.

This teacheth vs plainly, that invocation of any creature is vnlawfull: for we must pray to them, that are able to knowe the secrets of the heart, and discern the wisdom of the spirit: now none is able to doe that, but such a nature as is omnipotent. *Rom. 8. 27. He that searcheth the hearts, knoweth what is the meaning of the spirit: for he maketh request for the Saints, according to the will of God.*

Neuerthelesse such as are Saints indeede, are to be honoured by an approbation of Gods gifts in them, and by an honourable mention of them, and also by imitation of their manners and liues, being as patterns for vs to walke after.

X. Worshipp of diuels: I. **Magique**, which is a mischieuous art, accomplishing wonders by Satans assistance. For it is appropriate to God to doe miracles; for he alone both beyond, and against the course of nature, doeth wonderfull things. Nowe the instruments which God vseth in producing miracles, are onely they, who doe in the true Church of God, make profession of the faith.

Albeit the diuels cannot worke miracles, yet may they effect maruailes, or wonders, and that, not by making a newe thing, which before was not at all: but rather by moouing, transporting, and applying natural things diuelfly, by causing a thinne body, as the ayre, to be thicke and foggie, & also by bewitching the senses of men.

The foundation of Magique, is a couenant with Satan.

A couenant with Satari, is such a contract, by which Magitians haue mutuallly to doe with the diuell. In this obserue:

The originall of this mutuall contract: I. Satan maketh choice of such men to be his seruants, as are by nature either notorious badde persons, or very filie foules. II. He offereth vnto them diuers meanes, either by other Magitians, or by some bookes written by such: Satanicall meanes, I call those, which are vsed in the producing of such an effect, to the which they neither by any expresse rule out of Gods word, nor of their owne nature were euer ordained. Such are concealed speeches, wordes of the Scripture wrested, and abused, to the great contumelie and disgrace of the Lord God; holy, or rather unholy water, sieues, seales, glasses, images, bowings of the knee, and such like diuers gestures. III. When the wicked see these meanes offered vnto them, they presently are not a little glad, and assuredly beleuee, that in those things there is vertue to worke wonders by. IV. They declare this their satanicall confidence, by their earnest desire, practising, and abusing the meanes. V. Then the diuell is at their elbowes, being thus affected, that he may both assist them, & in them shew diuers trickes of his legerdemaine; because he alone doth by meanes voide of all such vertue, effect that, which his wicked instrument intended.

Againe, obserue Satans counterfeiting of God. He is Gods Ape, & taketh vpon him, as though he were God. I. As God hath his word, his Sacraments; and faith due vnto him: so hath the diuell his Word; and to seale it vnto the wicked, he annexeth certaine signes, namely characters, gestures, sacrifices; &c. as it were sacraments, that both he may signifie his diuellish pleasure to his Magicians, and they againe may testifie their satanicall both obedience and confidence to him. II. As God heareth such as call vpon, trust in, and obey him: so the diuell is greatly delighted with magicall ceremonies and inuocations, because by them God is dishonoured, and he magnified: therefore, if God cut him not short, he is readie prest to assist such, as shall vse such ceremonies or inuocations.

The couenant is either Secret, or Expresse.

Secret, or implicite, when one doth not expressely compact with Satan, yet in his heart alloweth of his meanes, assuredly and vpon knowledge beleeuing, that if such meanes were vsed, there might indeed that great wöder be wrought which he desired.

Expresse, when one doth not onely put his confidence in Satan, but couenanteth with him vpon conditions, that he, giuing himselfe wholly ouer to the diuell, may againe, by obseruing certaine ceremonies, accomplish his desire.

Magique, is either coniecturall, or operative.

Coniecturall, whereby things are by Satans direction prophesied of before. Of prophesies, some are done with meanes, others without.

Prophesies done with meanes, are these.

I. Soothsaying, diuination by the flying of birds. Deut. 18. 11.

II. The kind of diuination, which is, by looking into beasts entrals. Ezech. 21. 21. *The king of Babel, &c. consulted with idols, and looked in the liver.*

III. Necromancie, or coniuring: by which the diuel, in the forme of some dead man, is sought vnto for counsell. 1. Sam. 28. 11. *Then said the woman; Whome wilt thou I call vpon thee? And he said, Call vpon Samuel vnto me. vers. 13. Then said he vnto her, Feare not, but what sawest thou? And the woman saide vnto Saul, I saw gods ascending out of the earth. v. 14. Then said he vnto her; What fashion is he of? and she answered, An old man commeth vpon lapped in a mantle. And Saul knewe that it was Samuel; and he enclined his face to the ground; and bowed himselfe. And Samuel said to Saul; why hast thou disquieted me, to bring me vp? The Saul answered, I am in great distresse: for the Philistims make warre against me; &c. This Samuel; was not that true Prophet of God, who annointed Saul King ouer Israel: for, 1. the soules of the Saints departed, are fare from the diuels clawes and dominion. 2. That good Samuel, if it had bene he indeed; would neuer haue permitted Saul to worship him. 3. He saith to wicked Saul, To morrow shalt thou be with me, v. 14. Neither could this be a bare illusion, and, as I may say, legerdemeine of the witch, for he plainly foretolde Sauls destruction, which an ignorant woman could not knowe, much lesse durst she constantly auouch any such matter to the king. It remaineth then; that this Samuel, was a meere illusion of Satan.*

Diuining without meanes is, when such as are possessed with an vncleane spirity,

spirit, vse immediatly the helpe of the same spirit, to reueale secrets. Act. 16. 16. *A certaine maide hauing a spirit of diuination, met vs, which gate her master much vantage with diuining.* Esay 94.4. *Thy voice shall be out of the grounde, like him that bath a spirit of diuination, and thy talking shall whisper out of the dust.*

Magique operative, hath two parts: Juggling, and Inchantments.

Juggling, wherby, through the diuels conueiance, many great and very hard matters, are in thew effected. Exod. 7. 10. 11, 12. *Aaron cast forth his rod before Pharaoh, and before his seruants, and it was turned into a serpent: then Pharaoh called also for the wise men, and sorcerers, and those charmers also of Egypt did in like manner with their enchantments: for they cast downe euery man his rod, and they were turned into serpents: but Aarons rodde deuoured their rod.*

Enchantment, or charming, is that, wherby beasts, but especially yong children, & men of riper yeares, are by Gods permission infected, poisoned, hurt, bounden, killed, and otherwise molested; or contrarily, sometimes cured of Satan, by mumbling vp some fewe wordes, making certaine characters & figures, framing circles, hanging amulets about the necke, or other parts, by hearbes, medicines, and such like trumperie, that thereby the punishment of the faithles may be augmented, in reposing their strength vpon such rotten staues, and the faithfull may be tried, whether they will commit the like abomination. Psal. 18.4. *Their poison is euen like the poison of a serpent: like the deafe adder that stoppeth his eare, which heare not the voice of the enchanter, though he be most expert in charming.* Eccles. 10. 11. *If the serpent bite when he is not charmed, &c.*

Thus haue we heard Magique described out of gods word, the which, how as yet, common it is, in those especially which are without God in the worlde, & whome Satan by all meanes strongly deludeth, the lamentable experience which many men, and most places haue thereof, can sufficiently proue vnto vs. And surely, if a man will but take a view of all poperie, he shall easily see, that the most part is meere Magique.

They which spread abroad by their writing or othewise, that witches are nothing els, but melancholike doting women, who through the diuels delusion, suppose that they themselues doe that, which indeede the diuell doth alone: albeit they endeauour cunningly to cloake this sinne, yet by the same meanes they may defend murder, adulterie, and what other sinne foeuer.

II. Those which doe consult with Magitians, they doe also worship the diuel: for they reuolt frō God to the diuell, howe foeuer they plaister vp their impietic with vntempered mortar, that they seeke Gods helpe, though by the meanes of Magitians. 1. Sam. 28. 13. *The woman said to Saul, I see gods ascending from the earth.* Leu. 20. 6. *If any turne after such as worke with spirits, and after soothsayers, to goe a whoring after them, then will I set my face against that person, and will cut him off from among his people.* Esay 8. 19, 20. *When they shall say to you, Enquire at them which haue a spirit of diuination, and at the soothsayers, which whisper and murmure. Should not a people enquire at their God? from the liuing to the dead? to the law, and to the testimonie.*

The affirmatiue part.

Thou shalt worshippe God in spirit and truth. Iohn 4. 24. *God is a spirit, and*

and they that worship him, must worship him in spirit and truth. For so soone as any man beginneth to worship God after an ouerthwart and vnlawefull manner, he then adoreth an idoll, howsoever he seemeth to colour his impietie: Paul therefore Rom. 1. 23. saith, that *such as worshipped the creature, and turned the glorie of the incorruptible God, to the similitude of a corruptible man, did forsake the Creator.* v. 25. and 1. Cor. 10. 20. *Those things which the Gentiles sacrifice, they sacrifice to diuells, and not vnto God.*

To this part therefore appertaine such things, as respect the holy & solemne seruice of God.

I. The true and ordinariemeanes of Gods worshippe, as calling vpon the name of the Lord by humble supplication, and hartie thanksgiuing: and the ministerie of the Word, and Sacraments. Act. 2. 41, 42. *They that gladly receiued his word, were baptized: & the same day there were added to the Church about three thousand soules. And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and of prayers.* 1. Tim. 2. 1. *I exhort you especially, that prayers & supplications be made for all men, for kings, & all in authoritie.* Act. 20. 7. *The first day of the weeke, the Disciples being come together to breake bread, Paul preached vnto them, readie to depart on the morrow, and continued the preaching vnto midnight.* Tertul. Apolog. chap. 39. *We come into the assemblie and congregations, that with our prayers, as with an arme, we might compass God. This kind of violence offered to God, is acceptable to him. If any man so offend, that he must bee suspended from the publike place of praiet, and holy meetings, all ancient men, that be of any account, beare rule, being aduanced to this honour, not by bribes, but by their good report, &c. read the rest.*

II. An holy vse of the meanes. First, in the ministers, who ought to administer al things belonging to Gods worship, according to his word. Math. 28. 20. *Teaching them to obserue all things, which I haue commaunded.* 1. Corinthians 11. 23. *I haue receiued of the Lord that, which also I haue deliuered.* Secondly, in the rest of the assemblie: whose dutie is in praying vnto God, in hearing the word preached and read, and in receiuing the Sacraments to behaue themselves outwardly in modestie, and without offence. 1. Corinth. 14. 40. *Let all things be done honestly, and by order.* Inwardly, they must take heede, that their hearts be well prepared to serue God. Eccle. 4. 17. *Take heede to both thy feete, when thou entrest into the house of God, &c. and chap. 5. 1. Be not rash with thy mouth, nor let thine heart be hastie to viter a thing before God.* Again, wee must looke that wee approach neere God in confidence of his mercie, together with a contrite and repentant heart for all our sinnes. Heb. 4. 2. *The word that they heard profited not, because it was not mixed with faith in those that heard it.* Psal. 26. 6. *I will wash mine hands in innocencie, O Lord, and so come before thine altar.*

III. The helps and furtherances of the true worship, are two; Vowes, and Fasting: and they are not to be takē, as the worship of God it selfe. For we may not obrude any thing to God, as good seruice, and as though it did binde the conscience, except he haue ordained it for that end and purpose.

A vow, in the New Testament, is a promise to God, with a full intent to obserue some corporall and externall duties, which a Christian hath on his

owne accord, without iniunction, imposed vpon himself, that he may thereby the better be excited vnto repentance, meditation, sobrietie, abstinence, patience, and thankfulness towards God. Gen. 28. 20. *Then Iacob vowed a vow, saying, If God will be with me, and will keepe me in this iourney, which I goe, and will giue me bread to eate, and cloathes to put on, so that I come againe to my fathers house in safetie: then shall the Lord be my God, and this stone which I haue set vp as a pillar, shall be Gods house, and of all that thou shalt giue me, I will giue the tenth to thee.*

In vowing, we haue these things to obserue: 1. We must not vow that which is vnlawfull. 2. We ought not to vowe the performance of that, which is contrarie to our vocation. 3. Vowes must be of that which we can doe. 4. They must be farre from so much as a conceit of merit, or worship of God. 5. We must so performe our vowes, as that they encroch not vpon Christian libertie, giuen vs in Christ: for we are bounden to pay our vowes, no longer then the causes thereof either remaine, or are taken away. Deut. 23. 18. *Thou shalt neither bring the hire of a whore, nor the price of a dogge, into the house of the Lord thy God, for any vow. v. 21. When thou shalt vow a vow vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee: but when thou abstainest from vowing, it shall be no sinne vnto thee, &c. v. 23. Psal. 66. 14. I will pay thee my vowes which my lips haue promised.*

Fasting, is when a man perceiuing the want of some blessing, or suspecting and seeing some imminent calamitie vpon himselfe, or other, abstaineth not onely from flesh for a season, but also from all delights and sustenance, that he thereby may make a more diligent search into his owne finnes, or offer most humble praiers vnto God, that he would withhold that, which his anger threatened: or bestow vpon vs some such good things as we want. Matth. 9. 15. *Can ye see how the children of the marriage chamber mourne, so long as the bridegrome is with them?* 1. Cor. 7. 5. *Defraud not one another, except for a time, that ye may the better fast and pray.* Joel 2. 12. *Wherefore euen now, saith the Lord, be ye turned vnto me, with all your heart, with fasting and prayer. vers. 13. Rent your hearts, and not your garments, and turne vnto the Lord your God: for he is gracious and mercifull, long suffering, and of great kindnes, that he might repent him of this euill. vers. 15. Blow the trumpet in Sion, sanctifie a fast, call a solemne assemblie. vers. 16. Gather the people, sanctifie the Congregation, gather the Elders, assemble the children, and those that sucke the breasts. Let the bridegrome goe forth of his chamber, and the bride out of her bride chamber. vers. 17. Let the Priests the ministers of the Lord, weepe between the porch and the altar, and let them say, Spare thy people, O God, &c.*

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A fast, is sometime priuate, sometimes publike. 2. Chron. 20. 3. *Iehosaphat feared, and set himselfe to seeke the Lord, and proclaimed a fast throughout all Iudah. Hest. 4. 16. Fast ye for me, and neither eate nor drinke for the space of three daies and nights. I also and my maides will fast.*

A fast is either for one day alone, or for many daies together. Each of them is as occasion serueth, an abstinence from meate at dinner alone, or supper alone, or both dinner and supper. Iudg. 20. 23. *The children of Israel had gone vp and wept before the Lord vnto the euening, &c. Dan. 10. 3. I Daniel was in heauines for three weekes of daies, I ate no pleasant bread, neither came flesh nor wine in my mouth, &c.*

IV. Leagues of amitie among such as feare God according to his worde, are lawfull: as, contracts in matrimonie, league in warre, especially if the warre be lawfull, and without confidence in the power of man. 2. Chro. 19. 2. Mal. chap. 2. vers. 11.

To these may be added, that couenant which the magistrate and people make among themselves, and with God, for the preservation of Christian religion. 2. Chr. 15. 12. *And they made a cōsenant to seeke the Lord God of their fathers with all their heart, & with all their soule, &c. v. 14. And they sware vnto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.*

CHAP: 22.

Of the third commandment.

THe third commandment concerneth the glorifying of God in the affaires of our life, without the solemne seruice of God.

Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his name in vaine.

The Resolution.

Name] This word properly signifieth Gods title: here figuratiuely it is vsed for any thing, whereby God may be knowne, as men are by their names: so it is vsed for his word, workes, iudgements. Act. 9. 15. *He is an elect vessel, to conuey my name among the Gentiles.* Psal. 8. 1. *O Lord our God, how great is thy name through all the world, which setteth thy glory aboue the heauens.*

Take] That is, vsurpe: this word is translated from pretious things, which may not be touched without licence. And in trueth, men, which are no better then wormes creeping on the earth, are vtterly vnworthie to take, or, as I may say, touch the sacred name of God with minde, or mouth: neuertheless God of his infinite kindnes permitteth vs so to doe.

In vaine] Namely, for no cause, any matter, and vpon each light and sonde occasion.

For] The reason of this cōmandement is taken from the penaltie annexed. He that abuseth Gods name, is guiltie of sinne before Gods iudgement seates and therefore is most miserable. Psal. 32. 1, 2. *Blessed is the man whose iniquitie is forgiven, and whose sinne is covered: blessed is the man to whose God imputeth not sinne.*

Guiltlesse] That is, he shall not be vnpunished.

The negative part.

Thou shalt not bereaue God of that honour that is due vnto him.

Here is included each seuerall abuse of any thing, that is vsed in the course of our liues, out of the solemne seruice of God.

I. Periurie, when a man performeth not that, which he on his own accord sware to doe. Math. 5. 33. *Thou shalt not forswear thy selfe, but performe thine oath to the Lord.*

Periurie containeth in it foure capitall sinnes. 1. Lying. 2. False inuocation on Gods name, because a forswearer calleth on God to confirme a lye. 3. Contempt of Gods threatnings, that he will most grieuously punish periurie. 4. A lye in his couenant with God, for the forswearer bindeth himselfe to God, and lieth vnto God.

at countel of wordes, seueral man doth sweare, yet god that is witnesse of the consci- takes it as he that findes the oat: doth vnderstand it. For he that will take II. To- upon the wordes of it, is of wilty two waies both bec he takes gods name in vaine, rancuent another by deceit. ffidor. l. 2. ca. 30. de iuramento. The ad. velle is iurante juratio facta per athen

II. To ſwear that which is falſe. This is to make god and the diuell both alike. Ioh. 8. 44. *Ye are of your father the diuel, &c. when he ſpeaketh a lie, he ſpeaketh of himſelfe, becauſe he is a lyer, and the father of lies.* Zach. 5. 4. *It ſhall enter into the houſe of him, that ſweareth falſely by my name.*

III. To ſwear in common talk. Matth. 5. 37. *Let your communication be yea, yea, and nay, nay: for what ſoever is more then theſe commeth of euill.*

IV. To ſwear by that which is no God. Matth. 5. 34, 35. *But I ſay vnto you, ſwear not at all, neither by heauen, for it is Gods throne: neither by the earth, for it is his footſtoole: neither by Hieruſalem, for it is the citie of the great king.* 1. King. 19. 2. *Iſabel ſent a meſſenger to Elias, ſaying, Thus doe the gods, and ſo let them deale with me, if I by to morrow this time, make not thy life, as is the life of euery one of them.* Iere. 12. 16. *They taught my people to ſwear by Baal.* Iere. 5. 7. *Thy ſonnes for ſake me, and ſwear by them which are no gods.*

◦ This place condemneth that vſuall ſwearing by the maſſe, faith, and ſuch like. Matth. 23. 22. *He that ſweareth by heauen, ſweareth by Gods throne, and him that ſitteth thereon.*

But for a man to ſwear by Chriſts death, wounds, blood, & other parts of his, is moſt horrible: & is as much, as to crucifie Chriſt againe with the Iewes, or account Chriſts members, as God himſelfe.

V. Blaſphemie, which is a reproch againſt God; and the leaſt ſpeech, that ſauoureth of contempt to his maieſtie. Leuit. 24. 15, 16. *Whoſoever curſeth his God, ſhall beare his finnes. And he that blaſphemeth the name of the Lord, ſhall be put to death.* 2. King. 19. 10. *So ſhall ye ſay to the king of Inaah: let not thy God deceiue thee, in whome thou truſteſt, ſaying, Ieruſalem ſhal not be given into the hand of the King of Aſhur.* *Ajax* in the Tragedie, hath this blaſphemous ſpeech that euery coward may ouercome, if he haue God on his ſide: as for him, he can get the victorie without Gods aſſiſtance. That ſlie taunt of the Pope is like-wiſe blaſphemous wherein he calleth himſelfe *the ſeruant of all Gods ſeruants*: when as in trueth, he maketh himſelfe Lord of Lords, and God ſubiect to his vaine fantaſie.

VI. Curſing our enemies: as, *Goe with a vengeance: or. the diuel goe with thee: Or, our felueſias, I would I might neuer ſtirre: or, as God ſhall iudge my ſoule, &c.* To this place we may referre the execrations of Iob 3. Jer. 15.

VII. To uſe the name of God careleſly in our common talk: as, when we ſay, Good God! good Lord! O Ieſus! or, Ieſus God! &c. Phil. 2. 10. *At the name of Ieſus, ſhall euery knee bow, of things in heauen, things in earth, & things vnder the earth.* Eſay 45. 23. *Euery knee ſhall bow vnto me, and euery tongue ſhall ſwear by me.*

VIII. Abuſing Gods creatures: as, when we either deride the workmanſhip of God, or the manner of working: againe, when we debaſe the excellencie of the worke. obſcure Gods gifts in our brother, or diſcōmend ſuch meates as God hath ſent vs to eate: finally, when as wee in the contemplation of any of Gods creatures, giue not him the due praife and glorie. 1. Cor. 10. 31. *Whether ye eate or drinke, or what ſoever ye doe els. ſee that ye doe all to the glory of God.* Pſal. 19. 1. *The heauens declare the glorie of God, and the firmament ſheweth his handie worke.*

of *fabration and damnation.* 57
ers, and Chaldeans, to shewe the king his dreames. Act. 19: 19. Many of the which

used curious artes, brought their bookes and burned them before almen. 5. Astrological predictions are conuerfant about such things, which either simply depend on the meere will and disposition of God; and not on the starres: or els such, as depending vpon mans free-will, are altogether contingent: and therefore can neither be forseene, nor foretold. 6. It is impossible by the bare knowledge of such a cause, as is both common to many, and farre distant from such things as it worketh in, precisely to set downe particular effects: but the starres are such causes as are both common to many, and farre distant from all things done vpon earth: and therefore a man can no more surely foretell what shall ensue by the contemplation of the starres, then he which seeth an henne sitting, can tell what kinde of chickens shall be in euery egge.

Question. Haue then the starres no force in inferiour things?
Answer. Yes vndoubtedly, the starres haue a very great force, yet such as manifesteth it selfe onely in that operation which it hath in the foure principall qualities of naturall things, namely in heate, cold, moysture, and drieffe: and therefore in altering the state, and disposition of the ayre, and in diuersly affecting compound bodies, the starres haue no small effect. But they are so farre from enforcing the will to doe any thing, that they cannot so much as giue vnto it the least inclination. Nove to define howe great force the starres haue, it is beyond any mans reach. For albeit the effects of the Sunne in the constitution of the foure parts of the yeare, are apparant to all, and the operation of the Moone not very obscure; yet the force and nature both of planets and fixed starres, which are to vs innumerable, are not so manifest. Therefore seeing man knoweth onely some starres, and their onely operation, and not all, with their forces: it cannot be that he should certainly foretel future things, although they did depend on the starres. For what if the position of such and such certaine starres, doe demonstrate such an effect to ensue? may not the aspects of such as thou yet knowest not, hinder that, and produce the contrarie?

Question. Is then the vse of Astrologie vtterly impious?
Answer. That part of Astrologie, which concerneth the alteration of the ayre, is almost all both false and friuolous; and therefore in a manner all predictions grounded vpon that doctrine are meere toyes, by which the fillie and ignorant people are notably deluded. As for that other part of Astrology, concerning natiuities, reuolutions, progressions, & directions of natiuities, as also that which concerneth election of times, & the finding againe of things lost, it is very wicked; and it is probable, that it is of the same brood with implicite and close Magicque. My reasons are these: I. The word of God reckoning Astrologers amongst Magitians, adiugeth them both to one and the same punishment. II. But the Astrologer saith, he foretellet many things, which, as he said, come so to passe: be it so: But howe, I demaund? and by what meanes? He saith by arte, but that I denie. For the precepts of his arte will appeare to such as read them not with a preiudicate affection, very ridiculous. VVhence then, I pray you, doth this curious diuiner foreshew the truth, but by an inward & secret instinct from the diuell? This is *Augustines* opinion in his

his 5. booke and 7. chapt. of the Citie of God. *If we weigh all those things, faith he, we will not without cause beleene, that Astrologers, when they doe wonderfully declare many truths, worke by some secret instinct of euill spirits, which desire to fill mens braines with erroneous and dangerous opinions of starrise destinies, and not by any arte, deriued from the inspection and consideration of the Horoscope, which indeed is none.*

XII. Popish consecration of water and salt, to restore the minde vnto health, and to chase away diuels. The reformed Missal. pag. 96.

XIII. To make iests of the Scripture phrase. Esai 66. 2. *I will looke, euen to him that is poore, and of a contrite spirit, and which trembleth at my wordes.* We haue an example of such scoffing in the Tripart. hist. chapter 36. booke 6. *The heathen did grievously oppresse the Christians, and insisted sometimes vpon their bodies corporall punishments. The which when the Christians signified vnto the Emperour, he disdaind to assist them, and sent them away with this scoffe: You are to suffer iniuries patiently, for so are ye commanded of your God.*

XIIII. Lightly to passe ouer Gods iudgements, which are seene in the world. Matth. 26. 34. *Verily, verily, I say vnto thee, this night before the cocke crow, thou shalt denie me thrise.* ver. 35. *Peter said vnto him, Though I should die with thee, I will not denie thee.* Luk. 17. 1, 2, 7. *There were certaine men present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices. And Iesus answered, and said vnto them, Suppose ye that these Galileans were greater sinners, then all the other Galileans, because they haue suffered such things? I tell you nay, but except ye amende your liues, ye shall likewise perish.*

XV. A dissolute conuersation. Matth. 5. 16. *Let your light so shine before me, that they seeing your good workes may glorifie your Father which is in heauen.* 2. Sam. 12. 14. *Because that by this deede, thou hast made the enemies of the Lord to blaspheme, the child that is borne vnto thee, shall surely die.*

The affirmatiue part.

In all things giue God his due glorie. 1. Cor. 10. 13. *To this appertaine:*

I. Zeale of Gods glorie aboue all things in the world besides. Numb. 25. 8. *When Phineas the sonne of Eleazer saw it, he followed the man of Israel into his tent, and thrust them both through: to wit, both the man of Israel and the woman through hir bellie.* Psal. 69. 22. *The zeale of thine house hath eaten me vp, and the reproches of the scornefull haue fallen vpon me.*

II. To vse Gods titles onely in serious affaires, and that with all reuerence. Deut. 28. 58. *If thou wilt not keepe and doe all the words of this law (that are written in this booke) and feare this glorious and fearefull name, THE LORD THY GOD.* Rom. 9. 5. *Of whome are the fathers, and of whome, concerning the flesh, Christ came, who is God ouer all, blessed for euer, Amen.*

III. An holy commemoration of the creature, whereby we, in the contemplation and admiration of the dignitie and excellencie thereof, yeeld an approbation when we name it, and celebrate the praise of God, brightly shining in the same. Psal. 64. 9, 10. *And all men shall see it, and declare the worke of God, and they shall understand what he hath wrought: but the righteous shall be glad in the Lord, and trust in him: and all that are upright of heart shall reioyce.* Luke 2.

28, 19. And all they that heard it, wondered at the things that were told them of the shepheards: but Marie kept all these things, and pondered them in her heart. Jerem. 5. 1 2. Feare ye not me, saith the Lord? or will ye not be afraid at my presence, which have placed the sands for the bounds of the seas, by the perpetual decree, that it cannot passe it, and though the waues thereof rage, yet can they not preuaile, though they rore, yet can they not passe ouer.

I V. An oth, in which we must regard: 1. How an oth is to be taken. 2. How it is to be performed. In taking an oth, foure circumstances must be obserued.

I. The matter or parts of an oth: the parts are in number foure. 1. Confirmation of a truth. 2. Inuocation of God alone, as a witness of the truth, and a reuenger of a lie. 3. Confession that God punisheth periurie, when he is brought in as a false witness. 4. An obligation, that we will vndergoe the punishment at Gods hand, if we performe not the condition.

II. The forme. We must sweare 1. truly, least we forswear. 2. Iustly, least we commit impietie. 3. In iudgement, for feare of rashnes. Jerem. 4. 2. Thou shalt sweare, the Lord lieth, in truth, in iudgement, and righteousness. Eka. 48. 1. Which sweare by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness, &c. Therefore the oth of drunken, furious, and franticke men, also othes of children, they doe not impose an obseruation of them, but by law are no othes.

III. The ende, namely to confirme some necessarie truth in question. Hebr. 6. 16. Men sweare by him that is greater then themselves: and an oth for confirmation, is among them an end of all strife. I call that a necessarie truth, when some doubt, which must necessarily be decided, can none other way be determined then by an oth: as when Gods glorie, our neighbours bodie or goods, or the credit of the partie for whom the oth is ministred, are necessarily called into question. Rom. 1. 9. God is my witness (whom I serue in my spirit in the Gospel of his Sonne) that without ceasing I make mention of you. 2. Cor. 1. 23. I call God for a record into my soule, that to spare you, I came not as yet vnto Corinth.

I V. The diuers kinds or sorts of othes. An oth is publike, or priuate.

Publike, when the Magistrate, without any peril to him that sweareth, doth vpon iust cause exact a testimonie together with an oth.

A priuate oth is, which two or more take priuately. This, so that it be sparingly, and warily vsed, is lawfull. For if in serious affaires, and matters of great importance, it be lawfull in priuate to admit God as a Iudge, why should he not as well be called to witness? Againe, the examples of holy men shew the practise of priuate othes, as not vnlawfull. Jacob and Laban confirmed their covenant one with an other by priuate oth: the like did Booz in his contract with Ruth.

To this place may be added an *asseueration*, the which albeit it be like an oth, yet indeede is none: and is nothing else, but a constant assertion of our mind, intersetting sometimes the name of a creature. Such was Christs asseueration, *Ferely, verely, I say vnto you*. And Pauls, *I call God to record in my spirit*. Where is both an oth & an asseueration. 1. Cor. 15. 31. *By your reioicing which I haue in Iesus Christ, I die daily.* 1. Sam. 20. 3. *Indeede, as the Lord lieth, and as*

He that sweareth sincerely & without guile, is bound according to the will of him that sweareth: he that sweareth with guile, ought to beware according to the sound understanding of him to whom the oth is made. *Trid. q. 59. ar. 7. ad 4. Anacum arte vercom' quis iurat, deus tamen qui confidit testis est, ita hoc accipit sancti uile cui iuratur intelligit.*

my soule liueth, there is but a step betweene me and death. And surely in such a kind of asseueration there is great equitie: for albeit it be vnlawfull to sweare by creatures, least Gods honour and power should be attributed vnto them: yet thus farre may we vse them in an oath, as to make pledges, and as it were cognifances of Gods glorie.

The performance of an oth, is on this manner. If the oth made be of a lawfull thing, it must be performed, be it of much difficultie, great dammage, and extorted by force of him that made it. Psal. 15. 4. *He that sweareth to his owne hinderance and changeth not, he shall dwell in Gods tabernacle.* Yet may the Magistrate, as it shall seeme right and conuenient, either annihilate or moderate such othes.

Contrarily, if a man sweare to performe things vnlawfull, and that by ignorance, error, or infirmitie, or any other way, his oth is to be recalled. For we may not adde sinne vnto sinne. 1. Sam. 25. 21. *And Dauid said, Indeede I haue kept all in vaine, that this fellow had in the wilderness, &c. vers. 22. So and more also doe God vnto the enemies of Dauid: for surely I will not leaue of all that he hath, by the dawning of the day, any that pisseth against the wall. vers. 33. Dauid said, Blessed be thy counsell, and blessed be thou, which hast kept me this day from comming to shedde blood, and that mine hand hath not saxed me.* 2. Sam. 19. 23. Dauid promiseth that Shimei should not die: but 1. King. 2. 8, 9. Dauid saith to Salomon, *Though I sware so, yet thou shalt not count him innocent, but cause his hoare head to goe downe to the graue with blood.*

V. Sanctification of Gods creatures and ordinances, the which is a separation of them to an holy vse. Thus ought we to sanctifie our meates and drinks, the works of our calling, and marriage.

The meanes of this sanctification are two: Gods word, and prayer. 1. Tim. 4. 4. *All which God hath created is good, and nothing must be reiected, if it be receiued with thank giuing: for it is sanctified by the word and prayer.*

By the word we are instructed; first, whether God alloweth the vse of such things, or not: secondly, we learne after what holy manner, in what place, at what time, with what affection, and to what end we must vse them. Heb. 11. 6. *Without faith it is impossible to please God.* Psal. 119. 24. *Thy testimonies are my delight, they are my counsellors.* Iosh. 22. 19, 29. 1. Sam. 15. 23.

Prayer, which sanctifieth, is petition and thanksgiuing.

By petition, we obtaine of Gods maiestie, assistance by his grace, to make an holy vse of his creatures, and ordinances. Col. 3. 17. *Whatsoeuer ye shall doe in word or deede, doe all in the name of the Lord Iesus, giuing thanks to God euen the Father by him.* 1. Sam. 17. 45. *Then said Dauid to the Philistim, Thou comdest to me with a sword, and with a speare, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the host of Israel, whome thou hast railed vpon.* Mich. 4. 5. *We must walke in the name of the Lord our God, for euer and euer.* Here may we obserue prayer made vpon particular occasion. 1. For a prosperous iourney. Act. 21. 5. *When the daies were ended, we departed, and went our way, and they all accompanied vs with their wines and children, euen out of the citie: and we kneeling downe on the shore prayed, &c.* 2. For a blessing vpon meates at the table. Ioh. 6. 11. *Then Iesus tooke the bread, and when he had giuen thanks,*
he

he gave it to his Disciples, and the Disciples to them that were set downe: and likewise of the fishes as much as they would. Act. 7. 35. He tooke bread, and gave thanks to God, in presence of them all, and brake it, and began to eat. 3. For issue in childbirth. This did Anna, 1. Sam. 1. 14. And Zacharie, Luk. 1. 13. 4. For good successe in busines, Gen. 24. 12. Abrahams seruant praied.

Thanksgiuing is the magnifying of Gods name, euen the Father through Christ, for his grace, ayde, and blessing in the lawfull vse of the creatures. Phil. 4. 6. *In all things let your requests be shewed vnto God, in prayer, and supplication, and giuing of thanks.* 1. Theff. 5. 18. *In all things giue thanks: for this is the will of God in Christ towards you.* This we may read vied, 1. after meate, Deut. 8. 10. *When thou hast eaten and filled thy selfe, thou shalt blesse the Lord thy God, for the good land which he hath giuen thee.* 2. After the losse of outward wealth. Job 1. 21. *And Iob saide, Naked came I out of my mothers wombe, and naked shall I returne againe: the Lord hath giuen, and the Lord hath taken away, blessed be the name of the Lord for euermore.* 3. For deliuerance out of seruitude. Exod. 18. 10. *Iethro said, Blessed be the Lord, who hath deliuered you out of the hands of the Egyptians, and out of the hand of Pharaoh, who also hath deliuered the people from vnder the hand of the Egyptians.* 4. For children. Gen. 29. 35. *Shee conceived againe and bare a sonne, saying, Now will I praise the Lord: therefore shee called his name Iudah.* 5. For victorie. 2. Sam. 22. 1. *And David spake the words of this song vnto the Lord, what time the Lord had deliuered him out of the hands of all his enemies, and out of the hand of Saul, and said, The Lord is my rocke, and my fortresse, &c.* 6. For good successe in domesticall affaires. Abrahams seruant, Gen. 24. 12. *blessed the Lord of his master Abraham.*

CHAP. 23.

Of the fourth Commandement.

THE fourth Commandement concerneth the Sabbath: namely, that holy time consecrated to the worship and glorifying of God. The words are these:

Remember the Sabbath to keepe it: sixe daies shalt thou labour, and doe all thy worke: but the seuenth day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid, nor thy beast, nor thy straunger that is within thy gates. For in sixe daies the Lord made the heauen and the earth, the sea and all that in them is, and rested the seauenth day: therefore the Lord blessed the seauenth day, and hallowed it.

The Resolution.

Remember] This clause doth insinuate, that in times past there was great neglect in the obseruation of the Sabbath: and would that all degrees and conditions of men should prepare themselves to sanctifie the same: especially those that be gouernours of families, in corporations, and cities, to whome this commandement is directed.

To keepe it holy, or, to sanctifie it] To sanctifie it, is to seuer a thing from common vse, and to consecrate the same to the seruiue of God. Here are described the two parts of this commandement: the first whereof, is rest from labour: the second, sanctification of that rest.

Sixe daies] These wordes containe a close answer to this obiection. It is

much.

much to cease from our callings one whole day. The answer (together with a first reason to inforce the sanctification of the Sabbath) is in these wordes, which is taken from the greater to the lesse. *If I permit thee to follow thy calling, fixe whole daies, thou maist well, and must leaue one onely to serue me.*

But the first is true. Therefore the second.

The first propositiō is wanting; the second, or assumption are these words, *Sixe daies, &c.* The conclusion is the commandement it selfe.

Here may we see, that God hath giuen vs free libertie to worke all the fixe daies. The which freedome no man can annihilate. Neuerthelesse, vpon extraordinary occasions, the Church of God is permitted to separate one daie or more of the seuen, as neede is, either to fasting, or for a solemne day of reioicing, for some benefit receiued. *Ioel 2. 15.*

The seuenth day] The second reason of this commaundement taken from the ende thereof.

If the Sabbath were consecrated to God, and his seruice, we must that day abstain from our labours.

But it was consecrated to God, and his seruice.

Therefore we must then abstaine from our labours.

The assumption is in these words (*the seuenth day, &c.*) where we must note, that God alone hath this priuiledge, to haue a Sabbath consecrated vnto him: and therefore all holy daies dedicated to what soeuer either Angel or Saint, are vnlawfull: howsoeuer the Church of Rome haue imposed the obseruation of them vpon many people.

In it thou shalt doe] This is the conclusion of the second reason, illustrated by a distribution from the causes. *Thou, thy sonne, thy daughter, thy seruant, thy cattell, thy stranger, shall cease that day from your labours.*

Any worke] That is, any ordinarie worke of your callings, and such as may be done the day before, or left well vndone till the day after. Yet for all this we are not forbidden to performe such workes euen on this day, as are both holy and of present necessitie.

Such are those works, which doe vpon that day preferue and maintaine the seruice and glorie of God, as I. a Sabbath daies iourney. *Act. 1. 12. Which is now Hierusalem, containing a Sabbath daies iourney.* II. The killing and dressing of sacrificed beasts in the time of the law. *Matth. 12. 5. Haue ye not read in the law, how that on the Sabbath daies, the Priests in the Temple breake the Sabbath, and are blamelesse?* III. Journeys vnto the Prophets, and places appointed vnto the worship of God. *2. King. 4. 23. He said, Why wilt thou goe to him, this day? it is neither new moone, nor Sabbath day.* *Psal. 84. 7. They go from strength to strength, till euery one appeare before God in Zion.*

Such also are the works of mercie, whereby the safetie of life or goods is procured: as that which Paul did, *Act. 20. 9. As Paul was long preaching, Eutychus ouercome with sleepe, fell downe from the third loft, and was taken up dead: but Paul went downe and laid himselfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him. vers. 12. And they brought the boy aliue, and they were not a little comforted.* II. To helpe a beast out of a pit. *Luk. 14. 5. Which of you shall haue an oxe, or an asse fallen into a pit, and will not straightway*

pull

pull him out on the Sabbath day? III. Prouision of meate and drinke. Matth. 12. 1. *Iesus went through the corne on a Sabbath day, and his Disciples were an hungred, and began to plucke the eares of corne, and to eat.* In prouision, we must take heede that our cookes, and household seruants breake not the Sabbath. The reason of this is framed from the lesser to the greater, out of that place, 2. Sam. 25. 15. *Dauid longed, and said, Oh that one would giue me to drinke of the water of the well of Beth-lehem, which is by the gate.* vers. 16. *Then the three mightie brake into the host of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but powred it for an offering vnto the Lord.* vers. 17. *And said, O Lord, be it farre from me that I should doe this: is not this the blood of the men, that went in iopardie of their liues? therefore would he not drinke.* The reason standeth thus: If Dauid would not haue his seruants aduenture their corporall liues for his prouision, nor drinke the water when they had prouided it: much lesse ought we for our meates to aduenture the liues of our seruants. IV. Watering of cattell. Matth. 12. 11. *The Lord answered, and said, Thou hypocrite, will not any of you on the Sabbath daies, loose his ox or asse out of the stable, and bring him to the water?* Vpon the like present and holy necessitie, Phisitians, vpon the Sabbath day, may take a iourney to visit the diseased, Mariners their voyage, Shepherds may tend their flocke, and Midwiues may helpe women with childe. Mark. 2. 27. *The Sabbath was made for man, and not man for the Sabbath.*

Within thy gates] This word gate, signifieth by a figure, iurisdiction and authoritie. Matth. 16. 18. *The gates of hell shall not overcome it.* Let this be a looking glasse, wherein all Inholders, and intertainers of strangers may looke into themselues, and behold what is their dutie.

For in sixe daies] The third reason of this commaundement from the like example.

*That which I did, thou also must doe,
But I rested the seauenth day and hallowed it:
Therefore thou must doe the like.*

God sanctified the Sabbath when he did consecrate it to his seruice; men sanctifie it when they worship God in it. In this place we are to consider the Sabbath, how farre forth it is ceremoniall, and how farre forth morall.

The Sabbath is ceremoniall, in respect of the strict obseruation thereof, which was a type of the internall sanctification of the people of God, and that is, as it were, a continuall resting from the worke of sinne. Exod. 31. 13. *Speake thou also vnto the children of Israel, and say, Notwithstanding keepe ye my sabbath: for it is a signe betweene me and you in your generation, that ye may know that I the Lord doe sanctifie you.* The same is recorded, Ezech. 20. 12.

It signified also that blessed rest of the faithfull, in the kingdom of heauen. Esai 66. 22. *From moneth to moneth, and from sabbath to sabbath, shall all flesh come to worship before me, saith the Lord.* Heb. 4. 8, 9, 10. *If Iesus had giuen them a rest.* &c.

The Sabbath is likewise ceremoniall, in that it was obserued the seauenth day after the creation of the world, and was then solemnized with such ceremonies. Numb. 28. 9. *But on the sabbath day ye shall offer two lambes of a yeare* old.

old without spot, and two tenth deales of fine floure for a meate offering, mingled with oyle, and the drinke offering thereof. 10. This is the burnt offering of every Sabbath, beside the continuall burnt offering and drinke offering thereof.

But now in the light of the Gospel, and the Churches professing the same, the ceremonie of the Sabbath is ceased. Col. 2. 16. *Let no man condemne you in meate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath: 17. which are but shadowes of things to come, but the bodie is Christ.* The obseruation of the Sabbath was translated by the Apostles from the seuenth day, to the day following. Act. 20. 7. *The first day of the weeke, the Disciples beeing come together to breake bread, Paul preached to them.* 1. Cor. 16. 1, 2. *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also every first day of the weeke, let every one of you put aside by himselfe, and lay up as God hath prospered him, that then there be no gatherings when I come.* This day, by reason that our Sauour did vpon it rise againe, is called the Lords day. Revel. 1. 10. *I was rauished in the spirit on the Lords day.*

The obseruation of the Sabbath thus constituted by the Apostles, was neuertheless neglected of those Churches which succeeded them, but after was reuiued and established by Christian Emperours, as a day most apt to celebrate the memorie of the creation of the world, and to the serious meditation of the redemption of mankind. *Leo and Anton. Edict. of holy daies.*

The obseruation of the Sabbath is morall, in as much as it is a certaine seauenth day, preferueth and conserueth the ministerie of the word, and the solemne worship of God, especially in the assemblies of the church. And in this respect we are vpon this day, as well inioyned a rest from our vocations, as the Iewes were. Esai 58. 1 3. *If thou turne away thy foote from the Sabbath, from doing thy will on mine holy day, and call my Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, &c.*

Finally, it is morall, in that it freeth seruants and cattell from their labours, which on other daies doe seruire vnto their owners.

The affirmatiue part.

Keepe holy the Sabbath day. This we doe, if we cease from the workes of sinne, and our ordinarie calling: performing those spirituall workes, which we are commanded in the second and third Commandement.

I. To arise earely in the morning, that so we may prepare our selues to the better sanctifying of the Sabbath ensuing. This preparation consisteth in private prayers and taking account of our seuerall sinnes. Mark. 1. 35. *In the morning very earely before day, Iesus arose and went into a solitarie place, and there prayed. The day following was the Sabbath, when he preached in the Synagogues.* 39. Exod. 12. 5, 6. *Aaron proclaimed, saying, To morrow shall be the holy day of the Lord: so they rose up the next day earely in the morning.* Eccles. 4. ver. last. *Take heede to thy feete when thou entrest into the house of God.*

II. To be present at publique assemblies, at ordinarie howers, there to heare reuerently and attentiuely the word preached and read, to receiue the Lords Supper, and publikely with the congregation, call vpon and celebrate the name of the Lord. 1. Tim. 1. 2, 3. Act. 20. 7. 2. King. 4. 22, 23. Act. 13. 14, 15. *When they departed from Perga, they came to Antiochia, a citie of Pisidia, and*

went

went into the Synagogue on the Sabbath day, and sate downe. And after the lecture of the Law and Prophets, the rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any word of exhortation for the people, say on.

III. When publique meetings are dissolved, to spend the rest of the Sabbath in the meditation of Gods word, and his creatures. Psal. 29. from the beginning to the ending. Act. 17. 11. *These were also more noble men, then they which were at Thessalonica, which receiued the word with all readinesse, and searched the Scriptures daily whether those things were so.* We must also exercise then the workes of charitie: as, to visit the sicke, giue almes to the needie, admonish such as fall, reconcile such as are at iarre and discord amongst themselves, &c. Nehem. 8. 12. *Then all the people went to eate and to drinke, and to send away part, and to make great ioy.*

The negatiue part.

Pollute not the Sabbath of the Lord.

This is a grieuous sinne, Matth. 24. 20. *Pray that your flight be not in winter, nor on the Sabbath daie.* Lament. 1. 7. *The aduersaries saw her, and did mocke at her Sabbaths.* Leuit. 19. 30. *Ye shall keepe my Sabbaths, and reuerence my Sanctuary, I am the Lord.* In this part are these things forbidden :

I. The workes of our calling, wherem if we doe ought, it must be altogether in regard of charitie, and not in regard of our owne priuate commodity.

II. Vnnecessarie iourneyes. Exod. 16. 29. *T Carrie euery man in his place, let no man goe out of his place the seuenth day.* By this reason, the master of the family must that day remaine at home, to sanctifie the Sabbath with his household.

III. Faires vpon the Sabbath daie, Nehem. 3. 19. *When the gates of Ierusalem began to be darke before the Sabbath, I commaunded to shut the gates, & charged that they should not be opened till after the Sabbath, and some of my seruants, set I at the gate, that there should no burden be brought in on the Sabbath day.* read v. 15, 16, 17, 18.

IV. All kind of husbandrie; as plowing, sowing, reaping, mowing, bringing home haruest, & other the like. Exod. 34. 21. *In the seauenth day shalt thou rest, both in earing time, and in haruest shalt thou rest.*

V. To vse iestes, sports, banquetting, or any other thing whatsoeuer, which is a means to hinder, or withdraw the mind from that serious attention, which ought to be in Gods seruice: for if the workes of our calling must not be exercised, much lesse these, whereby the minde is as well distracted from Gods seruice, as by the greatest labour.

VI. An externall obseruation of the Sabbath, without an internall regard of godlines. Esa. 1. 14, 15. *My soule hateth your new moones, and your appointed feastes, they are a burden vnto me, I am wearie to beare them: and when you shall stretch forth your handes, I will hide mine eyes from you, and though you make many prayers, I will not heare: for your handes are full of blood.* 2. Tim. 3. 5. *Which haue a shew of godlines, but denie the force thereof, such therefore auoyd.*

VII. The manifest prophanation of the Sabbath, in pampering the belly, surfeting, adulterie, and other like prophanenesse, which is nothing els, but to celebrate a Sabbath to the diuell, and not to God.

Hitherto we haue spoken of the commandements of the first table: nowe followeth the second table, which concerneth the loue of our neighbour. Rom. 13.9. *Thou shalt not commit adulterie, thou shalt not kill, thou shalt not steale, thou shalt not beare false witness, thou shalt not couet: and if there be any other commandements, it is briefly comprehended in this saying, namely, thou shalt loue thy neighbour as thy selfe.*

Our neighbour is euery one, which is of our owne flesh. Esa. 58.7. *When thou seest the naked couer him, and hide not thy selfe from thine owne flesh.*

The manner of louing, is so to loue our neighbour as our selues, to witte, truly and sincerely: when as contrarily, the true manner of louing God, is to loue God without measure.

The second table containeth sixe Commandements: whereof the first, &, in the order of the ten commandements, the fift, concerneth the preservation of dignity and excellencie of our neighbour.

The words are these:

Honour thy Father and thy mother, that they may prolong thy daies in the lande, which the Lord thy God giueth thee.

The Resolution.

Honour] This Word, by the figure, signifieth all that dutie, whereby our neighbours dignitie is preserued; but especially our Superious. This dignitie proceedeth of this, that euery man beareth in him some part of the image of God, if we respect the outward order and decency, which is obserued in the Church and common wealth. In the Magistrate there is a certaine image of the power and glory of God. Dan. 2. 37. *O King, thou art a King of Kings, for the God of heauen hath giuen thee a kingdom, power, and strength, & glorie.* Hence is it, that Magistrates are called Gods. Psal. 82. 1. In an olde man is the similitude of the eternity of God: in a father, the likenesse of his fatherhood. Math. 23. 9. *And call no man your father upon the earth: for there is but one, your Father which is in heauen.* In a man is the image of Gods prouidence and authoritie. 1 Cor. 11. 7. *For a man ought not to couer his head, because he is the image of the glory of God: but the woman is the glory of her husband.* Finally, in a learned man, is the likenesse of the knowledge and wisdom of God. Nowe therefore that person, in whome euen the least title of the image of God appeareth, is to be honoured and reuerenced.

Thy father] By a figure, we must here vnderstand, all those that are our superious: as, Parents, and such like of our kindred, or alliance which are to vs in stead of Parents: Magistrates, Ministers, our Elders, and those that doe excell vs in any gifts whatsoever. The kings of Gerar, were called *Abimelech*, my father the king. Gen. 20. 2. Gen. 45. 8. *God hath made me a father vnto Pharaoh, and Lord ouer all his house.* 1. Cor. 4. 15. *For though ye haue ten thousand instructors in Christ, yet haue ye not many Fathers: for in Christ Iesus I haue begotten you.* 2. King. 5. 13. *But his servants came, and spake vnto him, and said, Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it?* 2. King. 1. 12. *And Elisba sawe it, and he cried, My Father, my Father, my Father,*

the chariot of Israel, and the horsemen thereof.

And thy mother] This is added, least we should despise our mothers, because of their infirmities. Prou. 23. 2. 2. *Obey thy father which hath begotten thee, and despise not thy mother when shee is olde.*

Here we are put in mind to performe due honour to our stepmothers and fathers in law, as if they were our proper and naturall parents. Ruth. 3. 1. and 5. *Afterward Naomi her mother in lawe said vnto her, My daughter, shall not I seeke rest for thee, that thou maiest prosper? And shee answered her, All that thou biddest me, I will do.* Exod. 18. 17. *But Moses father in law said vnto him, The thing which thou doest is not well.* 19. *Heare nowe my voice, I will giue thee counsell, and God shall be with thee.* 24. *So Moses obeyed the voice of his father in law, and did all that he had said.* Mich. 7. 6. *For the sonne reuileth the Father, the daughter riseth vp against her mother, the daughter in law against her mother in lawe.*

That they may prolong] Parents are said to prolong the liues of their children, because they are Gods instruments, whereby their childrens liues are prolonged: for oftentimes the name of the action is attributed to the instrument, wherewith the action is wrought. Luk. 16. 9. *Make you friendes with the riches of iniquitie, that when ye shall want, they may receiue you into everlasting habitations.* 1. Tim. 4. 16. *For in doing so, thou shalt both saue thy selfe and them that heare thee.*

But Parents doe prolong the liues of their children in commanding them to walke in the waies of the Lord, by exercising iustice and iudgement, Gen. 18. 19. *For beeing become godly, they haue the promise both of this life, and the life to come.* 1. Tim. 4. 8.

Further, they effect the same thing by their praers made in the behalfe of their children. Hereby it plainly appeareth, that the vsuall custome of children saluting their parents, to aske them their blessing, is no light or vaine thing.

Moreouer, in these words, the reason to mooue vs to the obedience of this commandement, is drawne from the ende, which reason is also a promise, yet a speciall promise. Eph. 6. 2. *Honour thy father and thy mother, which is the first commandement with promise, (I say, speciall)* because the promise of the second commandement is generall, and belongeth to all the rest of the commandements.

And God promiseth long life not absolutely, but so farre as it is a blessing. Eph. 6. 3. *That it may be well with thee, and that thou maiest liue long on earth.* For wee must thinke that long life is not alwaie a blessing, but that sometime it is better to die then to liue. Esay 57. 1. *The righteous perisheth, and no man considereth it in heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away from the euill to come.*

But if at any time the Lord giueth a short life to obedient children, hee rewardeth them againe with eternall life in heauen, and so the promise faileth not, but changeth for the better.

The affirmatiue part.

Preserue the dignitie of thy neighbour.

Vnder this part is commaunded:

First, reuerence towards all our superiours : the actions wherof, are; reuerently to rise vp before any man which passeth by vs. *Leu. 19. 32. Rise vp before the hoorehead, and honour the person of the old man, and dread thy God: I am the Lord. To meete him that commeth towards vs. Gen. 18. 2. And he lifted up his eyes, and looked: and loe, three men stood by him, and when he saw them, hee ranne to meete them from the tent doore. 1. King. 2. 19. When Bethsheba came to speake to king Solomon, the king rose to meete her, and bowed himselfe vnto her. To bowe the knee. Mark. 10. 17. And when he was gone out of the waie, there came one running, and kneeled to him. Gen. 18. 2. He ran to meete them, and bowed himselfe to the ground. To stand by those that sit downe, Gen. 18. 8. And he tooke butter, and milke, and the calfe that he had prepared, and set before them, and stode himselfe by them vnder the tree, and they did eat. Exod. 18. 13. Now on the morrowe, when Moses sate to iudge the people, the people stode about Moses from morning vnto euen. To giue the cheife seate. 1. King. 2. 19. And he sate downe on his throne, and he caused a seate to be set for the kings mother, and shee sate downe at his right hand. Luk. 14. 7, 8, 9. He spake also a parable vnto the guests, when he marked how they chose out the chiefe roomes, and said vnto them, When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefe place, least a more honourable man then thou be bidden of him, and he that bade both him and thee, come and say to thee, Giue this man roome, and thou then beginne with shame to take the lowest roome. Gen. 43. 33. So they sate before him, the eldest according to his age, and the youngest according to his youth, and the men marueiled among themselves. To let our Superiours speake before vs. Iob. 32. 6, 7, 17. To keepe silence in courts and iudgement places, vntill we be bidden to speake. Act. 24. 10. Then Paul after that the Gouernour had beckened vnto him that he should speake, answered. To giue them such their right and iust titles, as declare our reuerence when we speake vnto them. 1. Pet. 3. 6. As Sarah obeyed Abraham and called him Lord: whose daughters ye are, whiles ye doe well. Mar. 10. 17. Good Master, what shall I doe, that I may possesse eternall life? 20. Then he answered, and said vnto him, Master, all these things haue I obserued from my youth. 1. Sam. 1. 14, 15. And Eli said vnto her, How long wilt thou be drunken? Put away thy drunkennes from thee: then Hannah answered and said, Nay my Lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke.*

Secondly, towards those that are our superiours in authoritie: and first, obedience to their commandements. Rom. 13. 1. *Let every soule be subiect to the higher power.*

¶ We are to be admonished to obedience: because euery higher power is the ordinance of God, and the obedience which we performe to him, God accepteth it as though it were done to himselfe and to Christ. Rom. 13. 2. *Who soeuer therefore, resisteth the power, resisteth the ordinance of God, and they that resist, shall receiue to themselves iudgement. Col. 3. 23. And what soeuer ye doe, doe it heartily, as vnto the Lord, & not vnto them. 24. Knowing that of the Lord ye shall receiue the reward of the inheritance: for ye serue the Lord Christ. Obedience is to be performed to our superiours with diligence and faithfulness. Gen. 24. 2. Abraham said vnto his eldest seruant of his house, which had the rule ouer all that he had: put now thy hand vnder my thigh, and I will make thee sweare by the Lord God*

God of heauen, and God of the earth, that thou shalt not take a wife vnto my sonne of the daughters of the Canaanites, amongst whom I dwell. 10. So the seruant tooke ten Camels of his master, and departed. 12. And he said, O Lord God of my master Abraham, I beseech thee send me good speede this day, and shew mercie vnto my master Abraham. 33. Afterward the meate was set before him, but he said, I will not eate, vntill I haue said my message: And Laban said, Speake on. 56. But he saide, Hinder me not, seeing the Lord hath prospered my iourney: send me away that I may goe to my master. Gen. 31. 28. This twentie yeares haue I bene with thee, thine ewes and thy goates haue not cast their young, and the rammes of thy flocke haue I not eaten. 29. Whatsoever was torne of beasts, I brought it not vnto thee, but made it good my selfe: of mine hand diddest thou require it, were it stollen by day, or stollen by night. 40. I was in the day consumed with heat, and with frost in the night, and my sleepe departed from mine eyes.

Furthermore, we must yeelde obedience to our Superiours: yea, although they be cruell and wicked, but not in wickednesse. 1. Pet. 2. 18. *Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward.* Act. 4. 19. *Whether it be right in the sight of God, to obey you rather then God, iudge ye.*

Subiection in suffering the punishments inflicted by our Superiours. Gen. 16. 6. *Then Abraham saide to Sarai, Behold, thy maide is in thine hand, doe with her as it pleaseth thee: then Sarai dealt roughly with her: wherefore shee fledde from her.* 9. *Then the Angel of the Lord said vnto her, Returne vnto thy dame, and humbly thy selfe vnder her hands.*

And although the punishment should be vniust, yet must we suffer it, vntill we can get some lawfull remedie for the same. 1. Pet. 2. 19. *For it is thankeworthie, if a man for conscience toward God endure griefe, suffering wrongfully.* 20. *For what praise is it, if when ye be buffered for your faults, ye take it patiently? but and if, when ye doe well, ye suffer wrong, and take it patiently, this is acceptable to God.*

III. Thankfulness in our praier. 1. Tim. 2. 1, 2. *I exhort you therefore, that first of all, supplications, prayers, intercessions, and giuing of thankes be made for all men, for kings, & for all that be in authoritie, that we may lead a quiet & a peaceable life, in all godlines and honestie.* 1. Tim. 5. 17. *Elders that rule well, are worthie of double honour.* Gen. 45. 9. *Haſte you, and goe up to my Father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord ouer all Egypt, come downe to me, tarry not.* 10. *And thou shalt dwell in the land of Goshen.* 11. *Also I will nourish thee there, for yet remaine siue yeares of famine, least thou perish through pouertie, thou and thy household, and all that thou hast.*

Thirdly, towards those that excell vs in gifts: our dutie is to acknowledge the same gifts, and speake of them to their praise. 1. Cor. 8. 22, 23.

Fourthly, toward all our equals: to thinke reuerently of them. Phil. 2. 3. *Let nothing be done through contention or vaine glorie, but in meeknes of minde, let every man esteeme other better then himselfe.*

In giuing honour, to goe one before an other, and not in receiuing it. Rom. 12. 10. *Submitting your selues one to another in the feare of God. To salute one another with holy signes, whereby may appeare the loue which we haue one to*

another in Christ. 1. Pet. 5. 14. *Greet ye one another with the kisse of loue.* Rom. 16. 16. *Salute one another with an holy kisse.* Exod. 18. 7. *And Moses went out to meete his father in law, and did obeyance and kissed him.* Ruth. 2. 4. *And beholde, Boaz came from Bethlehem, and said vnto the Reapers, the Lord be with you. And they answered, The Lord blesse thee.*

Fiftly, the duties of all Superiours towards their inferiours: to yeeld to them in good matters, as to their brethren. Deut. 17. 20. *That his heart be not lifted up above his brethren, and that he turne not from the commaundement, to the right hand, or to the left.* Job. 31. 13. *If I did contemne the iudgement of my seruant, and of my maide.* 2. King. 5. 13. *And his seruant came and spake vnto him, and said. 14. Then he went downe, and washed himselfe seuen times in Jordan, &c.* To shine before their inferiours by an ensample of a blamelesse life. Titus 2. 2. *That the elder men bee sober, honest, discret, sound in the faith, in loue, and in patience.* 3. *The elder women likewise, that they be in such behaviour as becommeth holines, not false accusers, not giuen to much wine, but teachers of honest things.* 1. Pet. 5. 3. *Not as though ye were Lords ouer Gods heritage, but that ye may be ensamples to the flock.* Phil. 4. 9. *To shewe forth grauitie ioyned with dignitie, by their countenance, gesture, deedes and wordes.* Tit. 2. 3, 4, 5, 6, 7. Job. 29. 8. *The younge men saw me and hid themselves, the aged arose, and stood up.*

Sixtly, towards inferiours in obedience, that is, toward their subiects. 1. To rule them in the Lord, that they doe not offend. 1. Pet. 2. 13. *Submit your selues vnto all manner of ordinance of man, for the Lords sake, whether it be vnto kings as vnto superiours,* 14. *or vnto gouernours, as vnto them that are sent of the king, for the punishment of euill doers, and for the praise of them that doe well.* Deut. 17. 19. *And it shall be with him (namely the booke of the lawe) and he shall read therein all the daies of his life, that he may learne to feare the Lord his God, and to keepe all the wordes of this lawe, and those ordinances to doe them.* Col. 4. 1. *Ye masters doe vnto your seruants, that which is iust and equall: knowing that ye also haue a master in heauen.* 2. To prouide such things as shall be to the good of their subiects; whether they belong to the bodie or to the soule. Rom. 13. 4. *For he is the minister of god for thy wealth.* Esa. 49. 23. *And kings shall be thy nursing Fathers, & Queenes shall be thy nurses.* Psal. 132. 1. *Lord remember David with all his troubles.* 2. *Who swaue vnto the Lord, and vowed vnto the mightie God of Iacob, saying,* 3. *I will not enter into the tabernacle of mine house, nor come vpon my pallet or bed,* 4. *nor suffer mine eies to sleepe, nor mine eie lids to slumber,* 5. *until I finde out a place for the Lord, an habitation for the mightie God of Iacob.* 3. To punish their faults, the lighter by rebuking, the greater by correction, that is, by inflicting reall or bodily punishment.

There is an holy maner of punishing the guilty, whereunto is required: I. After diligent and wise examination be had, to be assured of the crime committed. II. To shewe forth of Gods word, the offence of the sin: that the conscience of the offender may be touched. III. It is conuenient to deferre or omit the punishment, if thereby any hope of amendment may appeare. Eccl. 7. 23. *Giue not thy heart also to all the words that men speake, least thou doe heare thy seruant cursing thee.* 24. *For oftentimes also thine heart knoweth, that thou likewise hast cursed others.* 1. Sam. 10. vers. 27. *But the wicked men said, Howe shalt*

he saue vs? so they despised him, and brought him no presents: but he held his tongue.

IV. To inflict deserued punishment, not in his owne name, but in Gods name, adding the same holily and reuerently. Iosh. 7. 19. *Then Ioshua said vnto Achans, My sonne, I beseech thee, giue glorie to the Lord God of Israel, and make confession vnto him, and shew me nowe what thou hast done, hide it not from me.* 20. *And Achan answered Ioshua, and said, Indeepe I haue sinned against the Lord God of Israel, and thus and thus haue I done.* 25. *And Ioshua said, In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threwe stones at him, and burned them with fire, and stoned them with stones.* V. and lastly, When thou punishest, aime at this one onely thing, that the euill may be purged and amended, and that the offender by sorrowing for his sinne, may vntainedly repent for the same. Prou. 20. 30. *The blessinge of the wound serueth to purge the euill, and the stripes within the bowels of the belly.*

Seuenthly, and lastly, there is a certaine duty of a man to bee performed toward himselfe, which is, that a man should preferue and maintaine with modestie, the dignitie and worthinesse, which is inherēt in his own person. Phil. 4. 8. *Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any praise, thinke on these things.*

The negatiue part.

Diminish not the excellencie, or dignitie, which is in the person of thy neighbour.

Hither are referred these sinnes:

First, against our superiours: I. Vnreuerent behauiour and contempt of them. The sinnes hereof, are, deriding our superiours. Gen. 9. 22. *And when Ham the Father of Canaan sawe the nakednesse of his father, he told his two brethren without.* Prou. 20. 10. *The eie that mocketh his father, and despiseth the instruction of his mother, let the rauen of the walley picke it out, and the young eagles eat it.* To speake euill of, or reuile our superiours. Exod. 21. 17. *And he that curseth his father or his mother, shall die the death.*

II. Difobedience, whereby we contemne their iust commādements. Rom. 1. 30. *Disobedient to Parents.* 2. Tim. 3. 3. *No striker, but gentle, no fighter.* The sinnes hereof, are, To make contracts of mariage, without the counsel & consent of the Parents. Gen. 6. 2. *Then the sonnes of God saw the daughters of men that they were faire, and they tooke them wiues of all that they liked.* Gen. 28. 6, 9. *And Esau seeing that the daughters of Canaan displeasēd Izhac his father, then went Esau to Ishmael, and tooke vnto the wiues which he had, Mahalath the daughter of Ishmael, Abrahams sonne, the syster of Nabaioth, to be his wife.* The eie seruice offeruants. Coloff. 3. 22. *Seruants, be obedient to them that are your masters according to the flesh, in all things, not with eie seruice as men pleasers, but in singleness of heart, fearing God.* Eph. 6. 6. *Not with seruice to the eie, as men pleasers.* Answering againe, when they are reprehended. Tit. 2. 9. *Let seruants be subiect to their masters, and please them in all things, not answering againe.* Deceitfulness and wastling their Masters goods. Titus 2. 10. *Neither pikers, but that they shewe all good faithfulness.* To flee from the power of their superiour. Gen. 16. 6. *Then Sarah dealt roughly with her, wherfore shee fled frō her.* To resist

the lawfull authoritie of their Superiours. 1. Pet. 2. 20. To obey them in things vnlawfull. Act. 4. 19. To extoll themselves aboue their betters: this is the sinne of Antichrist. 2. Theff. 2. 3, 4. Which (man of sinne) exalteth himselfe against all that is called God. Lastly, the freedome of the Papists, whereby they free children from the government of their parents: and subiects from the authoritie of their Princes: so that they make it lawfull for them to pretende and procure their death. 1. Sam. 26. 8, 9. Then said Abisbai to Dauid, God hath closed thine enemie into thine hand this day: now therefore I pray thee, let me smite him once with a speare to the earth, and I will not smite him againe: And Dauid said to Abisbai, Destroy him not: for who can lay his hand on the Lords Anointed and bee guiltlesse?

III. Ingratitude, and want of a louing affection towards Parentes. Matth. 15. 5, 6. But ye say, who soeuer shall say to father or mother, By the gift that is offered by me, thou maiest haue profit, though he honour not his father or mother, shall be free. 1. Tim. 5. 4.

Secondly, we offend against our equalls, in preferring our selues before them, in talking or in sitting downe. Matth. 20. 20. Then came vnto him the mother of Zebedee children, with her sonnes, worshipping him, and desiring a certaine thing of him. 21. And he said, What wouldest thou? And shee said to him, Graunt, that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome. 24. And when the other ten heard this, they disclained at the two brethren.

Thirdly, toward our inferiours: I. Through negligēce in gouerning them, and prouiding for their good estate. Hagg. 1. 4. Is it time for your selues to dwel in your sieled houses, and this house to lie wast? Dan. 3. 28. This condemneth those mothers, which put forth their children to be nursed, hauing both sufficient strength and store of milke themselves to nurse them. 1. Tim. 5. 10. If shee haue nourished her children. I. By too much gentlenes and lenitie in correcting thē. 1. King. 1. 7. Then Adonijah the sonne of Haggith exalted himselfe, saying, I will be king. 5. And his father would not displease him from his childhood, to say, Why hast thou done so? 1. Sam. 2. 22. So Eli was very old, & heard all that his sonnes did vnto all Israel, and howe they lay with the women that assembled at the doore of the Tabernacle of the congregation. 23. And he said vnto them, Why doe ye such things? for of all this people I heare euill reports of you. 24. Do no more, my sonnes: for it is no good report that I heare, namely, that ye make the Lords people to trespasse. 25. Notwithstanding they obeyed not the voice of their father, because the Lord would slay them. III. By ouermuch crueltie and threatnings. Eph. 6. 4. And ye fathers prouoke not your children to wrath. 9. And ye masters doe the same things vnto them, putting away threatnings.

Fourthly and lastly, a man offendeth against himselfe, when through his naughtie behauiour, he doth obscure and almost extinguish those gifts which God hath giuen him. Math. 25. 2. 16. Or contrarilie, when he is too wise in his owne conceit. Roim. 12. 3. For I say through the grace that is giuen vnto me, to euery one that is among you, that no man presume to vnderstand, aboue that which is meete to vnderstand.

CHAP. 25.

Concerning the sixth commandment.

Thou shalt not kill.*The Resolution.*

Kill] The part is here set for the whole, by a Synecdoche: for killing signifieth any kind of endamaging the person of our neighbour.

The equitie of this commandment appeareth by this, that man was created after the likenesse of God. Gen. 9. 6. *He that sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.* Again, all men are the same flesh. Esay 58. 7. *When thou seest the naked cover him, and hide not thy face from thine owne flesh.*

Neither ought we to be ignorant of this also, that it is vnlawful for any private person, not called to that dutie, to kill another, but a publike officer may, that is, if he be warranted by a calling. So did Moses, Exod. 2. 12. *And he looked round about, and when he saw no man, he slue the Egyptian, and hid him in the sand.* Act. 7. 25. *For he supposed his brethren would have understood, that God by his hand should giue them deliuerance.* And Phinehas. Nomb. 25. 8. *And he followed the man of Israel into the tent, and thrust them both through (to wit, the man of Israel and the woman) through her bellie: so the plague ceased from the children of Israel.* 31. *Phinehas the sonne of Eleazar, hath turned mine anger away from the children of Israel, while he was zealous for my sake among them: therefore I haue not consumed the childrē in my ielousie.* And Elijah. 1. King. 18. 40. *And Eliab said vnto them, Take the Prophets of Baal, let not a man of them escape: and they tooke them, and Elijah brought them to the brooke of Kishon, & slue them there.* And souldiers in battels, waged vpon iust causes. 2. Chro. 20. 15. *Feare ye not, neither be afraid of this great multitude: for the battell is not yours, but Gods.*

The negatiue part.

Thou shalt neither hurt, nor hinder, either thine owne, or thy neighbours life.

The sinnes then that are referred to this part are such, as are committed against our neighbour, or our selues.

Against our neighbour, are these following: 1. In heart, as, 1. Hatred against him. 1. Iohi. 3. 15. *Who so hateth his brother, is a manslayer.* 2. Vnaduised anger; Matth. 5. 22. *I say vnto you, who soeuer is angrie with his brother vnaduisedly, is in danger of iudgement.* 3. Enuie. Rom. 1. 29. *Full of anger, murder, contention.* 4. Grudges. Iam. 3. 14. *If ye haue bitter enuying and strife in your hearts reioice not.* 5. Want of compassion, and forrowe at our neighbours calamities. Amos 6. 5, 6. *They sing to the sound of the Viole, &c. but no man is sorry for the affliction of Ioseph.* 6. Frowardnes, when we will not be reconciled to our neighbour. Rom. 1. 30. *Such as can neuer be appeased, vnmmercifull.* 7. Desire of reuenge. Psal. 5. 6. *The Lord will abhorre the bloody man and deceifull.*

II. In wordes: 1. Bitternes in speaking. Prou. 12. 18. *There is that speaketh wordes, like the prickings of a sword: but the tongne of wise men is health.* 2. Re-proches and railing, which is a casting of a mans sinnes in his teeth which he hath committed, or an obiecting vnto him some inherent infirmities. Matth. 5. 22. *Who soeuer saith vnto his brother, Raca, shall be worthy to be punished by the councill: And who soeuer shall say, Foole, shall be worthy to be punished with*

hel fire. 2. Sam. 6. 16. *As the Arke of the Lord came into the citie of David, Michal Sauls daughter looked through a window, and saw king David leape and dance before the Lord, and shee despised him in her heart, 20. And Michal the daughter of Saul came out to meete David, and saide, O how glorious was the King of Israel this day, which was uncoverd to day in the eyes of the maidens of his servants, as a foole uncovereth himselfe. 3. Contentions, when two or more strive in speech one with another, for any kind of Superioritie. 4. Brawlings in any conference. 5. Crying, which is an vnseemly elevation of the voice against ones aduersarie. Gal. 5. 19. *The workes of the flesh are manifest, which are, 20. emulations, wrath, contentions, seditions. Eph. 4. 31. Let all bitterness, and anger, and wrath, crying and euill speaking be put away from you, with all maliciousnes. 32. Be courteous one to another. Gen. 16. 11. He (vz. Hinael) shall be a wild man, his hand shall be against every man, and every mans hand against him. 6. Complaints to euery one of such as offer vs iniuries. Iam. 5. 9. Grudge not one against another, brethren, least ye be condemned.**

III. In countenance and gesture, all such signes, as evidently decipher the malicious affections lurking in the heart. Gen. 4. 5, 6. *His countenance fell down: and the Lord said vnto Cain, Why art thou so wrath? Math. 27. 39. They that passed by rayled on him, nodding their heades.*

Hence is it, that derision is termed persecution. Gen. 21. 9. *Sarai saw the sonne of Hagar the Egyptian mocking, &c. Gal. 4. 29. He that was borne after the flesh, persecuted him that was borne after the spirit.*

IV. In deedes: 1. To fight with, or to beat our neighbour, and to maim his bodie. Leuit. 24. 19, 20. *If any man cause any blemish in his neighbour: as he hath done, so shall it be done to him, breach for breach, eye for eye, tooth for tooth. 2. To procure any way the death of our neighbour, whether it be by the sword, famine, or poison. Gen. 4. 8. Cain rose vp against his brother, and slue him. 3. To exercise tyrannous crueltie in inflicting punishments. Deut. 25. 3. *Fourtie stripes shall he cause him to haue, and not past, least if he should exceede, and beate him about that with many stripes, thy brother should appeare despised in thy sight. 2. Cor. 11. 24. Of the Jewes I receiued five times fourtie stripes same one. 4. To vse any of Gods creatures hardly. Prouerb. 12. 10. *A righteous man regardeth the life of his beast, but the mercies of the wicked are cruell. Deut. 22. 6. If thou finde a birds nest in the way, in any tree, or on the ground, whether they be young, or egges, and the damme sitting upon the young, or upon the egges, thou shalt not take the damme with the young, but shalt in any wise let the damme goe, and take the yong to thee, that thou maist prosper and prolong thy daies. 5. To take occasion by our neighbours infirmities, to vse him discourteously, and to make him our laughing stocke, or tainting recreation. Leuit. 19. 14. *Thou shalt not curse the deafe, nor put a stumbling blocke before the blinde. 2. King. 2. 23. Little children came out of the citie, and mocked him, and saide vnto him, Come vp thou baldhead, come vp thou baldhead. 6. To iniurie the impotent, feeble, poore, strangers, fatherlesse or widowes. Exod. 22. 21, 22. *Thou shalt not doe iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt. Yee shall not trouble any widow or fatherles childe. 25. Thou shalt not be an vsurer vnto the poore. We then iniurie these: 1. If we pay not the labourer his hire. Deut. 24. 14. *Thou******

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Shalt not oppresse an hired seruant that is needie and poore, neither of thy brethren, nor of the straunger that is within thy gates. 15. Thou shalt giue him his hire for his day: neither shall the sunne goe downe upon it: for he is poore, and therewith sustai- neth his life: leaſt he crye againſt thee to the Lord, and it be ſinne vnto thee. 2. If thou reſtore not the pledge of the poore. Exod. 22. 26, 27. If thou take thy neighbors rayment to pledge, thou shalt reſtore it vnto him before the ſunne goe downe: for that is his garment onely, and his covering for his ſkin. 3. If we withdraw corne from the poore. Prou. 11. 26. He that withdraweth the corne, the people will curſe him: but bleſſing ſhall be vpon the head of him that ſelleth corne.

Againe, this law is as well tranſgreſſed by not killing, when the law chargeth to kill, and by pardoning the puniſhment due vnto murder, as by killing when we ſhould not. Nomb. 35. 16. *If one ſmite another with an inſtrument of yron, that he die, he is a murderer, and the murderer ſhall die the death. 33. The land can not be clenſed of the blood that is ſhedde therein, but by the blood of him that ſhedde it.*

By this place alſo are combates of two men hand to hand, for deciding of controuerſies, vtterly vnlawfull. 1. Becauſe they are not equall meanes ordain- ed of God, to determine controuerſies. 2. In that it falleth out in ſuch com- hoc dicitur
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iudicandus
quod diuino
de ſe uolunt
duello datus
est iudicium
ſit innocens
ſcientia ratio
impugnare
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bat that he is conquerour before man, who indeed is guiltie before God. This alſo condemneth Popiſh Sanctuaries, and places of priuiledge: as Churches, and the like, wherein murderers ſhelter and ſhroud themſelues from the danger of the law. For God expreſſely commandeth (Exod. 21. 14.) *that ſuch an one ſhalbe taken from his altar, that he may die.* And Iobab 1. King. 2. 24. *touching the hornes of the altar, was ſlaine in the Temple.*

Hitherto in like fort belong ſuch things as concerne the ſoule of our neigh- bour. 1. To be a ſcandale or offence to the ſoule of our neighbor, either in life or doctrine. Math. 18. 7. *Woe be to the world becauſe of offences: it is neceſſarie that offences ſhould come: but woe be to them by whome they doe come.*

2. To miniſter occasions of ſtrife and diſcord. The which we then doe: 1. When we cannot be brought to remit ſomewhat of our owne right. 2. When we returne ſnappiſh and crooked answers. 3. When we interpret euery thing amiſſe, and take them in the worſt part. 1. Sam. 25. 25. *Nabal is his name, and follie is with him. 3. Sam. 10. 3. And the Princes of the children of Ammon ſaid to Hanun: their Lord, Thinkeſt thou that Dauid doth honour thy father, that he hath ſent comforters to thee? hath not Dauid rather ſent his ſeruants vnto thee, to ſearch the citie, to ſpie it out, and to ouerthrow it? wherefore Hannun tooke Dauids ſeruants, and ſhaued off the halfe of their beards, and cut off their garments in the middle, euen to their buttocks, and ſent them away.*

3. The Miniſters ſinne againſt their neighbours, is this, not to preach the word of God to their charge, that they thereby might be inſtructed in the waies of life. Prou. 29. 18. *Where there is no wiſion the people decay, but he that keepeth the Law is bleſſed. Eſai 56. 10. Their watchmen are all blind, they haue no knowledge, they are all dumbe dogs, they cannot barke: they lie and ſleepe, and delight in ſleeping. And theſe greedie dogges can neuer haue ynough: and theſe ſhepherds they cannot vnderſtand: for they all looke to their owne way, euery one for his ad- uantage, and for his owne purpoſe. Ezech. 3. 18. When I ſhall ſay to the wicked,*

Thou

Thou shalt surely die, and thou givest him not warning, the same wicked man shall die in his iniquitie, but his blood will I require at thy hands.

And not onely not to preach at all, but to preach negligently, is vterly condemned. Ier. 48. 10. *Cursed be he that doth the worke of the Lord negligently.* Revel. 3. 16. *Because thou art lukewarme, and neither hote nor cold: it will come to passe that I shall spew thee out of my mouth.* This reprooueth nonresidencie of ministers, which is an ordinarie absence of the minister from his charge: namely, from that particular congregation committed vnto him. Esai 62. 6. *I haue set watchmen vpon thy walls, O Hierusalem, which all the day and all the night continually shall not cease: yee that are mindfull of the Lord keepe not silence, and giue him no rest, till he repaire, and till he set vp Ierusalem the praise of the world.* Act. 20. 28, 29, 30, 31. *Take heed therefore vnto your selues, and to all the flocke whereof the holy Ghost hath made you ouerseers, to feede the Church of God, which he hath purchased with his owne blood. For I know this, that after my departing, shall grienous wolues enter in among you, not sparing the flocke. Moreover, of your selues shall men arise, speaking peruerse things to draw disciples after them.* Therefore watch and remember, that by the space of three yeares, I ceased not to warne euery one night and day with teares. 1. Pet. 5. 2, 3. *Feede the flocke of God, which dependeth vpon you, caring for it, not by constraint but willingly: not for filthy lucre, but of a readie minde: not as though ye were Lords ouer Gods heritage, but that ye may be ensamples to the flocke.* Ezech. 34. 4. and 33. The Council of Antioch, the 17. Can. *If any Bishop by imposition of hands inducted into a charge, and appointed to gouerne a people, and he neglect to take vpon him that office, but delaieth to goe vnto the congregation allotted vnto him: such an one shall be prohibited from the Lords table, till he be enforced to attend vpon that charge, or at the least somewhat be determined by a complete assembly of the Ministers of that Prouince.* The Council of Sardice, the 14. Canon. *We remember that our brethren in a former assemblie decreed, that if any lay-man remaining three Sabboths or Lords daies, that is, three weekes in a citie, did not in the same citie frequent the Church assemblies, he should be excommunicated: If then such things are not allowable in lay-men, much lesse in Ministers, for whome it is neither lawfull nor conuenient, without vrgent necessitie, to be absent from his parish Church longer then the time aboue mentioned. To this decree there was not one non placet, but euery one said, It liketh vs well.* The Couñcel held at Const. in the 24. Canon decreed that *Ministers ought not to haue their substitutes, or vicars, but in their owne persons, with feare and cheerefulnesse, performe all such duties, as are required of them in the seruice of God.* The Canon law doth conclude the same things, dist. 39. Canon. *si quis vult. debent indefinenter, &c. The Bishops (saith the Canon) ought to be continually resident in Gods tabernacle, that they may learne somewhat of God, and the people of them, whilest they read often and meditate vpon Gods word.* Againe, in the Canons intituled Pontifices, and si quis in clero. *Episcopos, qui dominici gregis suscipiunt curam, &c. The Bishops which take vpon them to feede Gods flocke, ought not to depart from their dutie, least they loose that excellent talent which God hath bestowed vpon thē, but rather strue with that one talent, to get three more talents.* And in the 80. Can. of those which are tearmed the Canons of the Apostles, there is an expresse mandate that such, whether Bishop or Senior, who attendeth not vpon their office

office in the Church, shall forthwith be remooued from that place. The Chalcedon Councell, Canon. 10. *Let no man be ordained Minister of two Churches, in two generall cities, but let him remaine in that, vnto which he was first called. And if for vaine glorie, he shall afterward goe to a greater congregation, let him immediately be recalled to his first charge, and in that onely exercise his ministerie. But if one be called to another charge, let him simply giue over the former, and haue no interest in the same, &c.* For this thing, looke to the decree of Damafus, and the Council of Trent, sect. 7. Can. 8.

There are, notwithstanding the former testimonies, some cases, wherein it is permitted to the Minister that he may be absent: if by his absence the congregation be not endammaged: I. Sicknes: the Councell of Mentz, 25. Canon. *If a Bishop be not at home, or be sicke, or vpon some exigent, cannot be present at his parish, let him procure one, who vpon Sabbothes and festiuall daies, will preach vnto his charge.* Augustine testifieth, epist. 138. that he was absent on the like occasion.

II. Allowance of the Church, to be absent for a time vpon some necessarie and publike commoditie for the same. Coloss. 1. 7. *Epaphras is their minister, but chap. 4. 12. he being absent saluteth them.* And Ambrose though he were Bishop of Millaine, yet went he twice Ambassador into France, to make agreement betwixt Maximus and Valentinian. Ambrose 5. booke. and 27. epist. to Valentinian the Emperour.

III. If by reason of persecution he be enforced to flee, and see no hope to procure the safetie of his people. This made Cyprian to be absent from Carthage, as he testifieth in his epistles.

Thus much concerning sinnes against our neighbour. Now follow such sinnes, as a man committeth against his owne person, as when a man doeth hurt, kill, and endanger himselfe. Matth. 16. 24. *If any man will follow me, let him denie himselfe, take vp his crosse, and follow me.* Matth. 4. 6. *He saide vnto him, If thou be the sonne of God, cast thy selfe downe headlong: for it is written, He shall giue his Angels charge ouer thee, and with their hands they shall lift thee vp, least at any time thou shouldest dash thy foote against a stone.* 7. *he said vnto him: It is written againe, Thou shalt not tempt the Lord thy God.* Therefore for a man to be his owne executioner, though to escape a most shamefull death, is vtterly vnlawfull and vngodly.

The affirmatiue part.

Thou shalt preserue the life of thy neighbour. Hitherto may we referre these duties:

I. Such as appertaine to the person of our neighbour, and concerne, first his welfare both of bodie and minde; as, to reioyce with them that reioyce. Rom. 12. 15. Mark. 10. 20. *Then he answered and said vnto him, All these things I haue obserued from my youth. And Iesus beheld him, and loved him.* Secondly, his miseries, to be grieved with him for them. Rom. 12. 15. *Tourne with those that mourne.* Esa. 24. 16. *And I said, My leanness, my leanness, woe is me, the transgressours haue offended; yea the transgressours haue grievously offended.* Psal. 119. vers. 136. *Mine eyes gush out with water, because men obserue not thy law.* Againe, we must helpe him as much as in vs lieth. Job 29. 15, *I was as an eye to the blind, and*
a foote

a foote to the lame. 2. Cor. 8. 3. *To their power, yea beyond their power, they were willing.* And that we doe, we must doe speedily. Prov. 3. 28. *Say not to thy neighbour, Goe and come againe to morrow, and I will giue thee, if thou now haue it.* Levit. 19. 17. *Thou shalt plainly rebuke thy neighbour, and not suffer him to sinne.*

Thirdly, concerning such iniuries, as he offereth vnto thee: I. Thou shalt not be angrie against him, vpon a small occasion. Nomb. 12. 3. *Moses was a meeke man aboue all that lined vpon the earth.* Prov. 9. 11. *The discretion of a man deferrcth his anger, and his glorie is to passe by an offence.* II. Thou must be slow to wrath, and neuer angrie, but for a most iust cause. Mark. 3. 5. *Then he looked round about on them angerly, mourning also for the hardnesse of their hearts.* Prov. 14. 29. *He that is slow to wrath, is of great wisdom: but he that is of an hastie minde exalteth follie.* III. Thine anger must be but for a while. Eph. 4. 26. *Be angrie and sinne not, let not the sunne goe downe vpon thy wrath.* IV. Forgiue freely an iniurie, and reuenge it not. Eph. 4. 32. *Be ye courteous one to another, and tender hearted, forgiving one another, euen as God for Christs sake forgane you.*

Fourthly, his wants and infirmities: 1. Auoid occasions whereby they may be stirred and laid open. Gen. 13. 8. *Then said Abraham to Lot, Let there be no strife I pray thee, betweene thee and me, neither betweene thy herdsmen and mine: for we are brethren. Is not the whole land before thee? depart, I pray thee, from me: If thou wilt take the left hand, I will take the right: or if thou goe to the right hand, I will take the left.* Gen. 27. 44. *And tarie with him a while untill thy brothers fiercenesse be asswaged, 45. And till thy brothers wrath turne away from thee, and he forget the things which thou hast done to him.* 2. Depart sometimes from thine owne right. Mat. 17. 25, 26. *What thinkest thou Simon? of who doe the kings of the earth take tribute, or poll money? of their children, or of strangers? Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the children free. 27. Neuertheles, lest we should offend the, go to the sea, and cast in an angle, & take the first fish that cometh vp, and when thou hast opened his mouth, thou shalt finde a piece of twentie pence: that take and giue it vnto them for me and thee.* 3. To appease anger kindled: which is done, I. by ouercomming euill with goodnes. Rom. 12. 21. *Be not overcome of euill, but overcome euill with goodnes.* II. By following after peace. 1. Pet. 3. 11. *Decline from euill, and doe good, seeke peace, and follow after it.* III. By courteous answers. Prou. 15. 1. *A soft answer putteth away wrath: but grievous words stir up anger.* 1. Sam. 1. 14. *Eli said vnto her, How long wilt thou be drunken? put away thy drunkennes from thee. 15. Then Hannah answered, and saide, Nay my Lord, but I am a woman troubled in spirit: I haue drunke neither wine nor strong drinke, but haue poured out my soule, before the Lord. Philem. v. 15. It may be that he therefore departed for a season, that thou shouldest receive him for ever.* IV. By ouerpasing some wants and infirmities in mens words and deedes. Prou. 19. 11. *It is a mans honour to passe by infirmities.* V. By couering the with silence. 1. Pet. 4. 8. *Above all things haue feruent loue amongst you, for loue couereth a multitude of sinnes.* Prou. 17. 9. *He that couereth transgression, seeketh loue: but he that repeateth a matter, separateth the Prince.* VI. By taking euery thing (if it be possible) in the best part. 1. Cor. 13. 5. *Loue thinketh none euill.*

This sheweth the lawfulness of truces, couenants, & other agreements concerning peace, being made to auoid iniuries, maintaine ancient bounds, procure

cure securitie in traffique, possessions, and iournies, set pensions, commons for cattell, liberties of hunting, fishing, or fouling, and getting fewell, or other necessaries for publike comodities, if there be no vnlawfull conditions annexed vnto the same. And we may make this couenant not onely with Christians, but for the maintenance of peace, with infidels also. For that which is godly to be performed, is no lesse godly to be promised. But it is a note of true godlines, to be as much as may be, at peace with all men. Therefore to promise peace by couenant, is very godly. We may see the experience of this in the liues of holy men. Gen. 21. 22. *At that same time Abimelech and Pichol his chiefe captaine, spake vnto Abraham, saying, God is with thee in all that thou doest.* 23. *Now therefore sweare vnto me here by God, that thou wilt not hurt me, nor my children, nor my childrens children, &c.* 24. *Then Abraham said, I will sweare.* 27. *Then Abraham tooke sleepe and beenes, and gaue them vnto Abimelech: and they two made a couenant.* Gen. 31. 44. *Now therefore come and let vs make a couenant, I and thou, which may be a witnes betweene me and thee.* 45. *Then Laban said to Iakob, Behold this heape, and behold the pillar, which I haue set up betweene me and thee.* 53. *The God of Abraham, and the gods of Nahor, and the god of their father be iudge betweene vs: But Iakob sware by the feare of his father Izbak.*

II. Concerning his bodie, we are to regard it aliue and dead. Being aliue, we ought if neede be: I. To minister vnto it foode and raiment. Math. 25. 41, 42. *Depart from me ye cursed into euermlasting fire, which is prepared for the diuell and his angels. For I was an hungred, and ye gaue me no meate, I thirsted, and ye gaue me no drink, &c.* 45. *In as much as ye did it not to one of the least of these, ye did it not to me.* II. To lend our helping hand, when our neighbours bodie is in any daunger. 1. Ioh. 3. 16. *Hereby we perceiued loue, that he liude downe his life for vs, therefore also ought we to lay downe our liues for the brethren.*

When a man is dead, we ought to commit the dead corpes to the graue, as may appeare by these arguments: I. The instinct of Nature it selfe. II. The examples of the Patriarks, and other holy personages. *Abraham buried Sarah.* Gen. 23. 19. *Iakob is buried by his sonnes.* Gen. 50. 12. *Steuen by religious and deuout men.* Act. 8. 2. III. The Lords owne approbation of buriall, in that he numbred it amongst his benefits. For the want thereof is a curse. Ier. 22. 19. *He (vz. Iehoiakim) shall be buried as an asse is buried, euendrawne and cast forth without the gates of Ierusalem.* Therefore rather then Moses should be vnburied, the Lord himselfe did burie him. Deut. 34. 5, 6. *Moses the seruant of the Lord died in the land of Moab, according to the word of the Lord. And he buried him in a valley, in the land of Moab, ouer against Beth-peor, but no man knoweth of his sepulchre vnto this day.* I V. There is no dead carcase so lothsome as man is, the which both argueth the necessitie of buriall, and how vgly we are in the sight of God, by reason of sinne. V. The bodie must rise againe out of the earth, that it may be made a perpetuall mansion house for the soule to dwell in. VI. The bodies of the faithfull are the temples of the holy Ghost, & therefore must rise againe to glorie. VII. Buriall is a testimonie of the loue and reuerence we beare to the deceased.

A funeral ought to be solemnized after an honest and ciuill manner: namely, agreeable to the nature, and credit as well of those which remaine aliue, as: them

them which are dead. Concerning the living, they must see that I. their mourning be moderate, and such, as may well expresse their affection and loue to the partie departed. Ioh. 11. 34. *He said, Where haue ye laid him? they answered, Lord, come and see.* 5. *Then Iesus wept. And (vers. 36.) the Iewes said, Behold how he loued him.* II. They must auoid superstition, and not surmise that funerall ceremonies are auailable to the dead. Such are the rites of the Church of Rome; as to be buried in a Church, especially vnder the altar, and in a Friars coole. III. They ought to take heede of superfluous pompe and solemnities. For of all ostentations of pride, that is most foolish, to be boasting of a loathsome and a deformed corps. Esai 22. 15, 16. *Thus saith the Lord God of hostes, Goe, get thee to that treasurer, to Shebna the steward of the house, and say, What hast thou to doe here? and whome hast thou here? that thou shouldst here bring thee out a sepulchre, as he that knoweth out his sepulchre in an high place, or that graue an habitation for himselfe in a rocke.*

To this commandment belongeth these duties: I. Before the vintage or haruest, we ought to permit any man, for the repressing of hunger, to gather grapes, or plucke off the eares of corne in the field. Deut. 23. 24, 25. *When thou comest into thy neighbours vineyard, then thou maist eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy vessell. When thou comest into thy neighbours corne, thou maist plucke the eares with thine hand, but thou shalt not moue a sickle to thy neighbours corne.* Math. 12. 1. *Iesus went on the Sabbath day through the corne, and his Disciples were an hungred, and began to plucke the exes of the corne, and to eat, &c.* II. In the vintage, and time of haruest, we ought neither to leaue the trees naked of grapes, nor rake vp after the reaping, eares of corne: but to leaue the after gatherings for the poore. Leu. 23. 22. *When you reape the harvest of your land, thou shalt not rid cleane the corners of thy field when thou reapest: neither shalt thou make any after gathering of thy harvest: but shalt leave them vnto the poore, and to the stranger: I am the Lord your God.* Ruth 2. 8. *Goe to none other field to gather, neither goe from hence, but abide here by my maidens. 7. So shee gleaned in the field untill eueing.*

III. Concerning the soule of our neighbour: I. We must seeke all meanes to winne him to the profession of Christian religion. 1. Cor. 10. 33. *I please all men in all things, not seeking mine owne profit, but the profit of many, that they might be saued.* Hebr. 10. 24. *Let vs consider one another, to prouoke vnto loue and to good workes.* II. We must liue amongst men without offence. 1. Cor. 10. 32. *Give no offence neither to the Iewes, nor to the Grecians, nor to the church of God.* 1. Cor. 8. 13. *If meate offend my brother, I will eat no flesh while the world standeth, that I may not offend my brother.* III. The light of our good life, must be as a lanterne to direct the waies of our neighbours. Act. 24. 14. *This I cōfesse vnto thee, that after the way (which they call heresie) so worship I the God of my fathers, beleeuing all things which are written in the Law and the Prophets, 15. And haue hope towards God, that the resurrection of the dead, which they themselues looke for also, shall be both of iust and vniust. 16. And herein I endeauour my selfe to haue alway a cleere conscience toward God, and toward men.* IV. If our neighbour offend, we are to admonish him. 1. Thess. 5. 14. *We desire you, brethren, admonish them that are unworkly: comfort the feeble minded: beare with the weak: be patient towards*

wards all men. **V.** If our neighbour runne the waies of Gods commaundement (as Dauid ſpeaketh) we ought to encourage him in the ſame.

V I. Wee may referre ſuch things vnto this commaundement, as appertaine to the peculiar preſeruation of euery ſeueral mans life: 1. Recreation, which is an exerciſe ioyned with the feare of God, conuerſant in things indifferent, for the preſeruation of bodily ſtrength, and confirmation of the minde in honeſties. Eccleſ. 2. 2. *I ſaid of laughter, thou art madde, and of ioy, what is this that thou doeſt?* Eſay. 5. 1 2. *The harpe, violl, timbrell, & pipe, and wine, are in their feaſts, but they regard not the worke of the Lord, neither conſider the works of his handes.* 1. Cor. 10. 7. *Neither bee ye idolaters, as were ſome of them, as it is written: The people ſate down to eate and drinke, & roſe vp to play.* Luk. 6. 2 5. *Wo be to you that laugh: for ye ſhall waile and weepe.* Deut. 1 2. 7. *There ye ſhall eate before the Lord your God, and ye ſhall reioice in all that you put your handes vnto, both ye and your houſeholds, becauſe the Lord thy God hath bleſſed thee.* To this end hath the worde of God permitted ſhooting. 2. Sam. 1. 1 8. *He bade them teach the children of Judah to ſhoot, as it is written in the booke of Iſaiah.* And muſicall confort. Nehem. 7. 67. *Besides their ſeruants and maides which were ſeuē thouſand, three hundred, and ſeuē and thirtie: they had two hundred and ſine and fortie ſinging men, and ſinging women.* And putting forth of riddles. Iudg. 14. 1 2. *Sampſon ſaid vnto the,* I will now put forth a riddle vnto you, and if you can declare it me within ſeuē daies of the feaſt, and finde it out, I will giue you thirtie ſheetes, and thirtie change of garments. 1 3. *And they answered him, Put forth thy riddle that we may heare it.* 14. *And he ſaide vnto them,* Out of the eater came meate, and out of the ſtrong came ſweetneſſe: and they could not in three daies expound the riddle. And hunting of wild beaſts. Cant. 2. 1 5. *Take vs the foxes, the little foxes which deſtroy the vines: for our vines haue ſmall grapes.* Laſtly, the ſearching out or the contemplation of the works of God. 1. King. 4. 3 3. *And he ſpake of trees from the cedar tree that is in Lebanon, eue vnto the hyſſop that ſpringeth out of the wal: he ſpake alſo of beaſts, and of foules, & of creeping things, and of fiſhes.* 2. Philiſicke, the uſe whereof is holy, if before the receipt of it, a man craue remiſſion of his ſinnes, and reſoſe his confidence only vpon god, not vpon the means. Math. 9. 2. *And lo, they brought vnto him a man ſicke of the palfie, lying on a bed.* And Ieſus ſeeing their faith, ſaid to the ſicke of the palfie, Sonne, be of good comfort, thy ſinnes are forgiven thee. 6. *Then he ſaid to the ſicke of the palfie, Arife, take vp thy bed and walke to thine houſe.* Ioh. 5. 5. *A certaine man was there, which had bene diſeaſed eight and thirtie yeares.* 8. *Ieſus ſaid vnto him, Take vp thy bed & walke.* 14. *After that Ieſus found him in the temple, and ſaid vnto him, Beholde, thou art made whole: ſinne no more, leaſt a worſe thing come vnto thee.* 2. Chro. 16. 1 2. *And Aſa in the nine & thirtieth yeare of his raigme was diſeaſed in his feete, and his diſeaſe was extreame: yet he ſought not to the Lord in his diſeaſe, but to the Phiſitiās.* 3. Auiding of an iniury, offered by ſome priuate perſon: this, if it be againſt an vnruely and vnſtaied aduerſarie, and the defence be faultleſſe, is very lawfull, and is ſo farre from a priuate reuenge, that it is to be accounted a iuſt defence. The defence is then faultleſſe, when a man doth ſo aſſault his aduerſarie, as that he neither purpoſeth his owne reuenge, or his enemies hurt, but onely his alone ſafetic from that imminent danger.

Adoubt. Whether may a man flie in the plague time? *Answer.* Such as

bee hindered by their calling, may not; as, Magistrates, and Pastoures, hauing charge of soules: yet free men not bound by calling, may. Reasons. I. A man may prouide for his owne safetie, if it be not to the hinderance of another. II. A man may flie warres, famine, floudes, fire, and other such daungers: therefore the plague. III. There is lesse daunger of sicknesse, the more the multitude of people is diminished. *Obiection.* I. To flie, is a token of distrust. *Answer.* This diffidence is no fault of the fact, but of the person. II. It is offensiuē. *Answer.* The offence is giuen, not taken. III. To flie, is to forsake our neighbour against the rule of charitie. *Answer.* It is not, if kinsfolke and Magistrates bee present. IV. Men are to visit the sicke by Gods appointment. *Answer.* Lepers were excepted among the Iewes: and so likewise they in these daies which are infected with a disease, answerable to the leprosie, namely, if it be dangerously contagious.

CHAP. 26.

Of the seventh Commandement.

THe seventh Commandement sheweth how we may preferue the chastitie of our selues, and of our neighbours.

The words are these:

Thou shalt not commit adulterie.

The Resolution.

Adulterie] To commit adulterie, signifieth as much, as to doe any thing, what way soeuer, whereby the chastitie of our selues, or our neighbours may be stained. Math. 5. 28.

The negative part.

Thou shalt no way either hurt, or hinder thy neighbours chastitie.

In this place are prohibited:

I. The lust of the heart, or the euill concupiscence of the flesh. Math. 5. 28. *I say vnto you, who soeuer looketh on a woman to lust after her, he hath already committed adulterie with her in his heart.* Colos. 3. 5. *Mortifie your members which are on earth: fornication, uncleannesse, the inordinate affection, euill concupiscence.*

II. Burning in the flesh, which is an inward feruencie of lust, whereby the godly motions of the heart are hindered; ouerwhelmed; and, as it were, with contrarie fire, burnt vp. 1. Cor. 7. 9. *If they cannot abstaine, let them marrie: for it is better to marry then to burne.*

III. Strange pleasures about generation; prohibited in the word of God: the which are many.

I. With beasts. Leuit. 18. 23. *Thou shalt not be with any beast, to be defiled therewith, neither shall any woman stand before a beast to lie downe thereto: for it is an abomination.*

II. With the diuel, as witches do by their own confession. For why should not a spirit as well haue societie with a witch, as to eat meate?

III. With one of the same sexe. Leuit. 18. 22. *Thou shalt not lie with the male as one lieth with a woman: for it is abomination.* This is a sinne which they commit, whome God hath giuen ouer into a reprobate sense. Rom. 1. 26. *For this cause God gaue them up to vile affections: for euen their women did change their naturall vse into that which is against nature.* 27. *And the men left the naturall vse*

of the women, and burned in their lusts one toward another, and man with man wrought filthinesse. It was the sinne of Sodome. Gen. 19. where it was so common, that to this day it is tearmed Sodomie.

IV. With such as be within the degrees of consanguinitie or affinitie, prohibited in the word of God. Leuit. 18. 6. *None shall come neere to any of the kindred of his flesh, to uncover her shame. I am the Lord.*

V. With vnmarried persons: This sinne is tearmed fornication. Deut. 22. 28. *If any man finde a maide that is not betrothed, and take her and lie with her, and they be found. 29. Then the man that lay with her, shall giue vnto the maides father fiftie shekels of siluer: and she shall be his wife, because he hath humbled her: he cannot put her away all his life. 1. Cor. 10. 8. Neither let vs commit fornication, as some of them committed fornication, and fell in one day one and twentie thousand.*

VI. With those, whereof one is married, or at the least betrothed. This sin is called adulterie: and God hath inflicted by his word the same punishment vpon them, which commit this sinne, after they be betrothed, as he doth vpon such as are already married. Deut. 22. 22. *If a man be found lying with a woman married to a man, then they shall die euen both twaine: to wit, the man that lay with the wife, and the wife: so thou shalt put away euill from Israel. 23. If a maide bee betrothed to an husband, and a man sirde her in the towne and lie with her. 24. Then shall yee bring them both out vnto the gates of the same citie, and shall stone them to death with stones.* This is a marueilous great sinne, as may appeare in that it is the punishment of idolatrie. Rom. 1. 23. *They turned the glory of the incorruptible God, to the similitude of the image of a corruptible man, &c. 24. Wherefore God gaue them vp vnto their hearts lusts, vnto uncleannes.* Yea, this sinne is more hainous then theft. Prou. 6. 30. *Men doe not despise a theefe, when he stealeth to satisfie his soule when he is hungrie: 32. But he that committeth adulterie with a woman, is destitute of understanding, he that doth it, destroyeth his owne soule.* A gaine, the adulterer breaketh the couenant of marriage, which is Gods couenant. Prou. 2. 17. *Which forsaketh the guides of her youth, and forgetteth the couenant of her God. Adulterers dishonest their owne bodies. 1. Cor. 6. 18. Flee fornication, euery sinne that a man doth, is without the bodie: but he that committeth fornication, sinneth against his owne bodie.* And becaue their neighbours of a great and vnrecoverable benefit: namely of chastity. As for the children which are begotten in this sort, they are shut out from that prehemience, which they otherwise might obtaine in the congregation. Deut. 23. 2. *A bastard shall not enter into the Congregation of the Lord: euen to his tenth generation shall he not enter into the congregation of the Lord.* He maketh his familie a stewes, as appeareth in Dauid, whose adultery was punished by Absoloms lying with his fathers concubines. 2. Sam. 16. 21. *Achitophel said to Absolem, Goe to thy fathers concubines, which he hath left to keepe the house. Iob. 31. 9. If mine heart haue bene deceined by a woman, or if I haue laide waite at the doore of my neighbour: let my wife grind vnto another man: and let other men bowe downe vpon her.* Mans posteritie feeleth the smart of this sinne. Iob. 31. 12. *This (adulterie) is a fire that shall denoure to destruction, and which shall roote out all mine increase.* To conclude, though this sinne be committed neuer so closely, yet God will reueale it. Numb. 5. from the 12. verse to the 23. And it vsually hath one of these

two, as companions: namely, dulnesse of heart, or a marueilous horror of conscience, Hose. 4. 11. *Whordome, and wine, take away their heart.*

As for the Patriarkes Polygamie, or marrying of many wiues, albeit it cannot be defended, yet it may be excused: either because it serued to the enlarging of the number of mankind, when there were but fewe: or at the least, to the propagation of the Church of God.

VII. With man and wife. They abuse their libertie, if they know each other so long as the woman is in her flowers. Ezech. 22. 10. *In thee haue they discovered their fathers shame: in thee haue they vexed her that was polluted in her flowers.* Leuit. 18. 19. *Thou shalt not goe vnto a woman to vncouer her shame, as long as she is put apart for her disease.* Ezech. 18. 6. *If a man hath not lien with a menstruous woman.* Ambros. lib. de Philos. which Augustine citeth, lib. 2. contra Iulian. saith, that he committeth adulterie with his wife, who in the vse of wedlocke hath neither regard of seemelines, nor honestie. Hierome in his 1. book, contra Iulianum, saith: A wise man ought to rule his wife in iudgement, not in affection. He will not giue the bridle vnto headstrong pleasure, not headily company with his wife. Nothing (saith he) is more shamelesse, then to make a trumpet of his wife.

VIII. Nocturnall pollutions, which arise of immoderate diet, or vnchaste cogitations, going before in the day. Deutr. 23. 10. *Onans sinne* (Gen. 38. 8.) was not much vnlike these.

IX. Effeminate wantonnesse, wherby occasions are sought to stir vp lust. Galat. 5. 19. *The workes of the flesh are manifest, which are adulterie, fornication, uncleannesse, wantonnesse.* Of this kind are, 1. eyes full of adulterie. 2. Pet. 2. 14. *Having eies full of adulterie, and that cannot cease to sinne.* 2. Idlenes, 2. Sam. 11. 2. *When it was euening tide, David arose out of his bed, and walked vpon the rooffe of the kings palace: and from the rooffe he sawe a woman washing her selfe: and the woman was very beautiful to looke vpon.* 3. And David sent, and inquired what woman it was: and one said, *Is not this Bethsheba the daughter of Elian, wife to Vriah the Hittite? Then David sent messengers, and tooke her away: and shee came vnto him, and he lay with her.* 3. Riotous and lasciuious attire. 1. Tim. 2. 9. *The women shall array themselves in comely apparell, with shamefastnes and modestie, not with broyded haire, or gold or pearles, or costly apparell, but (as becommeth women that professe the feare of God) with good workes.* Esay 3. 16. *Because the daughters of Zion are hautie, and walke with stretched out necks, and with wandring eies, walking and minsing as they goe, and making a tinkeling with their feete.* 17. *Therefore shall the Lord make the heades of the daughters of Zion balde, and the Lord shall discover their secret parts.* 18. *In that day shall the Lord take away the ornament of the slippers, and the canles, and the round tyers,* 19. *The sweete balles, and the bracelets, and the bonnets,* 20. *The tyers of the head, and the sloppes, and the headbands, and the tablets, and the earrings,* 21. *The rings and the muffers,* 22. *The costly apparell and the wailes, and the wimples, and the crissing pinnes,* 23. *And the glasses, and the fine linnen, and the hoodes, and the launes.* And no maruaile if the Prophet be so sharp against excessiue and wanton apparell: for this is, I. a lauish and prodigall wasting of the benefits of God, which might well be employed vpon better vses. II. It is a testimonie, and, as it were, the cognifance or enigne

ensigne of pride, whereby a man would haue himselfe in greater reputation then an other. III. It is a note of great idlenesse and slouthfulnesse. For commonly such as bestow much time in tricking and trimming themselues vp, doe quite neglect other busines, & of all things, can not away with paines.

IV. It argueth leuitie, in deuising euery day some new fashion, or imitating that which others deuise. V. It maketh a confusion of such degrees and callings as God hath ordained, when as men of inferiour degree and calling,

cannot be by their attyre, discerned from men of higher estate. 4. Fulnesse of bread and meate, which prouoke lust. Ezech. 16. 45. *This was the iniquitie of thy sister Sodom, pride, fulnesse of bread, and idlenesse was in her, and in her daughters.* Luk. 16. 19. *There was a certaine rich man, which was clothed in purple and fine linnen, and fared well and delicately euery day.* Rom. 13. 13. *Walke honestly, as in the day time, not in gluttonie and drunkennesse, neither in chambring and wantonnesse.*

5. Corrupt, dishonest, and vnseemly talke. 1. Cor. 15. 33. *Erre not, euill talke corrupteth good manners.* Such are vaine loue-songs, ballades, enterludes, and amorous bookes. This is the thing we are carefully to shunne in the reading of Poets, yet so, as mariners doe in nauigation, who forsake not the sea, but decline and flie from the rockes.

6. Lasciuious representations of loue matters, in Playes and Comedies. Eph. 5. 3, 4. *Fornication and all vncleannesse, let it not once be named among you, as it becommeth Saints, neither filthinesse, nor foolish talking, neither iesting, which are things not comely.*

7. Vndecent and vnseemly pictures. 1. Theff. 5. 22. *Abstaine from all appearance of euill.* 8. Lasciuious dauncing of man and woman together. Mark. 6. 22. *The daughter of the same Herodias came in and danced, and pleased Herod, &c.*

9. Companie with effeminate persons. Prou. 7. 25. *Let not thine heart decline to her waies: wander thou not in her paths.*

V. To appoint some light or sheet-punishment for adulterie, such as that Romish Synagogue doth. For this is nothing els, but to open a gap for other lewd persons, to runne headlong into the like impietie.

The affirmatiue part.

Thou shalt preserue the chastitie of thy neighbour.

Chastitie is the puritie of soule and bodie, as much as belongeth to generation. The minde is chaste, when it is free, or at the least, freed from fleshly concupiscence. The bodie is chaste, when it putteth not in execution the concupiscence of the flesh. 1. Theff. 4. 7. *This is the will of God, euen your sanctification, and that ye should abstaine from fornication.* 4. *That euery one of you should know how to possesse his vessell in holines and honour,* 5. *And not in the lust of concupiscences, euen as the Gentiles, which know not God.* 1. Cor. 7. 34. *The unmarried woman careth for the things of the Lord, that shee may be holy both in bodie and spirit.*

There are two especiall vertues which preferre chastitie, Modestie, and Sobrietic. Modestie is a vertue which keepeth in each worke an holy decorum, or comelines: and it is seene, I. in the countenance and eyes, namely, when they neither expresse, nor excite the concupiscence of the heart. Iob 31. 1. *I made a couenant with mine eye, why then should I thinke on a maid?* Gen. 24. 64. *Rebekah lift vp her eyes, and when she saw Izhak, she lighted downe from the camel.* 65. *So shee tooke a vaile, and covered her face.* Prou. 17. 13. *Shee caught him, and kissed him,*

him, and with an impudent face said unto him, &c. I. In words: when a mans talk is decent, in speaking of such things, we cannot but be ashamed of. Gen. 4. 1. Then Adam knew Heuah his wife: who, &c. Psal. 5. 1. 1. A Psalm of David, when the Prophet Nathan came unto him, after he had gone into Bethsheba. Esay 7. 20. In that day shall the Lord shauē with a rasor that is hired, euen by them beyond the river, by the King of Assur, the head and the haire of the feete, and it shall conserue the beard. Iudg. 3. 24. When he was gone out, his seruants came: who seeing that the doores of the parlar were shut, they said, Surely he couereth his feete, (that is, he doth his easement) in his summer chamber. Againe, a mans talke must be little and submisse Matth. 12. 19. Behold my seruant whome I haue chosen, he shall not strine, nor crie, neither shall any man heare his voice in the streetes. Prou. 10. 19. In many words there cannot want iniquitie: but he that refraineth his lips is wise. And it is a note of a strumpet to be a gilot, and loud tongued. Prou. 7. 1. Shee is babling and loud. In apparell, we must obserue an holy comelinese. Tit. 2. 3. The elder women must be of such behauiour, as becommeth holinese. Holy comelinese is that which expresseth to the eie the sinceritie, that is, the godlines, temperance, and grauitie either of man or woman. This decencie wil more plainly appeare, if we consider the endes of apparell, which are in number fīue. 1. Necessitie, to the ende that our bodies may be defended against the extremity of parching heate, and pinching colde. 2. Honestie, that that deformitie of our naked bodies might be couered, which immediately followed the transgression of our first parents. 3. Commoditie, whereby men, as their calling, worke, and trade of life is different; so do they apparell themselues: and hence it is, that some apparell is more decent for certaine estates of men, then other. 4. Frugalitie, when a mans attire is proportionable to his abilitie and calling. 5. Distinction of persons, as of sexe, ages, offices, times, and actions. For a man hath his set attire, a woman hers, a young man apparellled on this fashion, an olde man on that. And therefore it is vnseemely for a man to put on a womans apparell, or a woman the mans. Deut. 22. 5. The woman shall not weare that which pertaineth to the man, neither shall a man put on womans raiment: for all that doe so, are an abomination to the Lord thy God.

To set downe precisely out of Gods word what apparrell is decent, is very hard: wherefore in this case, the iudgement and practise of modest, graue, and sincere men; in euery particular estate, is most to be followed, and men must rather keepe too much within the bounds of measure, then to step one foot without the precincts. Concerning the purging of excrements of nature, care must be had; that they bee cast forth into some separate and close place, and there also couered. Deut. 23. 12. Thou shalt haue a place without the host, whither thou shalt resort. 13. And thou shalt haue a padder among thy weapons, & when thou wouldst sit downe without, thou shalt digge therewith; and returning; thou shalt couer thine excrements. 14. For the Lord thy God walketh in the middest of the camp to deliuer thee: therefore thine host shall be holy, that he see no filthy thing in thee, & turne away from thee. 1. Sam. 21. 4. And he came to the sheepe-coats by the way, where there was a caue, and Saul went in to couer his feete.

Sobrietie is a vertue; which concerneth the vsage of our diet in holines. For the better obseruation thereof, these rules may serue: I. The cheifest at the banquet,

banquet, let him consecrate the meates to God, by saying grace. 1. Sam. 9. 13. *The people will not eate, till he (that is, Samuel) came, because he wil blesse the sacrifice: and then eate they, that be bidden to the feast.* Mark. 6. 39. *He commanded the to make them all sit downe by companies upon the grasse, &c. 41. And he tooke the five loaves and two fishes, and looked up to heauen, and gaue thanks. A. Ct. 27. 35. When he had thus said, he (that is, Paul) gaue thanks in the presence of them all, & when he had broken bread, he began to eate.* I I. It is lawfull to furnish a table with store of dishes not onely for necessity, but also for the good entertainment of a friende, and for delight. Luk. 5. 29. *Leui made him (that is, Iesus) a great feast in his owne house, where there was a great company of Publicans, and of other that sate at table with him.* Psal. 104. 15. *He giueth wine that maketh glad the heart of man, & oyle to make the face shine, & bread that strengtheneth mans heart.* Ioh. 1. 2. 2. *There they made him a supper, and Martha serued, but Lazarus was one of them that sate at table with him.* 3. *Then tooke Marie a pound of oymnt of Spikenard, very costly, and annointed Iesus feete.* I I I. Choose the lower roome at a banquet, and rather then be troublesome, sit as the master of the feast assigneth thee. Luk. 14. 7. *He spake a parable to the guests, when he marked howe they chose out the chiefe roomes, and said, 8. When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefe place, least a more honourable man then thou be bidden of him. 9. And he that bade both him and thee, come and say, Giue this man roome. 10. But goe and sit downe in the lowest roome, that when he that bade thee, commeth, he may say vnto thee, Friend, sit up higher.* Prou. 25. 5. *Stand not in the place of great me, &c.* I V. Man must eate at due times, not at vnseasonable houres. Eccl. 10. 16. *Woe be to thee, O land, whē thy Princes eate in the morning. 17. Blessed art thou, O land, when Princes eate in time.* V. Man must eate and drinke moderately, so that the body may receiue strength thereby, & the soule be more fresh and liuely, to performe the actions of godlines. Luk. 21. 34. *Take heede to your selues, least at any time your hearts be oppressed with surfeiting and drunkenesse.* Prou. 23. 29. *To whome is woe? &c. Euen to them that tarry long at wine, to them that goe and seeke mixt wine. 3. Looke not thou upon the wine when it is red, and when it sheweth his colour in the cup, and goeth downe pleasantly, &c.* Prou. 25. 16. *If thou hast found hony, eate that is sufficient for thee, least thou be ouer full, and vomit.* Prou. 31. 4. *It is not for Kings to drinke wine, nor for Princes strong drinke. 5. Least he drinke and forget the decree, and change the iudgement of all the children of affliction.* V I. We must then especially regard these things, when we eate at great mens tables. Prou. 23. 1. *When thou sittest to eate with a ruler, consider diligently what is before thee. 2. Put the knife to thy throat, if thou be a man giuen to thine appetite. 3. Be not desirous of his dainty meates: for it is a deceivable meate.* V I I. Godly mirth at meate is tollerable. A. Ct. 2. 46. *They did eate their meat together with gladnes and singlenes of heart.* V I I I. Table talke (according as occasion of talke is offered) must be such as may edifie. Such was Christs talke at the Pharises table. Luk. 14. from the 1. verse to the 16. verse. I X. See that after the banquet ended, the broken meate be not lost, but referued. Iohn 6. 12. *When they were satisfied, he said vnto his Disciples, Gather up the broken meate which remaineth, that nothing be lost.* X. At a feast leaue somewhat. Ruth. 2. 14. *Shee did eate, and was sufficed, and left thereof.*

Chastitie is double: one of single life, another in wedlocke. They that are single, must I. with great care keepe their affections and bodies in holinesse. Psal. 119. 9. *Howe shall a young man purge his waies! by directing the same after thy word.* 1. Ioh. 2. 13. *I write vnto you fathers, because ye haue knowne him, that is from the beginning. I write vnto you young men, because ye haue ouercome that wicked one.* 14. *I write vnto you babes, because ye haue knowne the Father.* Eccl. 12. 1. *Remember thy creator in the daies of thy youth, whiles the euill daies come not, nor the yeares approach, wherein thou shalt say, I haue no pleasure in them.* II. They must fast often. 1. Cor. 9. 27. *I beate downe my bodie, and bring it into subiection, least by any meanes, after I haue preached to others, I my selfe should be reproofed.* III. They must take heede they burne not in lust: for, 1. Cor. 7. 9. *It is better to marry then to burne.*

Chastitie in wedlocke, is when the holy and pure vse of wedlocke is obserued; Heb. 13. 4. *Marriage is honourable among all, & the bed undefiled: but whoremongers and adulterers God will iudge.* To preferre puritie in wedlocke, these cautions are profitable: I. Contracts must be in the Lord, and with the faithfull onely. Malac. 2. 11. *Iudah hath transgressed, and an abomination is committed in Israel, and in Ierusalem: for Iudah hath defiled the holinesse of the Lord, which he loved, and hath married the daughter of a strange god.* 1. Cor. 7. 39. *If her husband be dead shee is at libertie to marrie with whome shee will, onely in the Lord.* II. Both parties must separate themselues in the time of a womans disease, and at appointed fasts. Ezech. 18. 6. 1. Cor. 7. 5. *Defraud not one another, except it be with consent for a time, that ye may giue your selues to fasting and praier, and againe come together, that Satan tempt you not for your incontinencie.* III. Wedlocke must be vsed rather to suppress, then to satisfie that corrupt concupiscence of the flesh, and especially to enlarge the Church of God. Rom. 13. 14. *Put on the Lord Iesus Christ, and take not care of the flesh to satisfie the lusts thereof.* IV. It must be vsed with prayer and thanksgiuing. 1. Tim. 4. 3, 4.

CHAP. 27.

Of the eight Commandement.

THIS commandement concerneth the preferuatiō of our neighbours goods. The wordes are these:

Thou shalt not steale.

The Resolution.

Steale] To steale, is properly, to conuey any thing closely from another: Gen. 31. 20. *Yaakob stole away the heart of Laban the Aramite.* In this place it signifieth generally, to wish that which is another mans, to get it by fraud, and any way to impaire his wealth.

The negative part.

Thou shalt neither be wanting to preserue, nor a meanes to hinder or hurt thy neighbours goods.

In this place these finnes are forbidden:

I. Inordinate liuing, whether it be in no set calling, or idely, wherein by neglecting their duties, such persons mispend their time, goods, and reuenues. 2. Thes. 2. 11. *We heare that there are some among you, which walke inordinately, and worke not at all, but are busie bodies.* Gen. 3. 9. *In the sweate of thy browes shalt thou*

thou eate thy bread, till thou returne to the earth. 1. Tim. 5. 8. *If there be any that prouideth not for his owne, especially for them of his household, he denieth the faith, and is worse then an infidel.*

I I. Vniust dealing, the which is either in heart, or deede. Vniust dealing in heart, is named couetousnesse. Mat. 15. 19. *Out of the heart come euill thoughts, murders, adulteries, fornications, thefts, &c.* Couetousnesse is idolatrie. Eph. 5. 5. *We knowe that no couetous person, which is an idolatour, shall enter into the kingdome of Christ and of God.* Yea, it is the very roote of all euill. 1. Tim. 6. 9. *The loue of money is the roote of all euill, which whilest some lusted after, they erred from the faith, and pierced themselues through with many sorrowes.*

Vniust dealing indeede is, in bargaining, or out of bargaining. Vniust dealing in bargaining, hath many branches. 1. Thef. 4. 6. *Let no man oppresse, or deceiue his neighbour in a bargaine: for God is the auenger of such things.*

I. To sell, or bargaine for that which is not saleable. Of this kind, **I.** Is the gift of the holy Ghost, which cannot be bought with money. Act. 8. 18. *When Simon saw, that through laying on of the Apostles handes, the holy Ghost was giuen, he offered them money, 16, Saying, giue me also this power, that on whome soeuer I lay the handes, he may receiue the holy Ghost.* 20. *Then Peter said vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.* **I I.** Church goods are not saleable. Therefore it is not to be allowed, for men to sell or alienate them from the Church. Prou. 20. 25. *It is destruction for a man to deuoure that which is sanctified, and after the vovues to enquire.* Malac. 3. 8. Church goods are the possessiō of the Lord. **I I I.** Whatsoeuer is vnprofitable either to the Church, or common-weale, must not be sold.

I I. All coloured forgerie & deceit in bargaining. Luk. 19. 8. *Zaccheus stood forth, & said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore: and if I haue taken ought from any man by forged canillation, I restore it foure folde.* This deceit is vsed, **I.** when men sel that, which is counterfeit, for good: as copper for gold, and mingle any waies badde with good, making shew onely of the good. Amos 8. 4, 5, 6. *Heare this, ye that swallow vp the poore, saying, when wil the newe moneth be gone, &c. that we may sell the refuse of the wheate.* **I I.** When men falsifie measures & weights. Deut. 25. 13. *Thou shalt not haue in thy bagge two manner of weights, a great and a small. 14. But thou shalt haue a right and a iust weight: a perfit, and a iust measure shalt thou haue.* Leuit. 10. 25. *Ye shall not doe vniustly in iudgement, in line, in weight, or in measure. 36. Ye shall haue iust balances, true weights, a true Ephra, and a true Hin.* Amos 8. 4. *Heare this, ye that say, When will the Sabbath be gone, that we may sell corne, and make the Ephra small, and the shekell great, and falsifie the weights by deceit.*

I I I. When the buyer concealeth the goodnes of the thing, or the seller the faults of it, and blindfoldeth the trueth with counterfeit speeches. Mat. 7. 12. *Whatsoeuer ye would that men should doe to you, euen so doe to them: for this is the Lawe and the Prophets.* Prou. 20. 14. *It is naught, it is naught, saith the buyer: but when he is gone apart, he boasteth.*

IV. When in buying and selling the people are oppressed. And this is, 1. When the iust price of things is raised. For in bargaining, it is not lawfull to purse one pennie, without the giuing of a penniworth. 2. Sale vpon a set day, which

which is, when day is giuen, that the price may be inhanced. For what is this, I pray you, but to sell time, and to take more of our neighbour, then right? 3. To ingrosse, which is to buie vp all of one commoditie into thine owne hands, that when no other hath any of the same, thou maist sell it at thine owne price. 4. To become bankrupt, that thou maist be enriched by the damages, and goods of other men. 5. Not to restore that, which was lent to one, pledged to him, or found by him. Ezech. 18. 7. *Neither hath oppressed any, but hath restored the pledge to his debter: he that hath spoyled none by violence, &c.* 6. To delay any kinde of restitution, from one day to another. Prouerb. 3. 28. *Say not to thy neighbour, Depart, and come againe, to morrow I will pay you, when thou maist doe it then.* Psal. 37. 21. *The wicked man boroweth, and paieth not againe, but the righteous is mercifull, and lendeth.* 7. To practise vsurie. Psal. 15. 5. *Which hath not put his money to vsurie.* Exod. 22. 25. *If thou lendest money to my people, to the poore man which dwelleth with thee, be not to him as an vsurer, lay not vsurie upon him.*

Vsurie is a gaine exacted by couenant, aboue the principall onely in lue, and recompence of the lending of it. Vsurie beeing considered as it is thus described, is quite contrarie to Gods word, and may very fitly be tearmed biting lucre. Exod. 22. 14. *If any man hath borrowed any thing of another, what soeuer is hurt or dieth, if the owner of the thing be not present, let him be recompensed.* 15. *If he be present, recompence him not: if it be hired for a price, it is sold for the same price.* Ezech. 18. 8. *He hath not giuen to vsurie, neither hath taken increase.* 2. Cor. 8. 13. *Neither is it that other men should be eased, and you grieved, 14. But upon like condition at this time, your abundance supplieth their lacke, that also their abundance may be for your lacke: that there may be equalitie.*

And this vsurie, positiue lawes doe not onely restraine, but not allowe. *Quest.* Is it not lawfull to take at some time aboue the principall? *Answer.* Yes surely, with these conditions: I. If a man take heed that he exact nothing, but that which his debter can get by good and lawfull meanes. II. He may not take more then the gaine, nay not all the gaine, nor that part of the gaine which drinketh vp the liuing of him that vseth the money. III. He must sometimes be so farre from taking gaine, that he must not require the principall, if his debter be by ineuitable and iust casualties brought behinde, and it be also plaine that he could not make, no not by great diligence, any commoditie of the money borrowed. The reasons why a man may take sometimes aboue the principall, are; 1. That which the debter may giue, hauing himselfe an honest gaine besides, and no man any waies endomaged, that the creditor may safely receiue. 2. It is conuenient, that he which hath money lent him, and gaineth by it, should shew all possible gratitude to him, by whose goods he is enriched. 3. It is often for the benefit of the creditor, to haue the goods in his owne hands which he lent.

Obiect. Money is not fruitfull, therefore it is vnlawfull to receiue more then we lent out. *Answer.* Albeit money in it selfe be not fruitfull, yet it is made very fruitfull by the borrowers good vse, as ground is, which is not fruitfull except it be tilled.

Last of all, when a man detaineth the labourers wages. Iam. 5. 4. *Behold, the hire of the labourers (which haue reaped your fields, which is of you kept backe by fraud)*

fraud) crieth, and the cries of them which haue reaped, are entred into the eares of the Lord of hosts.

Vnjust dealing out of bargaining, is likewise manifold: I. To pronounce false sentence or iudgement for a reward, either profered, or promised. *Esaï 1. 23. Thy Princes are rebellious, and companions of theeues: euery one loueth gifts; and followeth after rewards: they iudge not the fatherlesse, neither doth the widowes cause come before them.* This is the Lawyers and Iudges sinne. II. To feede, or clothe stout and lustie rogues or beggers. *2. Theff. 3. 10. When we were with you we inioyned you this, that if any would not labour, the same should not eate.* What then thinke you, must those licensed rogues and beggers by authoritie, I meane all idle Monkes and Abby-lubbers haue? Socrates in the Tripartite historie, saith plainly, that *that Monke which laboureth not with his hands, is no better then a theefe.* III. Gaming for money and gaine. For thou maist not enrich thy selfe by impouering thy brother. This gaming is worse farre then vsurie, and in a short while will more enrich a man.

IV. To get money by vnlawfull arts: such are Magicke, Iudiciall Astrologie, Stage-playes, and such like. *Eph. 4. 28. Let him that hath stollen, steale no more, but rather let him labour, working with his owne hands the thing that is good, that he may giue vnto him that hath neede.* *Deut. 18. 11. Eph. 5. 3. 1. Theff. 5. 22. Abstaine from all appearance of euill.* V. To filch or pilfer the least pin, or point from another. *Mark. 10. 19. Thou shalt not steale, thou shalt not hurt any man.* *Rom. 3. 8. And (as we are blamed, and as some affirme that we say) why do we not euill, that good may come thereof? whose damnation is iust.* VI. To remooue ancient bounds. *Prou. 22. 28. Thou shalt not remooue the ancient bounds which thy fathers haue made.* *Hos. 5. 8. The Princes of Iudah are like them which remooue the bounds.* VII. To steale other mens seruants, or children, to commit sacriledge, or robberie. *1. Tim. 1. 10. To whomongers, baggerers, and menstealers.* *Iosh. 7. 19. Achans theft.* *1. Cor. 6. 10. Neither theeues, nor conetious persons, nor robbers, &c. shall inherit the kingdome of God.* For robberies, these sorts of men especially are famous: Theeues by the Queenes high waies, Pyrates vpon the seas, Souldiers not content with their pay, and whosoeuer they be, that by maine force take that which is none of their owne. *Luk. 3. 14. The souldiers asked him, saying, What shall we doe? he said, Doe violence to no man, neither accuse any man falsely, and be content with your wages.* VIII. To conspire with a theefe, whether by giuing aduice how he may compasse his enterprise, or by concealing his fact, that hee be not punished. *Prou. 29. 24. He that is partaker with a theefe, hateth himselfe, and he that heareth cursing, and discovereth it not.*

The punishment of theft, may at the discretion of the Iudge be sometimes aggravated, as he seeth the qualitie of the offence to be. Therefore theeues sometimes are punished with death.

Now if any man obiekt, that the Iudiciall law of God, doth onely require the restitution thereof fourefold for such an offence: I answer, that the ciuill Magistrate, when he seeth some one, or many offences to increase, he may by his authoritie increase the ciuill punishment due to that sinne: Now it is manifest, that the sinne of theft is farre more grieuous in our Common-weale; then it was among the Iewes. For first the inhabitants of this common-weale,

are generally by many degrees poorer then the Jewes were: therefore to steale a thing, but of some small value, from one in this country, doth more endamage him, then a thing of great value would haue done the Jewes.

Againe, the people of this country are of a more stirring and fierce disposition: the which maketh the eues to be more outragious, with their robberies ioyning violence, and the disturbance of the publike tranquillitie of the country whereof more regard ought to be had, then of one priuate mans life.

The affirmatiue part.

Thou shalt preserve and increase thy neighbours goods.

To this are required these that follow:

I. A certen calling: wherein euery man, according to that gift which God hath giuen him, must bestow himselfe honestly, to his owne and neighbours good. 1. Cor. 7. 24. *Let euery man wherein he was called, therein abide with God.* Eph. 4. 28. 1. Pet. 4. 10. *According as euery man hath receiued a gift, so let him administer to another, that ye may be good dispensers of the manifold graces of God.* Galat. 5. 13. *In loue serue one another.*

II. The true vse of riches, and all the goods a man hath: to which belong two vertues; Contentation, and Thriftinesse.

Contentation is a vertue, whereby a man is well pleased with that estate, wherein he is placed. 1. Tim. 6. 6. *Godlinesse is great gaine, with a contented mind: 7. For we brought nothing into the world, neither shall we carie any thing out of the world. But, hauing foode and raiment, let vs be content.* Philip. 4. 11. *I haue learned in whatsoeuer state I am, therewith to be content.* 12. *I can be abased, and I can abound, euery where in all things I am instructed, both to be full, and to be hungrie, and to abound, and to haue want.* Math. 6. 11. *Giue vs this day our daily bread.* Heb. 13. 5. *Let your conuersation be without couetousnes, and be cōtent with the things which you haue: for he saith, I will not forsake thee, nor leaue thee.*

Thriftinesse or frugalitie, is a vertue, whereby a man carefully keepeth his goods which he hath gotten, and imploieeth them to such vses, as are both necessarie and profitable. Prou. 5. 15. *Drinke the water of thy cesterne, and of the riuers out of the middes of thine owne well.* 16. *Let thy fountaines flow forth, and the riuers of waters in the streetes.* 17. *Let them be thine owne, yea, thine onely, and not the strangers with thee.* Prou. 21. 5. *The thoughts of the diligent doe surely bring abundance.* 17. *He that loueth pastime, shall be a poore man, and he that loueth wine and oyle shall not be rich.* Prou. 12. 27. *The deceitfull man roseth not that which he hath taken in hunting: but the riches of the diligent are pretious.* Ioh. 6. 12.

III. To speake the truth from the heart, and to vse an harmelesse simplicitie in all affaires. Psal. 15. 2. *He that walketh uprightly, and worketh righteousnes, he that speabeth the truth in his heart.* Gen. 23. 15. *Ephron said to Abraham, The land is worth foure hundreth shekels of siluer; what is that betweene me and thee? burie therefore thy dead.* 16. *So Abraham harkned to Ephron, and Abraham weighed to Ephron the siluer, which he had named in the audience of the Hittites, euen foure hundreth shekels of currant money among marchants, &c.*

IV. Iust dealing. 1. Theff. 4. 6. *Of this there are many kindes:*

I. In buying and selling, in setting and hiring of Farmes, tenements, lands: in marchandize, and all manner of commodities, men must racke nothing, but

but keepe a iust price. A iust price is then obserued, when as the things prized, and the price giuen for them, are made equal, as neere as may be. For the obseruation of this equalitie, these foure rules are to be considered: for by them all bargaines must be ordered. I. There must be a proportion and equalitie in all contracts: the which will then be, when as the seller doth not value the thing, onely according to his owne paines, and cost bestowed vpon it, but also seeth what profit it may be to the buyer, and in what need he standeth of it. *Leuit. 25. 14. When thou sellest ought to thy neighbour, or buyest ought at his hands, ye shall not oppresse one another: 15. But according to the number of the yeeres after the Iubilee, thou shalt buye of thy neighbour. Also according to the number of yeeres of thy reuenues, he shall sell vnto thee. 16. According to the number of yeeres thou shalt increase the price thereof: and according to the fewnesse of yeeres, thou shalt abate the price of it: for the number of fruits doth he sell vnto thee. 11. They must be squared according to the law of nature, the summe whereof Christ propoundeth in these words: What soeuer ye would that men should doe to you, doe the same vnto them. 111. The bonde of nature must be kept, which bindeth him that receiueth a benefit, and maketh a lawfull gaine of another mans goods, that he being once enriched, shall make a proportionable and naturall recompence, euen aboute the principall. I V. Men must communicate and make vse of their goods, with that caueat which Paul giueth. *2. Cor. 8. 13. not so to bestow them, as that others may be eased, and they grieved: or contrariwise.**

II. Men must make sale of such things, as are in their kinde substantiall, and profitable.

III. They must vse iust waights and measures *Deut. 25. 13. Thou shalt not haue in thy bagge two manner of waights, a great and a small: but thou shalt haue a right and iust waight, a perfect and iust measure shalt thou haue. Ezech. 5. 10. Ye shall haue iust ballances, a true Ephah, and a true Bath. Mich. 6. 11. Shall I iustifie the wicked ballances, and the bagge of deceitfull waights?*

IV. He that hireth any thing, must not onely pay the appointed hire, but make that which he hired good, if ought but good come vnto it, by his default. *Exod. 22. 14, 15. If a man borrow any thing of his neighbour, and it be hurt, he shall surely make it good, &c.*

V. The pledge or pawne ought to be redeemed, and if it be of important necessitie, as that which prererueth the life of our neighbour, it must be restored to him incontinently. *Exod. 22. 26. If thou take thy neighbours rayment to pledge, thou shalt restore it againe before the sunne goe downe: for that is his covering onely. Deut. 24. 6. No man shall take the neather or vpper millstone to pledge, for this gage is his liuing. Neither may a man in a pledge be his owne caruer, but he must take such an one as is offered. Deut. 24. 10. When thou shalt aske againe of thy neighbour any thing lent, thou shalt not goe into his house to fetch his pledge. 11. But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee. 12. Furthermore, if it be a poore bodie, thou shalt not sleepe with his pledge. 13. But shalt restore him the pledge, &c.*

VI. To become surety only for men that are honest, & very well known: and that warily, with much deliberation. *Prou. 11. 15. He shall be sore vexed*

that is suretie for a stranger. And he that hateth suretiship is sure. Prouerb. 17. 18. A man destitute of vnderstanding toucheth the hand, and becommeth suretie for his neighbour. Prou. 27. 26. But if it be so that a man hath intangled himselfe by suretiship, the best way is to craue his creditours fauour, by his owne humble suit, and the instant request of his friends. Prou. 6. 1. *My sonne, if thou be suretie for thy neighbour, and hast stricken hands with the stranger.* 2. *Thou art snared with the words of thine owne mouth.* 3. *Doe this now, my sonne, and deliuer thy selfe, seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and sollicite thy friends.* 4. *Giue no sleepe to thine eyes, nor slumber to thine eyeliddes.* 5. *Deliuer thy selfe, as a Doe from the hand of the hunter, and as a bird from the hand of the fowler.*

VII. All iust couenants and promises, though they be to our hindrance, must be performed: For a promise doth binde, if it be lawfull, so farre forth as he will, vnto whome we make the promise. Psal. 15. 4. *Which sweareth to his hurt, and changeth not.* Prou. 25. 14. *A man that boasteth and keepeth not promise, is like cloudes and winde without raine.* Iudg. 1. 24. *The spies saw a man come out of the citie, and they said vnto him, Shew vs, we pray thee, the way into the citie, and we will shew thee mercie.* 25. *And when he had shewed them the way into the citie, they smote the citie with the edge of the sword, but they let the man and all his household depart.* Therefore if after promise made, he either see that he shall be endamaged thereby, or hindred in the performance of his promise, he may craue release, and if it be granted, accept of it.

VIII. To lend that we doe, freely. Luk. 6. 35. *Lende, looking for nothing againe, and your reward shall be great.* And when we borrow, we must be carefull to make restitution, euen, if neede be, with the sale of our owne goods. 2. King. 4. 2, 3, 4, 5, 6, 7. *Here the wife of the sonnes of the Prophets selleth her oyle which God sent by the hand of Elisha, to pay her creditour.*

IX. To restore that, which is committed to our custodie without delay. Math. 21. 41. *He wil destroy the euill husbandmen, & let out his vineyard to others, which shall deliuer him the fruits in their season.* Prouerb. 3. 28. *But if such a thing be lost, not by our default, we are not vrged to repay it.* Exod. 22. 7. *If a man deliuer his neighbour money, or stufte to keepe, and it be stollen out of his house, if the theefe be found, he shall pay the double.* 8. *If the theefe be not found, then the master of the house shall be brought before the Iudges, to sweare whether he haue put his hand to his neighbours goods or no.*

X. That which a man findeth, is to be kept in his owne hand, if the true owner cannot be heard of: but if he be, he must restore it. Deut. 22. 1. *Thou shalt not see thy brothers ox, nor his sheepe goe astray, and withdraw thy selfe from them, but shalt bring them againe vnto thy brother.* 2. *If he be not neere vnto thee, or thou know him not, thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it, then shalt thou deliuer it to him againe.* 3. *So shalt thou doe with all lost things.*

XI. To get our owne, we may, if we cannot doe otherwise, sue our neighbour in law. But we must follow our suites in an holy manner, and with these circumstances. I. In all suites, we must not doe any thing, that may preiudice the profession of Christian religion. Therefore all suites in law, offend, when they

they trust more in man, then in God, and make their religion a iest to worldlings, partly by striving about things of small importance: and partly by not admitting any conditions of reconciliation. 1. Cor. 5. 1. *Dare any of you, having business against another, be judged under the unjust, and not under the Saints?* I I. Law must be the last remedie, as a desperate medecine is the last remedie the Physitian useth. We must assay all meanes possible, before we use this, especially to a brother. 1. Cor. 6. 7. *There is utterly a fault among you, because ye goe to law one with another: why rather suffer ye not wrong? why rather sustaine ye not harme?* I I I. In all suites of law, we must be mindfull of the law of charitie, and not so much indeavour to maintaine our owne right, as to recall our brother, which erreth, into the right way.

CHAP. 28.

Concerning the ninth Commandement.

THe ninth Commandement belongeth to the preferuation of our neighbours good name.

The words are these:

Thou shalt not beare false witnesse against thy neighbour.

The Resolution.

Thou shalt not beare] That is, answer when thou art asked before a Judge: Deutr. 19. 17. *Then both the men which strive together, shall stand before the Lord, even before the Priests and the Judges which shall be in those daies. 18. And the Judges shall make diligent inquisition, and if the witnesse be found false, and hath given false witnesse against his brother.*

Witnesse] By a figure signifieth euery word, whereby the credit and estimation of our neighbour is either impaired or diminished.

The negative part.

Thou shalt not diminish or hurt the good name and estimation of thy neighbour.

Here is forbidden:

I. Enuie, disdain of others, desire of a mans owne glorie. 1. Tim. 6. 3. *He is puffed up, and knoweth nothing, but doteth about questions, and strife of words, whereof commeth enuie, strife, railings: 1. Pet. 2. 1. Wherefore, laying aside all malitiousnes, and enuie and all guile, and euill speaking. Math. 21. 15. But when the chiefe Priests and Scribes saw the marueiles that he did, and the children crying in the Temple, and saying, Hosanna the sonne of Dauid, they disdained.*

II. Euill suspicions. 1. Tim. 6. 4. 1. Sam. 17. 28. *And Eliab his eldest brother beard when he spake vnto the men, and Eliab was angrie with Dauid, and said, Why camest thou downe hither? and with whome hast thou left those few sheepe in the wilderness? I know thy pride, and the malice of thine heart. Act. 28. 4. Now when the Barbarians saw the worme hang on his hand, they said among themselues. This man surely is a murderer, whom though he hath escaped the sea, yet vengeance hath not suffered to lue. Here are condemned, hard censures and finitter iudgements against our neighbour. Matth. 7. 1. Judge not, that yee be not iudged. 2. For with what iudgement yee iudge, ye shall be iudged: and with what measure yee mete, it shall be measured to you againe. These iudgements which Christ forbiddeth, are priuate and reprochfull or slanderous iudgements: namely, when either a good or an indifferent action is interpreted to the worse part: or*

when a light offence is made hainous through euill will, without all desire either to amend, or to couer the same. Act. 2. 13. *And other mocked and saide, They are full of new wine. 14. But Peter standing with the eleeuen, lift up his voice, and said vnto them, Ye men of Iudea, and all ye that inhabite Ierusalem, be this knowne vnto you, and hearken vnto my words: 15. For these are not drunken, as ye suppose, since it is but the third houre of the day. 1. Sam. 1. 13. For Hannab spake in her heart, her lips did mooue onely, but her voice was not heard, therefore Eli thought she had beene drunken.* But we must know that there are three kinds of iudgements which are not forbidden by this commandement of Christ. The first is, the ministerie of the Gospel, which iudgeth & reprooueth sinne. The second is, the iudgement of the Magistrate. The third is, the iudgement of a friend admonishing vs: as when he saith, Abstaine from the companie of such a man, for I know him to be a drunkard, &c.

III. A relation of the bare words onely, and not of the sense and meaning of our neighbour. Math. 26. 59. *Now the chiefe Priests, and the Elders, and all the whole Councell, sought false witness against Iesus, to put him to death. 60. But they found none, and though many false witnessses came, yet found they none: but at the last came two false witnessses. 61. And said, This man saide, I can destroy the Temple of God, and build it in three daies. Indeede Christ saide some such thing in wordes, as appeareth, Ioh. 2. 19. Iesus answered and said vnto them, Destroy this temple, and in three daies I will raise it up againe.*

IV. A lie, whereby euery fallshood with purpose to deceiue is signified, whether in wordes, or in dedes, or concealing the truth, or any other way whatsoeuer; be it for neuer so great a good to our neighbour.

V. To pronounce vniust sentence in iudgement, to rest in one witnesse, to accuse another wrongfully, to bewray a mans cause by collusion. 1. King. 21. 12. *They proclaimed a fast, and set Nabaoth among the chiefe of the people. 13. And there came two wicked men, and sate before him, and the wicked men witnessed against Nabaoth in the presence of the people, saying, Nabaoth did blasfeme God and the King: then they caried him away out of the citie, and stoned him with stones that he died. Deut. 17. 6. At the mouth of two or three witnessses shall he, that is worthie of death, die: but at the mouth of one witnesse he shall not die.*

VI. Openly to raise forged and hurtfull tales and reports of our neighbour, or priuily to deuise the same. Rom. 1. 29. *Whisperers. 30. Backbiters, haters of God, proud, boasters, inuencers of euill things. Leuit. 19. 16. Thou shalt not walke about with tales among the people, thou shalt not stand against the blood of thy neighbour: I am the Lord. 1. Tim. 5. 13. And likewise also beeing idle, they learne to goe about from house to house: yea, they are not onely idle, but also praters and busibodies, speaking things which are not comely.* To spread abroad flying tales, or to faine and adde any thing vnto them. Prou. 26. 20. *Without wood the fire is quenched, and without a talebearer strife ceaseth. 21. As a coale maketh burning coales, and wood a fire, so the contentious man is apt to kindle strife. 22. The wordes of a talebearer are as flatterings, and they goe downe into the bowels of the belly. 2. Cor. 12. 20. For I feare least when I come, I shall not finde you such as I would, and that I shall be found to you such as I would not, and least there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings, and discord among you.* To receive or beleeue

beleue those tales which we heare of others. Exod. 23. 1. *Thou shalt not receive a false tale, neither shalt thou put thine hand with the wicked, to be a false witness.* 1. Sam. 24. 10. *And David said to Saul, Wherefore givest thou an care to mens wordes, that say, Behold, David seeketh euill against thee?*

VII. To accuse our neighbour, for that which is certaine & true, through hatred, and with intent to hurt him. 1. Sam. 22. 9. *Then answered Doeg the Edomite (who was appointed ouer the seruants of Saul) and said, I saw the sonne of Isai when he came to Nob, to Abimelech the sonne of Ahitub, 10. Who asked counsell of the Lord for him, and gaue him victualls, and he gaue him also the sword of Goliath the Philistin.* Of this deede Dauid thus speaketh. Psal. 52. 1. *Why boastest thou thy selfe in thy wickednesse, O man of power? the louing kindnesse of the Lord endureth for euer.* 2. *Thy tongue imagineth mischeife, and is like a sharpe rasor, that cutteth deceitfully.* 3. *Thou doest loue euill more then good: and lies, more then to speake the trueness.* 4. *Thou louest all wordes that may destroy, O deceitfull tongue.*

VIII. To open or declare our neighbours secret to any man, especially, if he did it of infirmitie. Mat. 18. 15. *Moreover, if thy brother trespassse against thee, goe and tell him his fault between thee and him alone: if he heare thee, thou hast wonne thy brother.* PRO. 11. 13. *He that goeth about as a slanderer, discovereth a secret: but he that is of a faithfull heart, conuealeth a matter.*

IX. All babbling talke and bitter wordes. Eph. 5. 3. *But fornication and all uncleannesse, let it not be once named among you.* 4. *Neither filthinesse, neither foolish talking, neither iesting, which are not comely, but rather giuing of thanks.* Ioh. 9. 34. *They answered and said vnto him, Thou art altogether borne in sinnes, and doest thou teach vs? so they cast him out.* This iesting, or as it is now termed, wit, which Aristotle the Philosopher maketh a vertue, is by Paul the Apostle accounted a vice: and that not without cause; I. Such quipps as sting others, though they be a great pleasure for some to heare, yet are they very offensive to such as are so girded. II. It is very hard to make Christian both godlinesse and grauity to agree with such behauiour.

Obiect. But salt and tart speeches are vsfull in the scriptures, 1. King. 18. 27. *Elijah mocked the Priests of Baal.* Esa. 14. 9. *Answer.* Such speeches are not spoken to please others, but are sharply deuounced against Gods enemies to his glorie.

X. Flatterie, whereby we praise our neighbour about that, we knowe in him. Prou. 27. 6. *The woundes of a louer are faithfull, but the kisses of an enemie are to be shunned.* 14. *He that praiseth his friende with a loud voice, rising early in the morning, it shall be counted to him as a curse.* Act. 12. 22. *And the people gaue a shout, saying, The voice of God, and not of man.* This is a grieuous sinne in the ministers of the word. 1. Theff. 2. 5. *Neither did we euer vse flattering wordes, as ye knowe, nor coloured couetousnesse, God is record.* Ier. 6. 13. *For from the least of the, euen vnto the greatest of them, euery one is giuen vnto couetousnesse; and from the Prophet, euen vnto the priest, they all deale falsely.* 14. *They haue healed also the hurt of the daughter of my people with sweete wordes, saying, Peace, peace, when there is no peace.* Rom. 16. 18. *For they that are such, serue not the Lord Iesus Christ, but their owne bellies, and with faire speech and flattering, deceiue the hearts of the simple.*

XI. Foolish and ouer confident boasting. *Prou. 27. 1. Boast not thy selfe of to morrow, for thou knowest not what a daie may bring forth. 2. Let another praise thee, and not thine owne mouth, a stranger and not thine owne lips.*

XII. To accuse, or witnesse against one falsely. *1. King. 2. 1. Naboth blasphemed God and the king.*

The affirmatiue part.

Preserue the good name of thy neighbour. Eccles. 7. 3. A good name is better then a good ornament.

Here is commanded:

I. A reioicing for the credit and good estimation of thy neighbour. *Gal. 5. 22. But the fruit of the spirit, is loue, ioy, peace, gentlenesse. Rom. 1. 8. First I thank my God through Iesus Christ, for you all, because your faith is published throughout the whole world.*

II. Willingly to acknowledge that goodnes we see in any man whatsoever, and onely to speake of the same. *Tit. 3. 2. That they speake euill of no man, that they be no fighters, but soft, shewing all meekenes to all men.* Moreouer, wee must with all desire, receiue and beleue reports of our neighbours good. *Act. 16. 1. Then came he to Derbe and Lystra, and behold, a certaine Disciple was there, named Timotheus, a womans sonne which was a Iewesse, & beleued, but his father was a Grecian. 2. Of whome the brethren which were at Lystra & Iconium, reported wel. 3. Therefore Paul would that he should goe forth with him, and tooke and circumcised him.* Notwithstanding, this must so be performed of vs, that in no wise wee approoue and allowe of the vices and faults of men. *2. Chron. 25. 2. And hee did uprightly in the eies of the Lord, but not with a perfect heart. And chap. 27. 2. And he did uprightly in the sight of the Lord according to all that his father Vzziah did, saue that he entred not into the temple of the Lord, & the people did yet corrupt their waies.*

III. To interpret a doutfull euill, to the better part. *Cor. 13. 5. Loue thinketh not euill. 7. It beleueneth all things, it hopeth all things. Gen. 37. 31. And they tooke Iosephs coate, and killed a kidde of the goats, and dipped the coat in the bloode. 32. So they sent that parti-coloured coate, and they brought it to their father, and said, This haue we found, (see now, whether it be thy sonnes coate or no.) 33. Then hee knew it, and said, It is my sonnes coate, a wicked beast hath deuoured him, Ioseph is surely torne in peeces.*

And here obserue the religiō of that Ioseph, which was betrothed to Mary, who when he sawe that Mary was with child, was readier to conclude that before her betroathing she was with child by committing fornication, then after by committing adulterie. *Mat. 1. 19. But for all this, men must not be too credulous, or light of beleefe. Ioh. 2. 24. But Iesus did not comenit himselfe vnto them, because he knewe them all.*

IV. Not to beleue an euill report, running abroad amongst the common people, by the whisperings of talebearers, as it were, by conduit pipes. *Psal. 15. 7. Hee that slandereth not with his tongue, nor doth euill to his neighbour, nor receiueith a false report against his neighbour. Ierem. 40. 14. And they saide vnto him, Knowest thou not, that Balthis the king of the Ammonites, had sent Ishmael, the sonne of Nethaniab, to slay thee? but Gedaliah the sonne of Ahikam, beleueed*

him

him not. 16. But Gedaliah the sonne of Ahikam, said vnto Ionathan, the sonne of Kareah, thou shalt not doe this thing, for thou speakest falsely of Ishmael. But we ought also to be angrie at such whisperings. Pro. 25. 23. As the North wind driveth away the raine, so doth an angrie counsaunce the slaundering tongue.

V. To keepe secret the offence of our neighbour, except it must of necessity be reueald. Prou. 10. 12. Hatred stirreth vp contention: but loue couereth all trespasses. Mat. 1. 19. Then Ioseph her husband being a iust man, and not willing to make her a publike example, was minded to put her away secretly.

A man would suppose, that by this means, we should be partakers of other mens sins. But we must know, that we ought to conceale our neighbours imperfections, least he should be prouoked to offence: yet in the meane season, he must be admonished that he may amend. Gal. 6. 1. Iam. 5. 19. Brethren, if any of you haue erred from the trueth, and some man hath conuerted him. 20. Let him know, that he which hath conuerted the sinner from going astray out of his way shall saue a soule from death, and shall hide a multitude of sinnes.

But if the sin which is concealed, cannot thereby be taken away, then must we in loue and charitie, declare the same to those, which may remooue and amend the same. Gen. 37. 2. When Ioseph was seenteene yere olde, he kept sheepe with his brethren, and the child was with the sonnes of Bilhab, and with the sonnes of Zilpah, his fathers wiues: and Ioseph tolde vnto their father, their euill sayings. 1. Cor. 1. 11. For it hath beene declared vnto me, my brethren, of you by them that are of the house of Cloe, that there are contentions among you. Mat. 18. 16. But if hee heare thee not, take with thee one or two, that by the mouth of two or three witnesses, every word may be confirmed.

To get a good name and estimation amongst men, and to keepe the same, when we haue gotten it. Phil. 4. 8. Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertaine to loue, whatsoeuer things are of good report, if there be any vertue, if there be any praise, thinke on these things. A good name is gotten, 1. If we, seeking the kingdome of God before all things, doe repent vs of all our sinnes, and with an earnest desire, imbrace and follow after righteousness. Prou. 10. 7. The memoriall of the iust shall be blessed: but the name of the wicked shall rot. Mar. 14. 9. Verily I say vnto you, wheresoeuer this Gospell shall be preached throughout the whole world, this also, that she hath done, shall be spoken of in remembrance of her. 2. Wee must haue a care both to iudge, and speake well of others. Mat. 7. 2. With what iudgement ye iudge, yee shall be iudged. Eccl. 7. 23. Gue not thine heart also to all the wordes that men speake, least thou doe heare thy seruant cursing thee. 24. For oftentimes also thine heart knoweth, that thou likewise hast cursed others. 3. Wee must abstaine from all kinde of wickednesse: for one onely vice or sinne, doth obscure and darken a mans good name. Eccle. 10. 1. Dead flies cause to stinke, and putrifie the ointment of the Apothecarie: so doth a little fellie him that is in estimation for wisdom, and for glorie. 4. Wee must in all things earnestly seeke for the glorie of God onely, and not our owne. Matth. 6. 5. And when thou praicest, be not as the hypocrites, for they loue to stand and praie in the Synagogues, and in the corners of the streetes, because they would be scene of men: verily I say vnto you,

they haue their reward. 6. But when thou praieſt, enter into thy chamber, and when thou haſt ſhut thy doore, pray vnto thy father which is in ſecret, and thy father which ſeeth in ſecret, ſhall reward thee openly.

But if when we ſeek the glory of God, honeſt and godly men doe praife and teſtifie well of vs, we muſt not deſpiſe this their teſtimonie and commendation: & although they neuer praife vs nor teſtifie of vs at all, yet muſt wee take it in good part. 2. Cor. 1. 12. For our reioyiſing is this, the teſtimonie of our conſcience, that in ſimplicitee and godly purenes, and not in fleſhly wiſdome, but by the grace of God, we haue had our conuerſation in the world, & moſt of all to you wards. And chap. 10. 13. But we will not reioice of things which are not within our meaſure, but according to the meaſure of the line, whereof God hath diſtributed to vs a meaſure, to attaine euen vnto you. Pſal. 16. 5. The Lord is the portion of mine inheritance, and of my cup: thou ſhalt maintaine my lot. 6. The lines are fallen vnto me in pleaſant places: yea, I haue a faire heritage. 1. Cor. 1. 31. He that reioiceth, let him reioice in the Lord.

CHAP. 29.

Of the tenth Commandement.

The tenth Commandement concerneth concupiſcences, committed againſt our neighbour.

The wordes are theſe:

Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maide, nor his ox, nor his aſſe, nor any thing thy neighbour hath.

The Reſolution.

Couet] The cogitation or motion of the heart, is of three ſorts. The firſt is, ſome glancing or ſuddaine thought, ſuggeſted to the minde by Satan, which ſuddenly vaniſheth away, and is not receiued of the minde. This is no ſinne. For it was in Chriſt, when he was tempted by the deuill. Matth. 4. v. 1. The ſecond is, a more permanent thought or motion, the which, as it were, tickleth & inueigleth the mind with ſome inward ioy. The third is, a cogitation drawing from the will and affection, full aſſent to ſinne. We are to vnderſtand this commandement of the ſecond ſort of motions onely, not of the firſt, or of the laſt, to which the ſiue former commandements doe belong.

Now then to couet, is to think inwardly, and alſo to deſire any thing, whereby our neighbour may be hindered, albeit, there enſue no aſſent of the will, to commit that euill. For the very Philoſophers condemne couetouſneſſe of the very heart, and Ciuilians diſallow a purpoſe onely to doe euill, if it be conioyned with a manifeſt deliberation. And as for the concupiſcence in this place forbidden, we may well thinke it is more cloſe and ſecret, becauſe S. Paul a doctour of the law was altogether ignorant of it. Rom. 7. 7. *I had not knowne luſt, except the Law had ſaid, Thou ſhalt not luſt.* Again, if that concupiſcence immediately going before the conſent, were not prohibited in this place, there muſt be a great confuſion in the decalogue. For the ſeuenth commandement forbiddeth ſome kinde of coueting of our neighbours wife.

Houſe] The commandement is illuſtrated by an argument drawne from the diſtribution of the obiects of concupiſcence; whence it is apparent, that onely

only euill concupiscence is condemned in this place. Coloss. 3. 5. For there is a good concupiscence or desire: as of meate and drinke, and that of the spirit. Gal. 5. 17. *The spirit lusteth against the flesh.*

The negative part.

Thou shalt not covet that which is thy neighbour.

Here are prohibited:

I. Concupiscence it selfe, namely, originall corruption, in as much as it is hurtfull to our neighbour. Iam. 1. 14.

II. Each corrupt and sudden cogitation & passion of the heart, springing out of the bitter roote of concupiscence. Gal. 5. 17. *The flesh lusteth against the spirit.* Luk. 10. 27. *Thou shalt loue the Lord with all thy soule.* To this place appertaineth Satans suggestion, if after the first offer it be entertained and receiued in the closet of the heart.

III. The least cogitation and motion, the which, though it procure not consent, delighteth and tickleth the heart. Of this kinde are these foolish wishes: I would such an house were mine, such a liuing, such a thing, &c. And hitherto may we referre all vnchast dreames, arising from concupiscence.

The affirmatiue part.

Covet that onely, which is auailable to thy neighbour.

Here are commended:

I. A pure heart towards our neighbour. 1. Tim. 1. 5. *The end of the commandement is loue, out of a pure heart, a good conscience and faith vnfeined.*

II. Holy cogitations and motions of the spirit. Paul praieeth, 1. Thess. 5. 22. *that the Thessalonians may be holy, not onely in bodie and soule, but also in spirit.* Eph. 4. 23.

III. A conflict against the euill affections and lusts of the flesh. Rom. 7. 22. *I reioyce in the law of God, in regard of the inward man.* 23. *But I see another Law in my members, rebelling against the Law of my minde, and making me captiue to the law of sinne, which is in my members.* 24. *Miserable man that I am, who shall deliuer me from this bodie of death?* 2. Cor. 12. 7, 8, 9.

C H A P. 30.

Of the vse of the Law.

THe vse of the Law in vnregenerate persons, is threefold.

The first is, to lay open sinne, and make it knowne. Rom. 3. 20. *By the workes of the Law shall no flesh be iustified in his sight: for by the Law commeth the knowledge of sinne.*

The second vse is accidentally, to effect and augment sinne, by reason of the flesh, the which causeth man to decline from that which is commanded, and euer to encline to that which is prohibited. Rom. 7. 8. *Sinne tooke occasion by the commandement, and wrought in me all manner of concupiscence: for without the Law sinne is dead.* 9. *For I once was aliuie without the Law, but when the commandement came, sinne reuiued.* 10. *But I died, and that commandement, which was ordained vnto life, was found to be vnto me vnto death.*

The third vse is, to denounce eternall damnation for the least disobedience, without offering any hope of pardon. This sentence the law pronounceth against offendours, and by it, partly by threatning, partly by terrifying, it raig-

in the form is forbidden est: non cogit: in this, est: non cogit: And Aug: Magni qui non cogit sed non sit per cogitare prohi

neth and ruleth ouer man. Rom. 3. 19. *Wee know that whatsoener the Law saith, it saith it to them which are vnder the Lawe, that euery mouth may be stopped, and all the world be culpable before God.* Gal. 3. 10. *As many as are of the workes of the Law, are vnder the curse: for it is written, Cursed is euery one that continueth not in all that is written in the booke of the Lawe to doe them.* 2. Cor. 3. 7. *If the ministration of death written with letters, and ingrauen in stones was glorious: 8. Howe shall not the ministration of the spirit be more glorious? For if the ministration of condemnation were glorious, &c.*

The ende why sinne raigneth in man, is to vrge sinners to flie vnto Christ, Galat. 3. 22. *The Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be ginen to them that beleene.* 24. *Wherfore the law was our schootemaster to Christ.* Heb. 12. 18, 19, 20.

The continuance of this power of the law is perpetuall, vnlesse a sinner repent: and the very first act of repentance so freeth him, that he shall no more be vnder the lawe, but vnder grace. 2. Sam. 12. 13. *Then said Dauid to Nathan, I haue sinned against the Lord: wherfore Nathan said to Dauid, The Lord also hath forgiven thy sinne, and thou shalt not die.* Rom. 6. 14. *Sinne shall not haue dominion ouer you: for ye are not vnder the law, but vnder grace.*

If therefore, thou desirest seriously eternall life: first take a narrow examination of thy selfe, and the course of thy life, by the square of Gods lawe: then set before thine eies the curse that is due vnto sinne, that, thus bewailing thy miserie, and despairing vtterly of thine own power, to attaine euerlasting happinesse, thou maiest renounce thy selfe and be prouoked to seeke and sue vnto Christ Iesus.

The vse of the Law in such as are regenerate is far otherwise: for it guideth them to new obedience in the whole course of their life, which obedience may be acceptable to God by Christ. Rom. 3. 31. *Doe we therefore through faith make the Law of none effect? God forbid: nay we rather establish the Law.* Psal. 119. 24. *Thy testimonies are my delight, they are my counsellors.* v. 105. *Thy word is a lantarne vnto my feete, and a light vnto my pathes.*

CHAP. 31.

Of the couenant of Grace.

Hitherto concerning the couenant of works, and of the Law, now followeth the couenant of grace:

The couenant of Grace, is that whereby God freely promising Christ, and his benefits, exacteth againe of man, that he would by faith receiue Christ, and repent of his sinnes. Hof. 2. 18. *In that daie will I make a couenant for them, &c.* 19. *And I will marrie thee vnto me for euer: yea, I will marrie thee vnto me in righteousness, and in iudgement, and in mercie, and in compassion.* v. 20. *I will euen marrie thee vnto me in faithfulnessse, and thou shalt knowe the Lord.* Ezech. 26. 25. *I will poure cleane water vpon you, and ye shall be cleane: yea from all your filthinesse, and from all your idols will I clense you.* v. 26. *And I will giue you a newe heart, and a newe spirit will I put within you.* v. 27. *And cause you to walke in my statutes.* Malach. 3. 1. *The Lord, whome ye seeke, shall speedily come to his temple: euen the messenger of the couenant whome ye desire: behold, he shall come.* saith the Lord of hosts.

This

This couenant is also named a testament: for it hath partly the nature and properties of a testament or will. First it is confirmed by the death of the testator. Heb. 9. 16. *Where a testament is, there must be the death of him that made the testament.* 17. *For the testament is confirmed when men are dead: for it is yet of no force, so long as he that made it is alive.* Secondly, in this couenant we doe not offer much, and promise small to God, but in a manner doe onely receiue: euen as the last will and testament of a man, is not for the testators, but the heires commodity.

The couenant albeit, it be one in substance, yet it is distinguished into the old and new testament.

The olde testament or couenant is that, which in types and shadowes prefigured Christ to come, and to be exhibited.

The newe testament declareth Christ already come in the flesh, and is apparently shewed in the Gospel.

The Gospell is that part of Gods word, which containeth a most worthy & welcome message: namely, that mankind is fully redeemed by the blood of Iesus Christ, the only begotten sonne of God, manifest in the flesh, so that now for all such as repent and beleue in Christ Iesus, there is prepared a full remission of all their sinnes, together with saluation and life euerlasting. Ioh. 3. 14. *As Moses lifted up the serpent in the wildernesse: so must the sonne of man be lift up.* 15. *That who so beleueth in him, should not perish but haue euerlasting life.* Act. 10. 43. *To him also giue all the Prephets witnes, that through his name, all that beleue in him, shall receiue remission of sinnes.*

The ende and vse of the Gospell is, first to manifest that righteousnesse in Christ, whereby the whole law is fully satisfied, & saluation attained. Secondly, it is the instrument, and, as it were, the conduit pipe of the holy ghost, to fashion and deriue faith into the soule; by which faith, they which beleue, doe as with an hand apprehend Christs righteousnes. Rom. 1. 16. *I am not ashamed of the gospell of Christ, for it is the power of God to saluation to as many as beleue, to the Iewe first, and then to the Grecian.* 17. *For the iustice of God is reuealed by it from faith to faith.* Ioh. 6. 33. *It is the spirit which quickeneth, the flesh profiteth nothing: the words which I speake are spirit and life.* 1. Cor. 1. 21. *It pleased God by the foolishnesse of preaching, to saue such as beleue.*

The Gospell preached is, in the flourishing estate of Christs Church, that ordinarie meanes to beget faith: but in the ruinous estate of the same. when as by apostasie, the foundations thereof are shaken, and the cleere light of the word is darkened, then this word read or repeated, yea the very sound thereof being but once heard, is by the assistance of Gods spirit, extraordinarily effectually, to them whome God will haue called out of that great darkenesse into his exceeding light. Rom. 10. 14. *How shall they call on him, in whome they haue not beleued? and how shall they beleue in him, of whome they haue not heard? And howe shall they heare without a preacher? Act. 11. 19. And they which were scattered abroad, because of the affliction that arose about Steuen, walked throughout till they came to Phenice, and Cyprus, and Antiochia, preaching the worde to no man, but to the Iewes onely.* 30. *Nowe some of them were men of Cyprus, and of Cyrene, which when they were come into Antiochia, spake vnto the*

Grecians, and preached the Lord Iesus. 21. And the hand of the Lord was with them, so that a great number beleueed, and turned vnto the Lord. Ioh. 4. 28. The woman then left her water pot, and went her way into the city, and said to the men, 29. Come, and see a man which hath told me all things that euer I did: Is not he the Christ? then they went out of the city, and came vnto him. 39. Now many of the Samaritans beleueed in him, for the saying of the woman which testified, He hath tolde me all things that euer I did. 41. And many moe beleueed, because of his own word. 42. And they said vnto the woman, Nowe we beleuee not because of thy saying: for we haue heard him our selues, and knowe that this is indeede the Christ the Saviour of the world. Rom. 10. 18. I demaunde, haue they not heard? no doubt their sounde went out through all the earth, and their wordes into the endes of the world. Thus we may see, how many of our forefathers, & ancestors in the midst of pope-ry obtained eternall life. Reuel. 12. 17. The dragon was wroth with the woman, and went and made warre with the remnant of her seede, which kept the commandments of God, and haue the testimonie of Iesus Christ. Rom. 11. 4. What saith the diuine Oracles? I haue referued to me seuen thousand men, which neuer bowed knee to Baal.

CHAP. 32.
Of the Sacraments.

THUS much of the preaching of the word: now follow the appendants to the same: namely, the Sacraments.

A Sacrament is that, whereby Christ and his sauing graces, are by certaine externall rites, signified, exhibited, and sealed to a Christian man. Rom. 4. 11. He receiued the signe of circumcision, as the seale of the righteousnesse of the faith which he had, when he was circumcised. Gen. 7. 11. Ye shall circumcise the foreskin of your flesh, and it shall bee a signe of the conenant betweene me and you.

God alone is the author of a Sacrament; for the signe cannot confirme any thing at all, but by the consent and promise of him, at whose handes the benefit promised must be receiued. Therefore God it is alone which appointed signes of grace, in whose alone power it is to bestowe grace.

And God did make a Sacrament by the sacramentall word, as Augustine witnesseth, saying, *Let the word come to the element, and there is made a Sacrament.* The sacramentall word, is the word of institution, the which God after a feuerall manner, hath set downe in each Sacrament. Of the worde there are two parts: the commandement and the promise. The commandement is, by which Christ appointeth the administration of the Sacraments, and the receiuing of the same. As in Baptisme, *Goe into the whole world baptizing them in the Name, &c.* In the Lords Supper, *Take, eat, drinke, doe ye this.* The promise is the other part of the institution, whereby God ordained elements that they might be instruments and seales of his grace. As in Baptisme, *I baptize thee in the name of the father, of the sonne, and of the holy Ghost.* In the Supper, *This is my body giuen for you: and, This is my blood of the new Testament.* Therefore this word in the administration of the Sacrament ought to be pronounced distinctly and aloud, yea, and as occasion serueth, explained also: to the ende, that all they to whome the commandement and promise appertaineth, may knowe and vnderstand the same. And hence it is very plaine, that the ministers impi-

etie doth not make a nullitie of the Sacrament, neither doth it any whit hinder a worthy receiuer: no more then the pietie of a good minister can profite an vnworthy receiuer: because all the efficacie and worthines therof dependeth onely vpon Gods institution, if so be that be obserued.

The parts of a Sacrament are, the Signe, and the Thing of the Sacrament.

The signe, is either the matter sensible, or the Action conuerfant about the same.

The matter sensible, is vsually called the signe.

The mutation of the signe, is not naturall, by changing the substance of the thing; but respectiue, that is, onely in regard of the vse. For it is seuered from a common to an holy vse: Therefore there is not any such either force or efficacie of making vs holy, inherent, or tied vnto the externall signes, as there is naturallly in bathes to purifie corrupt diseases: but all such efficacie is wholly appropriate to the holy Spirit, yet so, as it is an inseperable companion of true faith and repentance, and to such as turne vnto the Lord, is, together with the signe exhibited. Whence it commeth to passe, that by Gods ordinance, a certaine signification of grace, and sealing thereof agreeth to the signe.

The thing of the Sacrament, is either Christ & his graces which concerne our saluation, or the action conuerfant about Christ.

I say, first Christ, and then his graces, because no man receiueth grace frō Christ, vnlesse he be made truely partaker of his very bodie and blood: euen as no man can by right reape any fruite of the ground, whereof first hee hath no iust title and interest.

The action about Christ is spirituall, and is either the action of God, or of Faith.

The action of God is, either the offering, or the Application of Christ & his graces to the faithfull.

The action of faith is, the consideration, desire, apprehension, and receiuing of Christ in the lawefull vse of the Sacrament.

Thus much of the parts of a Sacrament: nowe followeth the vnion of the parts.

This sacramentall vnion, I. is not naturall according to the place: for there is no mutation of the signe into the thing signified; neither is the thing signified, either included in, or fastened vpon the signe. But I I. it is respectiue, because there is a certaine agreement and proportion of the externall things with the internall, and of the actions of one with the actions of the other: whereby it commeth to passe, that the signes, as it were, certaine visible wordes incurring into the externall senses, doe by a certaine proportionable resemblance drawe a Christian mind to the consideration of the things signified, & to be applied.

This mutuall, and, as I may say, sacramentall relation, is the cause of so many figuratiue speeches, and metonymies, which are vsed: as, when one thing in the Sacrament is put for another. As,

I. The signe is vsed for the thing signified. Exod. 12. 11. *Ye shall eate it (namely the Lambe) in hast, for it is the Lords passeouer.* Ioh. 6. 51. *I am the living bread, which came downe from heauen: if any eate of this breade, he shall live for euer, and the bread which I will giue is my flesh, which I will giue for the life of the world.*

world. 1. Cor. 5. 7. *Christ our Pasche* is sacrificed for vs. 1. Cor. 10. 17. *We that are many, are one bread, and one bodie, because we are all partakers of one bread.*

II. The name of the thing signified is giuen to the signe: as, *The bread is Christs bodie, the cuppe is Christs blood.* 1. Cor. 11. 24. Math. 26. 28.

III. The effect of the thing signified is giuen to the signe, as Circumcision is a couenant, Gen. 17. 10. Act. 7. 8. *The cup is the new Testament in Christs blood.* Luk. 22. 16. *Baptisme is the washing of the new birth.* Tit. 3. 5.

IV. That which properly belongeth to the signe, is attributed to the thing signified. Deut. 10. 16. *Circumcise the foreskin of your hearts.* Ioh. 6. 52. *Unlesse ye eate the flesh of the sonne of man, and drinke his blood, ye shall haue no life in you.*

The end why a Sacrament was ordained, is I. for the better confirmation of our faith: for by it as by certaine pledges giuen, God of his great mercie, doth as it were binde himselfe vnto vs. Now a Sacrament doth confirme our faith, not by any inherēt or proper power it hath in it selfe, as hath a soueraigne medecine receiued by a patient, the which whether a man sleepe or wake it confirmeth his strength: but rather by reasoning, and vsing the signes, when the holy Ghost shall frame in our hearts such a conclusion, as this:

All such as are conuerted, rightly using the Sacraments, shall receiue Christ and his graces:

But I am conuerted, and either now doe, or before haue rightly vsed the Sacraments:

Therefore I shall receiue Christ and his graces.

II. That it might be a badge and note of that profession by which the true Church of God is distinguished from other congregations. III. That it might be a meane to preferue, and spread abroad the doctrine of the Gospel. IV. It serueth to binde the faithfull that they doe continue both loyall, and gratefull to their Lord God. V. It is the bond of mutuall amitie betwixt the faithfull.

How a Sacrament is necessarie to saluation. The couenant of Grace is absolutely necessarie to saluation: for it comprehending Christ Iesus the very substance of the Couenant, man must necessarily either receiue it, or perish eternally: but a Sacrament is not absolutely necessarie, but onely as it is a prop and stay for faith to leane vpon. For it cannot entitle vs into the inheritance of the sonnes of God, as the couenant doth, but onely by reason of faith going before, it doth seale that which before was bestowed vpon vs. As we see in humane contracts the bond ariseth from the mutuall consent of the parties: but the instrument or bill, and the setting to of the seale, they doe not make, but rather confirme the bond mutuall before made: the which mutuall consent remaining firme, the contract standeth still in force, though the instrument or seale be wanting.

Therefore the want of a Sacrament doth not condemne, but the contempt is that which will condemne a man. The want of a Sacrament is, when we are iustly hindred from the receiuing of the same; as, when one is preuented by death, or liueth in such a place where he cannot receiue the Sacrament. And as for the neglect of a Sacrament, albeit it be a very grieuous sinne, yet is it such an one, as for which he that is heartily penitent for the same, may well hope for pardon.

The holy vse of a Sacrament is, when such as are truly conuerted, doe vse those rites which God hath prescribed vnto their true ends, in the receiuing of a Sacrament. Therefore I. the reprobate, though God offer the whole Sacrament vnto them, yet they receiue the signes alone without the things signified by the signes: because the signe without the right vse thereof, is not a Sacrament to the receiuer of it. So Paul saith, Rom. 2. 25. *Circumcision verely is profitable if thou keepe the Law: but if thou be a transgressor of the Law, thy circumcision is made vncircumcision.* And Augustine hath this saying, *If thou receiue it carnally, yet ceaseth it not to be spirituall, though to thee it be not so.* I I. The Elect as yet not conuerted to the Lord, doe receiue in like manner the bare signes without the thing signified; yet so, as that, that Sacrament shall in them afterward haue his good effect. For the Sacrament receiued before a mans conuersion, is afterward to the penitent both ratified, and becommeth profitable: and that vse of the Sacrament which before was vtterly vnlawfull, doth then become very lawfull. I I I. The Elect alreadie conuerted, doe to their saluation receiue both the signe and the thing signified together; yet so, as that for their vnworthie receiuing thereof, the which commeth to passe by reason of their manifold infirmities, and relapses into sinne, they are subiect vnto temporall punishments.

The difference betwixt a Sacrament and a Sacrifice, is, in a Sacrament God bestoweth his graces vpon vs: but in a sacrifice, we returne vnto God faith and obedience.

There are many differences betwixt the Sacraments of the Old testament, and these of the New. I. They were many, these but few. II. They pointed at Christ to come; these shew that he is come. III. They were appropriate vnto the posteritie of Abraham; but these are common to the whole Church: culled out of the Iewes and Gentiles.

C H A P. 33.
Of Baptisme.

THERE are two Sacraments. 1. Cor. 10. 1. *I would not haue you ignorant, that all our fathers were vnder the cloude, and all passed through the sea. 2. And were all baptized vnto Moses in the cloude, and in the sea. 3. And did all eate the same spirituall meate, 4. And drinke all the same spirituall drinke: (for they dranke of the spirituall rocke that followed them, which rocke was Christ.)* Tertull. 4. booke, contra Marcion. August. de Symbol. ad Catechum. 4. booke 6. chap.

The first Sacrament is that, whereby Christians are initiated, and admitted into the Church of God: and this is Baptisme.

The second Sacrament, whereby the Church is preserved and nourished, is the Lords Supper.

Baptisme is a Sacrament, by which such as are within the couenant are washed with water, in the name of the Father, the Sonne, and the holy Ghost: that beeing thus engrafted into Christ, they may haue perpetuall fellowship with him. Matth. 28. 19. *Goe, teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghost.* Matth. 16. 16. *He that beleeneth and is baptized, shall be saued: he that beleeneth not, shall be condemned.* 1. Cor. 1. 13. *Is Christ divided?*

decided? was Paul crucified for you? either were ye baptized into the name of Paul.

14. I thanke God, I baptized none of you but. Crispus and Gaius. 15. Least any should say, I had baptized into mine owne name.

Within the couenant are all the seede of Abraham, or the seede of the faithfull. These are either of riper yeares, or infants.

Those of riper yeares, are all such as adioyning themselves to the visible Church, doe both testifie their repentance of their sinnes, and hold the foundations of religion, taught in the same Church. Matth. 3. 6. *And they were baptized of him in Iorden, confessing their sinnes.* Act. 8. 36. *As they went they came to a water: then the Eunuch saide, See, here is water, what hindreth me to be baptized? 37. Then Philip said, If thou beleue with all thine heart, thou maist: he said, I beleue that Iesus Christ is the Sonne of God. 38. And they went downe into the water, both Philip and the Eunuch, and he baptized him.* Exod. 12. 48. *If a stranger dwell with thee, and will obserue the Passouer of the Lord, let him circumcise all the males that belong vnto him, and then let him come and obserue it, and then he shall be as one that is borne in the land: for none vncircumcised person shall eate thereof.*

Infants within the Couenant, are such, as haue one at the least of their parents faithfull. 1. Cor. 7. 14. *The unbeleuing husband is sanctified by the wife, and the unbeleuing wife is sanctified by the husband, else were your children vncleane, but now they are holy.* Rom. 11. 16. *If the first fruits be holy, so is the whole lump: and if the roote be holy, so are the branches.* Gen. 17. 7. *I will establish my couenant betweene me and thee, and thy seede after thee, in their generations, for an euerlasting couenant, to be God vnto thee, and thy seede after thee. 13. He that is borne in thine house, and he that is bought with money, must needs be circumcised: so my couenant shall be in your flesh for an euerlasting couenant.* Act. 16. 31. *They said, Beleue in the Lord Iesus, and thou shalt be saued, and thy whole household.*

Quest. How are the children of faithfull parents in the couenant?

Answer. Holy parents are two waies to be considered. First, as they were the sonnes of the first Adam, and so are as yet partly carnall. In this estate they in like sort doe beget their sonnes the children of wrath. For the father begetteth a sonne, not as he is a good man, but simply as a man; and therefore being impure; he must needs beget that which is impure. Secondly, we must consider the parents as they are the sonnes of God, engrafted into the second Adam. In this estate though they cannot deriue faith vnto their posteritie, (for the sonnes of God are not made such by naturall generation, but by the adoption of God the Father) yet may they beleue both for themselves and others, according to the tenour of the couenant of grace: as Adam did sinne both for himselfe and others: and as parents in bargaines doe couenant both for themselves and their heires after them. Hence it is that Paul saith, that the parents are like vnto the first fruits which doe sanctifie the whole lump. So then, the faith of the parents maketh those their sonnes to be accounted in the couenant, which by reason of their age doe not yet actually beleue.

To be baptized into the name of the Father, &c. after the receipt of the outward signe of washing, is to be made one of Gods familie, which is his church, and to be partaker of the priuiledges thereof. Gen. 48. 16. *The Angel which hath deli-*

delivered me from all evil, blesse the children, and let my name be named upon them,

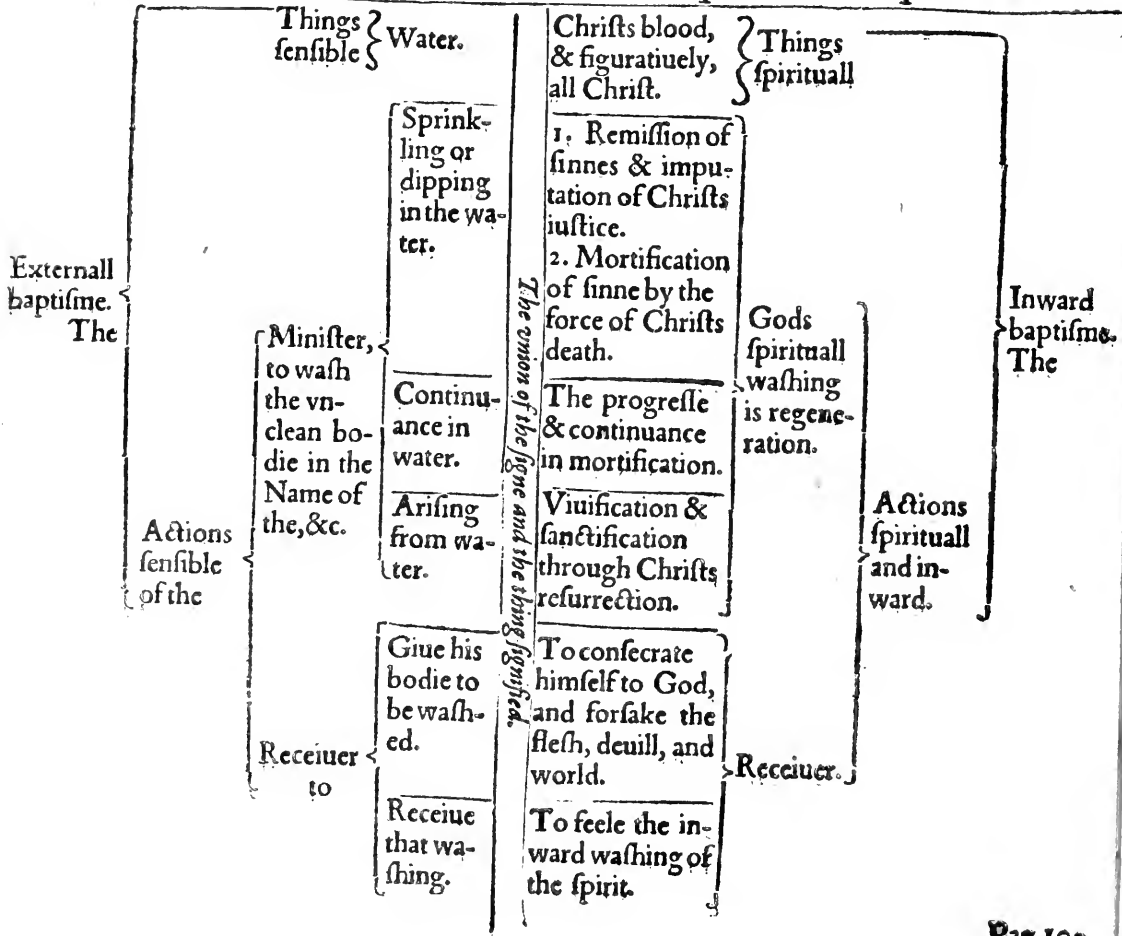
John 1:12 Whosoever shall receive him, shall receive the Father which hath sent him, and him that hath sent the Father, the Father and the Son, which are one.

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ance in the
The putting into, or the sprinkling of water, doth ratifie I. the shedding of the blood of Christ for the remission of all our finnes, and the imputation of his righteousnesse. Act. 22. 16. *Arise and be baptized, and wash away thy finnes in calling on the name of the Lord.* 1. Cor. 6. 11. *And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus,*

decided? was Paul crucified for you? either were ye baptized into the name of Paul.
 - - I thank God I have baptized none of you but Christ and Galat. 3. I cast away should

The Sacramentall vnion of the parts of Baptisme.



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delivered me from all euill, blesse the children, and let my name be named upon them, and the name of my fathers, Abraham and Izhak, that they may grow as fish into multitude, in the midst of the earth. Esai 4. 1. In that day shall seuen women take hold of one man, saying, We will eate our owne bread, and we will weare our owne garments: onely let vs be called by thy name, and take away our reproch.

By this it is manifest, that in this washing of Baptisme, there is sealed and propounded a marueilous solemne couenant and contract: first, of God with the baptized, in that God the Father vouchsafed to receiue him into fauour, the Sonne to redeeme him, the holy Ghost to purifie and regenerate him: secondly, of the baptized with God, who promisseth to acknowledge, inuocate, and worship none other God, but the true Iehouah, which is the Father, Sonne, and holy Ghost.

The externall and visible matter of baptisme, is water: for the minister may not baptize with any other liquor, but onely with naturall water.

This was the iudgement of the Primitiue Church. For when as a certaine minister, for want of water, tooke sande, and baptized one with that: the partie thus besanded, was further baptized, the former beeing esteemed of none effect. Niceph. histor. 3. booke. 3. chapter.

The externall forme of baptisme, is the ministers washing of the baptized, according to the prescript rule of Gods word. Rom. 10. 4.

The ancient custome of baptizing, was to dippe, and, as it were, to diue, all the bodie of the baptized in the water, as may appeare in Paul, Rom. 6. and the Councils of Laodicea, and Neocæsarea: but now especially in cold countries, the Church vseth onely to sprinkle the baptized, by reason of childrens weaknesse: for very few of ripe yeares are now a daies baptized. We need not much to marueile at this alteration, seeing charitie and necessiue may dispense with ceremonies, and mitigate in equitie the sharpnes of them.

The Sacramentall vnion of the parts of baptisme, is on this sort.

The element of water whereby the vncleannesse of the body is purified, by a most conuenient proportion shadoweth out the blood of Christ, and by the figure Synecdoche, taking the part for the whole, whole Christ. 1. Ioh. 1. 7. *And the blood of Iesus Christ cleanseth vs from all sinne.*

The action of the Minister, is his washing of the partie baptized with the element of water. This sealeth and confirmeth a double action of God. I. The engrafting or incorporating of the baptized into Christ. Gal. 3. 27. *As many as are baptized into Christ, haue put on Christ.* 1. Cor. 12. 13. *By one spirit we are all baptized into one bodie.* II. Our spirituall regeneration. Tit. 3. 5. *Not by the workes of righteousness which we had done, but according to his mercie he saued vs by the washing of the new birth, and the renewing of the holy Ghost.*

Of washing there be three parts. The putting into the water: the continuance in the water: and the comming out of the water.

The putting into, or the sprinkling of water, doth ratifie I. the shedding of the blood of Christ for the remission of all our finnes, and the imputation of his righteousnesse. Act. 22. 16. *Arise and be baptized, and wash away thy finnes in calling on the name of the Lord.* 1. Cor. 6. 11. *And such were some of you, but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus,*

and by the spirit of our God. II. The mortification of sinne by the power of Christs death. Rom. 6. 3. *Know ye not that all we which haue bene baptized into Iesus Christ haue bene baptized into his death? 6. Knowing this, that our old man is crucified with him, that the bodie of sinne might be destroyed, that henceforth we should not serue sinne: for he that is dead is freed from sinne.*

The continuance in the water, it noteth the buriall of sinne; namely, a continuall increase of mortification by the power both of Christ his death and buriall. Rom. 6. 4. *We are buried then with him by baptisme into his death.*

The coming out of the water doth confirme our spiritual viuification to newnesse of life in all holinesse and iustice, the which we attaine vnto by the power of Christs resurrection. Rom. 6. 4. *Like as Christ was raised vp from the dead by the glorie of the Father: so we also should walke in newnesse of life. 5. For if we be grafted with him to the similitude of his death, euen so shall we be to the similitude of the resurrection.*

The action of the partie to be baptized, is two-fold.

The first is, to offer himselfe to be baptized before the minister, and that in the presence of the congregation. This signifieth that he doth consecrate himselfe vnto the Lord, and that he vtterly renounceth the flesh, the world, and the diuell. 1. Pet. 3. 21. *To the which also the figure which now saueth vs, euen baptisme agreeth, (not the putting away of the filth of the flesh, but in that a good conscience maketh request vnto God) by the resurrection of Iesus Christ.*

The second is, to receiue the externall washing by water: this signifieth, that the partie baptized doth receiue the internall washing, which is by the blood of Christ, or at the least that it is offered vnto him.

Rebaptizing is at no hand to be admitted: for as in naturall generation man is once onely borne; so must he be in the spiritual regeneration. Therefore they that are baptized of a minister, which is an heretike, not yet degraded from that calling, (if the externall forme of administration be obserued) must not be baptized againe of the Church of God: especially, if after baptism they haue bene made partakers of the Lords Supper: onely they ought to be instructed in the true faith. Euseb. Eccles. hist. lib. 7. c. 8. saith, *There was in our Province an ancient professour of the faith, yea before I was created Bishop, nay before my predecessour Heraclius: who, when he was present at the baptisme of some, & heard what questions they were asked, & what answer they returned, forthwith came weeping vnto me, and humbling himselfe before me, confessed that he was baptized by an heretike: yet in regard of that administration which he saw in our Church, he accounted that no baptisme in that the confession there used, was fraught with blasphemies. This also he added, that he was for this offence so sore grieved, that he durst not so much as lift vp his eyes to heauen: wherefore he most earnestly besought me, that he might be cleansed and purified with the baptisme of our Church, and so receiue the gift of the holy Ghost. The which notwithstanding, I durst not presume to administer, but said, it was sufficient for him that he had bene so long a professour amongst vs. & that at the receipt of the Lords Supper, he answered, Amen. These things I told him were of force enough to purge him. And therefore I aduised him, to rest himselfe in his former faith and conscience already sufficiently purified, especially in that he so long was partaker with vs in the Sacraments.* Aug. lib. 3. c. 2. contra Petil. literas.

The right use of hantisme is this. When inwardly in thine heart thou fenfi-
med to com-

The Sacramentall relation which is in the

Lords Supper is on this manner.

	Things sensible	1. Bread. 2. Wine.	1. The bodie } of Christ. 2. The blood }	Things spirituell
The sensible and externall actions.	Minister to	Take bread and wine in his hands.	To seale Christ, to beare the office of a Mediator, Ioh. 6. 27.	
		Consecrate the bread & wine by repeating the promise, and prayers made for that ende.	To sende Christ to be a Mediator, for which he was sealed from all eternitie.	
		break bread and poure out wine.	The execrable passion of Christ, and effusion of his blood.	God.
		Giue the bread and wine into the receivers hands.	To offer Christ to all, euen to the hypocrites, but to giue him onely to the true Christians.	The spirituall and internall actions
	Christian receiuer to	Take the bread and cup in his hand.	To apprehend Christ by faith.	The christian receiuer.
		Eate the bread and drinke the wine, for the nourishment of his bodie.	To applie Christ vnto him, that the true vnion and communion with Christ may be encreased.	

The vnion of the signe and the thing signified.

The right vse of baptisme is this. When inwardly in thine heart thou sensibly feelest, that through the heat of concupiscence, thou art mooued to commit some sinne, then beginne to haue some holy meditation of that solemne vow, which thou diddest make to God in baptisme.

Againe, if through infirmitie, thou fallest once or often into some sinne, stil haue recourse vnto baptisme, that there thou maist receiue courage to thy soule. For although baptisme be but once onely administred, yet that once testifieth that all mans sinnes past, present, and to come, are washed away. 1. Pet. 3. 20. Eph. 5. 25, 26, 27. Therefore baptisme may be truly tearmed the Sacrament of repentance, and, as it were, a board to swimme vpon, when a man shall feare the shipwracke of his soule. Mark. 1. 4. 1. Tim. 1. 19. Rom. 6. 4, 6.

Last of all, see thou neuer rest, till such time as thou haue a feeling of that reuening power, signified in baptisme: namely, the power of Christs death mortifying sinne, and the vertue of his resurrection, in the renouation of the Spirit.

C H A P. 34.

Of the Lords Supper.

THe Lords Supper is a Sacrament, wherewith in the signes of bread and wine, such as are engraffed into Christ, are in him daily, in a spirituall manner, nourished to eternall life. 1. Cor. 11. 23, 24, 25. Rom. 6. 5.

The proportion of the parts of the Lords Supper, is on this wise.

The Elements of bread and wine, are signes and seales of the bodie and blood of Christ.

The action of the Minister, is a note of Gods action.

The Ministers action is fourefold.

The first is, his taking the bread and wine into his owne handes: this doth seale the action of God the Father, by which he, from all eternitie, did separate and elect his Sonne, to performe the duetie of a Mediatour betwixt God and man. Ioh. 6. 27. *For him bath the Father sealed.*

The second is, his blessing of it, whereby he, by the recitall of the promises, and prayers conceiued to that ende, doth actually separate the bread and wine receiued from their common vnto an holy vse. This doth seale that action of God, by which he did in the fulnesse of time, send Christ to performe the office of a Mediatour, vnto the which he was fore-ordained.

The third is, the breaking of the bread, and powring out of the wine: this doth seale the passion of Christ, by which he, verely vpon the crosse was, both in soule and bodie, bruised for our transgressions.

The fourth is, his distributing of the bread and wine into the hands of the communicants. This sealeth the action of God, offering Christ vnto all, yea, to the hypocrites; but giuing him indeede vnto the faithfull; for the daily encrease of their faith, and repentance.

The action of the receiuer, is double.

The first is, his taking the bread and wine in his hand. This sealeth a spirituall action of the receiuer, namely, his apprehension of Christ by the hand of faith. Ioh. 1. 12.

The second is, his eating of the bread, and drinking of the wine, to the nourishment

ishment of his bodie. This scaleth his application of Christ by faith, that the feeling of his true vnion and communion with Christ may daily be encreased.

1. Cor. 11. 16. *The cuppe of blessing which we blesse, is it not the communion of the blood of Christ? the bread which we breake, is it not the communion of the bodie of Christ?*

That doctrine of Transubstantiation, which teacheth that the bread is turned into the very bodie of Christ, and the wine into his blood, is a very fable: the reasons why, are these. I. In the first institution of the Supper, which was before Christ his passion, the bodie of Christ was then eaten as alreadie crucified. Now, how the bodie of Christ crucified should after a corporall manner be eaten, he himselfe being not as yet crucified, it is impossible to imagine. II. The bread after the consecration, is distributed into parts: but the whole bodie of Christ is receiued of euery singular communicant. III. The bread is the *communion* of Christs bodie: therefore not his very bodie. IV. By this meanes the bodie of Christ should not onely be made of the substance of the Virgin Marie, but also of the bakers bread. V. Let the bread & wine be kept for a time, and the bread will mould, and the wine turne to vineger after the consecration, by which we may conclude, that there did remaine the substance of bread and wine. VI. This opinion quite ouerthroweth the sacramentall vnion, namely, the proportion which is betwixt the signe and the thing signed.

The like may be said of the Lutherans Consubstantiation, whereby they beare men in hand that there is a coexistence, by which the bodie of Christ is either in, or with, or about the bread. Against this, these reasons may suffice: I. The whole action of the Supper is done in remembrance of Christ, now what need that, if the bodie of Christ were really present. II. Act. 3. 21. *Whom the heauens must containe, vntill the time that all things be restored.* III. This is an essentiall propertie of euery magnitude, and therefore of the bodie of Christ, to be in one place, and circumscribed or compassed of one place. IV. If that Christs bodie were eaten corporally, then should the wicked as well as the faithfull be partakers of the flesh of Christ; but to eate his flesh, is to beleeue in him, and to haue eternall life. V. It were very absurd to thinke, that Christ sitting amongst his Disciples, did with his owne hands take his owne bodie, and giue it wholly to each of his Disciples.

Such as will, in an holy sort prepare themselues to celebrate the Lords Supper, must haue:

First, a knowledge of God and of mans fall, and of the promised restauration into the couenant by Christ. 1. Cor. 11. 26. *So often as ye shall eate this bread, and drinke of this cuppe, ye shew the death of the Lord till he come. 29. and discern his bodie.*

Secondly, true faith in Christ: for euery man receiueth so much, as he beleeueth he receiueth. Heb. 4. 2. *For vnto vs was the Gospel preached, as also vnto them: but the word, that they heard, profited not them, because it was not mixed with faith in those that heard it.* Furthermore, true repentance of their sinnes. Esai 66. 2. *He that killeth a bullocke, as if he slue a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembreth incense, as if he blessed an idol: yea, they haue chosen their owne waies,*

waies, and their soule delighteth in their abominations. Psal. 26. 6. *I wash mine hands in innocency, O Lord, and so come before thine altar.*

Thirdly, renewed faith and repentance, for daily and new finnes committed vpon infirmities: because euery new sinne requireth a new act, both of repentance and faith: & this renouation must be seene by our reconciliation of our selues to our neighbours, for iniuries and wrongs. Mat. 5. 23. *If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, 24. Leave thy gift before the altar, and goe first be reconciled to thy brother, then come and offer thy gift.* If thou canst come furnished with these things, abstaine not from the Lords table, by reason of thy many infirmities.

If being thus prepared, thou feelest that thou hast a corrupt and rebellious heart, know this: that then thou art well disposed to the Lords table, whē thou art liuely touched with a sence of thy crooked disposition. Luk. 4. 18. *The spirit of the Lord is vpon me, because he hath annointed me, that I should preach the Gospell to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blind, that I should set at libertie them that are bruised.* Mat. 15. 24. *He answered, and said, I am not sent, but to the lost sheepe of the house of Israel.* The Lords Supper is a medicine to the diseased and languishing soule: and therefore men must as well seeke to purifie and heale their hearts in it, as to bring pure and sounde hearts vnto it.

If thou feele in thy selfe some great defect and want of faith, pray vnto god earnestly, that he will vouchsafe to increase it. Mark. 9. 24. *The father of the child crying with teares, said, Lord, I beleue, helpe mine vnbeleefe.*

If thou canst not doe this thy selfe, vse the aide of the faithfull, which may by their faith carrie thee, as men did the sicke of the pallsie vpon their sholders and laid him before Christ. Mark. 2. 3.

If thou come not furnished on this maner to the Lords table, thou shalt be adiudged guiltie of the bodie and blood of Christ: as he is guiltie of high treason, who doth counterfeit or clip the Princes coyne. 1. Cor. 11. 27. *He that eateth this bread, and drinketh this cuppe unworthily, shall be guilty of the body and blood of Christ.*

But such as feele not theselues penitent, they neither can come to the Lords table without repentance, least they eat and drink their own damnation, neither must they deferre repentance, by which they may come, least they procure to themselues finall destruction.

CHAP. 35.

Of the degrees of executing Gods decree of Election.

WE haue hitherto declared the outward meanes, whereby Gods decree is executed. Now follow the degrees of executing the same.

The degrees are in number two. The loue of God, and the declaration of his loue. Eph. 1. 6. *To the praise of the glory of his grace, wherwith he hath made vs accepted in his blood. 9. And hath opened vnto vs the mysterie of his will, according to his good pleasure, which he hath purposed in him.*

Gods loue is that, whereby God doth freely loue all such as are chosen in

Christ Iesus, though in themselves altogether corrupt. 1. Ioh. 4. 19. *Wee loued him because he loued vs first.* Rom. 5. 8. *God setteth out his loue towards vs, seeing that, while we were yet sinners, Christ died for vs.* 10. *For if when wee were enemies, we were reconciled to God by the death of his sonne, much more wee beeing reconciled shall be saved by his life.*

The declaration of Gods loue is two-fold. The first, towards infants elected to saluation: the second, towards men of riper yeares.

The declaration of Gods loue towards infants, is on this manner.

Infants alreadie elected, albeit they in the wombe of their mother before they were borne, or presently after, depart this life, they, I say, being after a secret and vnspcakable manner by Gods spirit engrafted into Christ obtaine eternall saluation. 1. Cor. 12. 13. *By one spirit wee are all baptized into one bodie, whether Iewes, or Grecians, bond, or free, and haue bene all made to drinke into one spirit.* Luk. 1. 35. *The Angell answered, and said vnto her, The holy Ghost shall come upon thee, and the power of the most High shall overshadow thee: therefore also that holy thing, which shall be borne of thee, shall be called the sonns of God.* 41. *And it came to passe, as Elizabeth heard the salutation of Marie, the babe sprang in her bellie, and Elizabeth was filled with the holy Ghost.* 64. *And his mouth was opened immediately, and his tongue loosed, and he spake and praised God.* 80. *And the child grew, & waxed strong in spirit.* Iere. 1. 5. *Before I formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee.*

I call the manner of infants saluation secret and vnspcakable, because I. they want actuall faith to receiue Christ: for actuall faith necessarily presupposeth a knowledge of Gods free promise, the which he that beleueth, doth apply vnto himselfe: but this, infants cannot any waies possibly performe. And surely if infants should haue faith actually, they generally either lose it when they come to mens estate, or at least shew no signes thereof, both which they could not doe, if before they had receiued actuall faith. Nay we see that in those of riper yeares, there are not so much as the shadowes or sparkes of faith to be scene, before they be called by the preaching of the Gospell. II. Infants are said to be regenerated onely in regard of their internall qualities and inclinacions, not in regard of any motions, or actions of the minde, will, or affections. And therefore they want those terrors of conscience, which come before repentance as occasions thereof, in such as are of riper yeares of discretion. Again, they are not troubled with that conflict and combate betwixt the flesh and the spirit, wherewith those faithfull ones that are of more yeares are marueilously exercised.

CHAP. 36.

Concerning the first degree of the declaration of Gods loue.

THE declaration of Gods loue, in those of yeres of discretion, hath especially foure degrees. Rom. 8. 30. 1. Cor. 1. 30.

The first degree, is an effectuall calling, whereby a sinner being seuered from the world, is entertained into Gods familie. Eph. 2. 17. *And came, and preached peace vnto you, which were a farre off, and to them that were neere.* 19. *Nowe therefore ye are no more strangers and forrainers, but citizens with the Saints, and of the household of God.*

Of this there be two parts. The first is, *Election*, which is a seperation of a sinner from the cursed estate of all mankind. Ioh. 15. 19. *If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

The second is, the reciprocall donation or free gift of God the Father, whereby he bestoweth the sinfull man to be saued vpon Christ, and Christ againe actually & most effectually vpon that sinfull man, so that he may boldly saie this thing, namely Christ, both God and man, is mine, and I for my benefit and vse enjoy the same. The like we see in wedlocke: The husband saith, this woman is my wife, whome her parents haue giuen vnto men, so that, shee being fully mine, I may both haue her, and gouerne her. Againe, the woman may say, this man is mine husband, who hath bestowed himselfe vpon me, & doth cherish me as his wife. Rom. 8. 3 2. *He spared not his owne sonne, but gaue him for vs.* Esa. 9. 6. *Vnto vs a child is born, & vnto vs a son is giuen.* Ioh. 17. 2. *Thou hast giuen him power vpon all flesh, that he should giue eternall life to all thẽ whome thou hast giuen him.* 6. *I haue declared thy name to the men which thou gapest me out of the world: thine they were, and thou gapest them me, and they kept thy worde.* 7. *Nowe they know that all things, what soeuer thou hast giuen me, are of thee.* Ioh. 10. 29. *My father, which gaue them me, is greater then all, and none is able to take them out of my fathers hands.*

Hence commeth that admirable vnion, or coniunctiõ, which is the ingrafting of such as are to be saued, into Christ, and their growing vp together with him: so that after a peculiar manner, Christ is made the head, and euery repentant sinner, a member of his mysticall bodie. Ioh. 17. 20. *I pray not for these alone, but for them also which shall beleue in me, through their word.* 21. *That they all may be one, as thou, O father, art in me, and I in thee: euen that they may be also one in vs.* Eph. 2. 20. *We are members of his bodie, of his flesh, and of his bones.* Ioh. 25. 1. *I am that true vine, and my father is the husbandman.* 2. *Every branch that beareth not fruit in me, he taketh away: and every one that beareth fruite, he purgeth it, that it may bring forth more fruite.* Eph. 2. 20. *Built vpon the foundation of the Prophets and Apostles, whose corner stone is Iesus Christ himselfe.* 21. *In whõ all the building coupled together, groweth vnto an holy temple in the Lord.* 22. *In whome ye are also built together, to be the habitation of God by the spirit.*

This, albeit it be a most neere and reall vnion, yet we must not thinke, that it, by touching, mixture. or, as it were, by souldring of one soule with another, neither by a bare agreement of the soules among themselues: but by the communion and operation of the same spirit, which beeing by nature infinite, is of sufficient abilitie to conioyne those things together, which are of themselues farre distant from each other: the like we see in the soule of man, which conioyneth the head with the foote. Eph. 2. 22. 2. Pet. 1. 4. *Whereby most great and precious promises are giuen vnto vs, that by them ye should be partakers of the godly nature, in that ye slie the corruption, which is in the world through lust.* Phil. 2. 1. *If there be any consolation in Christ, if any comfort of loue, if any fellowship of the spirit, &c.*

The things vnited. In this vnion not our soule alone is vnited with Christs soule, or our flesh with his flesh: but the whole person of euery faithfull man,

is verely comoynd with the whol person of our Sauour Christ God & man.

The manner of their vnion is this. A faithfull man first of all and immediatly is vnited to the flesh, or humane nature of Christ, & afterward by reason of the humanitie, to the *Word* it selfe, or diuine nature. For saluation and life dependeth on that fulnesse of the godhead which is in Christ, yet it is not communicated vnto vs, but in the flesh, and by the flesh of Christ. Ioh. 6. 53. *Except ye eate the flesh, and drinke the blood of the Sonne of man, ye haue no life in you. 56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

The bond of this vnion. This vnion is made by the spirit of God applying Christ vnto vs: and on our parts by faith receiuing Christ Iesus offered vnto vs. And for this cause is it tearmed a spirituall vnion.

Christ, because he is the head of the faithfull, is to be considered as a publicke man sustaining the person of all the elect. Hence is it that the faithfull are said to be crucified with Christ, and with him to die, & to be buried. Rom. 6. 4, 5, 6, to be quickened. Eph. 2. 5, to be raised vp, and placed in heauen. v. 6. Col. 3. 1. the which is not onely in regard of the hope of the faithful, but because they are accepted of God certainly to haue done all these things in Christ: euen as in Adams first sinne all his posteritie afterward was tainted of sinne.

A member of Christ is diuersly distinguished: and is so either before men, or God.

Before mē they are the members of Christ, who outwardly professing the faith, are charitably reputed by the Church as true members. But such deceiuing at length, both themselues and the Church, may be reprobates: & therefore in Gods presence they are no more true members, then are the noxious humours in mans bodie, or a wooden legge or other ioynt cunningly fastened to another part of the bodie.

Againe, members before God, they are such, as either are decreed to be so, or actually are so already.

Such as are decreed to be so, are they, who, being elect from all eternitie, are either as yet not borne, or not called. Ioh. 10. 16. *Other sheepe haue I, which are not of this fold: them also must I bring.*

Actuall members of Christ, are either liuing or dying members.

An actuall liuing member of Christ is, euery one elected, which being engrafted by faith, and the spirit into Christ, doth feele and shewe forth the power of Christ in him.

An actuall dying or decaying member is, euery one truely engrafted into Christ; and yet hath no feeling of the power and efficacie of the quickening spirit in him. He is like vnto a benumbed legge without sense, which indeede is a part of mans body, and yet receiueth no nourishment: such are those faithfull ones, who for a time doe faint and are ouercome vnder the heauie burthē of tentations, and their sinnes: such are also those excommunicate persons, who in regard of their engrafting are true members, howe soeuer in regard of the externall communion with the Church, and efficacie of the spirit, they are not members, till such time as they being touched with repentance, doe begin as it were, to liue againe.

God executeth this effectuall calling by certaine meanes

The first, is the sauing hearing of the word of God, ^a which is, when the said word outwardly is preached, to such an one as is both dead in his finnes, and doth not so much as dreame of his saluation. ^b And first of all, the Law shewing a man his sinne, and the punishment thereof, which is eternall death: afterward the Gospel, shewing saluation by Christ Iesus, to such as beleue. ^c And inwardly the eyes of the minde are enlightened, ^d the heart and eares opened that he may see, heare, and vnderstand the preaching of the word of God. ^a Ezech. 1 6. 6. *When I passed by thee, I saw thee polluted in thine owne blood, and I said vnto thee, when thou wast in thy blood, thou shalt liue.* Esai 55. 1. *He, every one that thirsteth, come ye to the waters, and ye that haue no siluer, come, buye, and eate: come, & say, and buye wine and milke without siluer, and without money.* Ioh. 1. 1 2. *As many as receiued him, to them he gaue this priuiledge, that they should become the sonnes of God: namely, to them which beleued in his name.* ^b Rom. 7. 7. *I knew not sinne, but by the Law: for I had not knowne lust, except the Law had said, Thou shalt not lust.* ^c 1. Ioh. 2. 27. *But the anointing, which ye receiued of him, dwelleth in you: and ye neede not that any man teach you: but as the same anointing teacheth you of all things, and is true, and is not lying, and, as it is taught you, ye shall abide in him.* ^d Aēt. 16. 14. *A certaine woman named Lydia, a seller of purple, of the citie of the Thyatirians, a worshipper of God, heard vs, whose heart God opened, that shee attended to the things that Paul spake.* Psal. 40. v. 6. *Thou art not delighted with sacrifice and burnt offerings, but mine eares hast thou opened.* Ioh. 6. 44. *No man can come vnto me, except the Father which hath sent me, draw him: and I will raise him up at the last day.* Esai 54. 6. *The Lord hath called thee, being as a woman forsaken, and as a young wife, when thou wast refused, saith the Lord.*

The second, is the mollifying of the heart, the which must be bruised in pieces, that it may be fit to receiue Gods sauing grace offered vnto it. Ezech. 1 1. 19. *I will giue them one heart, and I will put a new spirit within their bowels. And I will take the stonie heart out of their bodies, and will giue them an heart of flesh.*

There are for the brusing of this stonie heart, foure principal hammers. The first, is the knowledge of the law of God. The second, is the knowledge of sinne, both originall, and actuall, and what punishment is due vnto them. The third, is compunctiō, or pricking of the heart, namely, a sence and feeling of the wrath of God for the same finnes. The fourth, is an holy desperation of a mans owne power, in the obtaining of eternall life. Aēt. 2. 37. *When they heard these things, they were pricked in heart, and said vnto Peter, and the rest of the Apostles, Men and brethren, what shall we doe?* 38. *Peter said vnto them, Repent, and be baptized every one of you in the name of Iesus into the remission of finnes, and ye shall receiue the gift of the holy Ghost.* Luk. 15. 17. *Then he came to him, selfe, and said, How many hired seruants at my fathers haue bread ynough, and I die for hunger?* 18. *I will rise, and goe to my father, and say vnto him, Father, I haue sinned against heauen, and before thee, 19. And am no more worthie to be called thy sonne: make me as one of thy hired seruants, &c.* Matth. 15. 24. *He answered, and said, I am not sent, but to the lost sheepe of Israel.*

The third, is faith, which is a miraculouse and supernaturall facultie of the heart, apprehending Christ Iesus, being applied by the operation of the holy Ghost, and receiuing him to it selfe. Ioh. 1. 1 7, 6. 35. *Iesus said vnto them, I am*

the bread of life, he that commeth unto me shall neuer hunger: and he that beleueth in me, shall neuer thirst. Rom. 9. 30. *What shall we say then? the Gentiles which followed not righteousness, haue attained unto righteousness, euen the righteousness which is of faith.*

Christ is receiued, when euery feuerall person doth particularly apply vnto himselfe, Christ with his merits, by an inward perswasion of the heart, which commeth none other way, but by the effectuall certificate by the holy Ghost concerning the mercy of God in Christ Iesus. 1. Cor. 2. 12. *Wee haue receiued, not the spirit of the world, but the spirit which is of G O D, that we might knowe the things that are giuen to vs of G O D.* Ezech. 12. 10. *I will poure the spirit of grace vpon the house of David, and vpon the inhabitants of Ierusalem: and they shall looke vnto me, whome they haue wounded.* Rom. 8. 16. *His spirit beareth witnesse to our spirit, that we are the sonnes of God.* Eph. 1. 13. *In whom also ye haue trust, after that ye heard the word of truth, euen the Gospell of your saluation, wherein also after that ye beleued, ye were sealed with the holy spirit of promise.* 2. Cor. 1. 22.

In the worke of faith, there are foure degrees, or motions of the heart, linked and vnitid together, and are worthy the consideration of euery Christian.

The first, is knowledge of the Gospell, by the illumination of gods spirit. E. say 53. 11. *By his knowledge shall my seruant iustifie many.* Ioh. 7. 3. *This is life eternall, that they knowe thee to be the onely very God; and whome thou hast sent Iesus Christ.*

To this, in such as are truly humbled, is annexed a serious meditation of the promises in the Gospell, stirred vp by the sensible feeling of their owne beggerie.

And after the forsaide knowledge in all such as are enlightened, commeth a generall faith, whereby they subscribe to the truth of the Gospell. Heb. 4. 2. *Vnto vs was the Gospell preached, as also vnto them: but the word that they heard profited not them, because it was not mixed with faith in those that heard it.* 1. Tim. 1. 19. *Having faith and a good conscience, which some haue put away, and as concerning the faith, haue made shipwracke.* 1. Tim. 2. 4. *Who will that all men should be saved, and come vnto the knowledge of the truth.*

This knowledge if it be more full and perfect, is called in Greeke πληροψία τῆς συνέσεως, that is, the full assurace of vnderstanding. Col. 2. 2. *That their hearts might be comforted, and they knit together in loue; and in all riches, of the full assurance of vnderstanding, to knowe the mysterie of God, euen the father, and of Christ.* Rom. 14. 14. *I knowe, and am perswaded through the Lord Iesus, that there is nothing vncleane of it selfe.* Luk. 1. 1. *For as much as many haue taken in hand to set forth the storie of those things, whereof we are fully perswaded.* 1. The. 1. 5. *Our gospell was vnto you, not in word onely, but also in power, and in the holy Ghost, and in much assurance.*

The second, is hope of pardon, whereby a sinner, albeit he yet feeleth not that his finnes are certainly pardoned, yet he be beleueth that they are pardonable. Luk. 15. 18. *I will goe vnto him father, and say, Father, I haue sinned against heauen and against thee, and am no more worthy to be called thy sonne, make me as one of thy hired seruants.*

The third, is an hungring and thirsting after that grace which is offered to

him in Christ Iesus, as a man hungreth and thirsteth after meate and drinke. Ioh. 6. 35. and 7. 37. Reu. 2. 1. 6. *And he said unto me, It is done. I am A and Ω, the beginning and the ende, I will giue to him that is a thirst of the well of the water of life freely. Matth. 5. 6. Blessed are they which hunger and thirst after righteousnes, for they shall be satisfied.*

The fourth, is the approaching to the throne of Grace, that there flying from the terror of the Law, he may take hold of Christ and finde fauour with God. Heb. 4. 16. *Let vs therefore goe boldly to the throne of grace, that we may receiue mercie, and finde grace to helpe in time of neede.*

This approaching hath two parts. The first, is an humble confession of our finnes before God particularly, if they be knowne finnes; and generally, if vnknowne: this done, the Lord forthwith remitteth all our finnes. Psalm. 32. 5. *I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forganest the punishment of my sinne. Selah. 2. Sam. 12. 13. Dauid said to Nathan, I haue sinned against the Lord: wherefore Nathan said to Dauid, The Lord hath taken away thy sinne, thou shalt not die. Luk. 15. 19.*

The secōd, is the crauing pardon of some finnes, with vnspeakable sighes, and in perseuerance. Luk. 15. 21. Act. 8. 22. *Repent of this wickednesse, and pray God, that if it be possible, the thought of thine heart may be forgiven thee. Rom. 8. 26. The spirit helpeth our infirmities: for we knowe not what to pray as we ought: but the spirit it selfe maketh request for vs, with sighes which cannot be expressed. Hof. 14. 2. 3. O Israel, returne vnto the Lord thy God, for thou hast fallen by thine iniquitie: Take vnto you wordes, and turne to the Lord, and say to him: take away all iniquitie, and receiue vs graciously.*

The fift arising of the former, is an especiall perswasion imprinted in the heart by the holy Ghost, whereby euery faithful man doth particularly apply vnto himselfe those promises which are made in the Gospell. Matth. 9. 2. *They brought vnto him a man sicke of the palsie: and when Iesus saw their faith, he saide vnto the sicke of the palsie, Sonne, be of good comfort, thy finnes are forgiven thee. Mat. 15. 28. O woman, great is thy faith; bee it vnto thee as thou desirest. Gal. 2. 20. I liue, yet not I now, but Christ liueth in me: and in that I now liue in the flesh, I liue by the faith of the sonne of God, who hath loued me, and giuen himselfe for me.*

This perswasion is, & ought to be in euery one, euē before he haue any experience of Gods mercies. Mat. 15. 22. *A womā, a Canaanite, came out of the same coasts, and cried, saying vnto him, Haue mercie on me, O Lord, the sonne of David, my daughter is miserably vexed with a deuill, &c. 23, 24, 25, 26, 27. Ioh. 20. 29. Iesus said vnto him, Thomas, because thou hast seene me, thou beleeneest: blessed are they which haue not seene, and haue beleueed. Hebr. 11. 1. Faith is the ground of things hoped for, and the euidence of things which are not seene. In philosophy wee first see a thing true by experience, and afterward giue our assent vnto it: as in naturall philosophy; I am perswaded that such a water is hot, because when I put mine hand into it, I perceiue by experience an hot qualitie.*

But in the practise of faith it is quite contrarie. For first, we must consent to the word of God, refilling all doubt and diffidence, and afterward will an experience, and feeling of comfort followe. 2. Chron. 20. 20. *Put your trust in the Lord your God, and ye shall be assured: belecue his Prophets, and yee shall prosper.*

They therefore doe very ill, who are still in a doubt of their saluation, because as yet, they feele not in themfelues, especiall motions of Gods spirit.

Thus much concerning the way which God vseth in begetting of faith. There are beside this, two notable degrees of faith. The one is, the lowest, and as I may speake, the positiue degree: the other is the highest, or superlatiue.

The lowest degree of faith, is called *ἐπιτομία*, a little or weake faith, like a graine of mustard seede, or smoking flaxe, which can neither giue out heate nor flame, but onely smoke. Math. 8. 25. *His Disciples awaked him, saying, Saue, master, we perish.* 26. *And he said vnto them, Why are ye fearefull, O ye of little faith.* Math. 7. 20. *If ye haue faith as much as a graine of mustard seede, ye shall say vnto the mountaine, Mooue, and it shall remooue.* Esay 42. 3. *The smoking flaxe shall be not quenched.*

Faith is then said to be weake and feeble, when as, of those fiue degrees aboue mentioned, either the first, which is *knowledge*, or the fift, which is, *application* of the promises, is very feeble, the rest remaining strong. Rom. 14. 2. *One beleeueth that he may eat all things, and another which is weake, eateth hearbes.* 3. *Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him which eateth: for God hath receiued him.* The Apostles although they beleeued, that Christ was the Sonne of the liuing God: yet they were ignorant of his death and his resurrection. Math. 16. 16. Joh. 6. 69. Math. 17. 22. Luk. 9. 49. *They understood not that word: for it was hid from thē, so that they could not perceiue it.* Act. 1. 6. *They asked him, saying, Lord, wilt thou restore at this time the kingdome of Israel?*

For the better knowledge of this kind of faith, we must obserue these two rules.

I. A seriidis desire to beleue, and an indeauour to obtaine Gods fauour, is the head of faith. Mat. 5. 6. *Blessed are they which hunger and thirst after righteousness, for they shall be satisfied.* Reu. 21. 6. *I will giue to him that is a thirst, of the well of the water of life freely.* Psal. 145. 19. *He will fulfill the desire of them that feare him: he also will heare their crie, and will saue them.* For in such as begin to beleue and to be renewed, the minde will lie not idle, but being moued by the holy ghost, striue with doubtfulness and distrust, & indeauour to put their assent to the sweete promises made in the Gospell, and firmly to apply the same to themfelues, and in the sense of their weakenesse, desire assistance from aboue, and thus faith is bestowed.

II. God doth not despise the least sparke of faith, if so be, it, by little and little, doe encrease, and men vse the meanes to increase the same. Luk. 17. 5. *The Apostles said vnto the Lord, encrease our faith.* 6. *And the Lord said, If ye had faith as much as a graine of mustard seed, and should saie vnto this mulberrie tree, Plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.* Man must therefore stirre vp his faith, by meditation of Gods word, serious prayers, and other exercises belonging vnto faith.

The highest degree of faith, is *πληροφορία*, a full assurance, which is not onely certaine and true. but also a full persuasion of the heart, whereby a Christian much more firmly taking hold on Christ Iesus, maketh full and resolute account that God loueth him, and that he will giue to him by name, Christ, and

all his graces pertaining to eternall life. Rom. 4. 20. *Neither did he doubt of the promise of God through unbeleeve, but was strengthened in the faith, and gaue glory to God.* 21. *Being fully assured that he, which had promised, was able also to doe it.* Rom. 8. 38. *I am perswaded, that neither life, nor death, &c. can separate vs from the loue of God which is in Christ Iesus.* 1. Sam. 17. 36. *Thy seruant sūe both the lyon and the beare: therefore this uncircumcised Philistin shall be as one of them, seeing he hath railed on the hoste of the liuing God.* Psal. 23. 6. *Doubtlesse, kindnesse and mercy shal follow me all the daies of my life.* Conferred with v. 1, 2, 3, 4.

Man commeth to this high degree, after the sense, obseruation, & long experience of Gods fauour and loue.

Quest. Whether is iustifying faith commanded in the law?

Answer. It is commanded in the lawe of faith, namely, the Gospel, but not in the law of works, that is, in the morrall law. Rom. 3. 27. the reasons are these. I. That which the law reuealeth not, that it commandeth not: but the lawe is so farre from reuealing iustifying faith, that it neuer knew it. I I. Adam had fully before his fall written in his heart the morall lawe, yet had he not iustifying faith, which apprehendeth Christ.

Obiect. I. Incredulitie is condemned by the law.

Answer. That incredulitie which is toward God, is condemned in the lawe, but that incredulitie which is against the Messiah Christ Iesus, is condemned by the Gospel. For as by the Gospel, not by the law, incredulitie in the Sonne as Mediatour, appeareth to be a sinne: so likewise not by the law is incredulitie in the Messiah condemned, but by the Gospel, which commandeth vs to heare him and to beleeuē in him. Mat. 17. 5. 1. Ioh. 3. 23. Thus it is plaine that this sinne, not to beleeuē in Christ, is expressely and distinctly made manifest, and condemned by the Gospel. And albeit the knowledge of sinne be by the law, yet not euery thing which doth reprove, and declare some sinne, is the lawe of workes or belongeth thereto.

Obiect. II. But ceremonies belong to the decalogue.

Answer. Ceremonies may be as examples referred to the decalogue, but indeede they are appendants to the Gospell.

CHAP. 37.

Concerning the second degree of the declaration of Gods loue.

THe second degree, is iustification, whereby such as beleeuē, are accounted iust before God, through the obedience of Christ Iesus. 2. Cor. 5. 21. *He hath made him to be sinne for vs, which knewe no sinne: that we should bee made the righteousnesse of God in him.* 1. Cor. 1. 30. Rom. 5. 19. *As by one mans disobedience many were made sinners, so by the obedience of one (that is, Iesus Christ, v. 17.) shall many also be made righteous.*

Quest. Whether did Christ performe full obedience to the law, for vs men alone, or for himselfe also.

Answer. I. Not for himselfe, as some not rightly would haue him: for the flesh of Christ being hypostatically vnited to the *Word*, and so in it selfe fully sanctified, was euen from the first moment of conception, most worthy to be blessed with eternall life. Therefore by all that obedience which he performed

med after his conception, Christ, he merited nothing for himselfe. II. For vs, namely, for the faithfull, he fulfilled all the righteousness of the law: and hence is it that he is called *the ende of the law vnto righteousness to every one that beleueth*. Rom. 10.

Here may be objected: I. Christ as he is man, is bound to performe obedience to the law for himselfe.

Answer. He is not bound by nature, but of his owne accord: for he was not a bare man, but God and man. And albeit Christ did neither suffer nor fulfill the law, but in that flesh which he tooke vpon him; yet by reason of the hypostaticall vnion, this his passion and obedience hath respect vnto the whole person, considered as God and man, and therefore his obedience was not due on his part, and so was without merit to himselfe: yea, in that the flesh of Christ is vnited to the person of the *Word*, and so exalted in dignitie and sanctitie aboue all Angels, it may seeme to be exempted from this naturall obligation of performing the law.

II. If then Christ performed the law for vs, we are no more now bounden to the obseruance of the same: as we doe not vndergoe eternall punishments for our sinnes, the which Christ in his person did beare vpon the crosse.

Answer. If we keepe the same respect of performing obedience to the law, the consequence is very true, otherwise it is not so: for Christ performed obedience to the law for vs, as it is the satisfaction of the law: but the faithfull they are bounden to obedience, not as it is satisfactorie, but as it is a document of faith, and a testimonie of their gratitude towards God, or a meanes to edifie their neighbours: euen as Christ suffering punishments for our sinnes, we also suffer punishments as they are either trialls, or chastisements vnto vs.

III. The law and iustice of God doth not together exact both, namely, obedience, and punishment.

Answer. In mans perfect estate, the iustice of God requireth onely obedience: but in his estate corrupted, he requireth both obedience, and punishment. Punishment, as the law is violated: obedience, that legall iustice may be performed. Gal. 3. 10. It is therefore plaine, that not onely Christs passion, but also his legall obedience, is our righteousness before God.

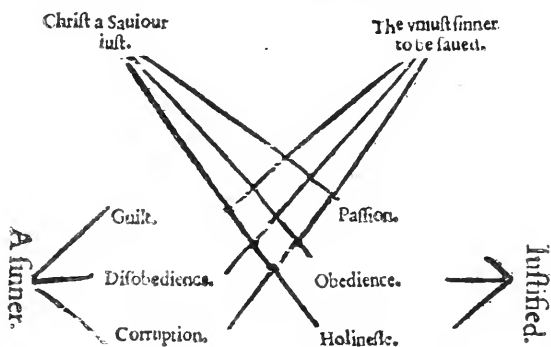
Iustification hath two parts: Remission of sinnes, and imputation of Christs righteousness.

Remission of sinnes, is that part of iustification, whereby he that beleueth, is freed from the *guilt* and *punishment* of sinne, by the merits of the passion of Christ. Coloss. 1. 21, 22. *You hath he now reconciled in the body of his flesh through death to make you holy, and unblameable, and without fault in his sight.* 1. Pet. 2. 24. *Who, in his owne flesh, bare our sinnes in his bodie, on the tree, that we being deliuered from sinne, should liue in righteousness, by whose stripes ye are healed.*

Imputation of righteousness, is the other part of iustification, whereby such as beleue, hauing the guilt of their sinnes couered, are accounted iust in the sight of God, through Christs righteousness. 2. Cor. 5. 21. Psal. 32. 1. *Blessed is he whose wickednes is forgiven, and whose sinne is couered.* Rom. 4. the whole chapter, where the Apostle repeateth imputation eleuen times. Philip. 3. 9. *I haue counted all things losse, and doe iudge them to be damage, that I might winne Christ,*
and

and might be found in him; that is, not having mine owne righteousnes, which is by the law, but that which is through the faith of Chriſt, euen the righteousnes which is of God through faith.

The forme of iuſtification, is, as it were, a kinde of tranſlation of the beleeuers finnes vnto Chriſt, and againe Chriſts righteousnes vnto the beleeuer, by meanes of Gods diuine imputation. As is apparant in this picture falling.



This obedience of Chriſt, is called the Righteousnes of God, and of Chriſt. Of God, I. not becauſe it is in God, but of God: for it taketh all the power and merit it hath from the deitie of the Sonne: whence it is that Ieremie ſaith, *Jehouah our Righteousneſſe*. II. God doth onely accept of it for vs, becauſe that alone maketh vs boldly to approch vnto Gods throne of grace, that we may haue pardon for our finnes, and be receiued to eternall life. It is alſo called the Righteousneſſe of Chriſt, becauſe being out of vs, it is in the humanitie of Chriſt as in a ſubiect.

Obiect. I. No man is made iuſt by another mans iuſtice.

Answer. This iuſtice is both an others, and ours alſo. An others, becauſe it is in Chriſt as in a ſubiect: ours, becauſe by meanes of the forenamed vnion, Chriſt with all his benefiſis made ours.

Obiect. II. The ancient fathers neuer dreamed of this imputatiue iuſtice, and it may ſeeme too of no greater continuance then fiſtie yeares.

Anſ. This is both falſe, & impious to affirme. Auguſt. 3. Tract. vpon Iohn, ſaith, *All ſuch as are iuſtified by Chriſt, are iuſt not in themſelues, but in him.* Barnard in his ſermon (*ad milites templi cap. 11.*) *Mors in Chriſti morte fugatur, & Chriſti iuſtitia nobis imputatur:* that is, *Death in Chriſt his death is put to flight, and the iuſtice of Chriſt is imputed vnto vs.* And in his 62. ſermon vpon the Canticles: Where is there any reſt (ſaith he) but in the wounds of our Saviour? I will further ſing, but what? mine owne iuſtice? nay, O Lord, I will remember thy iuſtice alone: for that is alſo my iuſtice. For thou waſt made of God vnto me iuſtice: But ſhould I feare, whether that one iuſtice would ſuffice two? nay it is not a ſhort cloake that is not able to couer a couple. Thy iuſtice is iuſtice for euermore, and will both couer thee and me, it is largely large and eternall iuſtice: and in me it couereth the multitude of my finnes, &c. Auguſt.

gust. lib. de Spiritu & litera cap. 9. & 26. We must understand this saying so. The doers of the Law shall be iustified, that we may know, that there are no doers of the law but such as are iustified, so that they are not first doers of the law, and then iustified, but first iustified, and then doers of the law. So it is said they shall be iustified, as if it should be said, they shall be reputed iust and accounted iust.

Iustification hath annexed vnto it Adoption, whereby all such as are predestinate to be adopted, receive power, to be actually accounted the sonnes of God by Christ. Eph. 1. 5. *Who hath predestinate vs, to be adopted through Iesus Christ, vnto himselfe, according to the good pleasure of his will.*

By meanes of adoption, God hath bestowed many notable priuiledges vpon his children. I. They are the Lords heires apparant. Rom. 8. 17. *If we be children, we be also heires, euen the heires of God.*

II. They are fellow heires with Christ, yea kings. Rom. 8. 17. Rev. 1. 6. *And made vs Kings and Priests, euen to God his Father.*

III. All their afflictions, yea euen their wants, and offences, are turned to trials or fatherly chastisements, inflicted vpon them for their good. Rom. 8. 28. *We know that all things worke together for the best, vnto them that loue God. 36. It is writen, for thy sake are we killed all the day long: we are counted as sheepe for the slaughter. 37. Neuertheless, in all these things, we are more then conquerours thorough him that loued vs. Psal. 89. 32. I will visit their transgressions with the rodde, and their iniquitie with strokes. 33. Yet my louing kindnes will I not take from him. 2. Cor. 12. 7. There was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure. 2. Sam. 7. 14. I will be to him a father, and he shall be to me a sonne: and if he sinne, I will chasten him with the rodde of men, and with the plagues of the children of men.*

IV. They haue dominion ouer all creatures, yet so, as that in this life they haue onely right to the thing; but after this life also in the fame. Whence it is apparant, that the faithfull alone haue the true vse of the Lords goods, I. because their persons are in Christ acceptable vnto him, in whom also they haue restitution made vnto them of those goods which they lost in Adam, that they may with a good conscience vse them. II. They vse them with thanksgiuing to their ends appointed by God. 1. Cor. 3. 22, 23. *Whether it be Paul, or Apolos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, euen all are yours. Heb. 2. 7. Thou madest him little inferiour to the Angels, thou crownedst him with glorie and honour, and hast set him above the workes of thine hands. 8. Thou hast put all things in subiection vnder his feete.*

Last of all, they may haue the Angels as ministring spirits attending vpon them for their good. Hebr. 1. 14. *Are they not all ministring spirits, sent forth to minister for their sakes which shall be heires of saluation? Psal. 34. 7. The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.*

CHAP. 38.

Concerning the third degree of the declaration of Gods loue.

THE third degree, is Sanctification, whereby such as beleue, beeing deliuered from the tyrannie of sinne, are by little and little renewed in holmes and righteousnes. 1. Ioh. 3. 9. *Whosoever is borne of God, sinneth not: for his seede remaineth*

remaineth in him, neither can he sinne, because he is borne of God. Rom. 8. 1. *There is no condemnation to those which are in Christ Iesus, which walke not after the flesh but after the spirit.*

Sanctification hath two parts: Mortification, and Viuification.

The mortification of sinne, is the first part of sanctification, whereby the power of sinne is abated, and crucified in the faithfull. Rom. 6. 2. *How shall we that are dead to sinne, liue yet therein? 3. Know ye not that all we which haue beene baptized into Iesus Christ, haue beene baptized into his death? 4. We are buried then with him by baptisme into his death, that like as Christ was raised up from the dead, by the glorie of the father, so we also should walke in newnes of life. Eccles. 5. 6, 7, 11, 12, 13. Galat. 5. 24. They which are Christs haue crucified the flesh, with the affections and lusts thereof.*

The meanes that worke mortification, is the death & buriall of Christ, from whence, sinne being by it at the first nipped in the head, proceedeth such a vertue, as doth both keepe vnder the strength that it cannot break out as it would, and in man, as it were in a graue, doth cause it to die and eke putrifie. Rom. 6. 6. *Our old man is crucified with him, that the bodie of sinne might be destroyed.*

The power of Christ his death, is a certaine power issuing into his humanitie, suffering, and dying, from his deitie; whereby he did, in the same his humanitie, both concerning the guilt, and also the punishment, vanquish our sinne, imputed vnto him, being our suretie: that in like sort, he, in vs his members, might by the same power abolish the corruption of sinne.

Viuification, is the second part of sanctification: whereby inherent holines being begun, is still augmented and enlarged. First, we receiue the first fruits of the spirit, then a continuall encrease of them. Eph. 4. 2 3. *Be renewed in the spirit of your minde. 24. And put on the new man which after God is created in righteousness, and true holines. Eph. 2. 1. And you, hath he quickned, that were dead in trespasses and sinnes. Gal. 2. 20. Thus I liue, yet not I now, but Christ in me: and in that I now liue by the flesh, I liue by the faith of the Sonne of God, who hath loued me, and giuen himselfe for me. Rom. 8. 2 3. We which haue the first fruits of the spirit, euen we doe sigh in our selues, waiting for the adoption, euen the redemption of our bodies. 1. Cor. 15. 45. The first man Adam was made a liuing soule, and the second man Adam was made a quickning spirit.*

The efficient cause of them both is the holy Ghost, who doth by his diuine power conuey himselfe into the beleeuers hearts, and in them, by applying the power of Christ his death, and resurrection, createth holinesse. Job 33. 24, 25. Rom. 8. 9. *Now ye are not in the flesh, but in the spirit, because the spirit of God dwelleth in you: but if any man haue not the spirit of Christ, the same is not his. 11. But if the spirit of him that raised up Iesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.*

The preseruatiue of viuification, is a vertue deriued from Christs resurrection, to those that are quickned, which maketh them to rise vp to newnesse of life. Philip. 3. 10. *That I may know him, and the vertue of his resurrection.*

The power of Christs resurrection is that, whereby he first, did in his owne flesh, as conquerer ouer death and sinne, beginne to liue with God, and to be exalted!

exalted aboue euery name: and then by it, he, in his members, sinne beeing dead and buried, doth cause in them a studie and purpose to liue according to the will of God.

Furthermore, this inherent holines is to be distinguished into parts, according to the seuerall faculties of the bodie & soule of man. 1. Th. 5. 23. *The very God of peace sanctifie you throughout: And I pray God, that your whole spirit, soule, and bodie may be kept blamelesse, vnto the coming of our Lord Iesus Christ.*

I. The holines or reuening of the minde, which is the illumination thereof, to the knowledge of the will of God. Coloss. 1. 9. *We cease not to pray for you, and to desire, that ye might be fully filled with knowledge of his will, in all wisdom and spirituall understanding.* 1. Cor. 12. 8. *To one is giuen by the spirit, the speech of wisdom, to another the speech of knowledge, by the same spirit.*

Illumination, is either spirituall vnderstanding, or spirituall wisdom.

Spirituall vnderstanding, is an illumination of the minde, whereby it acknowledgeth the knowne truth of the word of God.

Spirituall wisdom, is also an illumination of the minde, whereby the same truth, is applied to the good ordering of particular both things and actions, as person, place, and time require.

These two, haue these effects, which follow.

I. To discern betweene good and euill. Heb. 5. 14. *Strong meate belongeth to them that are of age, which through long custome haue their wittes exercised to discern both good and euill.* Phil. 10. 1. *That we may discern things that differ one from another.*

II. To discern of spirits. 1. Ioh. 4. 1. *Deerely beloued, beleene not euery spirit, but trie the spirits whether they are of God.* 1. Thess. 5. 21. *Trie all things, and keepe that which is good.* Act. 17. 11. *These were more noble men, then they which were at Thessalonica, which receiued the word with all readines, and searched the Scriptures daily, whether these things were so.*

III. To meditate vpon the word and works of God. Psal. 1. 2. *But his delight is in the Law of God, and in that Law doth exercise himselfe day and night.* Psal. 119. 15. *I will meditate in thy precepts, and consider thy waies.* Psal. 107. the whole psalme.

IV. To discern and acknowledge mans owne inward blindnes. Psal. 119. 33. *Teach me, O Lord, the way of thy statutes, and I will keepe it vnto the ende.* 28. *Open mine eyes, that I may see the wonders of thy Law.*

II. The sanctitie of the memorie, is an abilitie to keepe a good thing, when it is offered to the minde, and as neede serueth, to remember it. Psal. 119. 11. *I haue hid thy promise in mine heart, that I might not sinne against thee.* Psal. 16. 7. *I will praise the Lord who hath giuen me counsell: my reines also teach me in the nights.* Luk. 2. 51. *His mother kept all these things in her heart.*

III. The sanctitie of conscience, which is a grace of God, whereby a mans conscience excuseth him for all sinnes, after they are forgien him in Christ, as also of his vpright walking in the whole course of his life. 1. Tim. 1. 19. *Having faith and a good conscience, which some hauing put away, &c.* 1. Cor. 4. 4. *I know nothing by myselfe: yet am I not thereby iustified.* Act. 23. 1. *Paul said, I haue in all good conscience, serued God vntill this day.* Act. 24. 16. *I endeavour my selfe to haue alway*

away a cleare conscience, toward God and toward men. Psal. 26. 1, 2, 3. *Iudge me, O Lord, for I haue walked in mine innocencie, my trust hath beene also in the Lord: therefore shall I not slide. Prooue me, O Lord, and trie me, examine my reines and mine heart. For thy louing kindnesse is before mine eyes, therefore haue I walked in thy truth.*

Hence, in all godly men ariseth the inward peace of God, and the outward alacritie in the countenance. Phil. 4. 7. *The peace of God which passeth all vnderstanding, shall preserue your hearts and mindes in Iesus Christ.* Prov. 28. 1. *The wicked flee, when none pursueth: but the righteous are bold as a Lyon.*

I V. Sanctitie of will, whereby man beginneth to will that which is good, and to refuse the contrarie. Therefore in this estate, the will is partly freed from bondage, partly in bondage to sinne. Phil. 2. 13. *It is God which worketh in you, both the will and the deede, euen of his owne pleasure.* Rom. 7. 18. *I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but I finde no meanes to performe that which is good, &c. v. 19, 20, 21, 22.*

V. Sanctitie of affections, is the right moouing of them. 1. Thess. 5. 23. Rom. 7. 24.

Affections of most especiall note, are these :

I. Hope, whereby men with sighings, looke for the accomplishing of their redemption. Rom. 8. 23.

This hope, when it is strong and liuely, hath also her *ὑποπόριον*, that is, full assurance, as faith hath. Heb. 6. 11. *And we desire that euery one of you shewe the same diligence, to the full assurance of hope vnto the ende.* 1. Pet. 1. 3. *Blessed be God, euen the Father of our Lord Iesus Christ, which, according to his abundant mercie, hath begotten vs againe vnto a liuely hope, by the resurrection of Iesus Christ from the dead.*

II. Feare of offending God, because of his mercie. 1. Pet. 1. 7. *If yee call him father, which without respect of person, iudgeth according to euery mans works, passe the time of your dwelling here in feare.* Psal. 103. 4. *There is mercie with thee, that thou maist be feared.*

III. A base account of all worldly things, in respect of Christ Iesus. Phil. 3. 7. *But the things that were advantage to me, I accounted losse for Christs sake.* 8. *Yea doubtlesse, I thinke all things but losse, for the excellent knowledge sake of Christ Iesus my Lord, for whome I haue counted all things losse, and doe iudge them to be doing, that I might winne Christ.*

IV. The loue of God in Christ, which is like vnto death, and as a fire that cannot be quenched. Cant. 8. 6. *Loue is strong as death, iealousie is cruell as the grasse, the coles thereof are fire coles, and a vehement flame.*

V. A feruent zeale to Gods glorie. Rom. 9. 3. *I would with my selfe to be separate from Christ, for my brethren, that are my kinsmen, according to the flesh.*

VI. An anguish of minde for our owne finnes and others also. Psal. 119. 136. *Mine eyes gush out with teares, because men keepe not thy law.* 2. Pet. 2. 7. *And deliuered iust Lot, being vexed with the vncleanly conuersation of the wicked.* 8. *For he being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day, with their vnlawfull deedes.*

VII. Exceeding great ioy in the holy Ghost. Rom. 14. 17. *The kingdome of God is not meate and drinke, but righteousness, and peace, and ioy in the holy Ghost.*

VI. Sanctitie of bodie, whereby it is a fit instrument for the soule to accomplish that which is good. Rom. 6. 19. *As ye haue giuen your members seruants to uncleannesse, and to iniquitie, to commit iniquitie: so now giue your members seruants vnto righteousness in holines.*

CHAP. 39.

Of Repentance and the fruits thereof.

FROM sanctification. Repentance is deriued, because no man can earnestly repent, except he, denying himselfe, doe hate sinne, euen from his heart, and embrace righteousness. This no man either will, or can performe, but such an one as is in the sight of God regenerated and iustified, and indued with true faith. Therefore albeit in such as are conuerted, repentance doth first manifest it selfe, yet regarding the order of nature, it followeth both faith and sanctification. Hence also is it euident that this repentance, legal! contrition being some occasion, and, as it were, a preparation to true conuersion, is begotten by the preaching of the Gospel.

Repentance is, when a sinner turneth vnto the Lord. Act. 26. 20. *He shewed first vnto them of Damascus, and at Ierusalem, and through all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and to doe workes worthie amendment of life.* 1. Ioh. 3. 3. *Euery man that hath this hope in him, purgeth himselfe, as he is pure.*

This is performed, when as any one, by the instinct of the holy Ghost, doth purpose, will, desire, and endeaour to relinquish his former sinnes, and to become a new man. Psal. 119. 112. *I haue applied my heart to fulfill thy statutes alway, euen vnto the ende.* 1. Ioh. 3. 3. Act. 11. 23. *Who when he was come, and had seene the grace of God, was glad, and exhorted all, that with purpose of heart, they would cleaue vnto the Lord.*

The fruit of Repentance is, a Christian conuersion, wherein are brought forth fruits worthie amendment of life. Matth. 3. 8. *Bring yee therefore forth fruits worthie of repentance.*

A Christian conuersion, is such a course of life, whereby we, following Christs example, doe by him, performe new obedience to God. Math. 11. 29. *Take my yoke on you, and learne of me, that am meeke and lowly in heart: and ye shall finde rest vnto your soules.* 1. Pet. 4. 1. *For as much as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sinne.* 1. Pet. 2. 21. *For hereunto are ye called, for Christ also suffered for vs, leauing vs an ensample that we should follow his steps.* 1. Pet. 3. 10, 11. *If any man long after life, and to see good daies, let him refraine his tongue from euill, and his lippes that they speake no guile. Let him eschew euill and doe good, let him seeke peace and follow after it.*

There are two parts of new obedience: the deniall of our selues, and the profession of Christ. Math. 16. 24. *If any man will follow me, let him forsake himselfe, take up his crosse, and follow me.*

The deniall of our selues, consisteth partly in Christian warrefare, partly in the patient bearing of affliction.

C H A P. 40.

Of Christian warfare.

Christian warfare, is concerning the right way of fighting in the spirituall battell.

The partes thereof, are the preparation to battell, and the combate it selfe.

To the preparation, we must vse the complet armour of God. Eph. 6. 13. *For this cause, take vnto you the whole armour of God, that yee may be able to resist in the euill day, and hauing finished all things, stand fast.*

The parts hercof, are especially sixe. I. Truth. II. Justice. III. Euangelicall obedience. IV. Faith. V. The word of God. VI. Continuall and feruent prayer with watching. Eph. 6. 14. *Stand therefore, and your loynes girded about with veritie, and hauing on the brestplate of righteousness. 15. And your feete shod with the preparation of the Gospell of peace. 16. Abooue all, take the sheild of faith, wherewith ye may quench all the fierie darteres of the wicked. 17. And take the helmet of saluation, and the sword of the spirit, which is the word of God. 18. And praie alwaies with all manner praier and supplication in the spirit, and watch thereunto with all perseuerance and supplication for all Saints. 1. Pet. 5. 8. Be sober, and watch: for your aduersarie the deuill, as a roaring tyon, walketh about seeking whome hee may deuoure.*

The combate, is a mutuall conflict of them that fight spirituallly.

The warrior, are the tempter and the Christian souldier. Ephes. 6. 12. *For we wrestle not against flesh and blood, but against principalities, against powers, and against the wordly gouernours, the princes of the darkenesse of this world, against spirituall wickedneses, which are in high places.*

The Tempter, is the prince, or his helpers. The prince, is Satan and his angels, which are spirituall wickedneses, in high things. His helpers are the flesh and the world.

The conflict of all these, is temptation, whereby man is prouoked to comit such wickednes, as is hurtfull to the saluation of his soule. 1. Pet. 2. 11. *Dearly beloued, I beseech you, as strangers and pilgrims abstaine from fleshy lusts, which fight against the soule.*

In the Souldier, two things are to be considered: his resisting and his fall.

Resistance is an action, whereby the souldier doth withstand temptation, through grace working inwardly in him. 1. Ioh. 2. 14. *I write vnto you babes, because ye haue knowne the father: I haue written to you fathers, because ye haue known him that is from the beginning: I haue written to you yong men, because ye are strong, and the word of God abideth in you, and ye haue ouercome the wicked. 1. Pet. 5. 8. Eph. 6. 16. Psal. 91. 13. Thou shalt walke upon the tyon and aspe: the young tyon and the dragon shalt thou tread vnder feete.*

To confirme this, these preseruatines which follow, are very necessarie.

I. When thou art tempted to sinne, doe not onely abstaine from it, but earnestly loue and followe after the contrarie. Ioh. 8. 44.

II. Neuer yeeld or consent to Satans wordes, whether he speake the truth, accuse falsely, or flatter dissemblyngly. Ioh. 8. 44. *Yee are of your father the deuill, and the lusts of your father ye will doe: he hath bene a murderer from the beginning,*

ning, and abode not in the truth, because there is no truth in him: when he speaketh a lie, then speaketh he of his owne: for he is a lier and the father thereof. Mark. 1. 24. And cried with a loud voice, and said, What haue I to do with thee, Iesus, the sonne of the most high God. And Iesus said, Hold thy peace and come out of him. Act. 16. 17. Shee followed Paul and us, and cried, saying, These men are the seruants of the most high God, which shewe vnto vs the waie of saluation, &c. August. Serm. 241.

III. One temptation is to be looked for after another, and then especially; when our enemy after he hath set his snares, is at rest: for the deuill neuer maketh an ende of his malice. 1. Pet. 5. 8.

The fall is, whereby the souldier through infirmitie fainteth, being subdued by the power of the enemy. Gal. 6. 1. *Brethren, if a man be fallen by occasion into any fault, ye which are spirituall, restore such a one with the spirit of meeknesse, considering thy selfe, least thou also be tempted.*

To this appertaineth the spirituall remedie. A remedie, is a thing hauing aptnesse to restore him which is fallen to his former estate. Gal. 6. 1.

And here two things must alwaies be thought on.

I. If there be a willing mind, euery one is accepted for that grace which he hath, not for that which he hath not. 2. Cor. 8. 12. *For if there be first a willing mind, it is accepted according to that a man hath, & not according to that he hath not.*

II. In all these things, whosoever will lead a godly life in Christ, the power of God is to be made perfect through their infirmitie. 2. Cor. 12. 9. *And hee said vnto me, My grace is sufficient for thee, for my power is made perfect through weakenesse: very gladly therefore will I reioice rather in mine infirmities, that the power of God may dwell in me. 10. Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake, for when I am weake, then am I strong.*

CHAP. 41.

Of the first Assault.

A Assaults are threefold:

The first is, about the Christian mans effectuell calling. The temptation is, the enterprize of the diuell to blindfold mans minde, and to harden his heart, least the word of GOD should worke in him to saluation. Matth. 13. 4. *And as he sowed, some fell by the waie side, and the fowles came and deuoured the vp. 5. And some fell upon stonie ground, where they had not much earth, and anon they sprang up, because they had no depth of earth. 6. And when the Sunne rose vp, they wer parched, and for lacke of rooting withered awaie. 7. And some fell among thornes, and the thornes sprung up and choked them. 19. Whensoever a man heareth the word of the kingdome, and vnderstandeth it not, the euill one commeth, and catcheth away that which was sowne in his heart: and this is he which hath receiued the seede by the way side.*

A resistance in those that are called, is wrought by the spirit of God, that causeth men to lend their eares to heare, and doth ingrasse the word in their hearts, that the immortal seede of regeneration may spring in them. Psal. 40. 6. Ioh. 6. 44. Act. 16. 14. Iam. 1. 21. *Wherefore lay apart all filthinesse, and superfluitie of malitiousnesse, and receiue with meeknes the word that is grassed in you,*
which

which is able to ſaue your ſoules. 1. Pet. 1. 22. Seeing your ſoules are purified in obeying the truth through the ſpirit, to loue brotherly without ſaining, loue one another with a pure heart ſeruently. 1. Ioh. 3. 9. Whoſoeuer is borne of god ſinneth not: for his ſeede remaineth in him, neither can he ſinne, becauſe he is borne of god. A reſiſtance in thoſe that are to be called, is when in a ſincere heart they doe ioyne the word which they haue heard, with faith. Luk. 8. 15. But that which fell in good ground, are they which with an honeſt and good heart, heare the word and keepe it, and bring forth fruit with patience. Heb. 4. 2.

Here are certaine preſeruatues to be noted.

I. Premeditation of the power and uſe of the word. Eccleſ. 4. 17. Take heed to thy feete, when thou entreſt into the houſe of the Lord, and be more neere to heare then to giue the ſacrifice of foolles: for they knowe not that they doe euill. Chap. 5. 1. Be not raſh with thy mouth, nor let thine heart be haſtie to utter a thing before god: for God is in the heauen, and thou art on the earth: therefore let thy wordes be few.

II. Diligent attention of the minde. Act. 16. 14.

III. An hungring deſire of the heart. Ioh. 7. 37. Nowe in the laſt and great day of the feaſt, Ieſus ſtood and cried, ſaying, If any man thiſt, let him come to me and drinke.

IV. Integrity of life. Pſal. 26. 6.

V. The caſting away of euil affectiōs. Iam. 1. 22. And be ye doers of the word, and not hearers onely, deceiuing your owne ſoules.

VI. The inward conſent and agreement of the heart with the word preached. Act. 2. 37.

VII. An hiding of the word in the heart, leaſt we ſhould ſinne. Pſal. 119. 11. I haue hid thy word in mine heart, that I might not ſinne againſt thee.

VIII. A trembling at the preſence of God in the aſſembly of the Church. Eſay 66. 2. For all theſe things hath mine hand made, and all theſe things haue been ſaith the Lord, and to him will I looke, euen to him that is poore and of a contrite ſpirit, and trembleth at my words. Act. 10. 33. Then ſent I for thee immediatly, and thou haſt well done to come: nowe therefore are we all here preſent before God, to heare all things that are commanded thee of God.

The fall, is either a coldneſſe in receiuing the word, and a neglect thereof, or elſe a falling into errors.

The remedie for this, is ſubiection, which muſt be made to the iudgement and censure of the brethren and miniſters. Reuelat. 3. 15. I knowe thy works, that thou art neither cold nor hote: I would thou wereſt cold or hote. Gal. 6. 2. 1. Tim. 1. 20. Of whom is Hymeneus and Alexander, whom I haue deliuered vnto Satan, that they might learne not to blaſpheme.

CHAP. 42.

Of the ſecond Assault.

THE ſecond aſſault, is concerning faith.

The temptation, is an illuſion which the diuell caſteth into the hearts of godly men: as when he ſaith, Thou art not of the number of the elect: thou art not iuſtified: thou haſt no faith: thou muſt certainly be condemned for thy ſinnes. Mat. 4. 3. Then came to him the tempter, and ſaid, If thou be the Sonne of God, command that theſe ſtones be made bread.

Helpes, which the deuill abuseth for the strengthening of such illusions, are these:

I. Aduersitie: as dangers, losses, persecutions, ieaousie, grieuous offences, &c. Psal. 73. 12. *Loe, these are the wicked, yet prosper they alway, and increase in riches.* 13. *Certainely, I haue clesed mine heart in vaine, & washed mine hands in innocency.* Job. 13. 23. *How many are mine iniquities & sinnes? shew me my rebellio and my sinne.* 24. *Wherefore hidest thou thy face, and takest me for thine enemies?* 25. *Wilt thou breake a lease drinen to and fro, and wilt thou pursue the drie stubble?*

II. The remembrance of sins past. Job. 13. 26. *For thou writest bitter things against me, and makest me to possesse the iniquities of my youth.*

III. A feeling of death euen alreadie at hand.

The resistance is made by a true faith, applying Christ with all his merits particularly, after this manner. I assuredly belecue that I shall not be condemned, but that I am elected, and iustified in Christ, and am out of all doubt that all my sinnes are pardoned. Esai. 53. 11. *Hee shall see the trauaile of his soule, and shall be satisfied: by his knowledge shall my righteous seruant iustifie many: for he shall beare their iniquities.* Rom. 8. 38. *For I am perswaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the loue of God, which is in Christ Iesus our Lord.*

The preseruatiue, is in temptation, not to behold faith, but the object of faith which is Christ. Philip. 3. 12. *Not as though I had alreadie attained vnto it, either were already perfect: but I follow if that I may comprehend that, for whose sake also I am comprehended of Christ Iesus.* 13. *One thing I doe, I forget that which is behinde, & indeauour my selfe to that which is before.* 14. *And follow hard toward the marke, for the price of the high calling of God in Christ Iesus.* Ioh. 3. 14. *And as Moses list vp the Serpent in the wildernes, so must the sonne of man be list vp, that he that beleeueth in him, &c.*

The falling, is doubtfulness, and distrust of our election, and of Gods mercie. Psal. 77. 6. *I called to remembrance my song in the night: I communed with mine owne heart, and my spirit searched diligently.* 7. *Will the Lord absent himselfe for euer? and will he shew no more fauour?* 8. *Is his mercy cleane gone for euer? doth his promise faile for euermore?* So David of himselfe saith, Psal. 22. 1. *My God, my God, why hast thou forsaken me, and art so farre from my health, and from the words of my roing.*

The remedie is double.

First the operatiō of the holy spirit stirring vp faith & increasing the same. Phil. 1. 6. *I am perswaded of this same thing, that he that hath begunne this good worke in you, will performe it vntill the day of Iesus Christ.* Luk. 17. 5. *And the Apostles said vnto the Lord. Increase our faith.*

The second is, an holy meditation, which is manifold.

I. That it is the commandement of God that we should beleue in Christ. 1. Ioh. 2. 23. *This is then his commandement, that we beleue in the name of his Sonne Iesus Christ, and loue one another, as he gaue commandement.*

II. That the Euangelicall promises are indefinite. and doe exclude no man, vnlesse peraduenture any man doe exclude himselfe. Esay. 55. 1. *Ho, every one*

that thirsteth, come ye to the waters, and ye that have no silver, come, buye, and eate: come, I say, buye wine and milke without silver and without money. Matth. 11. 28. Come vnto me, all ye that are wearie and laden, and I will ease you. Ioh. 3. 15. That whosoever beleueth in him should not perish, but haue eternall life. Also the Sacraments of Baptisme and the Lords Supper, doe to euery one feuerally applie indefinite promises, and therefore are very effectuall to enforce particular assurance or plerophorie of forgiveness of finnes.

III. That doubtfulness and despaire are most grieuous finnes.

IV. That contrarie to hope, men must vnder hope beleue with Abraham. Rom. 4. 18. Which Abraham about hope beleued vnder hope, that he should be the father of many nations: according to that which was spoken to him, so shall thy seed be.

V. That the mercie of God, and the merit of Christs obedience, being both God and man, are infinite. Esai 54. 10. For the mountaines shall remooue, and the hills shall fall downe: but my mercie shall not depart from thee, neither shall my couenant of peace fall away, saith the Lord, that hath compassion on thee. Psal. 103. 11. For as high as the heauen is aboue the earth, so great is his mercie toward them that feare him. 1. Ioh. 2. 1. My babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an aduocate with the Father, Iesus Christ the iust. 2. And he is the reconciliation for our finnes: and not for ours onely, but also for the finnes of the whole world. Psal. 130. 7. Let Israel wait on the Lord: for the Lord is mercie, and with him is great redemption.

VI. That God measureth the obedience due vnto him, rather by the affection and desire to obey, then by the act and performance of it. Rom. 8. 5. For they that are after the flesh, saour the things of the flesh, but they that are after the spirit, the things of the spirit. 7. Because the wisdom of the flesh, is enuie against God: for it is not subiect to the law of God, neither indeede can be. Rom. 7. 20. Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me. 21. I find then by the law, that when I would doe good, euill is present with me. 22. For I delight in the law of God, concerning the inner man. Mal. 3. 17. I will spare them, as a man spareth his sonne, that reuerenceth him.

VII. When one sinne is forgiven, all the rest are remitted also, for remission being giuen once, without any prescriptiō of time, is giuen for euer. Rom. 11. 29. For the gifts and calling of God are without repentance. Act. 10. 43. To him also giue all the Prophets witness, that through his name, all that beleue in him, shall receive remission of finnes.

VIII. That grace and faith are not taken away by falls of infirmitie, but thereby are declared and made manifest. Rom. 5. 20. Moreover, the law entred thereupon, that the offence should abound: neuertheless, when sinne abounded, there grace abounded much more. 2. Cor. 12. 7. And least I should be exalted out of measure, &c. there was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet me. 8. For this thing I besought the Lord thrise, that it might depart from me. 9. He said. My grace is sufficient for thee.

IX. That all the workes of God are by contrarie meanes. 2. Cor. 12. 9. My power is made perfect through weaknesse.

THe third Assault is concerning Sanctification.

The temptation, is a prouoking to sinne, according as the disposition of every man, and as occasion shall offer it selfe. 1. Chron. 21. 1. *And Satan stood up against Israel, and prouoked Dauid to number Israel.* Ioh. 13. 2. *And when supper was done, the deuill had now put into the heart of Iudas Iscariot, Simons sonne, to betray him.*

In this temptation, the deuill doth wonderfully diminish and extenuate those finnes, which men are about to commit, partly by obiecing closely the mercy of god, and partly by couering or hiding the punishment, which is due for the sinne.

Then, there are helpes to further the deuill in this his temptation.

First, the flesh which lusteth against the spirit, sometimes by begetting euill motions and affections, and sometimes by ouerwhelming and oppressing the good intentents and motions. Gal. 5. 17. *For the flesh lusteth against the spirit, & the spirit against the flesh; and these are contrarie one to another, so that ye cannot doe the same things that ye would.* 19. *Moreover, the works of the flesh are manifest; which are adulterie, fornication, uncleannesse, wantonnesse, 20. Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditiōs, heresies. 21. Envy, murders, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also haue told you before, that they which doe such things shall not inherit the kingdome of god.* Iam. 1. 14. *But every man is tempted, when he is drawne away by his owne concupiscentce, and is entised.*

Secondly, the world, which bringeth men to disobedience, through pleasure, profit, honour, and euill examples. Eph. 2. 3. *Among whom we also had our conuersation in time past, in the lusts of our flesh, in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others.* 1. Ioh. 2. 16. *For all that is in the world, as the lusts of the flesh, and the lust of the eies, and the pride of life, is not of the father, but is of the world.*

Resistance, is made by the desire of the spirit, which worketh good motiōs and affections in the faithfull; and driueth forth the euill. Gal. 5. 22. *But the fruit of the spirit is loue, ioy, peace, long suffering, gentlenes, goodnes, faith, 23. Meeknes, temperancie; against such there is no law. 24. For they that are Christs, haue crucified the flesh with the affections and the lusts thereof. 26. Let vs not be desirous of vaine glory, prouoking one another, enuying one another.*

The preseruatiues are these, whereby Men are strengthened in resisting.

I. To account no sinne, light or small: Gal. 5. 9. *A little leauen doth leaue the whole lump.* Rom. 6. 23. *For the wages of sinne is death, but the gift of God is eternall life, through Iesus Christ our Lord.*

II. To auoide all occasions of sinne. To these rather agreeth the prouerbe vsed of the plague: *longè, tardè, citò:* that is, *alofe, slowly, quirkly.* 1. Thess. 5. 22. *Abstaine from all appearance of euill.* Iud. v. 23. *And other saue with featre, pulling them out of the fire, and hate euon the garment spotted by the flesh.*

III. To accustome thy selfe to subdue the lesser finnes, that at the last, thou maist also ouercome the greater. Rom. 13. 4.

IV. To apply thy selfe to thy appointed calling, and alway to be busily occupied about something in the same.

V. To oppose the lawe, the iudgements of god, the last iudgement, the glorious presence of God, and such like, against the rebellion and loosenesse of the flesh. Prou. 28.14. *Blessed is the man that feareth alway: but he that hardeneth his heart, shall fall into euil,* Gen. 39.9. *There is no man greater in this house then I: neither hath he kept any thing from me, but onely thee; because thou art his wife: how then can I doe this great wickednesse, and so sinne against God.*

Here certaine remedies take place.

Against vniust anger, or priuate desire of reuenge. Here meditate, I. Iniuries; they happen vnto vs by the Lords appointment, for our good. 2. Sam. 16. 10. I I. God of his great goodnes forgiveth vs far more sinnes; then it is possible for vs to forgieue men. I I I. It is the dutie of Christian loue to forgieue others. I V. We must not desire to destroy them; whom Christ hath redeemed by his pretious blood. V. We our selues are in danger of the wrath of God, if we suffer our wrath to burne against our brother. *Forgiue* (saith he) *and it shall be forgiven.* V I. We know not the circumstances of the facts, what the minde was, and purpose of them against whome we swell.

Bridles, or externall remedies, are these: I. In this we shall imitate the clemencie of the Lord, who for a very great season doth often tolerate the wicked. *Learne of me, for I am humble and meeke.* I I. There must be a pausing and time of delay, betwixt our anger and the execution of the same. *Athenodorus* counselled *Augustus* that he, being angrie, should repeat all the letters of the Alphabet, or A B C, before he, against another, did either speake or doe any thing. I I I. To depart out of those places where those are, with whom we are angrie. I V. To auoide contention, both in worde and in deede. *Do nothing through contention.*

Remedies against those bad desires of riches, and honour, I. God doth euē in famine quicken and reuiue them, which feare him. Psal. 33. 18, 19. *The eye of the Lord is upon them that feare him, to deliuer their soules from death, and to preserue them from famine.* I I. Godlines is great gaine, if the minde of man can be therewith content. 1. Tim. 6. 6. I I I. We do wait & lookē for the resurrection of the bodie, and eternall life: therefore we should not take such carking care for this present mortal life. I V. We are seruāts in our fathers house, therefore looke what is conuenient for vs, that will he louingly bestowe vpon vs. V. The palpable blindnes of an ambitious minde, desireth to be set aloft, that he may haue the greater downe-fall: and he feareth to be humbled, least he should not be exalted. V I. Adam when he would needes be checke-mate with God, did bring both himselfe and his posteritie headlong to destruction. V I I. He is a very ambitious rob-God, which desireth to take that commendation to himselfe, which is appropriate onely to the Lord.

Preseruatues against the desires of the flesh. I. He that will be Christs disciple, must euery daie take vp his crosse. Luk. 9. 23. I I. They which are according to the spirit, sauour of such things as are according to the spirit Rom. 8. 5. I I I. We ought to behaue our selues as citizens of the kingdome of heauen. Phil. 3. 20. I V. We are the temple of god: 1. Cor. 3. 6. Our members, they

are the members of Christ. 1 Cor. 6. 15. And we haue dwelling within vs the spirit of Christ, which we should not grieue. Eph. 4. 30. Concerning this, look more in the explication of the seuenth commandment.

In this temptation the fall is; when a man being prevented, falleth into some offence. Gal. 6. 1.

Here Satan doth wonderfully aggrauate the offence committed, and doth accuse and terrifie the offender with the iudgements of God. Mat. 27. 3. *Then when Iudas which betrayed him, sawe that he was condemned, he repented himselfe, and brought again the thirtie pieces of siluer, to the chiefe priests & elders, 4. saying, I haue sinned, betraying the innocent blood: but they said, What is that to vs? see thou to it. 5. And when he had cast downe the siluer pieces in the temple, he departed, and went and hanged himselfe.*

The reindie is, a reuidd repentance, the beginning whereof is sorrowe in regard of God, for the same sinne: the fruits herof are especially seuen. 1. Cor. 7. 9. *Nowe I reioice not that ye were sorrie, but that ye sorrowed to repentance: for ye sorrowed godly, so that in nothing ye were hurt by vs. 10. For godly sorrowe causeth repentance vnto saluation, not to be repented of: but worldly sorrowe causeth death. 11. For behold, this thing that ye haue beene godly sorrie, what great care hath it wrought in you: yea, what cleauning of your selues: yea, what indignation: yea, what feare: yea, howe great desire: yea, what Zeale: yea, what punishment: in all things ye haue shewed your selues, that ye are pure in this matter.*

I. A desire of doing well.

II. An Apologie, that is, a confession of the sinne before God, with a requiring of pardon for the offence. Psal. 32. 5. *Then I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I will confesse against my selfe my wickednesse vnto the Lord, and thou forganest the punishment of my sinne. 2. Sam. 12. 13. Then David said vnto Nathan, I haue sinned against the Lord: and Nathan said vnto David, The Lord also hath put away thy sinne, thou shalt not die.*

III. Indignation against a mans selfe, for his offence.

IV. A feare, not so much for the punishment, as for offending the Lord. Psal. 130. 3. *If thou straightly markest iniquities, O Lord, who shall stand?*

V. A desire to be fully reuued, and to be deliuered from sinne.

VI. A feruent zeale to loue God, and to embrace and keepe all his commandements.

VII. Reuenge, whereby the flesh may be tamed and subdued, least at any time afterward, such offences be committed.

CHAP. 44.

Of the patient bearing of the crosse.

THe patient bearing of the crosse, teacheth how Christians should vndergoe the burden.

The crosse, is a certaine measure of afflictions, appointed by God, to euery one of the faithfull. Math. 16. 24. *If any man will follow me, let him forsake himselfe, take vp his crosse and follow me. Col. 1. 24. Now reioice I in my sufferings for you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodie sake, which is the Church.*

We ought to take vp this crosse willingly, euen with both hands, whē it shal please God to lay it vpon vs. And

And after we haue taken it vp, we must beare it with patience and perseverance. Col. 1. 11. *Strengthened with all might, through his glorious power, unto all patience & long suffering with ioyfulness.* Luk. 21. 19. *Possesse your soules with patience.*

The preseruatues of patience, are: I. Strength by the holy ghost. Phil. 4. 13. *I am able to doe all things through the help of Christ, which strengtheneth me.* Phil. 1. 20. *It is giuen to you for Christ, that not onely ye should beleeue in him, but also suffer for his sake.* II. An holy meditation, which is manifold.

I. That the afflictions of the faithfull, come not by chance, but by the counsell & prouidence of God, which disposeth all things in a most excellent sort. Gen. 45. 4, 5. *It was God that sent Ioseph into Egypt.* 2. Sam. 16. 10. *The Lord biddeth Shemei curse David.* Psal. 119. 71. *It was good for me, that I was afflicted, that I might learne by statutes.* Hence it is euident, that afflictions to the godly are ineuitable. Act. 14. 21. *By many afflictions you must enter into the kingdome of god.* Mat. 7. 14. *The gate is straight, and the way narrow that leadeth unto life, and fewe there be that finde it.* Ioh. 16. 20. *In the world ye shall haue troubles.*

II. That albeit afflictions are grieuous, yet are they good & profitable. For they are helps, whereby men being humbled for their sinnes before god, obtaine peace, and holines of life. 2. Cor. 1. 9. *We receiued sentence of death in our selues, because we should not trust in our selues, but in God, which raiseth the dead.* Esay 26. 16. *Lord, in trouble haue they visited thee, they pouered out a prayer, when thy chastening was upon them.* Hof. 5. 15. *I will goe, and returne to my place, til they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently.* Psal. 78. 34. *When he slue them they sought him, and they returned, and they sought God earely.* Ier. 31. 18. *I haue heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an untamed calfe: conuert thou me, and I shall be conuerted.* Heb. 12. 11. *No chastisement for the present seemeth ioyous, but grieuous: but afterward, it bringeth the quiet fruit of righteousnes unto them, which are thereby exercised.* Psal. 30. 5. *Weeping may abide at euening, but ioy commeth in the morning.* Ioh. 15. 2. *Euery braunch that beareth fruite, he purgeth it, that it may bring forth more fruite.* 1. Pet. 1. 6. *Wherein ye reioice, though nowe for a season (if neede require) ye are in heauines through many tentations.* 2. Cor. 1. 4. *The God of all comfort, which comforteth vs in all our tribulations, that we may be able to comfort the which are in any affliction, by the comfort wherewith we our selues are comforted of God.* Rom. 5. 3. *We glory in afflictions, knowing that affliction bringeth patience.* Heb. 2. 10. *He did consecrate the Prince of their saluation through affliction.* We permit Chirurgians that they should both bind vs lying diseased, in our beds, and seare vs with hot irons, yea lanch and search our members with rasors: and lastly, we send them away vially with friendly and kind speecches, and often with a golden fee for their thus hadling vs. Shal we then suffer so many things of a Chirurgian to cure a bodily disease, and will we not giue God leaue to cure by afflictions the most festered diseases of our sicke soules?

By this also may we gather, that the afflictions of the godly are signes of their adoption. Hebr. 12. 6. *Whome the Lord loueth, he chasteneth, and he scourgeth every sonne that he receiveth.* 7. *If ye endure chastisement, God offereth himselfe unto you, as unto sonnes.*

And that they are to them, the Kings high way to heauen. Iam. 1. 12. *Blessed*

is the man that endureth temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that loue him. 2. Cor. 4. 17. For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall waight of glorie.

III. That God hath promised fauour, mitigation of punishment, his presence, and deliuerance. Philip. 1. 29. 1. Cor. 10. 13. *God is faithfull, who will not suffer you to be tempted above measure, but with temptation will giue deliuerance.* 2. Sam. 7. 14. Psal. 50. 15. *Call vpon me in time of trouble, and I will deliuer thee; and thou shalt glorifie me.* Psal. 124. 4. *He that keepeth Israel will neither slumber nor sleepe.* Esa. 43. 2. *When thou passest through the waters, I will be with thee, and thorough the floods that they doe not overflow thee: when thou walkest through the very fire, thou shalt not be burnt, neither shall the flame kindle vpon thee: 3. For I am the Lord thy God, the holy one of Israel thy Saviour.*

IV. That in all troubles of the faithfull, Christ is a companion. 1. Pet. 4. 13. *Reioyce, that ye are partakers of the afflictions of Christ.* 2. Cor. 4. 10. *Euery where we beare about in our bodie the dying of Christ, that the life of Iesus might also be made manifest in our bodies.* Col. 1. 24.

V. That the Angels are readie to defend such as feare God. Psal. 34. 8. 2. King. 6. 16. *Feare not, there are more with vs then against vs.*

CHAP. 45.

Of the calling vpon God.

THUS much concerning the deniall of our felues, now followeth the profession of Christ. In which we consider either Christ himselfe, or his members: namely, the faithfull. Math. 25. 40. *Verely, I say vnto you, in as much as ye did it to one of the least of my brethren, ye did it vnto me.*

That profession which directly concerneth Christ, is either continuall, or onely in the time of danger.

Continuall, is the calling vpon the Name of God, and ought euer to be performed of vs, in the Name of Christ Iesus our Mediatour. 1. Cor. 1. 2. *To the Church of God which is at Corinthus, to them that are sanctified in Christ Iesus, in euery place, both their Lord and ours.* Act. 9. 14. *He hath authoritie from the high Priest, to binde all that call vpon thy Name.* Col. 3. 17. *Whatsoeuer ye shall doe in word or in deede, doe it in the Name of the Lord Iesus, giuing thanks to God, and the Father by him.*

The calling vpon Gods name, is by praier or thanksgiuing. Phil. 4. 6. *In all things let your requests be shewed vnto God, in praier and supplication, with giuing of thanks.*

Prayer hath two parts: Petition, and Assent, Mark. 11. 24. *I say vnto you, whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.*

Petition, is the first part of prayer, whereby we, according to the rule of Gods word, aske his helpe, for the obtaining of such necessaries as we want. 1. Ioh. 5. 14. *This is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs.*

In euery petition, we must expresse two things: I. A sense of our wants. II. A desire of the grace of God to supplie those wants. 1. Sam. 1. 10. *Shee was troubled*

troubled in her minde, and praied vnto the Lord, and wept sore. Dan. 9. 4. And I praied to the Lord my God, and made my confession, saying, 5. We haue sinned and haue committed iniquitie, &c. 16. O Lord, according to thy righteousness, & beseech thee, let thine anger and thy wrath be turned from thy citie Ierusalem, &c. to the 20. verse. Psal. 130. 1. Out of the deepe I called to thee, O Lord. 1. Sam. 1. 15. Then Hannah answered and said, Nay my lord, but I am a woman troubled in spirit: I haue drunken neither wine, nor strong drinke, but haue powred out my soule before the Lord, &c. to the 16. verse. psal. 143. 6. I stretch forth mine hands vnto thee, my soule desireth after thee, as the thirstie land.

Affent, is the second part of prayer, whereby we beleue, and professe it before God, that he, in his due time, will grant vnto vs those our requestes, which before we haue made vnto his maiestie. 1. Ioh. 5. 14, 15. This is the assurance that we haue in him, that if we aske any thing according to his will, he heareth vs. And if we know that he heareth vs, whatsoeuer we aske, we know that we haue the petitions that we haue desired of him. Math. 6. 13. Lead vs not into temptation, but deliuer vs from euill. For thine is the kingdome, thine is the power, and thine is the glorie, for euer and euer, Amen.

As for the faithfull, howsoeuer they in their praier, bewray many infirmities: yet no doubt they haue a notable sense of Gods fauour, especially, when they pray zealously, and often vnto the Lord. Iam. 5. 16. Pray one for another, that ye may be healed: for the prayer of a righteous man availeth much, if it be feruent. Luk. 1. 13. The Angel said vnto him, Feare not, Zacharias: for thy prayer is heard. Ionah. 4. 1. It displeaseth Ionah exceedingly, and he was angrie. 2. And Ionah praied vnto the Lord, and saide, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I preuented it to flee vnto Tarshish: for I knew that thou art a gracious God, and mercifull, slow to anger, and of great kindnes, and repentest thee of the euill. Rom. 8. 26. Gen. 19. 18. Lot saide vnto them, Doe not so, I pray you, my lords, &c. psal. 6. 1. O lord, rebuke me not in thine anger, neither chastise me in thy wrath, &c. v. 2, 3, 4, 5. psal. 8. 9. psal. 10. 5. psal. 35. 9. 18. 28. psal. 16. 7.

Thanksgiuing, is a calling vpon Gods name, whereby we, with ioy and gladnes of heart, doe praise God for his benefits either receiued, or promised, psal. 45. 1. Mine heart will utter forth a good matter, I will intreat in my words of the King: my tongue is as the pen of a swift writer. Eph. 5. 20. Giuing thanks alwaies for all things vnto God, euen the father, in the Name of our Lord Iesus Christ. psal. 36. 8, 9. How excellent is thy mercie, O God? therefore the children of men trust vnder the shadow of thy wings. They shall be satisfied with the fatnesse of thine house, and thou shalt giue them drinke out of the riuer of thy pleasures. Coloss. 3. 16.

CHAP. 46.

Of Christian Apologie, and Martyrdome.

THE profession of Christ in dangers, is either in word, or deede.

Profession in word, is Christian Apologie, or the confession of Christ. Rom. 10. 10. With the heart, man beleueth vnto righteousness: and with the mouth, man confesseth to saluation. psal. 22. 22. I will declare thy name vnto my brethren: in the middes of the congregation will I praise thee.

Christian Apologie, is the profession of Christ in word, when as we are ready with feare and meeknes, to confesse the truth of Christian religion, so of-

ten as neede requireth, and the glorie of God is endangered, euen before vnbeleeuers, especially, if they be not past all hope of repentance. 1. Pet. 3. 15. *Sanctifie the Lord God in your hearts: and be readie alwaies to giue an answer to euery man that asketh you a reason of the hope that is in you: 16. And that with meeknesse and reuerence, hauing a good conscience, that when they speake euill of you, as of euill doers, they may be ashamed, which blame your good conuersation in Christ. Aēt. 7. the whole chap. Steuen there maketh an Apologie for himselfe. Math. 7. 6. Giue not that which is holy to dogs, nor cast your pearles before swine, least they tread them vnder their feete, and turning againe, all to rent you.*

Profession, which is in deede, is called Martyrdome: Martyrdome is a part of Christian profession, when as a Christian man doth, for the doctrine of faith, for iustice, and for the saluation of his brethren, vndergoe the punishment of death imposed vpon him by the aduerfaries of Christ Iesus. Mar. 6. 18, 27, 28. *Iohn tolde Herod, It is not lawfull for thee to haue thy brothers wife. And immediately the King sent the hangman, and gaue him charge that his head should be brought: so he went and beheaded him in the prison. 2. Cor. 12. 15. I will most gladly bestow, and be bestowed for your soules, though the more I loue you, the lesse am I loued.*

Notwithstanding, it is lawfull for Christians to flie in persecution, if they finde themselues not sufficiently resolued and strengthened by Gods spirit to stand. Math. 10. 23. *When they persecute you in one citie, flee into another. Verely I say vnto you, ye shall not haue finished all the cities of Israel, till the Sonne of man come. Ioh. 10. 39. Againe they studied to apprehend him, but he escaped out of their hands. Aēt. 9. 30. When the brethren knew it, they brought him to Cesarea, and sent him forth to Tarsus. 1. King. 18. 23. Was it not told my lord what I did, when Iesabel sue the Prophets of the Lord, how I hid an hundred men of the Lords Prophets, by fifties in a caue, and fedde them with bread and water? Aēt. 20. 22. Now behold, I goe bound in the spirit vnto Ierusalem, and know not what things shall come vnto me there.*

CHAP. 47.

Of Edification, and Almes among the faithfull.

That profession of Christ, which concerneth his members, namely, the Saints and faithfull ones, is either Edification, or Almes.

Edification, is euery particular dutie towards our brethren, whereby they are furthered either to grow vp in Christ, or else are more surely vnitd to him. Rom. 14. 19. *Let vs follow those things which concerne peace, and wherewith one may edifie another.*

To Edification, these things which follow appertaine.

I. To giue good example. Math. 5. 16. *Let your light so shine before men, that they may see your good workes and glorifie your Father which is in heauen. 1. Pet. 2. 12. Haue your conuersation honest among the Gentiles, that they which speak euill of you as of euill doers, may by your good workes which they shall see, glorifie God in the day of thy visitation.*

II. To exhort. Heb. 3. 13. *Exhort one another daily, while it is called to day, least any of you be hardened through the deceitfulness of sinne. Rom. 1. 12. That I might be comforted together with you through our mutuall faith, both yours & mine.*

III. To

III. To comfort. 1. Theff. 5. 14. *Comfort the feeble minded, beare with the weak: be patient towards all men.* Iam. 5. 16. *Acknowledge your faults one to another, and pray one for another, that ye may be healed.* 20. *He that conuerteth a sinner from going astray out of his way, shall save a soule from death, and shall hide a multitude of finnes.* 1. Theff. 4. 18. *Comfort your selues one another, with these words.*

IV. To admonish. Rom. 15. 14. *I my selfe am perswaded of you, brethren, that yee also are full of goodnes, and filled with all knowledge: and are able to admonish one another.* 1. Theff. 5. 14. *We desire you, brethren, admonish them that are unruly.*

They shall obserue an holy manner of admonition, who in the spirit of meeknes, and as it were, guiltie of the like infirmitie themselves, doe admonish forthwith all their brethren of such faults, as they certenly know by them, and that out of Gods word. Gal. 6. 1. *Brethren, if any man by occasion be fallen into any fault, yee, which are spirituall restore such an one in the spirit of meeknes, considering thy selfe, lest thou also be tempted.* Matth. 5. 7. *Thou hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to take the mote out of thy brothers eye.* 2. Tim. 4. 2. *Preach the word: be instant in season and out of season: improproue, rebuke, exhort, with all long suffering and doctrine.* Math. 18. 15. *If thy brother trespass against thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou hast wonne thy brother.* Rom. 15. 14. 2. Tim. 4. 2. *Leuit. 19. 17. Thou shalt not hate thy brother in thine heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.*

Reliefe peculiar to the godly among themselves, is a dutie, whereby the rich doe out of their plentie supplie the wants of the poore, both according to their abilitie, and sometimes beyond their abilitie. 2. Cor. 8. 3. *To their power (I beare record) yea, beyond their power they were willing.* Act. 2. 44, 45. *All that beleeued were in one place, and had all things common: and they sold their possessions and goods, and parted them to all men, as every one had neede.*

C H A P. 48.

Of the fourth degree, of the declaration of Gods loue: and of the estate of the Elect, after this life.

THe fourth degree of the declaration of Gods loue, is Glorification. Roman. 8. 30.

Glorification, is the perfect transforming of the Saints into the image of the Sonne of God. Philip. 3. 21. *Who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie, according to the working whereby he is able euery to subdue all things vnto himselfe.* 1. Cor. 15. 44. *It is sowne a naturall bodie, and is raised a spirituall bodie: there is a naturall bodie, and there is a spirituall bodie.* 45. *And it is also written, The first man Adam was made a liuing soule: the last Adam was made a quickning spirit.* 49. *And as we haue borne the image of the earthly, so shall we beare the image of the heavenly.* Psal. 17. 15. *I will behold thy face in righteousness, and when I awake, I shall be satisfied with thine image.*

The beginning of Glorification, is in death, but it is not accomplished and made perfect before the last day of iudgement.

The death of the Elect, is but a sleepe in Christ, ^a whereby the bodie and soule is seuered. The bodie, ^b that after corruption it may rise to greater glorie.

The

The soule, that it being fully sanctified, may immediately, after departure from the bodie, be transported into the kingdom of heauen. ^a 1. Cor. 15. 18. *If Christ be not rised, they which are asleepe in Christ, are perished.* Act. 7. 60. *When he had thus spoken, he slept.* ^b 1. Cor. 15. 36. *O foole, that which thou sowest is not quickned, except it die.* ^c Reu. 21. 27. *There shal enter into it none vnclean thing, neither whatsoever worketh abomination or lies: but they which are written in the Lambs book of life.* Rom. 7. 25. *I my selfe in my mind serue the law of God, but in my flesh the law of sinne.* ^d Luk. 23. 42. *He saide to Iesus, Lord, remember me, when thou comcest into thy kingdome.* 43. *Then Iesus said to him, This day shalt thou be with me in Paradise.* Reu. 14. 13. *Then I heard a voice from heauen, saying vnto me, Write, Blessed are the dead, which hereafter die in the Lord. Euen so saith the Spirit: for they rest from their labours, and their workes follow them.*

Against the feare of death, note these preseruatiues:

I. Death, it freeth the godly from the tyrannie of Satan, sinne, the world, the flesh, and eternall damnation, yea, from infinite both perills and losses, and doth place vs both safe and happie, vnder the shadow, as it were, of Christs wings.

II. Christ by his death, hath sanctified vnto vs both death and the graue.

III. Christ is both in life and death, gaine to the godly. Phil. 1. 12.

IV. Those consolations which the spirit of Christ doth suggest to the soules of the faithfull, doe by many degrees surmount the dolours of death.

V. The desire of that most bright and glorious beholding of God, and the presenc of those Saints which are departed before vs.

VI. In stead of our bodies we shall be clothed with glorie. 2. Cor. 5. 1.

VII. The stings of death, namely sinne, is then so taken away, as that that serpent can no more hurt vs. 1. Cor. 15. 55. *O death, where is thy sting! O graue, where is thy victorie!* Heb. 2. 15. *That he might deliuer all them, which for feare of death, were all their life time subiect to bondage.*

VIII. We should not so much thinke of our death, as to take an exact account of our life. For that man can not die ill, who hath liued well: and he seldome dieth well, that hath liued badly.

IX. The Angels they stand at our elbowes, that so soone as a Saint departeth, they may with all speede, immediately transport his soule into heauen.

Soules being once in heauen, remaine there till the last day of iudgement, where they partly magnifie the Name of God, and partly doe waite, and pray for the consummation of the kingdom of glorie, and full felicitie in body and soule. Reuel. 5. 8. *And when he had taken the booke, the foure beasts, and the foure and twentie Elders fell downe before the Lambe, hauing euery one harpes and golden vials full of odours, which are the prayers of the Saints.* 9. *And they sang a new song, saying, Thou art worthie to take the booke, and to open the seales thereof: because thou wast killed, and hast redeemed vs to God by thy blood, out of euery kinred, and tongue, and people, and nation.* Reuel. 14. 2. *I heard the voice of harpers harping with their harps.* 3. *And they sung, as it were, a new song before the throne: and they cried with a loud voice, saying, How long, Lord, holy and true? dost not thou iudge and auenge our blood on them that dwell on the earth?*

Of the estate of the Elect, at the last day of judgement.

THe last day of judgement shall be on this manner.

I. Immediately before the comming of Christ,^a the powers of heauen shall be shaken: the Sunne and Moone shall be darkned, and the starres shall seeme to fall from heauen: ^b at which sight the Elect then liuing shall reioyce, but the reprobate shall shake euery ioynt of them. ^a Matth. 24. 29. *Immediately after the tribulation of those daies, shall the Sunne be darkened, and the Moone shall not giue her light, the starres shall fall from heauen, and the powers of heauen shall be shaken: 30. And then shall appeare the signe of the Sonne of man in heauen: and then shall all the kinreds of the earth mourne, and they shall see the Son of man come in the cloudes of heauen, with power and great glorie.* ^b Luk. 21. 26. *Mens hearts shall faile them for feare, and for looking after those things, which shall come on the world. 28. And when these things beginne to come to passe, then looke vp, and lift up your heads, for your redemption draweth neare. 2. Tim. 4. 8. Henceforth is laide vp for me the crowne of righteousness, which the Lord, the righteous iudge shall giue me at that day: and not to me onely, but vnto them also that loue his appearing.*

II. Then the heauens, beeing all set on fire, shall with a noise, like to that of charriot wheelles, suddenly passe away, and the elements, with the earth, and all therein, shall be dissolued with fire. 2. Pet. 3. 12. *Looking for, and hasting vnto the comming of the day of God, by which the heauens beeing set on fire shall be dissolued, and the elements shall melt with heate. 13. But we looke for new heauens, and a new earth, according to his promise, wherein dwelleth all righteousness.*

At the same time, when as all these things shall come to passe, ^a the sound of the last trumpet shall be heard, sounded by the Archangel:^b And Christ shall come suddenly in the cloudes, with power, and glorie, and a great traine of Angels. ^a Matth. chap. 24. vers. 31. *And he shall sende his Angels with a great sound of a trumpet. 1. Thess. chap. 4. vers. 16. The Lord himselfe shall descend from heauen with a shout, euen with the voice of the Archangel, and with the trumpet of God: and the dead in Christ shall rise first.* ^b Matth. 24. 30. 1. Thess. 4. 17. *Then shall we which live and remaine, be caught up with them also in the cloudes, to meete the Lord in the ayre, and so shall we ever be with the Lord.*

III. Now at the sound of the trumpet the Elect, which were dead, shall arise with their bodies: and those very bodies which were turned to dust, and one part rent from another, shall by the omnipotent power of God, be restored, and the foules of them shall descend from heauen, and be brought againe into those bodies. As for ^a them which then shall be alieue, they shall be changed in the twinc kling of an eye, and this mutation shall be in stead of death: And at that time, the bodies shall receiue their full redemption: ^b and all the bodies of the Elect shall be made like the glorious bodie of Christ Iesus, and therefore shall be spiritual, immortal, glorious, and free from all infirmities.

^a 1. Cor. 15. 52. *We shall not all sleepe, but we shall be changed in a moment, in the twinkling of an eye, at the last trumpet.* 43. ^b *It is sowne in dishonour, it is raised in honour: it is sowne in weakenes, it is raised in power.* 44. *It is sowne a naturall bodie, it is raised a spirituall bodie, &c.*

IV. Last of all, when they are all conuented before the tribunall seate of Christ, he will forthwith place the Elect, seuered from the reprobate, and taken vp into the aire, at his right hand, and to them being written in the booke of life, will he pronounce this sentence: *Come ye blessed of my father, possesse the kingdome prepared for you from the foundations of the world.* Math. 25. 33. *He shall set the sheepe on his right hand, and the goates on the left.* 1. Theff. 4. 17. Reu. 20. 12. *whosoever was not found written in the booke of life, was cast into the lake of fire.*

CHAP. 50.

Of the estate of the Elect after iudgement.

THE last iudgement being once finished, the Elect shall enjoy immediately blessednes in the kingdome of heauen.

Blessednes is that, whereby God himselfe is all in all his Elect. 1. Cor. 15. 28. *When all things shall be subdued to him, then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that God may be all in all.* And it is the reward of good workes, not because workes can merit, but by reason of Gods fauour, who thus accepteth workes, and that in respect of the merit of Christs righteoufnes imputed to the Elect. Rom. 6. 23. *The wages of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.* 2. Tim. 4. 8. Reu. 22. 12. *Behold, I come shortly, and my reward is with me, to giue euery man according as his worke shall be.*

Blessednesse hath two parts: Eternall life, and perfect glorie.

Eternall life is that fellowship with God, ^a whereby God himselfe is, thorough the Lambe Christ, life vnto the Elect. For in the kingdome of heauen, the Elect shall not neede meat, drinke, sleepe, aire, heat, cold, phisicke, apparell, or the light of the Sunne and moone: ^b but in place of all these, shall they haue in them Gods spirit, by which immediatly they shall be quickned for euer. ^a Ioh. 14. 23. *If any man loue me, he will keepe my word, and my Father will loue him, and we will come vnto him, and dwell with him.* 1. Ioh. 4. 15. *Whosoever confesseth that Iesus Christ is the Sonne of God, God dwelleth in him, and he in God.* Reuel. 21. 3. *And I heard a voyce, saying, Behold, the Tabernacle of God is with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.* 23. *And that citie hath no neede of sunne or moone to shine in it: for the glorie of God did light it, and the Lambe is the light of it.* Reuel. 22. 2. *In the middes of the streete of it, and of either side of the riuer, was the tree of life, which bare twelue manner of fruits, and gaue fruit euery moneth: and the leaues of the tree serued to heale the nations with.* 5. *And there shall be no night there, and they neede no candle, nor light of the sunne: for the Lord giueth them light, and they shall reigne for euermore.* 1. Cor. 15. 45. Rom. 8. 11. *If the spirit of him that raised vp Iesus from the dead, dwell in you, he that raised vp Christ from the dead, shall also quicken your mortall bodies, because that his spirit dwelleth in you.*

Perfect glorie, is that wonderfull excellencie of the Elect, wherby they shall be in a farre better estate then any heart can wish. This glorie consisteth in three

three points. I. In that they shall still behold the face of God, which is his glory and maiestie. Reuel. 22. 4. *And they shall see his face, and his name shall be in their foreheads.* Psal. 17. 15. *I will behold thy face in righteousness, and when I awake I shall be satisfied with thine anger.* II. In that they shall be most like to Christ, namely, iust, holy, incorruptible, glorious, honorable, excellent beautifull, strong, mightie, and nimble. I. Ioh. 3. 2. *Dearely beloved, now are we the sonnes of God, but yet it doth not appeare what we shall be: and we knowe that when he shall appeare, we shall be like him: for we shall see him as he is.* Phil. 3. 21. *Who shall change our vile bodie, that it may be fashioned like unto his glorious bodie, according to the working whereby he is able euen to subdure all things to himselfe.* III. They shall inherit the kingdome of heauen, yea, the newe heauens and newe earth shal be their inheritance. I. Pet. 1. 4. *God hath begotten you to an inheritance immortall & undefiled, and that fadeth not away, reserved in heauen for you.* Mat. 25. 34. *Then shall the king say to them on his right hand, Come ye blessed of my Father, possesse a kingdome prepared for you before the foundations of the world were laid.* Reu. 5. 10. *Thou hast made vs unto our God kings and priests, and we shall raigne on the earth.* Reuel. 21. 7. *Hee that ouercommeth, shall inherite all things, and I will be his God & he shall be my sonne.*

The fruit that commeth from both these parts of blessednes, is of two sorts: Eternall ioy, and the perfect seruice of God. Psal. 16. 11. *Thou wilt shewe me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there are pleasures for euermore.* Psal. 36. 8. *They shall be satisfied with the fatnes of thine house, and thou shalt giue them drinke out of the riner of thy pleasures.* 9. *For with thee is the well of life, and in thy light shall we see light.*

The parts of Gods seruice, are Praise, and Thanksgiuing. Reuel. 21. 3. *And I heard a great voice out of heauen, saying, behold, the Tabernacle of Gods with men, and he will dwell with them: and they shall be his people, and God himselfe shall be their God with them.* Chap. 5. 12. *Saying with a loud voice, Worthy is the Lambe that was killed, to receiue power, and riches, and wisdom, and strength, and honour, and glory, and praise, &c.* 13. Chap. 11. 17. *The foure and twentie Elders which sate before God on their seates, fell upon their faces and worshipped God, saying, Wee giue thee thanks, Lord God Almighty, which art, and Which wast, and Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.*

The manner of performing this seruice, is to worship God by God himselfe immediately. In heauen there shall neither be temple, ceremonie, nor Sacrament. but all these wants shal God himselfe supply together with the Lâbe, that is, Christ. Reuel. 21. 22. *I sawe no temple therein, for the Lord God Almighty, and the Lambe are the Temple of it.*

This seruice shall be daily, and without intermission. Reuel. 7. 15. *They are in the presence of the throne of God, and serue him day and night in his temple.*

A Corollarie, or the last conclusion.

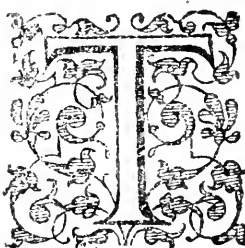
Thus God, in sauing the Elect, doeth clearly set forth his iustice and mercy. His iustice, in that he punished the sinnes of the elect, in his Sonnes owne person. His mercie, in that he pardoned their sinne, for the merites of his Sonne. Eph. 1. 18. *That the eies of your understanding may be lightned, that ye may knowe what the hope is of his calling, and what the riches of his glorious inheritance*

tance is in his Saints, 19. And what is the exceeding greatnes of his power towards vs, which belecue, according to the working of his mightie power, 20. Which he wrought in Christ. Chap. 3. 18. That ye may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height: 19. And to knowe the loue of Christ.

All these things the Lord himselfe hath thus decreed, and in his good time will accomplish them, to the glorious praise of his Name. Pro. 16. 4. *The Lord hath made all things for his owne sake: yea euen the wicked for the daie of euill.*

CHAP. 50.

Concerning the order of the causes of saluation according to the doctrine of the Church of Rome.



Here are two things requisite to obtaine saluation: Predestination, and the Execution thereof.

Predestination, is a foreordaining of the reasonable creature to grace in this life, & glory in the life to come. Sebast. Cattaneus. Enchirid. tract. 1. chap. last.

This in regard of the first effects thereof, which are vocation, election, and ordination to eternall life, hath the cause of it in God, namely his will: but in regard of the last effect, which is, the execution of such an ordinance, and the obtaining of eternall life, it hath the cause of it from man, because according to the common opinion, Gods predestination is by reason of workes foreseene in men, that is, God doth therefore predestinate or reiect some man, because he foreseeeth that he will well or badly vse his grace. But for the more euident declaration of this, these seuen conclusions must be set downe.

I. The Predestination, and Reprobation of God, do not constraîne or inforce any necessitie vpon the will of man.

II. God hath predestinated all men, that is, he hath appointed and disposed all men, so as they might obtaine eternall saluation.

III. Man is neither by necessitie nor chance faued or condemned, but voluntarily.

IV. God hath predestinated some, other hath he reiected.

V. Those whome God hath predestinated by his absolute predestination, which cannot be lost. they shall infallibly die in grace: but they which are predestinate, by that predestination which beeing according to present iustice, may be lost by some mortall sinne which followeth, are not infallibly faued, but oftentimes such are condemned, and loose their crowne and glory. Hence ariseth that position of theirs, that he which is iustified may be a reprobate. & perish eternally. Torrens Aug. Confess. 2. booke. 4. chap. 20. Sect. Therefore predestination is not certaine, seeing it may be lost.

VI. God alone doth know the certaine and set number of them which are predestinate.

VII. There is one set number of them which are predestinate, or reprooued, and that can neither be increased nor diminished.

The execution of Predestination, is either in infants, or those of yerres of discretion.

Concerning infants, the merite of Christ is applyed vnto them, by baptisme rightly administred: so that whatsoeuer in originall corruption may truly and properly be accounted for sinne, it is not onely, as I may say, not pared away, or not imputed, but vtterly taken away. For there is nothing that God can hate in such as are renued. Concil. Trid. 5. sect. 5. Can.

Neuertheles they are vrged to confesse, that there remaineth yet in such as are baptized concupiscence, or the reliques of sinn. The which seeing it is left in men for them to wrestle withall, it hath not power to hurt such as yeeld not vnto it.

The execution of predestination in such as are of riper yeares, hath fixe degrees.

The first is vocation, whereby men, not for their owne merits, but by Gods preuenting grace through Christ, are called to turne vnto God.

The second is, a preparation to righteousnesse, whereby men, through the inherent power of free-will, do apply themselues to iustification, after that the same power is stirred vp by the holy Ghost. For free-will is onely somewhat diminished, and not extinguished: and therefore so soone as the holy Ghost toucheth and inlighteneth the heart, it worketh together with the same spirit, freely assenting vnto the same. This preparation hath seuen degrees. Biel. 4. booke. 14. dist. 2. quest.

The first is faith, which is a knowledge and an assent, whereby men agree that those things are true which are deliuered concerning God, and his will, reuealed in the word of God.

This is the foundation of iustification, and prepareth the heart: because it stirreth vp free-will that it may affect the heart, with those motions by which it is prepared to iustification.

I. The act of faith is, to apprehend the ouglines of sin. & the wages therof.

II. After this, followeth a feare of Gods anger, and of hell fire.

III. Then begin men to dislike, and in some sort to detest sinne.

From these ariseth a certaine disposition, which hath annexed vnto it, the *merite of congruities*, yet not immediate nor sufficient, but imperfect.

IV. At the length, faith returneth to the contemplation of Gods mercies, & beleueeth that God is readie to forgiue sinnes by the infusion of charitie into those, which are before sufficiently prepared and disposed.

V. Out of this contemplation proceedeth the act of hope, whereby faith beginneth to desire and to waite on God, as the chiefest good.

VI. Out of this act of hope ariseth loue, whereby God is loued about all things in the world.

VII. After this loue followeth a new dislike, and detestation of sinne, not so much in regard of feare of the punishment in hell fire, as in regard of the offence to God who is simply loued more then all other things.

VIII. After all these, followeth a purpose of amendment of life: and here comes in the merit of congruities, that is, sufficient: or els, the immediate, sufficient, and last disposition before the infusion of grace.

The third degree of Predestination, is the first iustification wherby men of vniust, are made iust, not only through the remission of their sinnes, but also by a sanctificatiō of the inward mā. by his volūtary receiuing of grace & gifts.

The efficient cause of this iustification, is the mercy of God, and the meritorious passion of our Saviour Christ, whereby he purchased iustification for men. The instrumentall cause is baptisme. The formall cause is not that iustice which was inherent in Christ, but which he infuseth into man: and that is especially hope, and charitie.

The fourth degree, is the second iustification wherby men are of iust, made more iust: the cause hereof is faith, ioyned with good workes.

It is possible for such as are reued, to keepe the commaundements: And therefore it is false that a iust man committeth so much as a veniall sinne in his best actions, much lesse, that he deserueth eternall death for the same.

The fift degree, is the reparation of a sinner by the sacrament of Penance. The which is, as it were, the second boord after a shipwracke. The cause why this reparation is necessarie, is, because men loose the grace of iustification by euery mortall sinne.

The last degree is the fruit of iustification, namely, the glory of eternall life, the which works done in grace, doe *ex condigno*, condignly merit, of sufficient worthinesse.

Condigne merite is, when as the reward is after such sort due, as that if it be not giuen, iniustice will be committed. This by the rigor of iustice is due.

Two conditions are requisite to make a merit. I. That a reward should by some compact or bargain be due: And this condition is in works, in regard of God. For God in the Scriptures hath promised a reward to such as work wel. II. That besides this compact whereby the debter is bound, there should bee also some worthines in the worke, or some proportion of the worke to the reward.

The worthinesse or dignitie of the worke, dependeth I. on Christ, because Christ did not only merite that his owne proper actions should be meritorious, but the actions also of his members. II. On the holy Ghost. For the holy Ghost doth inspire, excite, and mooue men to doe. III. On an Habituall grace, which is a certaine participation of the diuine essence.

Thus much concerning the degrees of executing Predestination. Nowe followeth the applying of Predestination particularly to the persons of men.

No man, so long as he liueth in this mortall life, ought so much to presume on the secret mysterie of Gods predestination, as to determine vndoubtedly that he is in the number of them whome God hath ordained to eternall happiness. For no man, without especiall reuelation can know, whome God hath chosen to be his heires. Sess. 6. c. 12.

The summe of all these, is this. God by a certaine grace giuen freely, or rather a grace preuenting, or comming before, the which is tearmed an *especiall aid*, doth mooue a man, that he may dispose himselfe vnto his iustifying grace, namely, that he may beleue, feare, repent, loue, & propound to himselfe newnes of life, &c.

Furthermore, if a sinner do by his free-will yeeld his assent vnto this diuine
motion.

A view of the distribution
of the causes of salvation and damnation,
as the Church of Rome
would have it.

GOD.

Foreknowledge
of workes.

Predestination of

Reprobation.

Infants bap-
tized.

Men of yeres of
discretion.

Creation.

of congruities
off or remote.

Faith.

The fall.

Feare of hell.

Christ.

Hatred of sinne forthe
punishment thereof.

Consideration of
Gods mercie.

Hope.

Loue.

Purpose of amend-
ment of life.

The first iustification.

The reparation of
grace lost.

Second iustification.

Eternall life through
the merit of workes.

Obduration by
bare permission.

His passion
and death.

His descension
into hell.

His glorifica-
tion by merit
of his death.

Damnatied
eternall d.

of congruities
efficient.

motion, and doth consequently and accordingly rightly dispose himselfe, God doth incontinently forgie him his sinne, and withall doth infuse into him iustificing grace, by which he may doe good workes, and so by them merit eternall life. *Bellarmino.*

Errors of the Papists in their distributing of the causes of salvation.

And thus is the doctrine of the Church of Rome, surely a very blasphemous doctrine, and no better to be accounted of then as a gallows set vp for the torture and massacre of mens consciences. And that this may the more manifestly appeare to be so, I will set downe the most principall points of popish doctrine in this case.

The 1. error.

Predestination is onely of the Elect, the Reprobate they are onely foreknowne.

The Confutation.

The name of Predestination, by a figure called Synecdoche, the whole for the part, is taken indeed sometimes in the good part, and spoken of the Elect, and faithfull called, as Rom. 8. 30. *Whome he predestinated, them also he called, and whome he called, them also he iustified, and whome he iustified, them also he glorified.* So are the Ephesians saide to be predestinate into the adoption of the sonnes of God. Eph. 1. 5. Yet may this word Predestination, neuertheless generally be extended vnto the decree of God, whether it be that of predestination to eternall life, or the other vnto eternall death. The reasons: I. Act. 4. 27, 28. *They gathered themselves together against thine holy sonne Iesus: to doe whatsoever thine hand & thy counsel had determined (or forordained, or predestinated προεισεν) before to be done.* II. August. de Bono persev. chap. 17. he calleth *Predestination the disposition of future workes*: and in his 15. booke of the Citie of God, chap. 1. he deuideth *all mankinde into two cities: whereof one is predestinate to raigne with God eternally, the other predestinate to vndergoe eternall punishment with the deuill.* And in his Manuel to Laurentius, chap. 100. he saith, *That God hath iustly predestinated wicked men vnto punishment, and mercifully predestinated the good vnto grace.* Thomas of Aquine 1. part. quest. 23. artic. 4. *It mattereth not in regard of the name of predestination, whether a man be said to be predestinate to life eternall or not.*

Furthermore, for a man to say that the Reprobates are foreknowne, & not predestinate, it is very iniurious: because Gods foreknowledge, may in nothing which is to be, be seuered from his will and eternall decree. For that, which beeing hereafter to be, is foreknowne of God, that assuredly will come to passe, and shall be, and that either by the will of God, or without his will: if with his will, then no doubt he both decreed & preordained the same: if without or against his will, how is God then said to be omnipotent? And surely euill it selfe, albeit god wil it not in his approouing or allowing will; yet willet he the free, and willing permission thereof. August. in his Manuel or Enchiridiō to Laurētius, chap. 100. hath an excellēt saying to this purpose. *Although (saith he) that those things which are euill in that they are euill cannot be good, yet that there are not onely good, but also euill things, it is very good: to the intent that after a marueilous and unspeakeable manner, that thing may not be besides, or with-*

out his will, which also is done against his will, because it should not be done, unless he suffered it, neither doth he suffer it, against his will, but willingly.

The I. Error.

That Predestination is mutable. For, (according to the common opinion of the Papists) who soever is predestinate, he is contingently predestinated, as well on Gods part, as on mans: whence it followeth, that he which is predestinated, that is, appointed to saluation, may be condemned, and he which is foreknowne, that is, appointed to damnation may be saved.

The Confutation.

The contrarie to this their doctrine is most true. Namely, that the decree of God concerning euery mans eternall both saluation & damnation, is from all eternitie, set downe, and immutable. The reasons. I. Testimonies of scripture. Rom. 1. 1. 29. *The gifts and calling of God they are, ἀμεταμεντά, such as are without repentance.* Mat. 24. 24. *There shall arise false Christs, and false Prophets: and shall doe great signes and miracles, so that (if it were possible) they should deceiue euen the elect.* Rom. 8. 33. *Who shall lay any thing to the charge of Gods chosen? it is God that iustificeth, who shall condemne?* 2. Tim. 2. 19. *The foundation of god standeth sure, and hath this seale, the Lord knoweth who are his.* I I. Election & reprobation they are in God, not in men: nowe there can be nothing in God which is not immutable. Mal. 3. 6. *I Iehouah am not changed.* Esay. 46. 10. *My counsell shall stand, and I will doe whatsoeuer I will.* I I I. If this Popish conclusion should be graunted, then would it follow of necessitie, that the foreknowledge of God must be made void, his power weakened, and his will changed, each of which is impious once to dreamie of. For he which changeth his counsell, or his will, doth therefore change it: either because he at the length seeth that he might haue taken better aduise, or els in that he seeth that he could not bring his former purpose about as he would. Either of these are farre from our Lord God. I V. If we resolue that the counsell of God is any waies mutable, it will by this come to passe that euery man must bee vncertaine whether he be predestinate to life or not: whereby that notable staie & ground of our full assurance to be sauéd, is vtterly shaken & ouerturned. Wherefore let this truth be maintained of vs, namely, that both the election and reprobation of God stand immutable, so that neither the elect can become reprobates, nor the reprobates elect; and consequently neither these be sauéd, nor they condemned.

Against this doctrine, the popish sort except: If you speake in a compound sense or meaning (*in sensu composito*) it is very true that the predestinate can not be sauéd; nor such as are foreknowne perish: but if in a sense diuided (*in sensu diuiso*) it is not so. This distinction is plaine by this example. White colour in a compound meaning cannot be blacke, because blackenesse is repugnant & contrarie to whitenesse. But in a deuided sense, white colour nowe may afterwards be made blacke. In like sort, one predestinated to saluation may, by reason of the free-will he hath, sinne; & so be damned. *Ans.* These are silly shifts, and meere sophismes, because such as are predestinated to the end, namely saluation, are necessarilie predestinate to the meanes of saluation, the which they cannot but vse, and by them come to the end it selfe.

The III. error.

All men are predestinate, that is, disposed and ordayned of God, so as they might attaine eternall life. Sebast. Cattaneus in his Enchirid. chap. of Predest.

The Confutation.

This is manifestly false. For I. Infants, who so soone as they are borne, depart this life, seeing for want of time they cannot in this life vse the meanes of saluation, albeit they may haue life eternally, yet obtaine they it not by vsing the meanes vnto the same. I I. That which the Lord indeed actually doth, the very same hath he determined to doe. For he doth nothing either vnaduisedly, or vnwillingly: but he actually forsaketh a very great part of mankind, the which being shut vp vnder contumacy, he doth leaue to it selfe. Act. 14. 16. *Whoin times past suffered all the Gentiles to walke in their owne waies*. Hence also is it, that Eph. 2. all the Gentiles are said to be *ἀθεοι, without God in the world*. Therefore God decreed to forsake some men in this life, and consequently he ordained not all men to the obtaining of eternall life. Nay, if God once but would in his secret will, that all men should be saued, it were vnpossible for any to perish: because Gods willing, is his doing of it: and if he that was ordained to saluation perish, then must God now needes haue left off to will that, which he would from all eternitie, or els begin to will that, which before hee would not, the which cannot be said of God, without blasphemie. I II. Paul 2. Thef. 2. 10. saith, that there be certaine men, *ἀπολλυμένοι, which perish*, and then he distinguisheth from the elect. v. 13. Rom. 9. 21, 22. *Hath not the potter power, &c.* Where there is not onely mention made of vessels of glorie, and mercie, but also of certaine made. and fashioned in Gods eternall counsell, as vessels of wrath. Now looke whome God hath made to wrath and destruction, them he neuer disposed to obtaine eternall life.

The IV. error.

Predestination in regard of the last effects thereof, hath this cause in man, that is, in mans free-will, and workes: for they whome God had foreseene, that they would receive grace offered in Christ, and lead their life according to the lawe, the be predestinated, not of workes, but of his mercie; yet so, as that he had respect vnto workes, or to deale with them according to their workes: or (as others say) to ordaine them by their workes foreseene: As for example: God did from all eternitie foresee and foreknow, that Peter should be saued, and Judas condemned, because he from the same eternitie did both foresee & foreknow, that Peter would accept of the grace offered vnto him, and after vse the same aright: and he did also foresee that Judas should receive the grace offered, yet notwithstanding by reason of his peruerse will, vse the same perversly.

The Confutation.

This their forged deuise of foreseene workes, I. Paul doth shewe to be plainly counterfeit, when as he saith, that the Ephesians were *electd in Christ before the foundations of the world were laide*: and that not because he did foresee that they would be holy, but that *they might be holy and vblameable before God with loue*. And 3. v. 10. he saith, they were *created to good workes in Christ, that they might walke therein*. In which places, good workes they are made effectes of predestination; but the effect foreseene cannot be the cause of his cause: for that euery cause, in the order both of nature and

knowledge, doth goe before his effect. II. Tit. 3. 5. *Not of workes which we haue done, but according to his mercie* did God elect and saue vs. III. God in electing vs. did not regard any thing out of himselfe, but in himselfe did he elect vs. Eph. 1. 4. and 9. Therefore did he not regard future workes. IV. Some of the popish schoolemen confesse, that Predestination doth put nothing in the partie predestinated, in respect of him, for which God did predestinate him. Thom. 1. primæ. quest. 23. art. 2. V. Election is onely on Gods mercie. Rom. 9. 16. VI. God saw no grace in man, but that which he himselfe must bestow vpon him: whence it is apparant, that in election the beginning thereof proceedeth from grace. VII. Seeing there is nothing either about God, or greater then God, it must needes be impious to assigne any cause of his will, either out of, or about his maiestie: and therefore that his foreknowledge of faith & workes should bee accounted the impulsive cause of his decree, concerning mans saluation, we doe rightly denie.

The V. error.

By Baptisme rightly administred, not only the guiltines, but also the corruption of originall sin, is so washed away as that it is not afterward properly accounted a sinne.

The Confutation.

We contrarily doe thus distinguish of sinne. Sinne in regard of the guiltines of Gods wrath, and also in regard of the punishment together by one act is taken away in Baptisme: but in regard of that error and corruption of nature, it is not at the first quite taken away, but successiue, and by little and little it is extinguished; euen as our reuouation wrought by the holy Ghost, is by little and little begun and increased in vs. Reasons. I. Paul would not so greatly bewaile his originall sinne, if after Baptisme it ceased any more to be sinne. *I see, saith he, another law in my members, rebelling against the law of my mind, and leading me captiue vnto the lawe of sinne which is in my members. O miserable man! who shall deliuer me from this body of death?* II. Originall sinne, is called a sinne out of measure sinfull. Rom. 7. 13. And Heb. 12. 1. *a sinne that hangeth fast on, or, easily compasseth vs about.* III. Concupiscence is the roote of actuall sins; and therefore euen after Baptisme, it must properly be a sin. IV. Vnlesse that concupiscence were a sinne, where would or could be that vehement and hotte combate betwixt the flesh and the spirit?

The VI. error.

Baptisme is absolutely necessarie to saluation, especially for children.

The Confutation.

Wee denie that Baptisme is of absolute necessitie to saluation. Reasons. I. Sacraments doe not conferre grace, but rather confirme grace, when GOD hath conferred the same. The children of faithfull parents are borne holy, not by naturall generation, but by the grace of God, and are not first made holy by baptisme: and as for such as are of yeares of discretion before they be baptized, they cannot be baptized vnlesse they beleue. Nowe all such as beleue, they are both justified, and reconciled to God; and therefore, albeit they without their owne default, are depriued of the Sacraments, it is vnpossible for the to perish. II. God did precisely appoint circumcision to be on the eight day, not on the first, or the second; nowe there is no doubt but that many infants before

before their eight daie were preuented of circumcision by death, all which for a man peremptorily to set downe as condemned, were very absurd. III. If circumcision were of such absolute great necessitie, why was it for the space of fourtie yeares in the desert intermitted? and that onely because the Israelites beeing often in iourney, such as were circumcised were by it in icopardy of death: no doubt Moses and Aaron would neuer haue omitted this Sacrament so long, if it had bene absolutely necessarīe to saluation. IV. This doctrine of the absolute necessitie of Baptisme was vnknowne to the auncient Fathers. For the primitiue Church did tolerate very godly men (though we allow not this their fact) that they should deferre their baptisme many yeares, yea often to the time of their death. Hence was it that Constantine the great was not baptised till a little before his death: and Valentinian by reason of his delay, was not at all baptuzed: whome notwithstanding Ambrose pronounceth to be in heauen. And Bernard in his 77. epist. disputeth, that not euery deprivation of Baptisme, but the contempt or palpable negligence, is damnable.

The VII. error.

Man after the fall of Adam hath free-will as well to doe that which is good, as that which is euill, although it be in a diners manner, that is, he hath free-wil to doe euill simplie, and without any externall aide: but to doe well, none at all, but by the grace of God preuenting, or guiding vs: the which grace notwithstanding euery man hath, and to the which grace it is in our free-will either to consent and together worke with the same, or not. And therefore the power of free-will to doe that which is good & acceptable to God, is onely attenuated & weakened before conuersion, and therefore man can of himselfe worke a preparation to iustification.

The Confutation.

Man not regenerated hath free-will to doe onely that which is euill, none to doe good. He beeing not already conuerted cannot so much as will to haue faith, and be conuerted. Reasons. I. Man is not said to be weake or sicke, but dead in sinnes. Eph. 2. 1. Col. 1. 13. As he therefore that is corporally dead can not stirre vp himselfe, that he may performe such workes of viuification, no not then when others helpe him: so he that is spiritually dead, cannot mooue himselfe to liue vnto God. II. *He is the seruant of Satan, and bondslauē of sinne.* Eph. 2. 2. Rom. 6. 13. Nowe we knowe that a seruant standeth at the becke & pleasure of another, and can doe nothing els. III. That which no man can by himselfe knowe and beleue, the same he cannot will; but no man can knowe & beleue those things that appertaine to the kingdome of GOD. 1. Cor. 2. vers. 14. *The naturall man perceiueth not the things of the spirit of God.* 2. Cor. 3. 5. *We are not sufficient of our selues, to thinke any thing as of our selues.* Therefore no man can will by himselfe, those things that appertaine to Gods kingdome. IV. That which is a deadly enemy to goodnes, and is directly repugnant thereunto, the same desireth not that which is good; but the will is an enemy & directly repugnant vnto goodnes. Rom. 8. 7. *The wisdom of the flesh is hatred against God: for it is not subiect to the lawe of God, neither indeed can bee.*

Obiect. I. The word is neere vnto thee in thine heart, and in thy mouth, that thou wilt doe the same. Deut. 30. Answer. It is easie to performe the lawe legallie, but

but not Euangelically: Now this is done, when as any man doth fulfill the law by a Mediatour, and from him receiuing the spirit of god, doth endeouour to performe new obedience.

Obiect. II. God giueth many precepts by which we are commanded to repent, beleue, obey God, &c. Therefore to doe these, we haue free-will. *Answer.* Such places doe not shew vs what we can doe, but what we should doe, & our weaknes what we cannot doe: neither doe they shew what men can doe, but what men should doe. *II.* They are instruments of the holy Ghost, whereby he doth reueue and conuert such as shall be faued. *They obiect againe.* God in commanding these, doth not require things impossible. *Answer.* He doth not indeede to men in their innocencie, but now to all such as fell in Adam he doth, and that by their owne default, not Gods.

Obiect. III. Philip. 2. 12. *Worke your saluation with feare and trembling.* *Answer.* Paul speaketh of such as are already conuerted, which haue their will in part freed.

Obiect. IV. If the will be a meere patient, it is constrained to doe that, which is good. *Answer.* The will both in it selfe, and of it selfe, is a meere patient in her first conuersion vnto God; but if it be considered as it is moued by the spirit of God, it is an agent. For, being moued, it moueth. It is not therefore compelled, but of a willing will, is made a willing will.

The VIII. error.

The holy Ghost doth not giue grace to will, but onely doth vnloose the will which before was chained, and also doth excite the same: so that the will by her owne power, doth dispose her selfe to iustification.

The Confutation.

It is apparantly false. To will those things which concerne the kingdome of God, as faith, conuersion, and new obedience, is the meere gift of Gods spirit. Matth. 11. 28. *No man knoweth the Father but the Sonne, and he to whom the Sonne will reueale him.* Luke 8. *To you it is giuen to know the mysteries of the kingdome of God.* Philip. 2. *It is God which worketh in you to will and to doe.* 1. Cor. 12. 13. *No man can say that Iesus is the Lord but by the holy Ghost.* Briefly he, who according to God is to be created to righteousnes and holinesse, Eph. 4. 24. cannot any waies dispose himselfe to iustification, or new creation. For it is impossible that a thing not yet created, should dispose it selfe to his creation.

The IX. error.

That preparation to grace, which is caused by the power of free-will, may by the merit of congruittie deserue iustification.

The Confutation.

These things smell of more then Satanicall arrogancie. For what man, but such an one as were not in his right mind, would beleue, that he, vnto whom so many millions of condemnations are due, could once merit the least dramme of grace. The prodigall sonne, he was not receiued into fauour by reason of his deserts, but by fauour. Luk. 15. 21. *His sonne said vnto him, I haue sinned against heauen, and against thee, and am no more worthie to be called thy sonne.*

The X. error.

The faith of the godly, or that which iustificieth, is that whereby a man doth in generall beleue the promised blessednes of God, and by which also he giueth his assent to other mysteries reuealed of God concerning the samo.

The Confutation.

Faith is not onely a generall knowledge, and assent to the historie of the Gospel, but further also a certaine power, both apprehending and seuerally applying the promises of God in Christ, whereby a man doth assuredly set downe that his sinnes are forgiuen him, and that he is reconciled vnto God. **Reasons.** I. A particular assurance of the fauour of god, is of the nature of faith. **Eph. 3. 12.** *By whom we haue boldnes, and entrance with confidence, by faith in him.* **Rom. 4. 20.** *Neither did he doubt of the promise of God through vnbeleefe, but was strengthened in the faith, and gaue glorie vnto God.* **21.** *Being fully assured that he which had promised, was also able to do it.* **Heb. 10. 22.** *Let vs draw nere with a true heart in assurance of faith.* II. Particular doubtings is reprehended **Mat. 14. 31.** *O thou of litle faith, why didst thou doubt?* **Luk. 12. 29.** *Hang ye not in suspence.* III. That which a mā praieih for to god, that must he assuredly beleuee to receiue. **Math. 11. 24.** But the faithfull in their praier make request for adoption, iustification, and life eternall: And therefore they must certainly beleuee that they shall receiue these benefits. **I V. Rom. 5. 1.** *We beeing therefore iustificed, we haue peace with God.* But there can be no peace, where there is not a particular assurance of Gods fauour. **V.** That which the spirit of God doth testifie vnto vs particularly, that must also be beleueed particularly: But the spirit of God doth giue a particular testimonie of the adoption of the faithfull. **Rom. 8. 16. Gal. 4. 6.** This therefore is in like fort to be beleueed.

Whereas they say, that no man hath a particular assurance, but by especiall reuelation, as was that which Abraham, and Paul had, it is false. For the faith of these two is set downe in Scripture, as an example which we should all follow. For this cause Abraham is called the *Father of the faithfull*: and Paul testifieth the very same of himselfe. **1 Tim. 1. 16.** *For this cause (saith he) was I receiued to mercie, that Iesus Christ should first shew on me all long suffering, vnto the example of them which shall in time to come beleuee in him vnto eternall life.* Again, whereas they say, that we haue a morall assurance but not the assurance of faith, it is a popish deuise. For, **Rom. 8. 16.** *The spirit of adoption (συμμετρουῖν) together beareth witnessse to our spirits.* Where we see two witnessses of our adoption; our owne spirit, and the spirit of God. Our spirit doth testifie morally of our adoption, by sanctification, and the fruit thereof: and therefore also the spirit of God witnesseth after another manner, namely, by the certaintie of faith, declaring and applying the promises of God.

Obiect. I. We are commanded to worke our saluation with feare & trembling. *Ans.* This feare is not in regard of Gods mercie forgiuing our sinnes, but in respect of vs and our nature, which is euer prone to slide away, and starting from God.

Obiect. II. In respect of Gods mercie, we must hope for saluation: but in respect of our vnworthines, we must doubt. *Ans. I.* We may not at all lawfully doubt of Gods mercie, because doubtfulness is not of the nature of faith; but

but rather a naturall corruption. II. If we consider our owne vnworthines, it is out of all doubt, that we must be out of all hope, and despaire of our saluation.

Obiect. III. There be many sinnes vnknowne vnto vs, and so also vncertaine whether they be pardoned vnto vs. *Answer.* He that certenly and truly knoweth that but one sinne is pardoned him, he hath before God all his sinnes remitted, whether they be knowne or vnknowne.

Obiect. IV. No man dare sweare, or die in the defence of this proposition, *I am the child of God, or in Gods fauour, and iustified.* *Answer.* They which haue an vnfaigned faith, will if they be lawfully called, not onely testifie their adoption by an oath, but seale it also by their blood.

Obiect. V. A man may haue this faith which the Protestants talke of, and lie in a mortall sinne, and haue also a purpose to perseuere in a mortall sinne. *Answer.* It is farre otherwise, for Act. 15.9. *True faith purifieth the heart.*

These Sophisters doe further affirme, that this faith, which to them is nothing but a knowledge and illumination of the mind concerning the truth of Gods word, is the roote and foundation of iustification. The which if it be true, why should not the deuill be iust? for he hath both a knowledge of Gods word, and thereunto by beleeuing doth giue his assent; who notwithstanding he haue such a faith, yet can he not be called one of the faithfull.

Here they except, and say. The deuils faith is void of charitie, which is the forme of faith. But this is a doting surmise of their owne braine. For charitie is the effect of faith, 1. Tim. 1.5. But the effect cannot informe the cause.

The XI. error.

Mans loue of God, doth in order and time goe before his iustification and reconciliation with God.

The Confutation.

Nay contrarily, vnlesse we be first perswaded of Gods loue towards vs, we neuer loue him. *For we loue him, because he loued vs first.* 1. Ioh. 4. 19. Again, it is impossible that Gods enemy should loue him: but he which is not as yet iustified, or reconciled to God, he is Gods enemy. Rom. 5. 9, 10. Neither is any man before the act of iustification, made of Gods enemy his friend.

The XII. error.

Infused or inherent iustice, is the formall cause of iustification, whereby men are iustified in the sight of God.

The Confutation.

We doe contrarily hold, that the materiall cause of mans iustification is, the obedience of Christ in suffering, & fulfilling the law for vs: but as for the formall cause that must needes be Imputation, the which is an action of God the Father accepting the obedience of Christ for vs, as if it were our owne. Reasons. I. Looke by what we are absolued from all our sinnes, and by which we obtaine eternall life, by that alone are we iustified: But by Christs perfect obedience imputed vnto vs, we are absolued from all our sinnes, and through it we are accepted of God to eternall life; the which we cannot doe by inherent holnesse. Therefore by Christs perfect obedience imputed vnto vs, are we alone iustified. This will appeare to be true in the exercises of inuocation on Gods

Gods name, and also of repentance. For in tentation, and conflicts with sinne and Satan, faith doth not reason thus: Now I haue charitie and inherent grace, and for these God will accept of me: But faith doth more rightly behold the sonne of God, as he was made a sacrifice for vs, and sitteth at the right hand of his Father, there making intercession for vs: to him, I say, doth faith flie, and is assured that for this his sonne, God will forgue vs all our sinnes, and will also be reconciled vnto vs, yea, and account vs iust in his sight, not by any qualitie inherent in vs, but rather by the merit of Iesus Christ. Rom. 5. 19. II. As Christ is made a sinner, so by proportion such as beleue are made iust: But Christ was by imputation onely made and accounted a sinner for vs. 2. Cor. 5. 21. For he became a suretie for vs, and a sacrifice for our sinnes, vpon which all both the guiltinesse of Gods wrath, and punishment for vs was to be laide. Hence is it that he is said to become (εἰς ἡμᾶς) a curse for vs: Therefore we againe are made iust only by imputation. III. The contrarie to condemnation is remission of sinnes, and iustification is the opposite of condemnation. Rom. 8. 33. *It is God that iustificeth, who shall condemne?* Therefore iustification is the remission of sinnes. Now remission of sinnes dependeth onely vpon this imputation of Christs merits. IV. Albeit infused and inherēt iustice may haue her due place, his praise, and also deserts, yet as it is a worke of the holy Ghost, it is not in this life complete, and by reason of the flesh whereto it is annexed, is both imperfect, and infected with the dregges of sinne. *Obj. 1.* It is therefore before Gods iudgement seate it cannot claime this prerogative, to obtoine any from the sentence of condemnation.

Obj. 1. This imputation is nothing els but a vaine cogitation. *Ans. 1.* Yes, it is a relation or diuine ordinance, whereby one relative is applied to his correlative, or as the Logicians say, is as the *foundation to the Terminus*. II. As the imputation of our sinnes vnto Christ, was indeede something: so the imputation of Christs iustice vnto vs, must not be thought a bare conceit. III. Againe, the Church of Rome doth her selfe maintaine imputatiue iustice, namely, when as by Ecclesiasticall authoritie they doth apply the merits and satisfactions of certain persons, vnto other members of that Church. Whence it is apparant, that euen the Popes indulgences they are imputatiue.

Obj. 2. Imputatiue iustice, is not euerlasting: but that iustice which the *Messiah* bringeth is euerlasting. *Ans.* Although after this life there is no pardon of sinnes to be looked for, yet that which is giuen vs in this life, shall to our saluation continue in the life to come.

Obj. 3. If iustification be by imputation, he may before God be iust, who indeede is a very wicked man. *Ans.* Not so any waies: for he that is once by imputation iustified, he is also at that same instant sanctified.

The XIII. error.

There is also a second iustification, and that is obtained by workes.

The Contention.

That popish deuice of a second iustification, is a fantastick delusion. For, I. The word of God doth acknowledge no more but one iustification at all; and that absolute and complete of it selfe. There is but one iustice, but one satisfaction of God being offended: therefore there cannot be a manifold iustification.

fication. II. If by reason of the increase of inherent iustice, iustification should be distinguished into severall kindes or parts, we might as well make an hundred kinds, or parts of iustification, as two. III. That which by order of nature doth follow after full iustification before God, it cannot be said to iustifie: But good workes doe by order of nature follow mans iustification, and his absolution from sinnes: because no worke can please God, except the person it selfe, that worketh the same, doe before please him. But no mans person can please God, but such an one as beeing reconciled to God, by the merits of Christ hath peace with him. IV. Such workes as are not agreeable to the rule of legall iustice: they, before the tribunall seat of God, cannot iustifie, but rather both in, and of themselves are subiect to Gods eternall curse. For this is the sentence of the Law, *Cursed is every one that continueth not in all things written in the booke of the Law to doe them.* Now the workes euen of the regenerate, are not squared according to the rule of legall iustice: wherefore Dauid being, as it were stricken, with the consideration of this, durst not once oppose, no not his best workes to the iudgement of God, that by them he might plead pardon of his sinnes; whence it is that he crieth out and saith, *Enter not into iudgement with thy seruant, O Lord: for then no flesh liuing shall be iustified in thy sight.* The like doth Iob 9. 3. *If he (namely, such an one as saith he is iust) contend with God, he cannot answer him one of a thousand.* And Dan. 9. 18. *We doe not present our supplications before thee for our owne right conscience, but for thy great tender mercies.* V. Iustification by workes, let them be whatsoever they can be, doth quite ouerturne the foundation of our faith. Gal. 5. 2. *If ye be circumcised, Christ will profit you nothing.* and v. 4. *Ye are abolished from Christ, whosoever are iustified by the law: ye are fallen from grace.* In this place the Apostle speaketh of them, not which did openly resist Christ, and the Gospel, but of such as did with the merit of Christ mingle together the workes of the Law; as though some part of our saluation consisted in them. *Exception.* This place doth onely exclude such morall workes of the flesh, as doe goe before faith, or the workes of the law of Moses. *Ans.* This is vntrue. For euen of Abraham being already regenerated, and of those his workes which were done when he was iustified, Paul speaketh thus, *To him, not which worketh, but which beleeneth is faith imputed.* Those workes which God hath prepared that the regenerate should walke in them, are morall workes, and workes of grace; but these are excluded from iustification, and working mans saluation. Eph. 2. 10. And Paul beeing regenerate saith thus of himselfe, *I am not guiltie vnto my selfe of any thing, yet am I not thereby iustified.* VI. The cause of the cause is the cause of the thing caused; but grace without workes is the cause of mans predestination, the which is the cause of his iustification: and therefore grace without workes shall much more be saide to be the cause of iustification.

Obiect. I. Levit. 18. 5. *He that keepeth my statutes shall live in them.* *Ans.* This saying is a legall sentence: and therefore sheweth not what men can doe, but what they should doe.

Obiect. II. Psal. 119. 1. *Blessed are those that walke in the Law of the Lord.* *Ans.* Man is not here saide to be blessed, because he walketh vprightly, but because the person of such a walker is, by the merits of Christ, iustified before God.

Obiect.

Obiect. III. Judge me according to my righteousness. Psal. 7. And the fact of Phinees was imputed to him for righteousness. *Ans.* These places are not meant of that righteousness of the person, by which it is righteous before God; but of the righteousness of some particular cause, or worke. For where as David was accused of this crime, that he did affect Sauls kingdome, he in this point doth in the words aboue mentioned, testifie his innocencie before God.

Obiect. IV. We are iudged according to our workes, therefore also by them iustified. *Ans.* The reason is not alike: because the last iudgement is not the iustifying of a man, but a declaration of that iustification which he had before obtained. Therefore the last iudgement must be pronounced and taken, not from the causes of iustification, but from the effects and signes thereof.

Obiect. V. Make you friends of unrighteous Mammon, &c. that they may receive you into eternall habitations. *Ans.* This they doe, not as authors of saluation, but as witnesses of the same.

Obiect. VI. Dan. 4. 24. Redeeme thy sinnes by righteousness, and thine iniquitie by mercie towards the poore. *Ans.* It is rather, breake off thy sinnes, then redeeme, for so is the originall: now men breake off their sinnes, by ceasing from them, not satisfying for them.

Obiect. VII. Euill workes condemne: therefore good workes iustifie. *Ans.* It followeth not; because good workes are not perfectly good, as euill workes are perfectly euill.

Obiect. VIII. We are saued by hope, Rom. 8. *Answer.* We must distinguish betwixt iustification, and saluation: saluation is the end, iustification is one degree to come to the ende: but there is more required to the ende then to a degree subordinate to the ende: therefore we are saued by hope and faith, but iustified by faith alone.

Obiect. IX. Affliction causeth eternall glorie, 2. Cor. 4. 17. *Ans.* This it doth not, as by it owne merit, effecting the same, but, rather as a path and way manifesting and declaring the same.

Obiect. X. Iam. 2. 21. Abraham was iustified by workes. *Ans.* Not as any cause of iustification, but as a manifestation thereof.

Obiect. XI. He that is iust, let him be more iust. *Ans.* This place must be vnderstood of iustification before men, namely, of sanctification, or an holy life: not of iustification in the sight of God.

Obiect. XII. We are iustified by faith, therefore by a worke. *Ans.* We are iustified by faith, not as it is a vertue, and a worke, but as it is an instrument apprehending the iustice of Christ, whereby we are iustified. And in this respect faith is said, by the figure called *Metonymia*, to be imputed to vs vnto righteousness.

Obiect. XIII. The workes of grace are dyed in the blood of Christ. *Ans.* They are indeed dyed therein, but to the ende they might the better please God, not iustifie man: and whereas they are so stained as that they neede dying in the blood of Christ, therefore can they not any waies iustifie sinnefull man. And the person of the worker, is as well died in Christs blood, as is his work, yet he can not say that his person doth therefore iustifie him.

And as I haue now proued that this doctrine of the Papists is very erroneous,

ous, so I also avouch that it is most ridiculous. Because for a man to say that inherent righteousness is, by good works, namely the fruits of righteousness, augmented; is as if a man should say, that the vine is made more fruitfull by bearing grapes, or that the internall light of the sunne is augmented by the externall emission of the beames. Luthers saying is farre more true. *Good workes doe not make a good man, but a good man doth make workes good.*

The XIII. error.

Grace is quite extinguished, or rather utterly lost by any mortall sinne.

The Confutation.

I. The word of God doth manifestly declare that it is farre otherwise, Ioh. 6. *All that the Father giveth me, shall come unto me: and him that cometh unto me, I cast not away.* Math. 16. 16. *Thou art Peter, and upon this rocke will I build my Church: so that the gates of hell shall not prevaile against it.* 1. Ioh. 2. 19. *They went out from us, but they were not of us: for if they had bene of us, they would have continued with us.* Rom. 5. 1. *Being therefore iustified we have peace with God.* Now how could this be true, if he that was before iustified, could any way quite fall from grace, and so perish. II. The elect after their very grievous fallings from God forthwith repented them of their sinnes, as we may see in the example of Dauid, Peter, &c. the which argueth that they had not quite fallen from grace, and lost the spirit of God. III. If grace be once utterly lost, then the ingrafting of that partie into Christ is quite abolished: therefore for such as repent, there must needs succeed a second new ingrafting into Christ: & then it will also follow, that they must of necessitie be baptized anew, which is absurd to thinke.

But for all this, we denie not but grace may in part, and for a time be lost, to the end that the faithfull may thereby acknowledge and know their weaknes, and for it be humbled: but that there is any totall or finall falling from grace, we utterly denie.

The XV. error.

It is possible to fulfill the Law in this life.

The Confutation.

The Law is euangelically fulfilled, by belueing in Christ; but not legally, by doing the works thereof. Reason. They which are carnall cannot possibly fulfill the law of God: but the most regenerate, so long as they liue in this life, are carnall in part. Rom. 7. 14. *I am,* saith Paul of himselfe, *carnall, and sold vnder sinne.* Prou. 20. *Who can say, Mine heart is pure, I am pure from sinne?* Eccles. 7. *There is none so iust upon earth, which doth good, and sinneth not.* Psal. 130. *If thou, Lord, obserue what is done amisse, Lord who shall abide it?* We are daily taught to pray vnto God, *Forgive vs our sinnes.* Exception. Indeede if the iustice of the faithfull be absolutely considered, it is imperfect, but as God doth exact it of our frailtie, it is perfect. Answer. This is but the fansie of some doting Iesuite. For this sentence of the Law is simple, eternall, and immooneable, *Cursed is euery one that continueth not in all things which are written in this booke to do them.* Neither may we imagine, that God will not therefore exact the full accomplishing of the law, because we are fraile. For we are creatures and debtors: now we know that the debt doth not decrease, by reason of the debtors pouertie.

Obiect.

Obiect. The faithfull are said to be perfect in this life. *Ans.* There is a twofold perfection, the one incomplete, the which is an endeauor or care to obey God in the obseruation of all his precepts; the other is tearmed complet, this is that iustice which the lawe requireth, namely, a perfect and absolute iustice, according to that measure which man performed to God in his innocency. In the first sence the faithfull are said to be perfect, not in this latter.

The XV Error.

Workes done in grace doe (ex condigno) condignely merit eternall life.

The Confutation.

I. Eternall life is the free gift of God. Rom. 6. 23. *The wages of sinne is death, but the gift of God is eternall life through Christ Iesus.* Therefore it is not obtained by the merit of workes. II. The merit of condignitie, is an action belonging to such an nature as is both God and man, not to a bare creature. For the Angels themselues cannot merit any thing at Gods hands: yea and Adam also, if he had stood in his first innocencie, could haue deserued nothing of god, because it is the bounden dutie of the creature to performe obedience vnto his Creator. The merit therefore of condignitie, doth only agree vnto Christ God and man, in whome each nature doth, to the effecting of this merit, performe that which belongeth to it. For the humanitie it doth minister matter vnto the meritorious worke, by suffering and performing obedience: but the Deitie of Christ, whereunto the humanitie is hypostatically vnited, doth conferre full and sufficient worthinesse vnto the worke. Hence is it that the Father doth speake thus of his sonne, Mat. 3. 17. *This is my beloued Sonne, in whom I am well pleased* (εὐδοκῆσα.) III. In the second commandement God doth promise eternall life to the keepers of his commandements, yet he saith not that they shall obtaine it by desert, but *that he will shew mercy to thousands of them that loue him, and keepe his commandements.* IV. That a worke may be meritorious, first there must be an equall proportion betwixt it, and legall iustice, or eternal life: secondly, merite doth presuppose this also, that in God there must bee a due debt towards man, for God then ought on dutie, not by fauour, to accept of the person of man. But all our workes, yea our most holy workes, they cannot come neere vnto legall righteoufnesse. For, seeing all the regenerate are partly carnall, and partly spirituall, all their workes in like sort are imperfectly good. For looke what the causes are, and such must the effects needs be. So then, good workes doe presuppose a due debt in man, none in God. V. The auncient Fathers doe not acknowledge this merite of condignitie as currant. August, in his manuel, chap. 22. *My merite is Gods mercie.* Bernard. ser. 68. vpon the Cant. *It is sufficient to knowe this, that merits are not sufficient.* And ser. 61. Cant. *Mans iustice is Gods goodnesse.* And epist. 190. *That the satisfaction of one may be imputed to all, as the finnes of all were borne by one.* And as for auncient doctours, merit was nothing els to them but a good worke acceptable to God. Aug. epist. 105. to Sixtus. *If it be grace, then is it not bestowed by reason of any merit, but vpon free mercie. What merits of his owne can he that is set at libertie bragge of, who if he had his merits should haue beene condemned?* So the word *merite* doth signifie *to doe wel, to be acceptable, to please,* as the old interpreter hath, for εὐαρεῖν signifying *to please God,* vsed this Latine word *promereri, To merit.*

Obiect. I. Works haue attributed vnto them reward. *Answer.* Reward is not so much attributed to the work, as to the worker, and to him not for himselfe, but for Christs merits apprehended by faith. Therefore not our merit, or personall merit, but Christs merit, and our reward are correlatiues.

Obiect. II. 2. Theff. 1. 6. It is a righteous thing with God to recompence tribulations, &c. *Ans.* It is righteous, not because God ought so to doe of duty, but because he promised: now for God to stand to his word. it is a part of iustice.

Obiect. III. Christ hath merited, that workes might merit. *Ans. I.* This taketh quite away the intercession of Christ. *II.* It is against the nature of a legall worke, to merit (*ex condigno*) condignly: because both the lawe of nature and creation doe bind man to performe legall workes vnto God. And further, all workes are very imperfect, and mixed with sinne. *III.* This doctrine concerning workes, doth obscure and darken the merit of Christ: because that the obtaining of eternall life is withdrawne from his death and obedience, & attributed vnto workes. For they say thus, that Christ by his passion did merit indeede for the sinner iustification: but a sinner once iustified, doth for himselfe by his owne merits euen condignly merit eternall life.

Obiect. IV. The works of the regenerate, are the workes of the holy Ghost, therefore perfect and pure. *Ans. I.* The workes of God are all perfect, but yet in their time, and by degrees: therefore sanctification which is a worke of god, must in this life remaine incomplete, & is made perfect in the world to come. *II.* The workes of God are pure, as they are the workes of God alone, not of God and impure man: but nowe good workes they doe come immediatly from the naturall faculties of the soule, namely, from the vnderstanding, and the wil, (in which they being as yet, but partly regenerated, some corrupt qualities of sinne doe yet remaine) and are not immediatly and simply, or wholly deriued from Gods spirit. And hence it is that they are all stained with sinne.

The XVII Error.

Man knoweth not but by especiall reuelation, whether hee be predestinated or not.

The Confutation.

The contrarie to this, is a plaine trueth. Reasons. *I.* That which a man must certainly beleeu, that may he also certainly know without an especiall reuelation: but euery faithful man must beleeu that he is elected. It is Gods commandement, that we should beleeu in Christ. 1. Ioh. 2. 23. Now to beleeu in Christ, is not onely to beleeu that we are adopted, iustified, and redeemed by him; but also in him elected from eternitie. *II.* That which is sealed vnto vs by the spirit of God, of that we are very sure without speciall reuelation: but our adoption, and so consequently our election, is sealed vnto vs by the spirit of God. 1. Cor. 2. 12. *We haue not receiued the spirit of the world, but the spirit which is of God: that we might knowe the things that are giuen to vs of God.* Therefore is our election certainly knowne vnto vs. Eph. 1. 12. *In whom also ye haue trusted after that ye heard the word of truth, euen the Gospell of your saluation, wherein also after that ye beleued, ye were sealed with the holy spirit of promise.*

Exception. The holy Ghost doth seale vnto vs our adoption morally by workes, and therefore the knowledge of our adoption is but onely probable.

Answer.

Answer. It scaleth vnto vs our adoption, by begetting a speciall trust and confidence. For when as we heare Gods promises, and withall thinke vpon them, then doth the holy Ghost by the same promises moouē our vnderstandings and wils to embrace them, and in moouing them, doth make vs both to giue our assent vnto them, and in them to rest our selues: whence ariseth a speciall assurance that we are adopted, and in the fauour of God. Luk. 10. 20. *Reioice rather that your names are written in heauen.* But no man can be glad for that good which he is in doubt whether he haue receiued it, or not. I V. 2. Pet. 1. 10. *Studie to make your vocation and election sure, βεβαιωνωσθε τας κλησεις υμων;* but this is not in respect of God, but our selues.

Obiect. No man must by the Catholike faith beleue any thing which God hath not reuealed either in the written or vnwritten word, namely tradition. But there is no such either writing or tradition as this, namely, that such a particular man, suppose Peter, or Henrie, is predestinated of God. Therefore no man must particularly beleue that he is s^{au}ed. *Ans.* Albeit this particular proposition, *I am elected,* is not expresly set downe in the Scriptures, yet is it inclusively comprehended in them, as the *Specius* is in his *Genus*, as the Logitians speake: so that it may by iust consequent be gathered out of Gods word, if we reason thus: They which truly beleue, are elected, Ioh. 6. 35. *I truly beleue: therefore I am elected.* The first proposition is taken from the Scriptures: the second from the beleuers conscience, and from them both the conclusion is easily deriued.

CHAP. 52.

Concerning the decree of Reprobation.

THUS much shal suffice for the decree of Election, now followeth the decree of Reprobation.

The decree of Reprobation, is that part of predestination, whereby God, according to the most free and iust purpose of his will, hath determined to reiect certain men vnto eternal destruction, and miserie, and that to the praise of his iustice. Rom. 9. 21. *Hath not the potter power ouer the clay, to make of the same lump one vessell to honour, and another to dishonour?* 1. Pet. 2. 8. *To the which stūble at the word, beeing disobedient, vnto which thing (επιθνηται): they were euen ordained.* Iud. v. 4. *There are certaine men crept in, which were before of old (αγορευσαμειν) ordained to this condemnation.* 1. Thess. 5. 9. *God hath not appointed vs vnto wrath but to saluation.* In the Scriptures Cain and Abel, Ismael and Isaac, Esau and Iacob, are propounded vnto vs as types of mankinde partly elected, and partly reiected.

Neither doe we here set downe any absolute decree of Damnation, as though we should thinke that any were condemned by the meere and alone will of God, without any causes inherent in such as are to be condemned. For vnto the decree of God it selfe, there are certaine meanes for the execution thereof annexed, and subordinate. And therefore, though we neuer doe, or can separate Gods decree, and the meanes to execute the same, yet doe we distinguish them, and doe consider the purpose of God, sometimes by it selfe alone, and sometimes againe not by it selfe, but with middle causes subordinate therto. And in this second respect, Christ is said to be predestinate: but in the

former, namely, as the decree is considered by it selfe, he is not predestinated, but together with God the Father, a Predestinator.

Againe, the decree of God is secret. I. Because it ariseth onely from the good pleasure of God, vnsearchable, & adored of the very angels themselues. II. Because it is not knowne but by that which is after it, namely, by the effects thereof.

CHAP. 53.

Concerning the execution of the decree
of Reprobation.

IN the executing of this decree, there is to be considered, the foundation or beginning, and the degrees or proceeding thereof.

The foundation of executing the decree of Reprobation, is the fall of Adam, by which fall he was subiect both to sinne and damnation. Rom. 11. 32. *For God hath shute up all in unbeleeife, that he might haue mercy on all.* 1. Pet. 2. 8. Here wee must note, that God hath so decreed to condemne some, as that notwithstanding, all the fault and guilt of condemnation remaineth in the men onely.

Further, whome God reiecteth to condemnation, those he hateth: this hatred of God is, whereby he detesteth and abhorreth the reprobate when he is fallen into sinne, for the same sinne. And this hatred which God hath to man, comes by the fall of Adam: and it is neither an antecedent nor a cause of Gods decree, but onely a consequent and followeth the decree.

Reprobates are either Infants or men of riper age.

In reprobate infants, the execution of Gods decree is this: as soone as they are borne, for the guilt of originall and naturall sinne, being left in Gods secret iudgement vnto themselues, they dying are reiectes of God for euer. Rom. chap. 5. ver. 14. *But death raigned from Adam to Moses, euen ouer them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.* Rom. 9. 11. *For ere the children were borne, and when they had neither done good nor euill, that the purpose of God might remaine according to election not by workes, but by him that calleth.*

Reprobates of riper age, are of two sorts, they that are called (namely, by an vneffectuall calling) and they that are not called.

In the Reprobates which are called, the execution of the decree of Reprobation hath three degrees, to wit, an acknowledgement of Gods calling, a falling away againe, and condemnation.

The acknowledgement of Gods calling is, whereby the Reprobates for a time, doe subiect themselues to the calling of God, which calling is wrought by the preaching of the worde. Mat. 22. 14. *For many are called, but fewe are chosen.* And of this calling, there are fīue other degrees.

The first is, an enlightning of their mindes, whereby they are instructed of the holy Ghost to the vnderstanding and knoweledge of the word. Heb. 6. 4. *For it is impossible that they which were once lightned, &c.* 2. Pet. 2. 20. *For if they, after they haue escaped from the filthinesse of the world, through the knowledge of the Lord, and of the Sauiour Iesus Christ, are yet tangled againe therein, and overcome, the latter end is worse with them then the beginning.*

The second, is a certaine penitencie, whereby the Reprobate, I. doth acknowledge his sinne. II. Is pricked with the feeling of Gods wrath for sinne. III. Is grieued for the punishment of sinne. IV. Doth confesse his sinne. V. Acknowledgeth God to be iust in punishing sinne. VI. Desireth to be faued. VII. Promiseth repentance in his miserie or affliction, in these words, *I will sinne no more.* Math. 27. 3. *Then when Judas which betrayed him, saw that he was condemned, he repented himselfe, and brought againe the thirtie pieces of silver, to the chiefe Priests and Elders.* Heb. 12. 17. *For yee know how that afterwarde also when he would haue inherited the blessing, he was reiected: for he found no place to repentance, though he sought the blessing with teares.* 1. King. 21. 27. *Now when Ahab heard those wordes, he rent his clothes, and put sackcloth upon him, and fasted, and lay in sackcloth, and went softly.* Numb. 23. 10. *Let me die the death of the righteous, and let my last ende be like his.* Psal. 78. 32. *For all this, they sinned still, and beleued not his wondrous workes.* 33. *Therefore their daies did he consume in vanitie, and their yeares hastily.* 34. *And when he slue them, they sought him, and they returned, and sought God earely.* 35. *They remembred that God was their strength, and the most high God their redeemer.*

The third degree is, a temporarie faith, whereby the reprobate doth confusedly beleue the promises of God, made in Christ, I say *confusedly*, because he beleueth that some shall be faued, but he beleueth not that he himselfe particularly shall be faued, because he being content with a generall faith, doth neuer applie the promises of God to himselfe, neither doth he so much as conceiue any purpose, desire, or endeouour to applie the same, or any wrastring or struing against securitie or carelesnes and distrust. Iam. 2. 19. *Thou beleuest that there is one God, thou doest well: the devils also beleue it, and tremble.* Math. 13. 20. *And he that receiued seede in the stony ground, is he which heareth the word, and incontinently with ioy receiueth it.* 21. *Yet hath he no roote in himselfe, and dureth but a season.* Ioh. 2. 23. *Now when he was at Ierusalem at the Passeouer in the feast, many beleued in his Name when they saw his miracles which he did.* 24. *But Iesus did not commit himselfe vnto them, because he knew them all.*

The fourth is, a tasting of heauenly gifts: as of Iustification, and of Sanctification, and of the vertues of the world to come. This tasting is verely a sence in the hearts of the Reprobates, whereby they doe perceiue and feele the excellencie of Gods benefits, notwithstanding they doe not enioy the same. For it is one thing to tast of dainties at a banquet, and another thing to feede and to be nourished thereby. Heb. 6. 4. *For it is impossible, that they which were once lightened, and haue tasted of the heauenly gifts, and were made partakers of the holy Ghost.*

The fifth degree is, the outward holines of life for a time, vnder which, is comprehended a zeale in the profession of religion, a reuerence and feare towards Gods ministers, and amendment of life in many things. Mark. 6. 20. *For Herod feared Iohn, knowing that he was a iust man, and an holy, and reuerenced him, and when he heard him, he did many things, and heard him gladly.* Act. 18. 12. *Then Simon himselfe beleued also, and was baptized, and continued with Philip, and wondred when he saw the signes and great miracles which were done.* Hof. 6. 4. *O Ephraim, what shall I doe vnto thee? O Iudah, how shall I entreate thee? for your*

goodnes is as a morning cloud, and as the morning dewe it goeth away.

The second degree of the execution of Gods counsele of reprobation, in men of ripe age which are called, is a falling away againe, which for the most part is effected and wrought after this manner. First, the reprobate is deceived by some sinne. Secondly, his heart is hardened by the same sin. Thirdly, his heart being hardened, it becommeth wicked and peruerse. Fourthly, then followeth his incredulitie and vnbeleefe, whereby he consenteth not to Gods word, when he hath heard and known it. Fifthly, an Apostasie, or falling away from faith in Christ, doth immediately follow this vnbeleefe. Hebr. 3. 12, 13. *Take heed, brethren, least at any time there be in any of you an euill heart, and vnfaithfull, so depart awaie from the liuing God.* 1. Tim. 1. 19.

This Apostasie, is sometimes sinne against the holy Ghost. In the sinne against the holy Ghost, we haue haue these feuerall points to be considered: I. The Name; it is called a sinne against the holy ghost, not because it is done against the person, or deitie of the holy Ghost (for in this respect he that sinneth against the holy Ghost, sinneth in like sort against both the father, & the Sonne) but it is so called, because it is done contrarie to the immediate action, namely, the illumination of the holy Ghost. For albeit this be an action common to the whole Trinitie, yet the Father and the sonne doe effect the same by the holy Ghost. II. The efficient cause of it; which is a set & obstinate malice against God, and against his Christ. Therefore when a man doth in the time of persecution, either for feare, or rashly denie Christ, he doth not commit this sinne against the holy Ghost, as may appeare by the example of Peter who denied Christ. Mat. 26. 73. 74. 75. Neither doth he which persecuteth Christ and his Church vpon ignorance fall into this sinne. Paul persecuted the Church of Christ, and yet God had mercie on him, because he did it ignorantly. 1. Tim. 1. 13. Many of the Iewes crucified our Saviour Christ, who afterward, because they committed that grieuous fact vpon ignorance, repenting at Peters sermon, they did obtaine remission of their finnes. Act. 3. 17. 37. III. The Object, namely God himselfe, and the Mediatour Christ Iesus. For the malice of this sinne is directed against the very maiestie of God himselfe, and against Christ. Hebr. 10. 29. *Of how much soer punishment suppose yee shall he be worthie, which treadeth vnder foote the Sonne of God, and counteth the blood of the Testament as an unholy thing, wherewith he was sanctified, and doth despise the spirit of grace?* Therefore this sinne doth directly respect the first table of the morall law, and is not some particular slipping aside from the obseruation of those commandements which are contained in this first table, such as are some doubtings concerning God, or of the truth of the scriptures, or of Christ, &c. but it is a generall defection & apostasie from God, and that totally. IV. The subiect in which it is. This sin is found in none at al, but such as haue been enlightened by the holy Ghost, and haue tasted of the good gift of God. Heb. 6. 5, 6. Neither is it in him a bare cogitation alone, but an external action, or rather such a blasphemie against God as proceedeth from a malicious and obstinate heart. Matth. 12. 31. V. The Effect cannot commit this sinne: and therefore they who feele in themselves a sure testimonie of their election, neede neuer to despaire: nay, this sinne is not in euery reprobate:

for many of them die before they haue this illumination by Gods spirit. VI. This sinne cannot be forgiuen not because it is greater then that Christs merit can satisfie for it, but because after a man hath once committed this sinne, it is impossible for him to repent. For the gift of repentance proceedeth from the holy Ghost, and the holy ghost remaineth in vs through Christ apprehended by faith: now no man doth apprehend Christ, that doth maliciously despise and contemne him. VII. It is very hard to knowe when a man committeth this sinne, because the roote thereof, namely, set malice, lurketh inwardly in the heart, and is not so easily discerned.

Out of all this which hath bene spoken, we may thus define this sinne. The sinne against the holy Ghost is a voluntarie, and obstinate deniall of, and blasphemie against the Sonne of God, or that trueth which was before acknowledged concerning him, & so consequently an vniuersall defection from God and his true church. We haue an example of this sinne partly in the diuel, who albeit he knewe well inough that Iesus was that Christ, yet he neuer ceased both wittingly and willingly with all his power, to oppugne the sacred Maiestie of GOD, together with the kingdome of Iesus Christ, and, as farre forth as he could, vtterly to supplant the same, partly in the Pharises, Matth. 12. 32. Ioh. 7. 2.

After Apostasie followeth pollution, which is the very fulnesse of all iniquitie, altogether contrarie to sanctification. Gen. 15. 16. *And in the fourth generation they shall come hither againe, for the wickednesse of the Amorites is not yet full.*

The third degree is damnation, whereby the Reprobates are deliuered vp to eternall punishment. The execution of damnation beginneth in death, and is finished in the last iudgement. Luk. 16. 22. *And it was so that the begger died, and was carried by the Angel into Abrahams bosome; the rich man also died and was buried. 23. And being in hell torments, he lift up his eies and sawe Abraham a farre off, and Lazarus in his bosome.*

The execution of the decree of reprobation in Infidels, which are not called is this. First, they haue by nature ignorance and vanitie of minde. After that followeth hardnesse of heart, whereby they become voide of all sorrowe for their sinnes. Then commeth a reprobate sense, which is, when the naturall light of reason, and of the iudgement of good and euil, is extinguished. Afterward when the heart ceaseth to sorrowe, then ariseth a committing of sinne with greedinesse. Then commeth pollution, which is the fulnesse of sinne. Lastly, a iust reward is giuen to all these, to wit. fearefull condemnation. Eph. 4. 18. *Hauiug their cogitations darkened, and beeing strangers from the life of God through the ignorance that is in them, because of the hardnes of their hearts. Rom. 1. 28. For as they regarded not to know God, euen so God deliuered them vp to a reprobate minde, to doe those things which are not conuenient.*

CHAP. 54.

Concerning a newe denised doctrine of Predestination, saught by some new and late Diuines.

Certaine newe Diuines of our age, haue of late erected vp a new doctrine of Predestination, in which, fearing belike, least they should make God

both vniust, and vnmercifull, they doe in the distribution of the causes of saluation and damnation, turne them vpside down; as may appeare by their description in this table.

But this their doctrine hath some foule errors and defects, the which I, according as I shall be able, will briefly touch.

The 1. error.

There is a certaine vniuersall or generall election, wherby God, without any either restraint, or exception of persons, hath decreed to redeeme by Christ, and to reconcile vnto him selfe all mankind wholly, fallen in Adam, yea every singular person, as well the Reprobate, as the Elect.

The Confutation.

The very name of Election doth fully confute this: for none can be said to be *elect*, if so be that God would haue all men elected in Christ. For he that electeth, or maketh choice, cannot be said to take all: neither can he that accepteth of all, be said to make choice onely of some.

Object. Election is nothing els but dilection, or loue: but this we know, that God loueth all his creatures; therefore he electeth all his creatures.

Answer. I I denie that to elect is to loue, but to ordaine and appoint to loue. Rom. 9. 13. I I. God doth loue all his creatures, yet not all equally, but euery one in their place.

Furthermore, this position doth flatly repugne the most plaine places of holy Scripture. Tit. 2. 14. *Who gaue himselfe for vs, that he might redeeme vs from all iniquitie, and purge vs to be a peculiar people vnto himselfe.* Ioh. 10. *I giue my life for my sheepe.* *Exception.* All men are the sheepe of Christ. *Answer.* Iohn addeth, *And my sheepe heare my voice, and I knowe them, and they followe me, and I giue vnto them eternall life, neither shall they perish.* Eph. 5. 22. *Christ is the head of the Church, and the same is the Sauour of his body.* vers. 25. *Christ loued the Church, and gaue himselfe for it.* Redemption and remission of sins, is the inheritance of the Saints, and of such as are made heires of the kingdome of Christ. Coloff. 1. 13.

Againe, looke for whom Christ is an Aduocate, and to them onely is he a Redeemer; for redemption and intercession, which are parts of Christs priesthood, the one is as generall and large as the other, and are so surely vnited and fastened together, as that one cannot be without the other. But Christ is only an Aduocate of the faithfull. Ioh. 17. in that his solemne praier, he first praieith for his own, name'ly his disciples, elected not only to the Apostleship but also to eternall life: and then vers. 20. he praieith likewise for them that should beleeue in him by their worde. Nowe against these, he opposeth *the worlde*, for which he praieith not that it may attaine eternall life. And Rom. 8. *Who shall accuse Gods elect? Christ sitteth at the right hand of the father, and maketh intercession for vs.* Furthermore, the members of Christs Church, are called the *Redeemed of the Lord*, Psalme 87. Therefore this priuiledge is not giuen to all alike.

Excention. This vniuersall reconciliation is not in respect of man, but God himselfe, who, both made it for all, and offereth it to all. *Ans.* If Christ became once before God a reconciliation for all mens sinnes, yea and also satisfied for them



Gods eternall decree, whereby he decreed

1. To create mankinde.
2. To giue a law to his creature with conditions both of life and death.
3. After the giuing of the law to permit the fall.
4. To redeeme all mankinde in Christ; so that election is in this place made *vniersall*.
5. To ^{call} all mankinde so redeemed in time: here is an *vniersall* vocation.

Predestination or special election, whereby God purposed with himselfe vpon his meere mercie, to bestowe faith vpon some certain of Adams posteritie called: and in like sort freely, not by faith or workes foreseene to iustifie, and glorie.

Incredulitie & cōtumacie foreknown: wherby the rest of Adās posteritie, refuse grace offered in the Gospell.

The decree of Reprobation, wherby God, for their contumacie foreknowne, decreed to condemne them to destruction.

The manifestation of Gods glorie.

them all, it must needs followe that before God all those finnes must be quite blotted out of his remembrance. For the actuall blotting out of finnes, doth inseparably depend vpon reconciliation for finnes: and satisfaction doth infer by God, and that necessarily, the very reall and generall abolishment of the guilt and punishment of sinne.

Obiect. I. Christ tooke vpon him mans nature: therefore he redeemed mans nature generally. *Answer.* I. It followeth not, except we would say that Christ redeemed his owne humanitie, which cannot be any waies possible. II. Euery woman doth partake the humane nature of euery man, yet is not euery man each womans husband, but hers alone, with whome by the couenant in matrimorie, he is made one flesh: and in like sort Christ did by his incarnation (*ἦν ἐν σαρκὶ ἑστί*) take also vpon him mans nature, and that common to all Adams progenie, yet is he the husband of his Church alone, by another more peculiar coniunction, namely, the bond of the spirit and of faith. And by it the Church is become flesh of his flesh, and bone of his bone. Eph. 5. 20. And therefore shee alone may iustly claime title to the death of Christ and all his merits.

Obiect. I. Christs redemption is as generall, as Adams fall was: and therefore it appertaineth to all Adams posteritie. *Answer.* Adam was a type of Christ, and Christ a counter-type correspondent to Adam. Adam was the roote of all his successors, or all that should come of him, from the which first Adam, was sinne and death derued: againe, Christ he is also a roote, but of the elect onely, and such as beleue, to whome, from him, proceede righteousness, and life eternall. He cannot be said to bee the roote of all, and euery singular man, because that all doe not drinke and receiue this his righteousnesse, and life. neither are they actually by him made righteous. Romans. 1. 2. 17. 19. *Obiect.* The benefit of Christs death redounded to all. *Answer.* It did, to all that beleue. For as Adam destroyed all those that were borne of him: so Christ doth iustifie and saue all those that are borne anewe by him, and none other. *Obiect.* If that Adams sinne destroyed all, and Christs merit doth not saue all: then is Adams sinne more forcible to condemne, then Christs mercie is to saue. *Answer.* We must not esteeme of the mercie of Christ by the number of men which receiue mercie (for so indeede I grant, that as Adams fall made all vniust, so the mercie of Christ and his redemption should actually iustifie all) but we must rather measure it by the efficacie and dignitie thereof, then by the number on whom it is bestowed. For it was a more easie thing to destroy all by sinne, then by grace to saue but one. Man, being but meere man, could destroy all: but to saue euen one, none could doe it, but such an one as was both God and man.

Obiect. III. Many places of Scripture there are which affirme this, that the benefit of Christs death doth appertaine vnto all. Rom. 11. *God hath sentte vp all vnder sinne, that he might haue mercie vpon all.* 1. Tim. 2. 4. *God would haue all men to bee saued.* 3. Pet. 3. 9. *God would not haue any to perish, but all come to repentance.* *Answer.* I. You must vnderstand all that beleue, as it is Math. 11. 28. *All that are wearie and heauie laden.* Ioh. 7. 6. *All that beleue.* Gal. 3. 23. *The Scripture hath concluded all vnder sinne, that the promise by the faith of Ie-*

for Christ, should be giuen to them which belecue. Act. 10. 43. All which beleue. And surely there is as well a generalitie of them that beleue, as of the whole world. II. We may vnderstand by [*all*] of all sorts some, not euery singular person of all sorts. So, Reuel. 5. 9. Christ is said to haue redeemed some out of euery kinred, and tongue, and people, and nation. And Gal. 3. 7. 8. There is neither Jew nor Grecian, neither bond nor free, there is neither male nor female, for ye are all one in Christ Iesus. Matth. 4. Christ is said to haue healed euery disease. that is, euery kind of disease. And Augustine to this purpose hath a fit rule. All is often used for many, as Rom. 5. 18, 19. Augustine in his Manuel to Laur. chap. 103. It is thus saide (saith Augustine) God would haue all to be saued, not because there was no man which he would haue damned, who therefore would not doe miracles amongst them, which would as he saith, haue repented, if he had done miracles, but that by all men we should vnderstand all sorts of men, howsoeuer distinguished, whether Kings, priuate persons, &c. And in his booke de Corrupt. & gratia, chap. 14. It is saide, he would haue all to be saued, so as we must vnderstand all such as are predestinate to be saued, because amongst them there are all sorts of men, as he said to the Pharises, You tythe euery hearb. III. These two, to be willing to saue man, and that he should come to the sauing knowledge of the truth, are inseparably vnitèd together. 1. Tim. 2. 4. But the second we see doth not agree to all and euery singular person: therefore the first cannot.

Obiect. IV. In many places of Scripture Christ is said to redeeme the world, as 1. Ioh. 2. 2. He is a propitiation for the sinnes of the whole world. *Ans.* This word world, signifieth, I. the frame of heauen and earth. II. All men both good and bad together. III. The companie of vnbeleeuers, and malignant haters of Christ. IV. The congregation of the Elect, dispersed ouer the face of the whole earth, and to be gathered out of the same. In this fourth signification we must vnderstand such places as are aboue mentioned. Abraham is called the heire of the world, Rom. 4. 13. that is, of many nations. Gen. 17. 45.

Obiect. V. God will not the death of a sinner, but rather that he repent and liue, Ezech. 18. 23. *Answer.* Augustine in his 1. booke to Simplicius, 2. quest. answereth this question. You must, saith he, distinguish betwixt man, as he is borne man, and man, as he is a sinner. For God is not delighted with the destruction of man, as he is mā, but as he is a sinner: neither wil he simply the death of any as he is a sinner, or as it is the ruine and destruction of his creature: but in that, by the detestation and reuenge of sinne with eternall death, his glorie is exceedingly advanced. God therefore will the death of a sinner, but as it is a punishment, that is, as it is a meanes to declare and set out his diuine iustice: and therefore it is an vntruth for a man to say that God would haue none condemned. For whereas men are once condemned, it must be either with Gods will, or without it: if without it, then the will of God must needs suffer violence, the which to affirme is great impietie: if with his will, God must needs change his sentence before set downe, but we must not presume to say so.

Obiect. VI. God is the Father of all, Malach. 2. 10. *Ans.* This place is meant of Gods Church, out of which, all men, standing in that corrupt estate by Adā, are the children of wrath, and of the deuill. Eph. 2. 2. Ioh. 8. 44.

Obiect. VII. If God did elect some, and reiect others, he must needs

be [*προσωπολήπτης*] a respecter of persons. *Ans.* I. One is said then to accept, or haue respect of persons, when as he by some circumstances inherent in the person, is moued to doe this or that. Now, as for God, he did vpon his meere pleasure elect some, and reiect others eternally, not moued or vrged thereunto by any thing whatsoever, out of himselfe. II. He is debter to none, but may by good right doe with his creatures what seemeth good vnto him in his owne eyes. III. It is one thing with God to accept of persons, and another to make choice of men. This if we should not graunt, it would follow that God must be deemed blame-worthie, because he made not all his creatures most glorious Angels.

Obiect. VIII. If God decreed to reiect certaine men, then did he hate his creature. *Ans.* God decreed to reiect his creature and workmanship, not because he hated it, but because he appointed it to hatred. And it is one thing to hate, and another to appoint to hatred. And indeede God doth not actually hate any thing, but for sinne. That saying of Augustine to Simplicius is fitt for this purpose. *When God maketh the wicked, whome he doth not iustifie, vessels of wrath, he doth it not to hate that which he made: for in that he made them vessels, they haue their vse, namely, that by their paines to which they were ordained, the vessels of honour might reape profit. God therefore doth not hate them, in that they are men, or vessels, neither any thing that he made in them by creation, or ordination. For God hateth nothing which he hath made. But in as much as he made them vessels of destruction, he did it to instruct others. As for their impietie, which he neuer made, that he hateth utterly. As therefore a iudge hateth theft in a mā, but he doth not hate his punishment that he is sent to worke in the mines. For the theefe doth the first, the iudge the latter: so God, whereas of the companie of them which perish, he maketh vessels of perdition, he doth not therefore hate that which he doth, that is, the cōdemnation of those which perish in their due punishment for sinne.*

Obiect. IX. The reprobates are said in many places of Scripture to be redeemed by Christ, as 2. Pet. 2. 1. *Ans.* First, we must not vnderstand such places meant of all reprobates, but of such as are for a time in the Church. II. They are saide to be redeemed, iustified, and sanctified, both in their owne iudgements, and the Churches also, in as much as they make an externall profession of the faith. But this is a iudgement of charitie, not of certentie.

Obiect. X. God might be thought cruell, if that he had ordained the greatest part of the world to destruction. *Answer.* God could well enough haue decreed, that euen all men should vterly haue beene reiected, and yet he should haue beene neuer a whit either cruell or vniust. Reasons. I. He adiudged all and euery one of those foule and wicked spirits which fell from him, to eternall torments. II. He decreed also, as is apparant by the euent, that men should liue by the slaughter of beasts; and yet God is not therefore cruell against them: and surely God is no more bounden vnto man, then vnto the very bruit beasts.

Exception. God appointed all to be saued, with this caueat and condition, *If they bel. etc.* *Answer.* This is absurd to affirme: for, I. by this meanes the decree of God should depende vpon the will of man, when as contrarily Gods decree doth limit and order all inferiour causes. II. It quite taketh a-

way the certaintie of Gods decree, because a conditionall proposition doth set downe nothing as beeing, or, it doth not certainly affirme any thing.

Obiect. If the merit of Christ did not extend it selfe as farre as the fall of Adam, then is not the head of the Serpent broken, nor Satans kingdome abolished by Christ. *Ans.* This bruising of the Serpents head, is seene in them onely which are at enimitie with the Serpent, namely in such as truly beleue. Gen. 3. 15. compared with Rom. 16. 20.

To conclude, that is not true which they say, namely; that this opinion of an vniuersall and effectuall redemption of euery singular man, is a notable remedie to comfort afflicted consciences. For I appeale to the iudgement of all men, whether there is in this manner of consolation, any great comfort to the conscience afflicted.

Christ died for all men:

Thou art a man:

Therefore Christ died for thee.

The I I. error.

God did foreknow the fall of Adam, but he did not by his eternall decree foreordaine the same: and therefore that his fall was without the agent permission of God.

The Confutation.

It is false. For, I. there is not the least thing in nature, but it commeth to passe by the decree and will of God. Math. 10. 30. Wherefore such as affirme, that God did onely foreknow this, or that, they doe either quite ouerturne the prouidence of GOD, or at the least imagine that it is a very idle prouidence. II. The fact of Herod and Pilate in deliuering Christ against their own consciences, to be crucified, may seeme to be as heinous as was Adams fall, and yet they are said to haue done that, which *the hand of the Lord had fore-ordained to be done.* Act. 4. 28. Againe, the fall of Adam was two manner of waies by Gods actiue, or rather operatiue permission. I. In as much as the fall was an action: for in God alone we liue, we mooue, and haue our beeing. II. In as much as that his fall was but a bare triall of his loyaltie to God, whereby God would trie both the power, and will of his creature.

The I I I. error.

God, by reason that he did foresee the disobedience of some, or, that they would contemne the Gospel, did decree their destruction and condemnation.

The Confutation.

We vtterly denie, that the foreseeing of the contempt of grace in any, was the first and principall cause of the decree of reprobation. Reasons. I. Paul, Rom. 1. doth deriue the common condemnation of the Gentiles from hence, namely, that they *withheld the truth in vnrightheousnes*, that is, because they did wittingly extinguish that light of nature, by their wicked doings, which they had of the knowledge of God, and would not obey their consciences inwardly checking them for the same. II. If that faith foreseee, be not the cause of the decree of Election, it can not be that the want of faith foreseee, should be the cause of the decree of reprobation; but rather as faith doth in order of causes follow after election, so must incredulitie reprobation. For there is the like reason or proportion of contraries. III. Many infants depart this life,

both

both being out of the true Church, and before they haue any vse of reason: and againe many there are, which albeit they liue long, yet being either idiots and fooles, or borne deafe, they cannot come to the true vse of reason: in all which, it is not credible that their should be suspected any contempt of the Gospel which they could not learne. IV. Esau was hated of God for none other cause, but for that it so pleased him. Rom. 9. 18. V. If this opinion should be true, then would it follow that men should be condemned for nothing else but incredulitie: the which is not so. Ioh. 3. 36. Christ speaking of vnbeleefe, saith not that for it the wrath of God came vpon man, but *remaineth vpon him.* And why should we daily aske pardon for our sinnes, if nothing but incredulitie or vnbeleefe condemned vs? nay, although that there were neuer any contempt of the Gospell, yet that corruption of originall sinne, were sufficient enough to condemne men. VI. Also that admiration which Paul hath, Rom. 9. 20. *O man, who art thou which disputest with God?* doth plainly shew that the cause of the decree of God in reiecting some, is vnsearchable: and that it doth not at all depend vpon any foreseene contumacie towards the grace of God offered in the Gospel. For if it were otherwise, we might easily giue a reason of Gods decree. August. epist. 105, saith very well. *Who (saith he) created the reprobates, but God? and why, but because it pleased him? but why pleased it him? O man, who art thou that disputest with God!*

Some Diuines perceiuing that this is an hard sentence, they goe about to mitigate it in this sort. *The matter, say they, or object of predestination, is a reasonable creature, and that not simply or absolutely considered, but partly as it fell, partly as of it selfe it was subiect to fall: and thereupon God preordaining men from euerm-lasting, considered them, not simply, as he was to make them men, but as they were such men as might fall into sinne, and againe be redeemed by Christ, and after called to the light of the Gospel. The efficient or first motiue cause, was not any foreknowne cause either this or that, but the meere will of God. For he disposeth all things not of, and by his foreknowledge, but rather according to the same.* But these things albeit they may seeme to be subtil deuises, yet are they not altogether true. Reasons. I. The potter when he purposeth to make some vessell, doth not consider the clay, and regard in it some inherent qualitie, to make such a vessell, but he maketh it of such and such a forme, to this or that vse, euen of his alone free-will and pleasure. II. Rom. 9. 21. *Hath not the potter power to make of the same lumpe one vessell to honour, and another to dishonour?* In which place we may not vnderstand by the name *lumpe*, all mankind corrupted, and fallen, and so to be redeemed in Christ: for then Paul would not haue said that God made vessells of wrath, but rather that he did forsake them after they were made. III. This seemeth preposterous, that God did first foreknow mankind, created, fallen, and redeemed in Christ: and that afterward he ordained them so foreknown, to life or to death. For the ende is the first thing in the intention of the agent: neither will a most skilfull workman first prepare meanes by which he may be helped to doe a thing, before he hath set downe in his minde all the endes, both such as are most neere, and them that are very farre off. Now we know this, that mans creation, and his fall in Adam, are but meanes to execute Gods predestination, and therefore are subordinate vnto it: but the ende of Gods decree:

decree is the manifestation of his glorie in sauing some, and condemning others. Therefore we may not once imagine that God did first consult of the meanes whereby he determined to execute his decree, before he deliberated of the election, and reprobation of man.

The IIII. error.

Gods calling to the knowledge of the Gospell is vniuersall, yea of all men and euery singular person, without exception.

The Coruention.

This is a very vnreasonable position. Reasons. I. God would not haue all men called, Math. 20. 16. *Many are called, but few are chosen.* He saith not that all, but many are called. Christ in his Disciples first ambassage, chargeth them that they should not preach to the Gentiles of his coming; and to the Cananith woman he saith, *it is not lawfull to give that which is holy vnto dogges.* Mat. 13. 11. *It is not giuen to euery one to know the mysteries of the kingdome of God.* Rom. 16. 25. *The mysterie of the Gospell (whether it be meant of Christ or the calling of the Gentiles) was kept secret from the beginning of the world.* II. There be many millions of men, which haue not so much as heard of Christ. Act. 14. 16. *God in times past suffered all the Gentiles to walke in their owne waies.* III. The greatest part of the world hath euere beene out of the Couenant. Eph. 2. 12. *Ye were, I say, at that time without Christ, and were aliens from the common-wealth of Israel, and strangers from the couenants of promise, and had no hope, and were without God in the world: but now ye are no more strangers and forreners, but citizens with the Saints.*

Obiect. They are said to be [ἀποστραθέντες] not simply alienated, but abalienated from God: now how could they be abalienated, except either they or their predecessors had beene in the couenant? *Ans.* The Gentiles are not said to be abalienated from the couenant, but from the common-wealth of Israel: because that God had then by certaine lawes, rites, and ceremonies, vtterly seuered, and distinguished the people of the Iewes from all other nations.

Obiect. This generall calling is not to be vnderstood simply of the ministrie of the word, but of the will of God, deliuered presently after the fall in his vnwritten word, but afterward in his written word: and this all men ought to know, although many, through their owne default, know it not. *Ans.* But the Scriptures were committed to the custodie of the Church of God, and euery one was not credited with them. Rom. 3. 2. *Vnto the Iewes were of credit committed the Oracles of God.* 1. Tim. 3. 15. *The Church is the pillar and ground of truth.* Psal. 147. 19. *He shewed his words vnto Iacob, and his statutes and lawes to the house of Israel.* 20. *He hath not dealt so with euery nation: therefore they haue not knowne his lawes.* Psal. 76. 1. *The Lord is famous in Iudea, and in Israel is his name great.*

Obiect. The couenant of Grace was made with Adam and Eue, and in them all mankind was receiued both into the Church, and couenant, and also called to the knowledge of God. *Ans.* I. This reason wanteth euen common reason and sense, to say that God giuing his promise in the daies of Adam and Noah, did in them call all mankind that should come after. II. Adam before his fall, did indeede receiue the grace both for himselfe, and for others also: and

and in the fall, he lost it both for himselfe, and for all others: but after the fall, he receiued the promise for himselfe alone, and not for the whole world, otherwise the first Adam should not onely haue beene a liuing creature, but a quickning spirit, the which is proper to the second Adam. 1. Cor. 15. 45.

The conclusion.

If we should graunt this doctrine to be true, then must we needes allow of these absurdities in diuinitie, which follow. I. That God would haue all, and each singular man to be saued: and withall he would haue some ordained to hatred, and perdition: or, That in regard of God, all men are elected; and redeemed, but in regard of the euent many perish. II. The guilt of Adams sinne must not be imputed to any one of his posteritie, because that God, hauing mercie of all generally in Christ, did take into the couenant of reconciliatiō all mankind. Now if but the guiltines of Adams fall be taken away, the punishment forthwith ceaseth to be a punishment, and corruption it selfe is by little and little abolished in all men.

CHAP. 55.

Of the state and conditiō of the Reprobates when they are dead.

THe death of the Reprobrate, is a separation of the bodie and the soule: of the bodie, that for a time it may lie dead in the earth: of the soule, that it may feele the torments of hell, euen vntill the time of the last iudgement: at which time the whole man shall be cast into the most terrible and feareful fire of hell. 1. Pet. 3. 19. *By the which he also went and preached vnto the spirits that are in prison.* Luk. 8. 2. Pet. 2. 4. *For if God spared not the Angels that sinned, but cast them downe into hell, and deliuered them into chaines of darknes to be kept vnto damnation, &c.*

The Reprobrate when they die, doe become without sence and astonished, like vnto a stone: or els they are ouerwhelmed with a terrible horrour of conscience, and despairing of their saluation, as it were, with a gulfe of the sea ouerturning them. 1. Sam. 25. 37. *Then in the morning when the wine was gone out of Nabal, his wife told him these wordes, and his heart died within him, and he was like a stone.* 38. *And about ten daies after the Lord smote Nabal that he died.* Mat. 27. 5. *And when he had cast downe the silver pieces in the temple, he departed, and went and hanged himselfe.*

CHAP. 56. *Of the condemnation of the Reprobates at the last iudgement.*

IN the last iudgement, at the sound of the trumpet, the liuing being stricken with horrour and feare, shall be changed in a moment, the dead shall rise againe to condemnation: both the liuing and the dead shall then haue immortal bodies, but without glorie: and they standing vpon the earth at the left hand of Christ the Iudge, shall heare the sentence of condemnation: *Depart from me ye cur'd into everlasting fire, which is prepared for the deuil and his angels.* Ioh. 5. 19. *And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.* Matth. 25. 41. 1. Theff. 4. 16. *For the Lord himselfe shall descend from heauen with a shout, and with the voice of the Archangel, and with the trumpet of God, and the dead in Christ shall rise first.* 17. *Then shall we, which liue and remaine, be caught vp with the also in the cloudes, to meete the Lord in the ayre: and so shall we be euer with the lord.*

After that the sentence of condemnation is pronounced, then followeth euerlasting death: whereof this is the estate.

I. The Reprobates are separated from the presence and glorie of God.

II. They are punished with eternall confusion, & most bitter reproches: because all their secret wickednesses and sinnes are reuealed. 2. Theff. 1. 9. *Which shall be punished with euerlasting perdition, from the presence of the Lord, and from the glorie of his power.* Math. 5. 8. *Blessed are the pure in heart, for they shall see God.* 1. Ioh. 2. 28. *And now little children, abide in him, that when he shall appeare, we may be bold, and not be ashamed before him at his comming.*

III. They haue fellowship with the diuell and his angels, Math. 25. 41.

IV. They are wholly in bodie and soule tormented with an incredible horreur, and exceeding great anguish, through the sense and feeling of Gods wrath, powred out vpon them for euer. Esai 66. 24. *And they shall goe forth, and looke vpon the carcases of men, that haue transgressed against me: for their worme shall not die, neither shall their fire be quenched: and they shall be an abhorring vnto all flesh.*

Hereupon is the punishment of those that are condemned, called Hell fire, a worme, weeping, and gnashing of teeth, vtter darknesse, &c. Rev. 21. 8. *But the fearefull, and unbeleeuing, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all lyers, shall haue their part in the lake which burneth with fire and brimstone, which is the second death.* Math. 13. 42. *And shall cast them into a furnace of fire, there shall be weeping and gnashing of teeth.* Esai 66. 24.

A Corollarie.

And this is the full execution of Gods decree of reprobation, whereby appeareth the great iustice of God in punishing sinne: from whence also commeth Gods glorie, which he propoundeth to himselfe, as the last & chieftend in all these things. Therefore let euery Christian propound the same end vnto himselfe. Rom. 9. 14. *What shall we say then? is there vnrightheousnesse with God? God forbid.* 15. *For he said to Moses, I will haue mercie on him to whome I will shew mercie: and will haue compassion on him on whome I will haue compassion.* 16. *So then, it is not in him that willeth, nor in him that runneth, but in God that sheweth mercie.* 17. *For the Scriptures saith vnto Pharaoh, For this same purpose haue I stirred thee vp, that I might shew my power in thee, and that my name might be declared throughout all the earth.* 1. Cor. 10. 31. *Whether therefore ye eate or drinke, or whatsoeuer ye doe, doe all to the glorie of God.*

C H A P. 58.

Of the application of Predestination.

THe right applying of Predestination to the persons of men, is very necessarie: and it hath two parts. The first is, the iudgement of particular predestination, and the second is, the vse of it.

The iudgement and discerning of a mans owne predestination, is to be performed by meanes of these rules which follow.

I. The Elect alone, and all they that are elect, not onely may be, but also in
Gods

Gods good time, are sure of election in Christ to eternall life. 1. Corinth. 2. 12. 2. Cor. 13. 5.

II. They haue not this knowledge from the first causes of Election, but rather from the last effects thereof: and they are especially two: The testimonie of Gods spirit, and the workes of Sanctification. 2. Pet. 1. 10. Romans 8. 16.

III. If any doubt of this testimonie, it will appeare vnto them, whether it come from the Spirit of God, or their owne carnall presumption: First, by a full perswasion which they shall haue; for the holy Ghost will not barely say it, but perswadeth such, that they are the children of God, the which the flesh can not in any wise doe. Secondly, by the manner of perswasion: for the holy Ghost draweth not reasons from the workes, or worthinesse of man, but from Gods fauour and loue: and this kinde of perswasion is far different from that which Satan vseth. Thirdly, by the effects of that testimonie. For if the perswasion arise from presumption, it is a dead perswasion: but contrarily, it is most liuely and stirring, if it come from the holy Ghost. For such as are perswaded that they are elected, and adopted children of G O D, they will loue god, they wil trust in him, and they will call vpon him with their whole heart.

IV. If the testimonie of Gods spirit be not so powerfull in the elect, then may they iudge of their election, by that other effect of the holy ghost; namely, Sanctification: like as we vse to iudge by heate that there is fire, when wee cannot see the flame it selfe.

V. And of all the effects of sanctification, these are most notable. I. To feele our wants, and in the bitternes of heart to bewaile the offence of G O D in euery sinne. II. To striue against the flesh, that is, to resist, and to hate the vngodly motions thereof, and with griefe to think them burthenous & troublesome. III. To desire earnestly and vehemently the grace of God, and merite of Christ to obtaine eternall life. IV. When it is obtained, to account it a most pretious iewel. Phil. 3. 8. V. To loue the minister of Gods word, in that he is a minister, and a Christian, in that he is a Christian: and for that cause, if neede require, to be readie to spende our blood with them. Mat. 20. 42. 1. Ioh. 3. 16. VI. To call vpon God earnestly, and with teares. VII. To desire and loue Christs comming, and the day of iudgement, that an ende may bee made of the daies of sinne. VIII. To shie all occasions of sinne, and seriously to endeauour to come to newnesse of life. IX. To perseuere in these things to the last gaspe of life. Luther hath a good sentence for this purpose. *Hee that will serue God, must, saith he, belceue that which cannot bee seene, hope for that which is deferred, and loue God, when he sheweth himselfe an enemie, and thus remaine to the ende.*

VI. Nowe, if so be all the effects of the spirit are very feeble in the godly, they must know this, that God trieth them, yet so, as they must not therewith be dismaied. because it is most sure, that if they haue faith, but as much as a graine of mustard seede, and bee as weake as a young infant is, it is sufficient to ingraffe thē into Christ, & therefore they must not doubt of their election, because they see their faith feeble, and the effects of the holy Ghost faint within them.

VII. Neither must hee, that as yet hath not felt in his heart any of these effects, presently conclude, that hee is a Reprobate: but let him rather vse the word of God, and the Sacraments, that hee may haue an inward sense of the power of Christ, drawing him vnto him, and an assurance of his redemption by Christs death and passion.

VIII. No man may peremptorily set downe, that himselfe, or any other is a reprobate. For God doth oftentimes preferre those which did seeme to be most of all estranged from his fauour, to be in his kingdome about those, who in mans iudgement were the children of the kingdome. Hence is it, that Christ saith: *The Publicanes and harlots goe before you: and, many an one is called at the eleventh houre, as appeareth by that notable example of the thiefe vpon the crosse.*

The vses, which may be made of this doctrine of predestination, are very many. First, for our instruction, we are taught these things.

I. That there is neither any iustification by workes, nor any works of ours that are meritorious. For election is by the free grace of God: and therefore in like sort is iustification. For, as I saide before, the cause of the cause, is the cause of the thing caused. And for this reason, in the worke of saluation, grace doth wholly challenge al to it selfe. Rom. 11. 5. *At this time there is a remnant through the election of grace.* 2. Tim. 1. 9. *Who hath saved vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose & grace, which was given to vs, through Christ Iesus before the world was.* Phil. 1. 29. *Vnto you it is giuen for Christ, that not onely ye should belceue in him, but also suffer for his sake.* Rom. 3. 24. *Wee are iustified freely by grace.* Tit. 3. 5. *Not by the workes of righteousness, which we had done, but according to his mercie he saved vs.* Ezech. 36. 27. *I will cause you to walke in my statutes.* Rom. 6. 23. *The gift of God is eternall life.*

II. That Astrologie, teaching, by the casting of Natiuities, what men will be, is ridiculous, and impious: because it determineth, that such shall be very like in life, and conuersation, whom God in his predestination hath made vnlike. Iacob and Esau: borne of the same parents, and almost in the same moment of time, (for Iacob held Esau by the heele as he was borne) were of most vnlike dispositions, and had diuers euent. The like may we see in all twinnes, and others, which are borne at the same time.

III. That God is most wise, omnipotent, iust, and mercifull. *O the wonderful riches, both of the wisdom and knowledge of God! howe unsearchable are his iudgements, and his waies past finding out!* Eph. 1. 5. *Who hath predestinate vs, to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will.*

Secondly, beeing the seruants of Christ we are admonished:

I. To fight against all doubting and diffidence of our saluation, because it neither depedeth vpon workes, nor faith, but vpon Gods decree which is immutable. Math. 24. 24. Luk. 10. 20. *Reioice that your names are written in the booke of life.* Rom. 8. 33. *Who shall any thing to the charge of Gods chosen? it is God that iustificeth, who shall condemne?* 2. Tim. 2. 19. This teacheth, that the anker of hope must be fixed in the truth, and stabilitie of the immutable good pleasure

sure of God: so that albeit our faith bee so tossed, as that it is in danger of shipwrecke, neuertheless it must neuer sinke to the bottome, but euen in the midst of danger, take hold vpon repentance, as on a board, & so recouer it selfe.

II. To humble our soules vnder the mightie hand of God: for wee are as clay in the hand of the potter. Rom. 9. 21. *They through infidelitie are broken off, but thou standest through faith. Be not high minded, but feare.*

III. To giue all glorie to God. 2. Thess. 2. 13. *We ought to giue thanks alwaie to God for you brethren, beloued of the Lord, because that God hath from the beginning chosen you to saluation.*

IV. To beare crosses patiently. Rom. 8. 29. *Those which he knewe before, he hath also predestinate, to be made like to the image of his sonne.* This likenesse to Christ, is in bearing afflictions. Phil. 3. 10. *That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, to be made conformable to his death.*

V. To doe good workes. Eph. 2. 10. *Wee are his workemanship created in Christ Iesus to doe good workes, which God hath ordained, that we should walke in them.*

Thus much concerning Theologic.

M 2

AN

AN EXCELLENT TREATISE of comforting such, as are troubled a- bout their Predestination,

Taken out of the second answer of M. Beza, to D. Andreas, in the act of their
Colloquie at Mompelgart, &c.



*V*lesse (saith D. Andreas) regeneratiō be alwaies united to bap-
tisme, and remaineth in such as are baptized, howe should the
troubled consciences of those be eased and cōforted, who because
they seele not in themselves any good motions of gods holy spirit,
finde none other refuge, but the Word and Sacraments, especially
the Sacrament of Baptisme? Now this remedie would be of small
force, except it be opposed against those imaginations, which the
diuell casteth into a troubled heart; yea, except it taught such, that God is greater
then our heart, who in Baptisme hath not onely offered vs the adoption of sonnes, but
hath indeede bestowed the same vpon vs: as it is said by Christ, Hee that beleeueth,
and is baptized, shall be saued. And by Paul, Ye which are baptized, haue put
on Christ. Dauid beeing armed with the like comfort from his circumcision, feared
not to ioyne battell with that great giant Goliab: and if this were not so, it must needs
followe, that Baptisme were nothing els but an idle ceremonie, and also the persons of
the Trinitie would be thought lyars. Wherefore those afflicted men, when Satan as-
saulteth them, must resist him with these wordes: Depart from me Satan, thou hast
neither part nor portion in the inheritance of my soule, because I am baptized in the
Name of the holy Trinitie, and so am truly made the sonne of God by adoption. And
are these the strong weapons, which so many times, and in so many wordes,
haue beene obiected against me by D. Andreas? and whereby he hath gotten
the victorie? But because this his reason is somewhat intricate, I will explaine
it after this sort. First, for the place of Scripture which he alleadgeth, namely,
that God is greater then our hearts: It is so farre from comforting an afflicted
conscience, that it will rather driue him to despaire. Neither doth Iohn 1. epist.
3. 20. make mention of it, to ease such as are in despaire, shewing vnto them by
that sentence, the greatnes of Gods mercies; but rather that he might therby, e-
uen bruiſe in peeces the hearts of proude persons, when they consider the
greatnesse of Gods maiestie. And for the other place, when as a man doubteth
of his saluation, and seeleth no testimonies of faith in himselfe, (for such an
one wee here speake of) what comfort, thinke you, can hee haue in these
wordes: Hee that beleueth, and is baptized, shall be saued? For hee would rather
reason contrarily thus: I indeede am baptized, yet for al that I belecue not, and
therefore my Baptisme is not auailable, I must needs be condemned For
the saying of August. in his treatise vpon Ioh. 6. is verie true, who speaking of
Simon Magus, saith, What good didst to him to be baptized? bragge not there-
fore.

fore,saith he,that thou art baptized,as though that were sufficient for thee,to inherit the kingdom of heauen. As for the place of Paul, Gal. 3. I shewed plainly before,how D.Andreas did violently wrest it to his purpose.

Neither are his reasons taken from the absurditie that would follow, of more force then the former, albeit he maketh them especiall pillars to vnderprope the truth of his cause. For, I pray you, is God of lesse truth, because his truth is neglected, and derided of them that contemne it? Is the ceremonie of Baptisme therefore in vaine, because some refuse the grace offered in Baptisme: others(if we may beleue D. Andreas)reiekt that grace when they haue receiued it? What? Is not the Gospel therefore the power of God to saluation, because it is to such as beleue not, the fauour of death to eternall death? May not the Supper of the Lord, be a pledge of Gods couenant, because so many abuse these holy signes, or, (as D. Andreas is of opinion) the very bodie and blood of our Sauour Christ? And, that I may reason from that which is true in the experience of euery childe, can the Sunne be saide to be without light, because they which are blinde, and asleepe, haue no benefit by the light thereof, neither such as that their eyes so close, that they will not enioy the comfort of the light? But amongst all, this one is most childish, that D. Andreas will make this his principall argument, namely, that in vaine did men, thus tempted, flie at all vnto Baptisme, vnlesse we conclude with him, th it all such as are baptized, are in Baptisme adopted the sonnes of God. For first, if this were a good consequent from baptisme, it were in vaine, for such an afflicted conscience, to gather vnto himselfe a testimonie from the word of God, and the other Sacrament of the Lords Supper, vnlesse we make all these to be in like sort regenerate and adopted, vnto whome the word of God is preached, and the Lords supper administred, either of which, for D. Andreas to as firme, is a bold vnto truth.

But to omit this, what if we graunt this which D. Andreas requireth concerning Baptisme? may not for all that, any that is so tempted, l y Satans pollicie, refell this great comforter, by his owne argument? after this sort: I will grant D. Andreas your questien: suppose I haue beene baptized and adopted the sonne of God, yet seeing you teach, that the grace of God is not so sure but that I may fal fr ò the same, as indeed I feele that I haue grieuously fallen, what doe you now els but lift me vp with one hand to heauen, and with the other cast me downe into hell? What meane you therefore to teach me those things which are so farre from easing me, as that contrarily, they doe more and more lay out vnto me mine abominable and vngratefull heart? See now what sure consolation, consciences grieuously afflicted may reape by this doctrine of their comforter D. Andreas.

Now if any be desirous to know, what spirituall comfort is most meete to be ministred vnto consciences so troubled, I will shew them that which is grounded vpon a sure foundation, and which I my selfe haue often found to be true in mine owne experience: the which also I purpose to handle more largely, for the benefit of the Christian reader. First therefore we teach, contrarily to that which D. Andreas doth most falsly obiekt against vs, that the eternall decree, or as Paul speaketh, the purpose of God, must not be sought

in the bottomlesse counsell of God, but rather in the manifestation of it, namely, in his vocation, by the Word and Sacraments. This I speake of such as are of yeares of discretion, as they must needes be, whome we seeke to comfort in this place.

Nowe because that externall vocation, is not proper onely to the elect (*for many are called, but fewe are chosen*) but such a vocation as is effectually, that is, whereby the vnderstanding is not onely enlightened with the sauing knowledge of God, but in the will also there is created a true, though not a perfect hatred of sinne, from whence ariseth an abhorring of sinne, and loue of that which is good, or rather a desire to will, and do that which is right. Therefore when wee see one thus dangerously tempted, we apply vnto his afflicted conscience, that true Nephthies, and comfortable and restorative medicine, which is taken from Gods effectually vocation, as it were out of an Apothecaries boxe.

If therefore I haue to doe with such an one, who either was neuer called by the preaching of the Gospel, or if he were called, yet seemeth both to himselfe and others, neuer to haue regarded him that called: and hence concludeth that he is not in the number of them, whome God hath purposed to take pitie vpon: I forthwith tell him, that Satan plaieeth the Sophister, in teaching him thus to conclude: for this his reason is as vntrue, as if a man looking at midnight, & seeing that the Sunne is not then risen, should therefore affirme that it would neuer rise. And this is that which when I objected to D. Andreas, pag 48. he very boldly corrupting my meaning printed this as mine assertion, *Say vnto a man that is afflicted, the sunne is risen, although as yet it be not risen.* But I teach not lies, howesoever this deprauation of my wordes came from D. Andreas printers, or himselfe. And whereas D. Andreas excepted, that this consolation were to no purpose, because he that was afflicted might doubt whether this sunne would euer rise or not: I answered to him, that which the printers haue quite left out, and which I will now therefore more fully repeat. I was wont therefore to tell the partie thus troubled, after he had forsaken his false and diuelish position: that although an externall vocation were not of force enough to appease an afflicted conscience, yet it was of sufficient force and efficacie against the deuill. For I tell him that they which neuer had externall nor internall calling, they (if wee regard an ordinarie calling) must needes perish: but whoso euer is once called, he hath set as it were his foote in the first entrie into the kingdome of heauen: and vnlesse it be by his owne default, he shall come afterwards into the courts of God, & so by degrees into his Maiesties pallace. And for the confirmation of this, I vse diuers waies. For why, say I, doubtst thou of his good will towards thee, who in mercy hath sent me a minister to call thee vnto him? thou hast no cause, vnlesse thou alleadge the number of thy sinnes. If this be all, why, oppose the infinite greatnes of Gods mercie against thy sinnes, who hath sent me to bring thee vnto him. The Lord vouchsafeth to bring thee into the way of the elect, why art thou a stumbling blocke vnto thy selfe? & refuseth to follow him? If thou seelest not as yet inwardly thy selfe to be stirred forward, pray that thou maist be-know this for a most sure truth; that this desire in thee is a pledge of Gods vnderly good will towards thee. He

neither can, nor will be wanting to this which he hath stirred vp in thee. After these exhortations, I shewe him, howe some are called at the eleuenth houre, how the Gentiles after many thousand yeares were called to be Gods people, how the theefe was saued vpon the crosse: these and other remedies I vsed, whereof, I neuer remember, that it repented me.

But if I deale with such as haue before obeyed the Lords calling, and either by reason of some grieuous sinne into which they haue fallen, or because they haue absented themselues from the Church of G O D, or in that they, refusing publike and priuate admonitions, haue bene offensive to the Church, or which in mine experience, hath befallen many very good and godly persons, whilst they sauseie not themselues they are so altogether busily conuersant in reprehending and iudging themselues that they for a while forget the mercie of God: with these, to omit such as for some natural infirmities, are, if they procure not speedy helpe of some expert Minister, most dangerously tempted, with these I say, I vse this order.

First, I desire that they intimate vnto me, that which especially grieueth the, and as I vnderstand both, the thing, and measure thereof by them: I take especiall care of this, that they being already ouermuch cast down, that I then, by the seuerer denunciation of the Law, doe not quite ouerturne them: yet so as that I doe not altogether withdrawe them either from condemning their former sinnes, or the meditation of Gods iudgement: And so, as much as I can, I temper the words of consolation, as that I nothing cloak Gods anger against them for their sinnes.

After I haue thus prepared them, I then demand, whether they haue beene euer in this case or no? Nay, (say they, for the most part) the time was, when I was in great ioy and peace of conscience I serued the Lord, then was I an happy person, full of faith, full of hope: But now wretch that I am, I haue lost my first loue, and there is nothing vexeth me more, then to remember those times past. But say I, whether consideration is more grieuous vnto thee, the apprehension of Gods iudgements, or the dislike of thy selfe that thou shouldst offend so gracious and so louing a father? Both, say they, but especially the latter. Therefore, say I, sinne also displeaseth thee in that it is sinne, namely, because it is euill, and God who is goodnesse it selfe, is offended with it? It is euen as you tolde vs, say they, and I am now ashamed that so vile and wicked a wretch as my selfe, should come before so gracious and mercifull a father. Then I tell them, that no man is offended, but rather is glad, when he can iniurie one whome hee hateth: this they graunt, and withall say, God forbidde that albeit the Lord hate me, I in like sort should hate him, vnto whome, if it were possible, I would be reconciled againe. Then I adde this: Bee of good comfort, my deare brother, you are in good case. For who can loue God, especially when he is wounded by him? who can bewaile the losse of his friend shippe? who can desire to come againe into his fauour, but he, whom God still loueth although for a time he be angrie with him? except peraduenture you haue not learned thus much, that the knowledge of our saluation commeth not from flesh and blood, but from God himselfe, who first vouchsafed to instruct vs, and from Christ Iesus, manifesting the Father vnto vs: And that it is Gods

blessing, that we doe loue God, who loued vs first, when we were his enemies. You haue therefore, my good brother, iust cause, why you should be greatly displeas'd with many things past, but there is no cause why you should despaire. Briefly, you haue inwardly, and, as it were, dwelling with you, euident testimonies of you future reconciliation with God: especially if you cease not to pray vnto him earnestly, who hath laid the *foundation of repentance in you, to wit, a dislike of sinne, and a desire to be reconciled vnto him.* The sheep which wandered out of the fold ceased not to be a sheep, albeit it went astray for a time; you now are that sheep, to whome that faithfull sheapheard of al those sheep, which the father hath committed to him, leauing those ninetie and nine, doth not so much by my ministerie, declare that he seeketh you, as hauing already sought you, though you not seeking him, hath indeede founde you. *Knocke* (saith he) *and it shall bee opened vnto you.* And haue you nowe forgotten those promises, which were so often made to them that repent? and also which they had experience of, who in the sight of the world were in a desperat case. But I, saith he, againe feele no motions of the Comforter, I haue nowe no sense of faith, or hope: but I feele all the contrarie. Nay say I, you deceiue your selfe, as I tolde you before. For it is the Comforter alone, which teacheth you to hate sinne, not so much for the punishment, as because it is euill and disliked God, albeit hee shewe not himselfe so fully at the first: because you had so many waies grieuously offended him, as that he seemeth for a while quite to forsake you. And, that you haue not quite lost him, but that hee is yet in some secret corner of your soule, from whence at your instant prayers he will shewe himselfe vnto you, this will plainly declare vnto you, which I now admonish you of the second time. But let vs graunt as much as you can say: yet, sure it is, that your faith was not dead, but onely possessed with a spirituall lethargie. You liued in the wombe of your mother, and there were ignorant of your life. A drunken man, although hee loose for a time the vse of reason, and also of his limmes, yet he neuer looseth reason it selfe. You would think that in winter the trees were dead, but they spring againe in the sommer season. At night the Sun setteth, but in the next morning it riseth againe. And howe often see wee by experience, that he which at one time tooke the foile in a combate, at another did win the price? And knowe this, that in the spirituall combate of the flesh with the spirit, the like we may see in many, partly by reason of the weaknes of our nature, partly through sloth to resist, and partly for default to beware. To these he replieth, for such temptations are very hardly remooued, I would to God, saith he, I could perswade my selfe that these promises belonged to me. For my present estate constraineth me to doubt, whether I am the childe of God, or not.

Laus Christo nescia finis.

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AN
EXPOSITION

OF THE SYMBOLE OR

CREEDE OF THE APOSTLES, AC-
CORDING TO THE TENOUR

OF THE SCRIPTVRE, AND

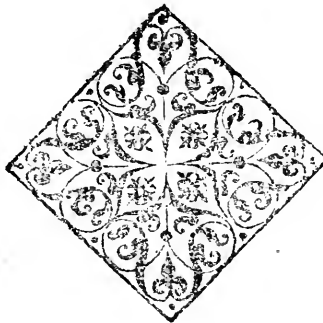
the consent of the Orthodoxe Fa-
thers of the Church:

reuewed and corrected

BY

William Perkins.

*They are good Catholikes, which are of sound faith and good life.
August. lib. quarta. in Matth. cap. 11.*



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to the Vniuersitie of Cambridge. 1600.

TO THE RIGHT HONOURABLE, EDWARD

Lord Russell, Earle of Beaford.

Grace, and peace, &c.



*Right Honourable, excellent is the saying of Paul to Titus, To the pure all things are pure: but to the impure and vnbelieuing is nothing pure, but euen their mindes and consciences are defiled. In which wordes he determines three questions. The first, whether things ordained and made by God, may become vncleane or no? his answer is, that they may: and his meaning must be conceined with a distinction. By nature, things ordained of God are not vncleane: for Moses in Genesis saith, that God saw all things which he had made, and they were very good: yet they may become vncleane either by lawe, or by the fault of men. By law, as when God forbids vs the things which in themselues are good: without whose commandement, they are as pure as things not forbidden. Thus for the time of the olde Testament God forbade the Iewes the use of certaine creatures; not because they were indeede worse then the rest, but because it was his pleasure vpon speciall cause to restraine them, that he might put a difference betweene his owne people and the rest of the world: that he might exercise their obedience, and aduertise them of the inward impuritie of minde. Now this legall impuritie was abolished at the ascension of Christ. By the fault of men things are vncleane when they are abused, and not applied to the ends for which they were ordained. The second question is, to whome things ordained of God are pure? He answers, to the pure: that is, to them whose persons stand iustified and sanctified before God in Christ in whome they belecue: who al' doe vse Gods blessings in holy manner to his glorie and the good of men. The third question is, who they are to whome all things are vncleane? his answer is, to the vncleane: by whome he vnderstands all such 1. whose persons displease God, because they doe not indeede belecue in Christ: II. who vse not the gifts of God in holy manner, sanctifying them by word and praier: III. who abuse them to bad endes, as to riot, pride, and oppression of men, &c. Nowe that to such, the vse of all the creatures of God is vncleane, it is manifest: because all their actions are sinnes, in that they are not done of faith: and a mans persons must first please God in Christ, before his action or worke done can please him. Againe they vse the blessings and creatures of God with enill conscience, because so long as they are forth of Christ, they are but vsurpers thereof before God. For in the fall of the first Adam we lost the title and interest to all good things: and though God permitte the vse of many of them to wicked men; yet is not the former title recouered but in Christ the second Adam, in whome we are aduanced to a better est. as then we had by crea-
tion.*

Tit. 1. 15.

Act. 15. 10.
1 Tim. 4. 3.

The Epistle dedicatorie.

Hence it followes necessarily, that (to omit all other things,) Nobilitie, though it be a blessing and ordinance of God in it selfe, is but an uncleane thing, if the enjoyers thereof be not truly ingrafted into Christ, and made bone of his bone and flesh of his flesh. The blood unstained before men, is stained blood before God by the fall of Adam, if it be not restored by the blood of Christ the lambe of God. And hence it follows againe, that Nobilitie must not dwell solitarie, but combine her selfe in perpetuall fellowship with heartie love and sincere obedience of pure and sound religion: without the which all pleasant pastimes, all sumptuousnes of building, all brauerie in apparell, all glistering in gold, all delicate fare, all delightfull musicke, all reuerence done with cappe and knee, all earthly pleasures and delights that heart can wish, are but as a vanishing shadow, or like the mirth that beguines in laughing and endes in woe. A happie thing were it, if this consideration might take place in the hearts of all noble men: it would make them honour God that they might be honoured of God with euerm-lasting honour: and it would make them kisse the Sonne lest he be angrie, and they perish in the way.

1. Sam. 2,
23. 26.
Psal. 2. 12.

I speake not this as though I doubted of your Lordships care in this very point: but mine onely meaning is to put you in minde, that as you haue begunne to cleaue unto Christ with full of purpose of heart, so you would continue to doe it still, and doe it more: & withal to manifest the same unto the whole world, by honouring Christ with your owne honour, and by resembling him specially in one thing, in that, as he grew in stature and yeares, he also grew in grace and fauour with God and men. And for this very cause (without any consideration of earthly respects) I further present unto you an Exposition of another part of the Catechisme, namely the Symbole or Creede of the Apostles: which is indeede the very pith and substance of Christian religion, taught by the Apostles, imbraced by the ancient fathers, sealed by the blood of martyrs, used by Theodosius the Emperour as a meanes to ende the controuerries of his time: and hereupon hath bene called the rule of faith, the key of faith. And furthermore I hope that your Lordship will accept the same in good part, the rather because you vouchsafed when you were in Cambridge to be an hearer thereof when it was taught and deliuered. Thus craving pardon for my boldnes, I take my leaue, commending your L. and yours to the protection of the Almighty. Ann. 1595. Apr. 2.

Prov. 3. 9, 10.
Luk. 2. 25.

a Socrat. hist. 1
ecccl. 1. 5 c. 10. c. 7
b August. de 2
Temp. fer. 119. 1
d Ambros. ter. 1
38. 105. the ch
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small when the oval of some one howe
anally it breatheth the bett & doth seeke
if our one tongued people you all. Ex

Your L. to command,
William Perkins.

haunce. a huge hartent thus writeth to his brother christopheus feedingham
 the kinges. for on this cruce no man maye be saved, as to makee the world but
 church, saying that it should not be spoken of but in the churches.
 the ordinances they say they were given to Moyses, wch christ hath now
 taken to give they suffer them little or nothing at all.
 In quere in them are said to be Moyses, wch knowe little of their fact, that
 can say nothing els. But that Mahomet was a Moise, my father was
 more of it an a Moise. **The Contents of the booke.**
 is rich in papur knowledge.

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In handling of the foresaid points
 for orders sake, is considered,

1. The meaning, or such points of doctrine as are necessarie to be knowne thereof.
2. The duties to be learned thereby.
3. The comforts that Gods people may gather thence.

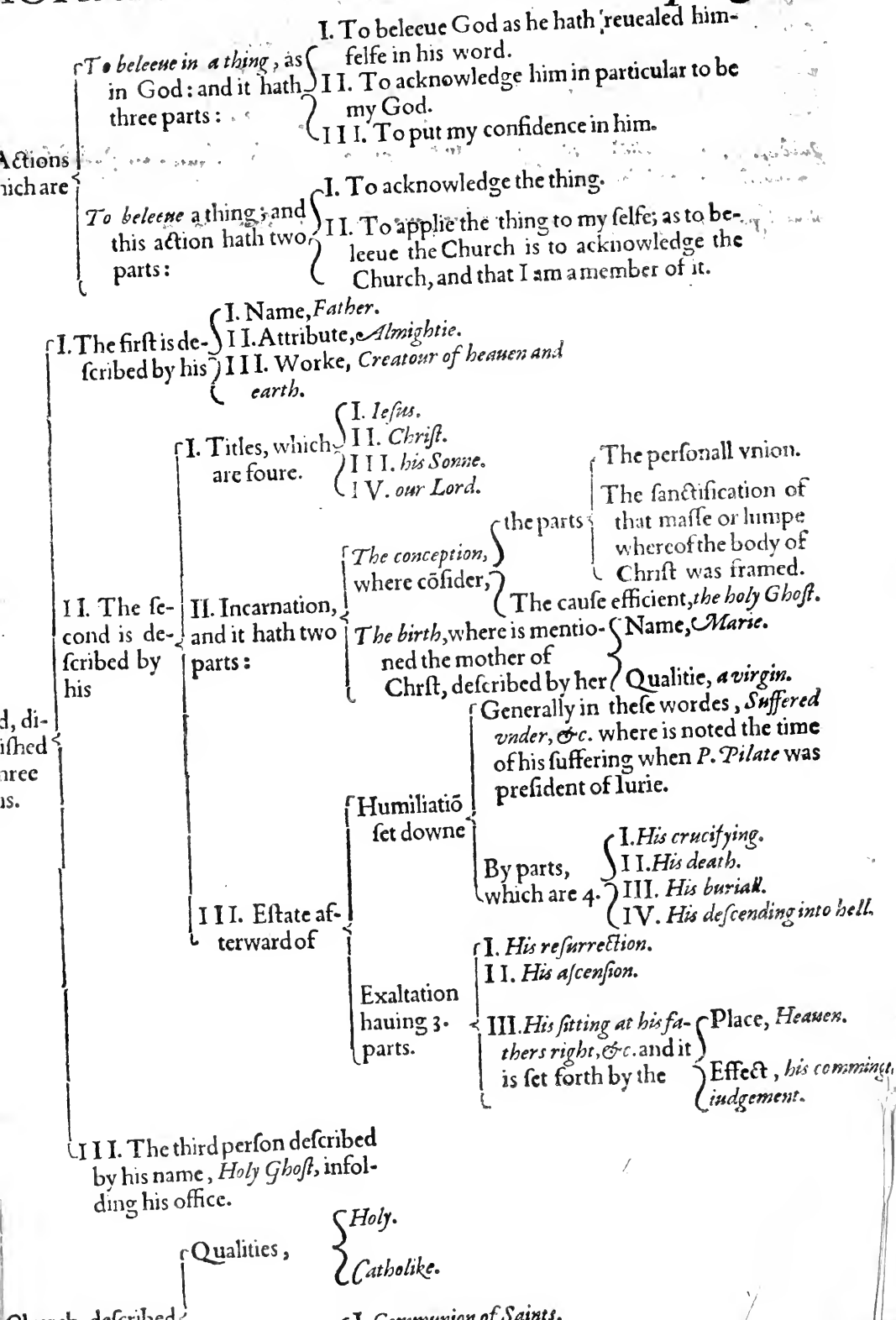
to be: the prior of the ...
... request or ...

Some think that it fortifies not what opinion or religion they are
of, & their conversation be good, & doctrinal wth. But as I have
said in tract 27 in Mat: this woe. Nam est inveniendū aliquid
secundū mores vita exantē, multo autē peius arctior esse in
equalibus errare, et non secundū pei, sicut scriptura
requitur sentire. Et si applicet hominibus ad alios bona
conversatio: a modo apud gentes philo, opm, aut apud hereticos
multo continenter viventes, non saliantur? See wth in p. 10.

Quid opus, evangelium gentibus praedicari, si quisq; in sua fide saluus erit? fide
non intrabunt in regnum Dei.

-aiens disputans de fide peccat mortaliter. J. 14. 22. a Romis doctus

Resolution of the Creede. pag. 185.



a Pacianus
epi. l. i. ad
Sym. pro.

phrases which are not to be found in the writings of the Apostles, and namely these: *He descended into hell*; the *Catholike Church*. The latter whereof no doubt first began to be in use, when after the Apostles daies the Church was dispersed into all quarters of the earth. Secondly if both matter and wordes had beene from the Apostles, why is not the creede Canonically Scripture, as well as any other of their writings? I I. The Apostles had a summarie collection of the points of Christian religion which they taught, and also delivered to others to teach by; consisting of two heads, *faith* and *loue*: as may appear by Pauls exhortation to Timothie, wishing him to *keepe the patterne of wholesome wordes: which he had heard of him in faith and loue, which is in Christ Iesus*. Nowe the Creed consisteth not of two heads but of one, namely of faith only & not of loue also. Wherefore I rather think, that it is called the Apostles Creede because it doth summarily containe the cheife and principall points of religion, handled and propounded in the doctrine of the Apostles: and because the points of the Creede are conformable and agreeable to their doctrine and writings.

1. Tim. 1. 13.

Hib. 1. 1.

1. Tim. 1. 13.

b Aug. serm.
119. de temp
Cassian li. 5.
de incarnat.
domini.

And thus much of the title. Now let vs heare what the creede is: It is a summe of things to be beleued concerning God and concerning the Church, gathered forth of the scriptures. For the opening of this description. First I say, it is a summe of things to be beleued, or an abridgement. It hath beene the practise of teachers both in the newe and olde Testament to abridge and contract summarily the religion of their time. This the Prophets vsed. For when they had made their sermons to the people they did abridge them and penned them briefly: setting them in some open place, that all the people might reade the same. So the Lord bad Habakuk *to write the vision which he sawe, and to make it plaine upon tables, that he may runne that readeth it*. And in the newe testament the Apostles did abridge those doctrines, which otherwise they did handle at large, as as may appear in the place of Timothie afore named. Nowe the reason why both in the old and newe Testament the doctrine of religion was abridged, is that the vnderstandings of the simple, as also their memories might be hereby helped, and they better inabled to iudge of the truth, and to discern the same from falshood. And for this ende the Apostles Creede beeing a summary collection of things to be beleued, was gathered briefly out of the word of God for the helping of memory and vnderstanding of men. I adde that this Creede is concerning God and the Church. For in these two points consisteth the whole summe thereof. Lastly, I say, that it is gathered forth of the scripture, to make a difference between it and other writings, and to shew the authoritie of it, which I will further declare on this manner.

There be two kinde of writings in which the doctrine of the Church is handled, and they are either *diuine* or *Ecclesiasticall*. Diuine, are the bookes of the olde and newe Testament penned either by Prophets or Apostles. And these are not onely the pure *word of God*, but also the *scripture of God*: because not onely the matter of them, but the whole disposition thereof with the style and the phrase was set downe by the immediate inspiration of the holy ghost. And the authoritie of these bookes is *diuine*, that is, absolute and soueraigne; and they are of sufficient credit in and by themselves needing not the testimo-

nie of any creature, not subiect to the censure either of men or Angels, binding the consciences of all men at all times, and being the only foundation of faith, and the rule and canon of all truth.

Ecclesiasticall writings are all other ordinarie writings of the Church consenting with Scriptures. These may be called the *word* or *truth* of God, so far forth as their matter or substance is consenting with the written word of god: but they cannot be called the scripture of God because the style and phrase of them was set downe according to the pleasure of man, and therefore they are in such sort the word of God, as that also they are the word of men. And their authoritie in defining of truth and fallhood in matters of religion is not soueraigne, but subordinate to the former: and it doth not stand in the authoritie and pleasures of men & counsels, but in the consent which they haue with the scriptures.

Ecclesiasticall writings are either generall, particular, or proper. *Generall*, are the Creedes and confessions of the Church dispersed ouer the whole worlde, and among the rest the *Creede of the Apostles*, made either by the Apostles, themselues, or by their hearers and disciples, apostolicall men deliuered to the Church, and conueied from hand to hand to our times. Particular writings are the confessions of particular Churches. Proper writings are the bookes and confessions of priuate men. Nowe betweene these we must make difference. For the Generall Creede of the Apostles, (other vniuersall Creeds in this case not excepted) though it be of lesse authoritie then scripture; yet hath it more authoritie then the particular & priuate writings of Churches and men. For it hath bene receiued and approoued by vniuersall consent of the Catholike Church in all ages, and so were neuer these: in it the meaning and doctrine can not be changed by the authoritie of the whole Catholike Church: and if either the order of the doctrine or the wordes whereby it is expressed, should vpon some occasion be changed, a particular Church of any country can not do it, without Catholike consent of the whole Church: yet particular writings and confessions made by some speciall Churches may be altered in the words & in the points of doctrine by the same Churches without offence to the Catholike Church. Lastly it is receiued as a rule of faith among all Churches to trie doctrines & interpretations of scriptures by, not because it is a rule of it selfe, for that the scripture is alone; but because it borroweth his authoritie fro scripture with which it agreeth. And this honour no other writings of men can haue.

Here some may demand the number of Creedes. *Ans* I say but one Creede, as there is but one faith: and if it be alleadged that wee haue many Creedes, as besides this of the Apostles, the Nicene Creede, and Athanasius Crede, &c. I answer, the seuerall Creedes and confessions of Churches containe not seuerall faiths and religions, but one and the same: and this called the Apostles creede is most ancient, and principall: all the rest are not newe Creedes in substance, but in some points penned more largely for the exposition of it, that men might better auoid the heresies of their times.

Further, it may be demanded, in what forme this Creede was penned? *Ans* In the forme of an answer to a question. The reason is this. In the Primitive Church, when any man was turned from Gentilisme, to the faith of Christ,

and.

a Cyril. Catec.
 i. Myllag.
 Tertull. de re.
 fure. 2.
 Origen. hona.
 5. in Num.
 Act. 8. 38.

and was to be baptised, this^a question was asked him, What beleueest thou? then he answered according to the forme of the Creede, *I beleene in God, &c.* And this maner of questioning was vsed euen from the time of the Apostles. When the Eunuch was conuerted by Philip, he said, What doth let me to be baptised? Philip said, *If thou doest beleene with all thine heart, thou maist.* Then he answered, *I beleede that Iesus Christ is the sonne of God.* By this it appeares, that although all men, for the most part, amongst vs can say this Creede, yet not one of a thousand can tell the ancient and first vse of it: for commonly at this day of the simpler sort it is saide for a prayer, beeing indeede no prayer: and when it is vsed so, men make it no better then a charme.

Before we come to handle the particular points of the Creede, it is very requisite that we should make an entrance thereto by describing the nature, properties, and kindes of faith, the confession and ground whereof is set forth in the Creede. Faith therefore is a gift of God, whereby we giue assent or credence to Gods word. For there is a necessarie relation betweene faith and Gods word. The common propertie of faith is noted by the author of the Hebrewes, when he saith, *Faith is the ground of things hoped for: and, the demonstration of things that are not seene.* For all this may be vnderstood, not onely of iustifying faith, but also of temporarie faith, and the faith of miracles. Where faith is said to be a *ground*, the meaning is, that though there are many things promised by God, which men doe not presently enioy, but onely hope for; because as yet they are not: yet faith doth after a sort giue subsisting or beeing vnto them. Secondly it is an euidence or demonstration, &c. that is, by beleeuing a man doth make a thing as it were visible, beeing otherwise inuisible and absent.

Faith is of two sorts: either common faith, or the faith of the Elect: as Paul saith, he is an Apostle according to the faith of Gods elect: which also is called *faith without hypocrisie.* The common faith is that, which both elect and reprobate haue, and it is threefold. The first is *historicall faith*, which is, when a man doth beleue the outward letter and historic of the word. It hath two parts; knowledge of Gods word, and an assent vnto the same knowledge: and it is to be found in the deuill and his angels. So Saint Iames saith, *the deuills beleue and tremble.* Some will say, what a faith haue they? *Ans.* Such as thereby they vnderstand both the Law and the Gospell: besides they giue assent to it to be true: and they doe more yet, in that they tremble and feare. And many a man hath not so much. For amongst vs, there is many a one which hath no knowledge of God at all, more then he hath learned by the common talke of the world: as namely, that there is a God, and that he is mercifull, &c. and yet this man will say, that he beleueth with all his heart: but without knowledge it can not be that any should truly beleue, and therefore he deceiueth himselfe. *Quest.* But whence haue the deuills historical faith? were they illuminated by the light of the spirit? *Ans.* No: but when the Gospell was preached, they did acknowledge it, and beleued it to be true, and that by the vertue of the reliques of Gods image, which remained in them since their fall. And therefore this their faith doth not arise from any speciall illumination by his spirit, but they attaine to it euen by the very light of nature, which

was left in them from the beginning.

The second kinde of faith is *Temporarie faith*, so called because it lasteth but for a time and season, and commonly not to the ende of a mans life. This kinde of faith is noted vnto vs in the parable of the seede, that fell in the stonie ground. And there be two differences or kindes of this faith. The first kinde of temporarie faith hath in it three degrees. The first is, to knowe the Word of God and particularly the Gospell. The second, to giue an assent vnto it. The third, to professe it, but to goe no further: and all this may be done without any loue to the word. This faith hath one degree more then historicall faith. Examples of it we haue in Simon Magus, Acts 8. 13. who is saide to beleeuē, because he held the doctrine of the Apostle to be true; and withall professed the same: and in the deuils also, who in some sort confessed, that Christ was the sonne of the most highest, and yet looked for no saluation by him, Mark. 5. 7. Act. 19. 15. And this is the common faith that aboundeth in this land. Men say they beleeuē as the Prince beleueth, and if religion change they will change. For by reason of the authoritie of princes lawes, they are made to learne some litle knowledge of the word: they beleeuē it to be good, and they professe it: & thus for the space of thirtie or fourtie yeares men heare the word preached, and receiue the sacraments, being for all this as voide of grace as euer they were at the first day: and the reason is, because they doe barely professe it, without either liking or loue of the same. The second kinde of temporarie faith hath in it fīue degrees. For by it first a man knowes the word. Secōdly he assenteth vnto it. Thirdly, he professeth it. Forthly, he reioiceth inwardly in it. Fiftly, he bringeth forth some kind of fruit: and yet for all this hath no more in him, but a faith that will faile in the ende; because he wanteth the effectuall application of the promise of the Gospel, and is without all manner of sound conuersion. This faith is like corne in the house top, which groweth for a while, but when heate of sommer cometh, it withereth. And this is also set forth vnto vs in the parable of the seede; which fell in a stonie ground, which is hastie in springing vp: but because of the stones, which will not suffer it to take deepe roote, it withereth. Luk. 8. 13. And this is a very common faith in the Church of God: by which many reioyce in the preaching of the word, and for a time bring forth some fruits accordingly with shewe of great forwardnesse, yet afterward shake off religion and all. But (some will say) how can this be a temporarie faith, seeing it hath such fruits? *Ans.* Such a kind of faith is temporarie, because it is grounded on temporarie causes which are three. I. A desire to get knowledge of some straunge points of religion. For many a man doth labour for the fīue former degrees of temporarie faith, onely because he desires to get more knowledge in Scripture, then other men haue. The second cause is a desire of praise among men, which is of that force that it will make a man put on a shewe of all the graces, which God bestoweth vpon his owne children, though otherwise he want them: and to goe verry farre in religion; which appeareth thus. Some there are which seeme verry bitterly to weepe for the finnes of other men, and yet haue neither sorrow nor touch of conscience for their owne: and the cause hereof is nothing else but pride. For he that sheddes teares for an other mans finnes, should

should much more weepe for his owne, if he had grace. Againe, a man for his owne finnes will pray very slackly and dully, when he prayeth priuately: and yet when he is in the comparie of others, he praies very feruently and earnestly. From whence is this difference? surely often it springeth from the pride of heart and from a desire and praise among men. The third cause of temporarie faith is profit, commoditie, the getting of wealth and riches: which are common occasions to moouē to choose or refuse religion, as the time serueth: but such kinde of beleeuers embrace not the Gospell because it is the Gospell, that is, the gladdē tydings of saluation; but because it brings wealth, peace, and libertie with it. And these are the three causes of temporarie faith.

The third kinde of faith is the faith of Miracles: when a man grounding himselfe on some speciall promise or reuelation from God, doth beleue; that some straunge and extraordinary thing; which he hath desired or foretold, shall come to passe by the worke of God. This must be distinguished from historicall and temporarie faith. For Simon Magus hauing both these kinds of faith, wanted this faith of miracles, and therefore would haue bought the same of the Apostles for money. Yet we must know that this faith of miracles may be in hypocrites, as it was in Judas, and at the last iudgement it shall be found to haue bin in the wicked and reprobate; which shall say to Christ, *Lord, in thy name we haue prophesied, and cast out deuills, and done many great miracles.*

And thus much for the three sorts of common faith: Now we come to the true faith, which is called the Faith of the Eleſt. It is thus defined: Faith is a supernaturall gift of God in the minde, apprehending the sauing promise with all the promises that depend on it. First, I say, it is a gift of God, Philip. 1. 29. to confute the blinde opinion of our people, that thinke that the faith whereby they are to be saued, is bredde and borne with them. I adde that this is a gift supernaturall; not onely because it is aboue that corrupt nature in which we are borne, but also because it is aboue that pure nature, in which our first parents were created. For in the state of innocencie they wanted this faith, neither had they then any neede of faith in the same God as he is Messias: but this faith is a new grace of God added to regeneration after the fall, and first prescribed and taught in the couenant of grace. And by this one thing, faith differeth from the rest of the gifts of God, as the feare of God, the loue of God, the loue of our brethre, &c. for these were in mans nature before the fall, and after it, when it pleaseth God to call vs, they are but renewed: but iustifying faith admits no renting. For the first ingrafting of it into the heart, in the conuersion of a sinner after his fall.

The place and seate of faith (as I thinke) is the minde of man, not the will: for it stands in a kind of particular knowledge or perswasion, and there is no perswasion but in the minde. Paul saith indecde, that we beleuee with the heart, Rom. 10. but by the heart he vnderstands the soule without limitation to any part. Some doe place faith in the minde, and partly in the will, because it hath two parts; knowledge, and affiance: but it seemes not greatly to stand with reason, that one particular and single grace should be seated in diuerse parts

Act. 8. 19.

Math. 7. 22.
1. Cor. 13. 2.

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parts or faculties of the soules.

The forme of faith is, to apprehend the promise, Gal. 3. 14. *that we might receiue the promise of the spirit through faith*: and, Ioh. 1. 12. *to receiue Christ*. and *to beleue*, are put one for another; and to beleue, is to eate and drinke the bodie and blood of Christ. To apprehend properly, is an action of the hand of man, which laies hold of a thing, and pulls it to himselfe: and by resemblance it agrees to faith, which is the hand of the soule, receiuing and applying the sauing promise.

This apprehension of faith, is not performed by any affection of the will, but by a certen and particular persuasion, whereby a man is resolued that the promise of saluation belongs vnto him. Which persuasion is wrought in the minde by the holy Ghost, 1. Cor. 2. 12. And by this, the promise which is generall is applied particularly to one subiect.

By this one action, sauing faith differeth from all other kindes of faith. From historicall; for it wanteth all apprehension, and standeth onely in a generall assent. From temporarie faith, which though it make a man to professe the Gospell and to reioyce in the same, yet doth it not thoroughly applie Christ with his benefits. For it neuer brings with it any thorough touch of conscience or luely sense of Gods grace in the heart. And the same may be said of the rest.

The principall and maine obiect of this faith is, the sauing promise, *God so loued the world, that he gaue his onely begotten soune, that whoeuer beleueus in him, shall not perish, but haue euerlasting life*. But some will say, Christ is commonly said to be the obiect of faith. *Ans.* In effect it is all one to say the sauing promise, and Christ promised, who is the substance of the couenant. Christ then as he is set forth vnto vs in the word & Sacraments, is the obiect of faith. And here certaine questions offer themselues to be skanned.

The first, What is that particular thing, which faith apprehendeth? *Ans.* Faith apprehendeth whole Christ God and man. For his godhead without his manhood, and his manhood without his godhead doth not reuerse vs to God. Yet this which I say must be conceiued with some distinction according to the difference of his two natures. His godhead is apprehended not in respect of his essence or nature, but in respect of his efficacie manifested in the manhood, whereby the obedience thereof is made meritorious before God: as for his manhood, it is apprehended both in respect of the substance or thing it selfe, and also in respect of the efficacie and benefits thereof.

The second, In what order faith apprehends Christ? *Ans.* First of all it apprehends the very bodie and bloode of Christ: and then in the second place the vertue and benefits of his bodie and blood: as a man that would feele in his bodie the vertue of meate and drinke, must first of all receiue the substance thereof.

To goe forward. Besides this mayne promise, which concernes righteousness and life euerlasting in Christ, there be other particular promises touching strength in temptations, comfort in afflictions, and such like, which depend on the former: and they also are the obiect of iustifying faith:

and with the very same faith we beleuee them, wherewith we beleuee our saluation. Thus Abraham by the same faith wherewith he was iustified, beleueed that he should haue a sonne in his olde age, Rom. 4. 19, 22. And Noe by that faith whereby he was made heyre of righteousnes, beleueed that he and his familie should be preferred in the flood: this conclusion beeing alwaies laide downe, that, To whome God giues Christ, to them also he giues all things needefull for this life or the life to come, in and by Christ. And hereupon it comes to passe that in our prayers, besides the desire of things promised, we must bring faith whereby we must be certenly perswaded, that God will graunt vs such things as he hath promised: and this faith is not a newe kind or distinct faith from iustifying faith. Thus we see plainly what sauing faith is.

Whereas some are of opinion, that faith is an *affiance* or *confidence*, that seemes to be otherwise: for it is a fruit of faith, and indeede no man can put any confidence in God, till he be first of all perswaded of Gods mercie in Christ towards him.

Some againe are of minde, that *loue* is the very nature and forme of faith: but it is otherwise. For as confidence in God, so also loue is an effect which proceedeth from faith. 1. Tim. 1. 5. *The ende of the law is loue from a pure heart and good conscience and faith vnfaigned.* And in nature they differ greatly. Christ is the fountaine of the waters of life. Faith in the heart is as the pipes and leads that *receiue in*, and hold the water: and loue in some part is as the cocke of the conduit, *that lets out* the water to euery commer. The propertie of the hand is to hold, and of it selfe it can not cut: yet by a knife or other instrument put into the hand, it cuts: the hand of the soule is faith, and his propertie is to apprehend Christ with all his benefits, and by it selfe it can doe nothing else; yet ioyne loue vnto it, and by loue it will be effectuell in all good duties.

Now to procede further: first we are to consider, how faith is wrought: secondly, what be the differences of it. For the first, faith is wrought in and by the outward ministerie of the Gospell, accompanied by the inward operation of the spirit, and that not suddenly, but by certaine steps and degrees: as nature frameth the bodie of the infant in the mothers wombe, 1. by making the brain and heart, 2. by making veines, sinewes, arteries, bones: 3. by adding flesh to them all. And the whole operation of the spirit stands in two principall actions. First, the enlightening of the minde: the second, the moouing of the will. For the first, the holy Ghost inlightens mens minds with a further knowledge of the law then nature can affoord; and thereby makes them to see the finnes of their hearts and liues with the ouglines thereof, and withall to tremble at the curse of the law. Afterward the same spirit opens the eye to vnderstand and consider seriously of righteousnes and life eternall promised in Christ. This done, then comes the second worke of the holy ghost, which is the inflaming of the will, that a man hauing considered his fearefull estate by reason of sinne, and the benefits of Christs death, might hunger after Christ; and haue a desire not so much to haue the punishments of sinne taken away, as Gods displeasure: and also might enjoy the benefits of Christ. And when he

bath

Eph. 3. 12.

1. Cor. 13. 13.

Gal. 6.

hath stirred vp a mā to desire recōciliation with god in Christ, then withall he giues him grace to pray not onely for life eternall, but especially for the free remission and pardon of all his finnes: and then the Lords promise is, *K. rocke* Math. 7. 7. *and it shall be opened, seeke and ye shall finde.* After which he further sendes his spirit into the same heart that desireth reconciliation with God, and remission of finnes in Christ; and doth seale vp the same in his heart by a luely and plentiful assurance thereof.

The differences & degrees of faith are two: I. a weake faith: II. a strong faith. Concerning the first, this weake faith shewes it selfe by this grace of God, namely an vnfaigned desire, not onely of saluation (for that the wicked and graceles man may haue) but of reconciliation with God in Christ. This is a sure signe of faith in euery touched and humbled heart, and it is peculiar to the elect: and they which haue this, haue in them also the ground and substance of true sauing faith: which afterwarde in time will grow vp to greater strength. Reasons: I. Promise of life euerlasting, is made to the desire of reconciliation, Psal. 10. 17. *Lord, thou hast heard the desire of the poore.* Psal. 143. 6. *My soule desireth after thee, as the thirslie lande.* Psal. 143. 19. *He will fulfill the desire of them that feare him.* Math. 5. 6. *Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied.* Reuelat. 21. 6. *I will giue vnto him which is a thirst, of the well of the water of life freely.* II. The hungering desire after grace is a sanctified affection: where one affection is sanctified, all are sanctified: where all are sanctified, the whole man is sanctified: and he that is sanctified, is iustified and beleeuers. III. God accepts the will and desire to repent and beleue, for repenting and beleuing indeed: wherefore this desire of reconciliation (if it be soundly wrought in the heart) is in acceptation with God, as true faith indeede. But carnall men will say, If faith, yea true faith shew it selfe by a desire of reconciliatiō with God in Christ for all our finnes, then we are welk ynough, though we liue in our finnes: for we haue very good desires. *Ianszer*, That there be many fundrie fleeting motions and desires to doe good things which grow to no issue or head, but in time vanish as they come. Nowe such passions haue no soundnesse in them, and must be distinguished from the desire of reconciliation with God, that comes from a bruised heart, and brings alwaies with it reformation of life: therefore such whatsoeuer they are that liue after the course of this world; and thinke notwithstanding that they haue desires that are good, deceiue themselves.

Now faith is saide to be weake, when a man either failes in the knowledge of the Gospell; or else hauing knowledge, is weake in grace to applie vnto himselfe the sweet promises thereof. As for example, we know that the Apostles had all true sauing faith (except Iudas) and when our Sauioar Christ asked them, whome they thought that he was; Pēter in the person of the rest, answered for them all, and said; *Thou art Christ; the Sonne of the liuing God:* for which our Sauioar commended him, and in him, them all, saying; *Thou art Peter, and vpon this rocke, (that is; vpon Christ; which Peter confessed in the name of them all) will I build my Church.* Math. 16. 16. And yet about that time we shall finde in the Gospell, that they are called men of *little faith.* Now they failed in Math. 8. 26. and 16. 8.

knowledge of the death of Christ, and of his passion, and resurrection; and were caried away with a vaine hope of an earthly kingdome. And therefore when our Saviour shewed them of his going downe to Ierusalem and of his sufferings there, Peter a litle after his notable confession beganne to rebuke Christ, and said, *Master haue pise on thy selfe, this shall not be vnto thee.* And vntill he had appeared to them after his death, they did not distinctly beleue his resurrection.

Again, weake faith though it be ioyned with knowledge, yet it may faile in the applying or in the apprehension & appropriating of Christs benefits to a mans owne selfe. This is to be seene in ordinarie experience. For many a man there is of humble and contrite heart, that serueth God in spirit and truth, yet is not able to say without great doubtings and wauerings; I know and am fully assured that my sinnes are pardoned. Now shall we say, that all such are without faith? God forbid. Nay, we may resolue our selues, that the true child of God may haue a hungering desire in his heart after reconciliation with God in Christ for all his sinnes with care to keepe a good conscience, and yet be weake sometime in the apprehension of Gods mercie and the assurance of the remission of his owne sinnes.

But if faith faile either in the true knowledge, or in the apprehension of Gods mercies, how can a man be saued by it? *Ans.* We must know that this weake faith will as truly apprehend Gods mercifull promises for the pardon of sinne, as strong faith, though not so soundly. Even as a man with a palsie hand can stretch it out as well to receiue a gift at the hand of a king, as he that is more sound, though it be not so firmly and steadfastly. And Christ saith, that he will not breake the bruised reede, nor quench the smoking flaxe.

The Church of Rome beares men in hand, that they are good Catholics, if they beleue as the Church beleues; though in the meane season they can not tell what the Church beleues. And some Papiests commend this faith by the example of an old deuout father, who being tempted of the deuill, and asked how he beleued; answered that he beleued as the Church beleued: being againe asked how the Church beleued, he answered, as I beleue: whereupon the deuill (as they say) was faine to depart. Well, this fond and ridiculous kind of faith we renounce, as being a meanes to nuzle men in blindness, superstition, and perpetuall ignorance: yet withall we doe not denie but that there is an implicite or infolded faith; which is, when a man as yet hauing but some little portion of knowledge in the doctrine of the Gospel, doth truly performe obedience according to the measure thereof; and withall hath care to get more knowledge, and shewes good affection to all good meanes whereby it may be increased. In this respect a certaine ruler, who by a miracle wrought vpon his child, was moued to acknowledge Christ for the Messias, and further to submit himselfe to his doctrine, is commended for a beleuer: and so are in the like case, the Samaritanes.

And thus much of weake faith: which must be vnderstood to be in a man not all the daies of his life, but while he is a yong babe in Christ. For as it is in the state of the bodie, first we are babes and grow to greater strength as we grow in yeres; so it is with a christian man. First he is a babe in Christ, hauing

weake

weake faith, but after growes from grace to grace, till he come to haue a strong faith: example whereof we haue in Abraham, who was strong and perfect both in knowledge and apprehension. This strong faith is, when a man is indued with the knowledge of the Gospell and grace to apprehend and apply the righteousnes of Christ vnto himselfe for the remission of his owne finnes: so as he can say distinctly of himselfe and truly, that he is fully resolu'd in his owne conscience, that he is reconciled vnto God in Christ for all his finnes, and accepted in him to life euerlasting. This degree of faith is proper to him that beginnes to be a tall man and of ripe yeares in Christ. And it commeth not at the first calling of a man vnto grace. And if any shall thinke that he can haue it at the first, he deceiueth himselfe. For as it is in nature: first we are babes, & then as we increase in yeares, so we growe in strength: so it is in the life of a Christian; first ordinarily he hath a weake faith, and after growes from grace to grace, till he come to stronger faith: and at the last he be able to say, he is fully assured in his heart and conscience of the pardon of his finnes & of reconciliation to God in Christ. And this assurance riseth from many experiences of Gods fauour and loue in the course of his life by manifold preseruations and other blessings, which beeing deeply and duly considered bring a man to be fully perswaded, that God is his God, and God the father, his father, and Iesus Christ his redeemer, and the holy Ghost his sanctifier.

Now howe soeuer this faith be strong, yet is it alwaies imperfect, as also our knowledg is; and shall so long as wee liue in this worlde be mingled with contrarie vnbeleefe and sundry doubtings more or lesse. A great part of men amongst vs, blinded with grosse ignorance, say they haue faith, and yet indeede haue not. For aske them what faith they haue, they will answer, they beleue that God is their father, and the Sonne their redeemer, &c. aske them how long they haue had this faith, they will answer, euer since they could remember: aske them whether they euer doubt of Gods fauour? they will say, they would not once doubt for all the world. But the case of these men is to be pittied: for howe soeuer they may perswade themselues, yet true it is, that they haue no sound faith at all: for euen strong faith is assaulted with temptations and doubtings: and God will not haue men perfect in this life, that they may alwaies geoe out of themselues, and depend wholly on the merite of Christ.

And thus much of these two degrees of faith. Nowe in whome soeuer it is, whether it be a weake faith, or a strong, it bringeth forth some fruit, as a tree doth in the time of sommer. And a speciall fruite of faith, is this confession of faith, *I beleue in God, &c.* so Paul saith, *With the heart a man may beleue vnto righteousnesse, and with the mouth man confesseth to saluation.* Confession of faith is, when a man in speech and outwarde profession doth make manifest his faith for these two causes. I. That with his mouth outwardly he may glorifie God and doe him seruice both in body and soule. II. That by the confession of his faith, he may seuer himselfe from all false Christians, from Atheists, hypocrites, and all false seducers whatsoeuer. And as this is the dutie of a Christian man, to make profession of his faith; so here in this Creede of the Apostles, wee haue the right order and forme of making con-

Ro m. 10. 10.

feſſion ſet downe, as we ſhall ſee in handling the parts thereof.

The Creede therefore ſetts downe two things concerning faith, namely, the action of faith and his object, which alſo are the parts of the Creed. The action in theſe wordes, *I beleue*: the object in all the wordes following, *in God the Father Almighty, maker, &c.* And firſt let vs beginne with the action.

I beleue in God.] Wee are taught to ſaie, *I beleue*, not *wee beleue*, for two cauſes. Firſt becauſe (as wee touched before) in the Primitive Church this Creede was made to bee an aunſwere to a demaunde or queſtion, which was demaunded of euery particular man that was baptized: for they asked him thus; What doeſt thou beleue? then he aunſwered, *I beleue in God the Father, &c.* And thus did euerie one of yeares make profeſſion of his faith: and it is likely that Peter alluded hereunto, ſaying, *the ſtipulation or aunſwere of a good conſcience maketh requeſt to God*. The ſecond cauſe is; howeſoever we are to pray one for another, by ſaying, *O our Father, &c.* yet when we come to yeares, we muſt haue a particular faith of our owne: no man can be ſaued by another mans faith, but by his owne, as it is ſaid: *The iuſt ſhall liue by his faith*. But ſome will ſay, this is not true, becauſe children muſt be ſaued by their parents faith: the aunſwere is this, the faith of the parent doth bring the child to haue a title or intereſt to the Couenant of grace and to all the benefits of Chriſt: yet doth it not apply the benefits of Chriſts death, his obedience, his merits, and righteouſneſſe vnto the infant: for this the beleuer doth onely vnto himſelfe and to no other. Againe, ſome may ſay, if children doe not apprehend Chriſts benefits by their parents faith, howe then is Chriſts righteouſneſſe made theirs and they ſaued? *Aunſwer.* By the inwarde working of the holy Ghoſt, who is the principal applier of all graces, whereas faith is but the inſtrument. As for the places of ſcripture that mention iuſtification and ſaluation by faith, they are to be reſtrained to men of yeares: whereas infants dying in their infancie, and therefore wanting actuall faith which none can haue without actuall knowledge of Gods will and worde, are no doubt ſaued by ſome other ſpecial working of Gods holy ſpirit, not knowne to vs.

Furthermore, to beleue ſignifieth two things; to conceiue or vnderſtand any thing, and withall to giue aſſent vnto it to be true: and therefore in this place, to beleue ſignifieth to knowe and acknowledge that all the points of religion which followe, are the truth of God. Here therefore wee muſt remember, that this claue (*I beleue*) placed in the beginning of the Creede, muſt bee particularly applied to all and euerie article following. For ſo the caſe ſtandes, that if faith faile in one maine point, it faileth a man in all: and therefore faith is ſaide to bee *wholly copulatiue*. It is not ſufficient to holde one article, but hee that will holde any of them for his good, muſt holde them all: and hee which holdes them all in ſhewe of wordes, if hee ouerturne but one of them in dede, hee ouerturnes them all.

Againe, to beleue is one thing, and to beleue in this or that is another thing: and it containeth in it three points or actions of a beleuer. I. To knowe

1. Pet. 3. 21.

Hab. 2. 4

of beleuer
ſaued
by the faith of
the iuſt

H. des eſt tota
copulatiua.

fides est, credere promissionibus dei, in singulis articulis, et eas sibi applicare. Resolue omnes articulos in promissionem, et sibi applica. Credo in Deum, of the Creede. Memum patrem esse. Of Faith. Memum esse Deum.

knowe a thing: I I. To acknowledge the same: I I I. To put trust and confidence in it. And in this order must these three actions of faith be applied to euery article following which concerneth any of the persons in Trinitie. And this must be marked as a matter of speciall moment. For alwaies by adding them to the wordes following, we do apply the article vnto our selues in a very comfortable manner. As I beleue in the father, and doe beleue that hee is my father: and therefore I put my whole trust in him, and so of the rest.

Nowe wee come to the obiect of generall faith, which is either God or the Church; in handling of both which, I will obserue this order. I I will speake of the meaning of euery article. I I. Of the duties which we ought to learne thereby. I I I. And lastly, of the consolations which may be gathered thence. Concerning God, three things are to be considered. And first by reason of manifolde doubtings that rise in our mindes, it may be demanded, whether there be a God? many reasons might be vsed to resolue those that haue scruple of conscience: otherwaies wee are bounde to beleue that there is a God without all doubting. As for those Atheists which confidently a-uouch there is no God, by Gods lawe they ought to die the death: nay, the earth is to good for such to dwell on. Malefactours, as theeues and rebels, for their offences haue their rewarde of death: but the offence of those, which denies that there is a God, is greater: and therefore deserues a most cruell death.

The second point followeth, namely what God is? *Answer.* Moses desiring to see Gods face, was not permitted but to see his hinder parts: and therefore no man can be able to describe God by his nature, but by his effects and properties, on this or such like manner: *God is an essence spirituall, simple, infinite, most holy.* I say first of all, that God is an essence, to shewe that he is a thing absolutely subsisting in himselfe, and by himselfe, not receiuing his being from any other. And herein hee differeth from all creatures whatsoever, which haue subsisting and being from him alone. Againe, I say hee is an essence spirituall, because hee is not any kinde of bodie, neither hath hee the partes of the bodies of men or other creatures, but is in nature a spirit inuisible, not subiect to any of mans senses. I adde also, that he is a simple essence, because his nature admits no manner of composition of matter or forme or partes. The creatures are compounded of diuers parts, and of varietie of nature, but there is no such thing in God: for whatsoeuer thing he is, hee is the same by one and the same singular and indiuisible essence. Furthermore he is infinite, and that diuers waies: infinite in time, without any beginning and without end; infinite in place; because hee is euery where and excluded no where, within all places, and forth of all places. Lastly hee is most holy, that is, of infinite wisdom, mercie, loue, goodnes, &c. and he alone is rightly termed most holy because holines is of the very nature of God himselfe; whereas among the most excellent creatures, it is otherwise. For the creature it selfe is one thing, and the holmes of the creature another thing. Thus wee see what God is, and to this effect God describes himself to be *Iehoua Elohim:* & *Paul* describes him to be a *King euerlasting, immortal, inuisible, & onely wise;*

Exod. 32.

EXO. 3. 6. 14.
1. TIM. 1. 17.

to whom is due all honour and glorie for euer.

The third point is, touching the number of Gods, namely whether there be more gods then one or no. *Ans.* There is not, neither can there be any more Gods then one. Which point the Creed auoucheth, in saying, *I beleue in God,* not gods: and yet more plainly the Nicene Creede and the Creed of Athanasius, both of them explaining the words of the Apostles Creede on this manner, *I beleue in one God.* Howsoever some in former times haue erroneously held, that two gods were the beginning of all things, one of good things, the other of euill things: others, that there was one God in the old testament, another in the newe: others againe, namely the *Valentians*, that there were thirty couple of gods: and the heathen people (as *Augustine* recordeth) worshipped thirtie thousand gods: yet we that are members of Gods Church, must holde and beleue one God alone, and no more, Deut. 4. 39. *Understand this daie and consider in thine heart, that Iehouah bee is God in heauen above and upon the earth beneat: there is none other.* Eph. 4. 6. *One God, one faith, one baptisme.* If it be alledged that the Scripture mentioneth many gods, because ^a Magistrats are called Gods, ^b Moses is called Aarons god, ^c the deuill and all idols are called gods. The answer is this: They are not properly or by nature gods, for in that respect there is onely one God: but they are so tearmed in other respects. Magistrates are gods, because they be Vicegerents placed in the roome of the true God, to gouerne their subiects: Moses is Aarons god, because he was in the roome of God to reuale his will to Aaron: the deuill is a god, because the hearts of the wicked would giue the honour vnto him, which is peculiar to the euerliuing God: idols are called gods, because they are such in mens conceits and opinions, who esteeme of them as of gods. Therefore Paul saith, *an idol is nothing in the world*, that is, nothing in nature subsisting, or nothing in respect of the diuinitie ascribed vnto it.

To proceede forward, to beleue in this one God, is in effect thus much: I. To knowe and acknowledge him as he hath reuealed himselfe in his worde: II. To beleue him to be my God: III. From mine heart to put all mine affiance in him. To this purpose Christ saith, *This is eternall life to knowe thee the onely God, and whome thou hast sent Iesus Christ.* Nowe the knowledge here meant, is not a bare or generall knowledge, for that the deuils haue, but a more speciall knowledge wherby I know God not onely to be God, but also to be my God, and thereupon doe put my confidence in him.

And thus much of the meaning of the first wordes, *I beleue in God,* &c. Nowe followe the duties which may bee gathered hence. First of all, if we are bound to beleue in God, then we are also bound to take notice of our naturall vnbeleefe, whereby we distrust God, to checke our selues for it, and to strue against it. Thus dealt the father of the child that had a dumme spirit, *Lord (saith he) I beleue, Lord helpe mine vnbeleefe.* And David, *Why art thou cast downe my soule? and why art thou so diquieted in me? wait on God.* And that which our Sauour Christ saide once to Peter, men should daielely speake to themselves: *O thou of little faith, why hast thou doubted?* But some may say, wherein standes our vnbeleefe? *Answer.* It standes in two things: I. In distrust

^a 1 Psal. 82. 5.
^b Exod. 4. 16.
^c 2. Cor. 4. 4

2. Cor. 8. 4.

John. 17. 3.

Mark. 9. 24.

Psal. 52. 12.

distrusting the goodnesse of God, that is, in giuing too litle or no affiance to him; or in putting affiance in the creature. For the first, few men will abide to be told of their distrust in God: but indeede it is a common and rise corruption: and though they soothe themselues neuer so, yet their vsuall dealings proclaime their vnbeleefe. Goe through all places, it shall be found that scarce one of a thousand in his dealings makes conscience of a lie: a great part of men gets their wealth by fraud and oppression and all kinde of vniust and vnmercifull dealing. What is the cause that they can doe so? Alas, alas, if there be any faith, it is pinned vp in some by-corner of the heart, and vnbeleefe beares sway as the lord of the house. Againe, if a man had as much wealth as the world comes to, he could finde in his heart to wish for an other; and if he had two worlds, he would be casting for the third, if it might be compassed: the reason hereof is, because men haue not learned to make God their portion, and to stay their affections on him: which if they could doe, a meane portion in temporall blessings would be enough. Indeede these and such like persons will in no wise yeelde that they doe distrust the Lord, vnlesse at some time they be touched in conscience with a sense and feeling of their sinnes, and be thoroughly humbled for the same: but the truth is, that distrust of Gods goodnesse is a generall and a mother-sinne, the ground of all other sinnes, and the very first and principall sinne in Adams fall. And for the second part of vnbeleefe, which is an affiance in the creatures, read the whole booke of God, and we shall finde it a common and vsuall sinne in all sorts of men, some putting their trust in riches, some in strength, some in pleasures, some placing their felicitie in one sinne, some in an other. When King Asa was sicke, he put his whole trust in the Phisicians, and not in the Lord. And in our daies the common practise is, when crosses and calamities fall, then there is trotting out to that wise man, to this cunning woman, to this forcerer, to that wizzard, that is, from God to the deuill, and their counsell is received and practised without any bones making. And thus shewes the bitter roote of vnbeleefe, and confidence in vaine creatures; let men smoothe it ouer with goodly tearmes as long as they will. In a word, there is no man in the world, be he called or not called, if he looke narrowly vnto himselfe, he shall finde his heart almost filled with manifold doubtings and distrustings, whereby he shall feele himselfe euen carried away from beleeuing in God. Therefore the dutie of euery man is, that will truly say that he beleeueth in God, to labour to see his owne vnbeleefe and the fruits thereof in his life. As for such as say they haue no vnbeleefe, nor feele none; more pitifull is their case. For so much the greater is their vnbeleefe.

2. Chr. 16. 12.

Secondly, considering that we professe our selues to beleeueth in God, we must euery one of vs learne to know God. As Paul saith, *How can they beleeue in him, of whom they haue not heard? and how can they heare without a preacher?* therefore none can beleeueth in God but he must first of all heare and be taught by the ministerie of the word to know God aright. Let this be remembered of young and old. It is not the pattering ouer of the beleefe for a praier, that will make a man a good beleeueth, but God must be knowne of vs and acknowledged as he hath reuealed himselfe partly in his word and partly in

his creatures. Blinde ignorance and the right vse of the Apostles Creede will neuer stand together. Therefore it standes men in hande to labour and take paines to get knoweledge in religion, that knowing God aright, they may come steadfastly to beleeu in him, and truely make confession of their faith.

Thirdly, because wee beleeu in God, therefore another dutie is, to denie our selues vtterly, and to become nothing in our selues. Our Sauiour Christ requires of vs to become as little children, if wee would beleue. The begger depends not on the releefe of others, till hee finde nothing at home: and till our hearts bee purged of selfe-loue and pride, wee cannot depend on the fauour and goodnesse of God. Therefore hee that would trust in God, must first of all be abased and confounded in himselfe, and in regard of himselfe be out of all hope of attaining to the least sparke of the grace of God.

Fourthly, in that wee beleue in God, and therefore put our whole trust and assurance in him: we are taught, that euery man must committe his bodie, his soule, goods, life, yea all that he hath into the handes of God, and to his custodie. So Paul saith, *I am not ashamed of my sufferings, for I knowe whome I haue beleued, and am perswaded that he is able to keepe that which I haue committed vnto him against that day.* A worthie saying: for what is the thing which Paul committed vnto the Lord? it was his owne soule and the eternall saluation thereof. But what mooues him to trust God? surely his perswasion whereby he knewe that God would keepe it. And Peter saith: *Let them that suffer according to the will of God, committe their soules to him in well doing as vnto a faithfull creatour.* Looke as one friende laieth downe a thing to be kept of another; so must a man giue that he hath to the custodie of God. Fewe or none can practise this, and therefore when any euill befalls them either in bodie or in goods, or any other way whatsoeuer, then they presently shew them-selues rather beastes then men in impatience. For in prosperitie they had no care to put their trust in God, and therefore in aduersitie when crosses come, they are void of comfort. But when a man hath grace to beleue, and trust in God, then he commits all into Gods handes: and though all the world should perish, yet he would not bee dismaied. And vndoubtedly if a man will bee thankfull for the preferuation of his goods, or of his life, he must shewe the same by committing all he hath into God hands, and suffer himselfe to be ruled by him.

Nowe follows the consolations and comforts which Gods Church and children reape hereby. Hee that beleues in God, and takes God for his God, may assure himselfe of saluation, and of a happie deliuerance in all daungers and necessities. When God threatned a plague vpon Israel for their idolatrie, good King Iosiah humbled himselfe before the Lord his God: and hee was safe all his daies. And so King Hezekiah, when Sennacherib the King of Ashur offered to inuade Iudah, hee trusted likewise in the Lord, and praied vnto him, and was deliuered. Whereby wee see, if a man puts his whole trust in God, he shall haue securitie and quietnesse, as Iehosaphat saide to the men of Iudah. And our Sauiour Christ when hee

was.

2. Tim. 1.12.

1. Pet. 4.19.

3. Chr. 34.27.

2. Chr. 32.

3. Chr. 20.20.

was vpon the crosse, and felt the whole burden of the terrible wrath of God vpon him, cried, *My God, my God, why hast thou forsaken me?* And it appeareth in the Epistle to the Hebrewes, that Christ *was heard in that he feared:* Hebr. 5. 7. whereby we are giuen to vnderstand, that they shall neuer be vtterly forsaken that take God for their God. And King Dauid hauing experience of this, vseth most excellent speeches for this ende, to shewe that the ground of his comfort was, that God was his God. And it is saide that Daniel had no manner of hurt in the Lyons denne; because he trusted in the Lord his God. And contrariwise, such as distrust God are subiect to all miseries and iudgements. The Israelites in the wildernesse *beleueed not God, and trusted not in his helpe,* Psal. 78. 21, 22. therefore *God was angrie, and his fire was kindled in Iacob, and wrath came vpon Israel.*

God, the Father Almighty.] Some haue thought that these words are to be coupled to the former without distinction, as if the title of God had bene proper to the first person the Father, and not common to the rest; and thus haue some heretickes thought. But in deede there must a pause or distinction be made, that the name or title of God may bee set in the forefront, as common to all the three persons following. For that is the very intent of the order of this Creede, to teach vs to beleue in one God, who is distinct into three substances or persons called the Father, the Sonne, and the holy Ghost. And here offers it selfe to bee considered euen one of the greatest mysteries of our religion: namely; that God is the Father, the Sonne, and the holy Ghost: and againe, that the Father, the Sonne, and the holy Ghost are one and the same God. Some at the first may possibly say, that this cannot stande, because it is against all reason that one should bee three, or three one. The aunswere is, that indeede if one and the same respect bee kept it is not possible, but in diuers considerations and respects it may. And thus the Father, the Sonne, and the holy Ghost are three, namely in person; and againe, they three are one, not in person but in nature. By nature is meant, a thing subsisting by it selfe, that is common to many: as the substance of man consisting of bodie and soule common to all men, which wee call the *humanitie* of a man, is the nature of man. By person is meant, a thing or essence subsisting by it selfe, not common to many, but incommunicable: as among men, these particulars, Peter, Iohn, Paul, are called persons. And so in the mysterie of the Trinitie, the diuine nature is the godhead it selfe simply and absolutely considered; and a person is that which subsisteth in this Godhead, as the Father; the Sonne, and the holy Ghost. Or againe, a person is one and the same godhead not absolutely considered, but in relation, and as it were, restrained by personall or caracteristicall proprieties: as the godhead or God begetting is the Father. God againe considered not simply but so farre forth as hee is begotten is the Sonne; and God proceeding of the Father and the Sonne, the holy Ghost. And if any man would conceiue in minde rightly the diuine nature, hee must conceiue God or the godhead absolutely; if any of the persons, then hee must conceiue the same godhead relatiuely with personall proprieties. Thus the godhead considered with the proprietie of fatherhoode or begetting is

the father: and conceiuing the same godhead with the proprietie of generation, we conceiue the Sonne, and the godhead with the proprietie of proceeding, we conceiue the holy Ghost. Neither must it seeme straunge to any that we vse the names of nature and person, to set forth this mysterie by: for they haue beene taken vp by common consent in the primitiue Church, and that vpon weightie consideration to manifest the truth, and to stop the mouthes of hereticks: and they are not vsed against the proper sense of the scriptures, nay they are therein^a contained. Thus wee see howe it comes to passe that the three things signified by these names, Father, Sonne, holy Ghost, are ech of them one and the same God. And this mysterie may well be conceiued by a comparison borrowed from light. The light of the sunne, the light of the moone, and the light of the aire for nature and substance are one and the same light: and yet they are three distinct lights. The light of the sunne being of it selfe and from none, the light of the moone from the sunne, and the light of the aire from them both: So the diuine nature is one, & the persons are three, subsisting after a diuers manner in one and the same nature.

And for the further clearing of this point, we must yet further marke and remember two things: namely, the vnion and the distinction of the persons. The vnion is, whereby three persons are one not simply, but one in nature, that is, coessentiall or cōsubstantiall; hauing all one godhead. For the Father is God, the sonne is god, and the holy ghost is god: now there are not three distinct Gods, but one God, because there is one God and no more in nature; considering that the thing which is infinite is but one and is not subiect to multiplication: and the Father is this one God, as also the Sonne and the holy Ghost. And as these three persons are one in nature, so whatsoeuer agrees to God simply considered, agrees to them all three. They are all coequal and coeternall: all most wise, iust, mercifull, omnipotent, by one and the same wisdom, iustice, mercie, power. And because they haue all one godhead, therefore they are not onely one with another, but also ech in other, the Father, in the Sonne, and the Sonne in the Father, and the holy Ghost in them both. And we must not imagine that these three are one God, as though the Father had one part of the Godhead, the Sonne another part, and the holy Ghost a third. For that is most false, because the infinite and the most simple godhead is not subiect to composition or diuision: but euery person is whole god, subsisting not in a part, but in the whole godhead: and the whole entire godhead is communicated from the father to the sonne, & from both father and sonne to the holy Ghost. But some may yet say, that this doctrine seemes to bee impossible; because three creatures, as for example, Peter, Paul, Timothy being three persons and so remaining, cannot haue one and the same nature, that is, the same body & the same soule. *Answer.* Three or moe men may haue the same nature^b in kind, but the truth is, they cannot possibly haue a nature which shall be one and the same^c in number, in them all three. For a man is a substance created and finite, and the bodies of men are quantities, and therefore diuisible and separable one from another. Hereupon it comes, that the persons of men are not only distinguished by proprietie, but also diuided and sundered one from another. And though Peter, Paul, Timothy haue all one common

and

^a Hebr. 1. 3.
Gal. 4. 8.

^b Specia.

^c Numero.

and vniuerfall forme, yet they three are not one man, but three men. Nowe it is otherwife with the diuine nature or godhead which is vncreated and infinite, and therefore admits neither composition nor diuision: but a distinction without any seperatiō: so as the three persons subsisting in it, shal not be three gods but one and the same God.

Yet further some wil obiect, that it is truly said of the father, that he is god, but the same godhead is not in the sonne, nor in the holy ghost; for the sonne and the holy ghost haue their beginning from the father. *Ans.* The sonne and the holy ghost haue not a beginning of their nature or of their godhead from the Father, but of their person onely: the person of the Sonne is from the Father; and the person of the holy ghost is both from the father and from the Sonne: but the godhead of all three persons is vncreate and vnbegotten, and proceeding from none. Yet some may say, both the sonne and the holy ghost haue receiued from the Father al their attributes, as wisdom, knowledge, power, &c. Nowe he that receiueth any thing from another is in that respect inferiour to him that giueth it: and therefore the Sonne and the holy Ghost are not God as he is. *Ans.* We must knowe, that, which the Sonne receueth of the Father, he receueth it by nature, and not by grace: and he receueth not a part but all that the father hath, sauing the personall proprietie. And the holy ghost receiueth from the Father and the Sonne by nature, and not by grace: and therefore though both the sonne and the holy Ghost receiue from the Father, yet they are not inferiour to him, but equall with him. And thus much is both necessary and profitable to be learned of the vnion betwene the three persons in Trinitie, whereby they being three haue all one and the same godhead.

The second point to be considered is, that that though these three haue but one godhead, and all make but one God: yet they are distinguished one from another: for the father is the father, and not the sonne, or the holy Ghost: the sonne is the sonne, and not the father, nor the holy Ghost: and the holy ghost is the holy ghost, not the father nor the sonne. This distinction of the persons is notably set forth vnto vs in the baptisme of our Sauiour Christ: where it is said, that *when Iesus was baptized, he came out of the water*: there is the second person: and the holy Ghost descended vpon him in the forme of a doue; there is the third person: and the father the first person pronounced from heauen, that he was his onely beloued sonne in whome he was well pleased. And we must conceiue this distinction in such manner as though these three, Father, Sonne, and holy Ghost were three names of one God. For the three persons doe not in name or word, but really in truth distinctly subsist in the same diuine nature. Neither must we imagine that the three persons are three formes or differences of one God, as some hereticks haue dreamed, who taught that the father alone is God, and that he is called a father in one respect, the sonne in another, and the holy Ghost in a third. For this were nothing els but to make the personall proprietie to be nothing but imaginarie accidents, which indeede, or at the least in mans conceit, might come and goe, and be either in the persons or forth of them. For the personall relations though in a ^a *mind* they may be distinguished from the diuine essence, yet ^b indeede they are one ^c *with*

Math. 3. 16, 27.

^a πρὸς τὸν Θεόν
^b πρὸς αὐτὸν.

with it. But some will say, if they make this distinction, there is rather a quaternitie then a trinitie: for the godhead is one, the father an other, the sonne a third, and the holy Ghost a fourth. Thus some heretikes haue objected against the distinction of the trinitie: but it is vntrue which they say. For the godhead must not be seuered from the Father, nor from the Sonne, nor from the holy Ghost: for the father is God or the whole godhead, so also is the sonne and the holy Ghost: and the godhead likewise is in euery one of these three persons, and euery one of them subsisting in the godhead, and the godhead must be conceiued to be in them all, and not as a fourth thing out of them. And therefore we must still maintaine, that these three persons are distinguished and not deuided, as three men are deuided in being and substance: for this diuision can not be in them; because all three haue one diuine nature and one godhead. This is the mysterie of all mysteries to be receiued of vs all, namely, the trinitie of the persons in the vnitie of the godhead. This forme of doctrine must be retained and holden for these causes: I. because by it we are able to distinguish this true God from all false gods and idols. II. because among all other points of religion this is one of the chiefest, being the very foundation thereof. For it is not sufficient for vs to know God as we can conceiue of him in our owne imagination: but we must know him as he hath reuealed himselfe in his word. And it is not sufficient to saluation to beleeu in God confusedly, but we must beleeu in one God distinct into three persons, the Father, the Sonne, the holy Ghost: yea and more then this, we must hold and beleeu that God the father is our father, the Sonne our redeemer, the holy Ghost our sanctifier and comforter. Well then, if we must in this manner beleeu in God, then we must also know him: for we can haue no faith in the thing which is vtterly vnknowne. Wherefore if we would beleeu in the father, sonne, or holy Ghost, we must know them in part, Ioh. 17. *This is life eternall to know thee the onely God, and whome thou hast sent Iesus Christ.* Ioh. 14. 17. *The world cannot receiue the spirit of truth because it hath neither seene him nor knowne him.* I. Ioh. 2. 23. *Who soeuer denieth the sonne hath not the father.* Thirdly, this doctrine directs vs in worshipping God aright: for vnitie in trinitie, and trinitie in vnitie is to be worshipped: one God must be worshipped in the Father, in the Sonne, and in the holy Ghost: and if wee worship God the father without the Sonne and the holy Ghost: or if we worship the Sonne without the father and the holy Ghost: and the holy Ghost without the father and the Sonne, we worship nothing but an Idol. Again, if we worship the three persons not as one God, but as three Gods, then likewise we make three Idols.

Note further, that of all the three persons, the first person the Father is set in the first place, and described to vs by three things: I. by his title that hee is a Father. II. by his attribute that he is *Almightie*. III. by his effect, that he is *maker of heauen and earth*: of these in order as they lie in the Creed. And first of the title [*Father*.] It may seeme that he hath some prerogative ouer the Sonne and the holy Ghost, because he is set before them: but wee must knowe, that hee is set before them neither in regard of time, nor of dignitie, for therein all three are equall; but in regard of order onely.

The

The Father is the first, the Sonne the second, and the holy Ghost the third: as may appeare by this similitude. If three Emperours equall in dignitie should meete all in one place, being equall also in power and maiestie, if all three should sit downe, though one be no better then an other; yet one of them must needs sit downe the first, and an other in the second place, and then the third: but yet we cannot say, that he which sate downe first is the chiefeft. And so it is in the Trinitie, though none be greater or aboue another; yet the Father is in the first place, not because he is before the Sonne, or the holy Ghost in dignitie or honour, but because he is the fountaine of the Deitie, the Sonne being from him, and the holy Ghost from them both.

Now let vs come to the title of the first person. The name *Father* in Scriptures is ascribed either to God taken indefinitely, and so by consequent to all the three persons in Trinitie: or particularly to the first person alone. For the first, God is a father properly and principally, according to the saying of Christ, *Call no man father upon earth, for there is but one your father which is in heauen*: that is, principally: whereas earthly parents, whome we are commaunded to worship and honour are but certaine images or resemblances of our heauenly Father, hauing this blessing that they are fathers, from him. And hereupon this title agrees to men, not simply, but so farre forth as God honoureth them with fatherhoode in calling them to be fathers, whereas God himselfe receiues this honour from none. God is termed a Father in respect both of nature and grace. He is a father in regarde of nature, because he created and gouerneth all things. In this regard he is called the ^a *father of spirits*, and ^b Adam is called the Sonne of God. He is a father in respect of grace, because we are regenerate by him, and accepted to be his sonnes by adoption thorough the merite of Christ. And in this respect the second person as well as the first is called ^c a Father, and saide to haue an offspring ^d or seede and ^e children. But when the name of *Father* is giuen to the first person, it is done vpon a speciall consideration, because he is a father by nature to the second person begetting him of his owne substance before all worldes. By this it appeares, that out of the title of the first person, we may fetch a description thereof on this manner. The Father is the first person in Trinitie, begetting the sonne. Nowe to beget is the personall proprietie whereby he is distinguished from the other two. If it be saide that creatures doe beget, and that therefore to beget is not proper to the father: the answer is, that in this point there are many differences betweene God the father and all creatures. First the father begets the sonne before all eternitie: and therefore God the father begetting, and the sonne begotten are equall in time: whereas in earthly generation the father is before the sonne in time. Secondly, God the father begets his Sonne by communicating to him his whole essence or godhead, which can not be in earthly parents vnlesse they should be abolished and come to nothing. Whereas neuertheless, God the Father giuing his whole nature to his sonne, retains the same still, because it is infinite. Thirdly, the father begets the sonne in himselfe and not forth of himselfe: but in earthly generation the father begetting is forth of

The meaning

Math. 23. 9.

a Heb. 12. 9.

b Luk. 3. 38.

c Esa. 9. 6.

d Esa. 53. 10.

e Esa. 8. 18.

thee

the child, and the child forth of the father. And that must not trouble vs which heretiques alleadge against this doctrine, namely, that if the father who is of one nature with the sonne, did beget the sonne, then he did beget himselfe: for the godhead of the father doth not beget either the godhead or the person of the sonne: but the person of the father begets the person of the sonne, both which in one godhead are really distinct.

Thus we see what the Father is. Now to beleue in the father, is to be persuaded, that the first person in Trinitie, is the father of Christ, and in him my father particularly, & that for this cause I intend and desire for euer to put my trust in him.

The duties which we may learne hence are manifold. And here we haue occasion offered first of all to consider who is our father by nature. *I shall say to corruption (saith Iob) thou art my father: and to the worme, thou art my mother: seeing God vouchsafeth this great prerogatiue to them that loue him, that he will be their father: therefore Iob in consideration hereof would haue euery man to haue recourse to his owne naturall condition, to see who is his father by nature. Iob saith, corruption is his father: but if we marke well the condition of our nature, we shall further see euery man to be the childe of wrath, and that Sathan is his father: for so long as a man walkes in his sinnes (which euery man doth by nature) so long doth he shewe himselfe to be the liuely childe of the deuill. And thus Christ reasoneth against the Scribes and Pharises. *Ye are of your father the deuill, and the lusts of your father ye will doe.* And true it is, that no child is so like his father that begat him, as euery man by nature is like the deuill: and the whole tenour and course of his naturall life without grace is a liuely resemblance of the disposition of Satan. Secondly, euery one that beleues God to be a Father, and in Christ his father, must as a good child be obedient to his fathers will. So Salomon saith, *A wise sonne maketh a glad father.* How? by doing his will: and therefore when one told our Sauour Christ that his mother and brethren stood without, desiring to speake with him, he said, *Whosoever shall doe my fathers will which is in heauen, the same is my father, my sister, and mother:* where we may note, that he that will haue God the father to be his father, and Christ Iesus his brother, must doe the wil of God the father. And hence God saith, *If I be a master, where is my feare? if I be a father, where is my honour?* Where is plainly taught this second dutie; that if God be our father, then as good children we must shew obedience vnto him: but if we disobey him, then we must know, that that former saying of Christ will be verified vpon vs: that because men doe the lusts of the deuill, therefore they are the children of the deuill. But least this fearefull sentence be verified of vs, it is the dutie of euery man that maketh this confession, that he beleues God to be his father, first to labour to know Gods will; and secondly, to performe continuall obedience vnto the same: like vnto a good child that would faine please his father, and therefore is alwaies readie to doe the best he can. And without doubt that man which vnfaignedly takes God for his father, is then most grieved, when as by any sinne he displeaseth him, and no other crosse or calamitie is so grieuous vnto him. The greatest griefe that the prodigall sonne vpon his repentance had, was that he had offended his father by sinning against heauen,*

1er. 5. 4. 15.
Math. 6. 4.

Iob 17. 14.

Ioh. 8. 44.

Prov. 10. 1.

Math. 12. 50.

Mal. 1. 6.

heaven, and against him: the same also must be our griefe: and all our care must be set on this, to consider how we may be obedient children to this our louing father. Thirdly, that man that beleues God to be his father, must imitate and follow him: for it is the will of God that his children should be like vnto himselfe. Now we follow God especially in two things. I. In doing good to them that persecute vs: so saith our Sauour Christ, *Pray for them* Math. 5.45. *that hurt you, that you may be the children of your father which is in heauen: for he maketh the sunne to rise on the euill and on the good, and sendeth raine on the iust and vniust.* II. Our heauenly father is mercifull: for he is a father of the fatherlesse: and therefore he that will be a sonne of this father, must be mercifull to his poore brethren, as Iob saith of himselfe, *I was the eyes to the blinde, and I was the feete vnto the lame: I was a father vnto the poore.* Fourthly, seeing we beleue god to be our father, we are hereby taught to vse moderate care for the things of this life: for if a man know himselfe to be the childe of God, then he also knowes that God will prouide for him, as we know in a familie the father prouideth for all. Now God is a father, and his Church is his familie: therefore if thou wilt be a member of Gods Church, and a child of God, thou must *cast thy care on God, and follow the counsell of Christ. Be not too carefull for your life what ye shall eate, or what ye shall drinke.* And marke his reason drawne from the point which we haue in hand. *The fowles of the heauen* (saith he) *they neither sow nor reape, nor carrie into barnes: and yet your heauenly father feedeth them: are ye not much better then they.* Math. 6.26. But alas, the practise of the world is contrarie: for men haue no care for the knowledge of Gods word, nor the means of their saluation: all their mindes are set on the things of this life, when as Christ saith, *First seeke the kingdome of heauen, and the righteousnes thereof, and all these things shall be ministred vnto you.* If you should see a yong man provide for himselfe, and no man else for him, we would presently say, surely his father is dead: euen so, when a mans care is set wholly both day and night for the things of this life, it argues that God hath either cast him off, or else that he takes him for no father of his. Fifthly, if God be our father, then we must learne to beare any crosse patiently that he shall lay vpon vs, either in bodie or in minde, and alwaies looke for deliuerance from him: for whome the Lord loueth, them he chastiseth: and if ye endure chastising (saith the Apostle) *God offereth himselfe vnto you as vnto children:* which may appeare more plainly by this comparison. If two children should fight, and a man comming by, should part them, and after beate the one, and let the other goe free: every man that seeth this will say, that that child which he beates is his owne sonne. Euen so, when God chastiseth vs, he sheweth himselfe vnto vs as a father, if we submit our selues. Now if our earthly fathers corrected vs and we gaue them reuerence, taking it patiently: should we not much rather be in subiection to the father of spirits that we may liue. Therefore the conclusion is this: if we dislike God, be ye sure, he will correct vs; and when his hand is vpon vs we must not murmur against him, but beare it with a milde spirit: and furthermore when we are vnder the crosse, we must alwaies looke for deliuerance from this our father onely. If a sonne when he is beaten should flee to his fathers enemies for helpe and counsell; it would argue that he were but a gracelesse childe. Sundrie

drie and diuers calamities and crosses befall men in this life; which they can not brooke: and therefore it is a common practise of many among vs in these daies, when Gods hand is vpon them, to goe for helpe to the deuill; they seeke for counsell at witches and wise men (as I haue said) but let them looke vnto it, for that is the right way to double their miserie, and to shew themselues lewde children. Lastly, if we confesse and beleene God to be the father of Christ, and in him our father also; then in regard of our conuersion, we must not frame our selues like vnto the worlde: but the course of our liues must be in righteousnesse and true holinesse. Paul exhorteth the Corinthians to separate themselues from Idolaters, alledging the place out of the old Testament, where the Lord biddeth the Israelites *to come out from Idolaters, and to touch no vncleane thing*: and the reason followeth out of Ieremie, that if they doe so, *then God will be their father, and they shall be his children, euen his sonnes and daughters*: which reason Paul vrgeth in the next chapter to this effect: considering wee haue these promises, that therefore we should cleanse our selues from all filthinesse of the flesh and spirit, and growe vp vnto holinesse in the feare of the Lord: where, if we marke the place diligently, we shall finde this lesson, that euery man who takes God for his father, must not onely in this sinne of Idolatrie, but in all other sinnes separate himselfe, that men by his godly life may know whose child he is. But some will say, this exhortation is needlesse amongst vs, for we haue no cause to separate our selues from others, because all among vs are Christians, all beleue in God and are baptized, and hope to be saued by Christ. *Answer.* In outward profession, I confesse, we carrie the shew of Christians, but in deede and truth, by our liues and conuersions, very many among vs denie Christ: for in euery place the common practise is, to spend the time in drunkennes and surfetting, in chambering and wantonnesse: yea, great is the companie of those that make a trade of it: take this lewd conuersion from many men, and take away their liues. And on the Lords day it may be seene both publikely and priuately, in houses and in the open streetes, there is such reuell, as though there were no God to serue. In the sixe daies of the weeke, many men walke very painefully in their callings: but when the Lords day commeth, then euery man takes license to doe what he will: and because of the Princes lawes, men will come formally to the Church for fashions sake: but in the meane time how many doe nothing else but seerne, mocke, and deride, and as much as in them lyeth, disgrace both the word and the ministers thereof: so that the common saying is this: oh he is a precise fellow, he goes to heare Sermons, he is too holy for our companie. But it stands men in hand to take out a better lesson, which is, if we will haue God to be our father, we must shew our selues to be the children of God by repentance and newnesse of life: he can not be but a gracelesse child, that will lead a rebellious life flat against his fathers minde. Let vs then so behaue our selues, that we may honour our father which is in heauen, and not dishonour him in our liues and callings: rather let vs separate our selues from the filthinesse of the flesh, loathing those things which our father lotheth, and fleeing from those things which our father abhorreth.

And thus much for the duties. Now follow the consolations which arise from

from this point. But first we are to know that there are three sorts of men in the world. The first are such as will neither heare nor obey the word of God. The second sort are those which heare the word preached vnto them but they will not obey: both these sorts of men are not to looke for any comfort hence. Now there is a third sort of men, which as they heare Gods word; so they make conscience of obeying the same in their liues and callings: and these are they to whome the consolations that arise out of this place, doe rightly belong, and must be applied.

First therefore, seeing God the father of Christ, and in him the father of all that obey and doe his will, is our father, here note the dignitie and prerogatiue of all true beleeuers: for they are sonnes and daughters of God, as saith Saint Ioh. 1.12. Iohn, *So many as receiued him, to them he gaue a prerogatiue to be the sonnes of God: euen to them that beleene in his name.* This priuiledge will appaere the greater if we consider our first estate; for as Abraham saith, *We are but dust* Gen. 18.27. *and ashes,* and in regard of the deprivation of our natures, we are the children of the deuill; therefore of such rebels to be made the sonnes of God, it is a wonderfull priuiledge and prerogatiue, and no dignitie like vnto it. And to enlarge it further, he that is the sonne of God, is the brother of Christ, and fellow heire with him; and so heire apparant to the kingdome of heauen: and in this respect, is not inferiour to the very angels. This must be laide vp carefully in the hearts of Gods people, to confirme them in their conuersation among the companie of vngodly men in this world.

Secondly, if a man doe indeauour himselfe to walke according to Gods word, then the Lord of his mercie will beare with his wants: for as a father spareth his owne sonne, so will God spare them that feare him. Now a father commandes his childe to write or to applie his booke: though all things herein be not done according to his minde, yet if he finde a readinesse with a good indeauour, he is content, and falls to praise his childes writing or learning. So God giueth his commaundement, and though his seruants faile in obedience; yet if the Lord see their heartie indeauour, and their vnfaigned willingness to obey his will, though with sundrie wants, he hath made this promise and will performe it, that as a father spareth his sonne, so will he spare them. If a child be sicke, will the father cast him off? nay, if through the grievousnes of his sicknesse he can not take the meate that is giuen him, or if he take it, and for faintnesse picke it vp againe, will the father of the childe thrust him out of doores? no: but he will rather pitie him. And so when a man doth indeauour himselfe through the whole course of his life to keepe Gods commaundements, God will not cast him away though through weakenesse he faile in sundrie things and displease God. This prerogatiue can none haue, but he that is the childe of God: as for others when they sinne, they doe nothing els but draw downe Gods iudgements vpon them, for their deeper condemnation.

Thirdly hence we learne, that the childe of God can not wholly fall away from Gods fauour, I doe not say, that he cannot fall at all: for he may fall away in part, but he can not wholly. Indeed so oft as he sins, he deprives himself wholly of Gods fauour, as much as in him lieth: yet god for his part still keepeth the minde:

minde and purpose of a father. Dauid loued his sonne Absolon wonderfully, but Absolon like a wicked sonne plaied a lewd pranck, & would haue thrust his father out of his kingdome: and Dauid although he was sore offended with Absolon, and shewed tokens of his wrath, yet in heart he loued him, and neuer purposed to cast him off. Herupon when he went against him, he commāded the captians to *intreat the yong man Absolon gently for his sake*. And whē he was hāged by the haire of the head in pursuing his father, thē Dauid wept and cried, *O my sonne Absolon, my sonne Absolon, would God I had died with thee, Absolon my sonne*. And so it is with God our heauenly father, when his children sinne against him, and thereby loose his loue and fauour, and fall from grace, he forsakes them: but how farre? Surely he shewes signes of anger for their wickednes, and yet indeede his loue remaines towards them still: and this is a true conclusion, the grace of God in the adoption of the elect is vnchāgeable, and he that is the child of God can neuer fall away wholly or finally. On the contrarie, that is a bad and comfortlesse opinion of the Church of Rome; which holdeth that a man may be iustified before God, and yet afterward by a mortall sinne, finally fall from grace and be condemned.

2. Sam. 18. 5.

Torren. conf.
August.

Fourthly, the childe of God that takes God the father for his father, may freely come into the presence of God, and haue libertie to pray vnto him. We know it is a great priuiledge to come into the chamber of presence before an earthly prince: and fewe can alwaies haue this prerogatiue though they be great men: yet the kings owne sonne may haue free entrance, and speake freely vnto the king himselte, because he is his sonne. Now the children of God haue more prerogatiue then this: for they may come into the presence, not of an earthly king, but of Almighty God the King of kings, and as they are the sonnes of God in Christ, so in him they may freely speake vnto God their father by praier. And this ouerthrowes the doctrine of such as be of the Church of Rome, which teach and hold, that a man must come to speake to God by praier through the intercession of Saints: for say they, the presence of God is so glorious, that we may not be so bold, as of our selues to speake vnto him; but needes must haue the intercession of others.

Lastly, God will provide for all his Church and children all things needfull both for their bodies and soules: so our Sauour Christ bids his disciples take no thought what they should eate, or what they should drinke, or where-with they should be clothed, adding this reason, *for your heauenly Father knoweth all your wants*. And if we take thought, it must be moderate, and not distrustfull: it is a part of the fathers dutie to provide for his familie and children, and not the children for the father. Now shall an earthly father haue this care for his children: and shall not our heauenly father much more provide for those that feare and loue him? Nay marke further, in Gods Church there be many hypocrites which receiue infinite benefits from God, by reason of his elect children with whome they liue: and we shall see this to be true, that the wicked man hath euer fared better for the godly mans cause. Sodome and Gomorrha receiued many benefits by reason of righteous Lot: and when the Lord was purposed to deitroy Sodom, he was faine to pull Lot forth of the citie: for the text saith the Angel of the Lord *could not doe any thing till he was*

Gen. 19. 22.

come

come out of it. So also in Pauls dangerous voyage towards Rome, all the men in it fared better for Pauls company: for the Lord tolde Paul by an angel, that there should be no losse of any mans life, for the Lord had giuen to him all that sailed with him. And vndoubtedly if it were not for some fewe that feare God, he would powre downe his vengeance vpon many nations and kingdomes, there is such excesse of wickednesse in all sorts. Againe, if the Lord doe thus carefully prouide for his children all kinde of benents; what a wonderful wickednesse is this, for men to get their liuing by vngodly meanes: as vsury, carding, dicing, and such like exercises. If a man were perswaded that God were his father, and would prouide sufficiently both for his bodie and soule; so that vsing lawfull meanes he should euer haue enough: out of all doubt he would neuer after the fashion of the world vse vnlawfull and prophane meanes to get a liuing. But this proueth, that howe soeuer such men say, God is their father, yet indeede they denie him.

A8. 27. 4

And thus much of this title, *Father*, the first thing whereby the first person is described. Nowe followeth the second point, namely his attribute of *omnipotencie* in the word *almightie*. And whereas the father is said to be almightie, it is not so to be vnderstood as though the Sonne were not almightie, or the holy ghost not almightie: for euery propertie and attribute (saue the personal properties) is commo to all the three persons. For as God the father doth impart his godhead vnto the sonne, and to the holy ghost, so doth he communicate the proprieties of the godhead to them also.

God is omnipotent two waies: I. Because hee is able to doe whatsoeuer hee will. I I. Because he is able to doe more then he will doe. For the first, that god is able to doe whatsoeuer he will, Dauid saith: *Our God is in heauen, and he doth whatsoeuer he will*: for there is nothing that can hinder God; but as he willeth, so euery thing is done. Secondly, that God can doe more then he willeth to be done, it is plaine where Iohn Baptist saith: *God is able of these stones to raise vp children vnto Abraham*: for though God can doe thus much, yet he will not doe it. So likewise when Christ was betrayed, the Father could haue giue him more then 12. legions of angels to haue deliuered him out of their hands, but yet he would not: & the like may be said of many other things. The father is &

Mat. 3. 8.

was able to haue created another world, yea a thousand worldes; but he would not, nor will not. And likewise Christ being vpon the crosse, was able at their bidding to haue come downe, and saued himselfe from death; but he would not: and therefore this is true, the Lord can doe any thing that he willeth to bee done actually, yea and more then he will. But some will say, God can not doe some things which man can doe, as God cannot lie, nor denie himselfe: and therefore he is not omnipotent. *Answer*. Although some haue thought that God could doe euen these things, and that he did them not, because hee would not: yet wee must knowe and beleue that God can neither lie, nor denie himselfe: indeede man can doe both, but these and many other such things if God could doe them, hee could not bee God. God indeede can doe all things which shewe foorth his glory and maiestie: but such things as are against his nature, he cannot doe, as for example: God can not sinne, and therefore cannot lie: and because he cannot doe these things, for this very cause he

Tit. 1. 2.
2. Tim. 2. 13.

is omnipotent: for these and such like, are workes of impotencie: which if god could doe, he should euen by his owne word be iudged impotent. Secondly, he cannot doe that which implies contradiction: as when a thing is, to make it at the same time to be, and not to be: as when the Sunne doth shine, to make it at the same instant to shine and not to shine. And therefore false is the doctrine of the church, which in their transubstantiation make the bodie of Christ, (whose essentiall propertie is to bee onely in one place at once) to be circumscribed, and not to be circumscribed: to be in one place, and not to be in one place.

And thus much for the meaning. Nowe follow the duties whereunto wee are moued by this doctrine, of *Gods omnipotencie*.

First, whereas God the father is said to be almightie, we are taught true humiliation: *Humble your selues vnder the mightie hand of God*, saith Peter: where he giueth an exhortation to humilitie, and alleadgeth the cause, because God is *almightie*. To make this more plaine. Euery one of vs was borne in sinne, & by nature we are most wretched in our selues: now what an one is God? Surely he is able to doe whatsoeuer he will, yea and more then he will, and is able to destroy such as rebell against him euery moment. Therefore our dutie is, to cast downe our selues for our sinnes in his presence. This true humiliation was that which our Sauour Christ would haue brought the younge man in the Gospell vnto, when hee bade him goe sell all that he had and giue to the poore. Therefore whosoever thou art, take heed thou must: for if thou runne on in thy wickednesse, and still rebell against God, it is a thousand to one at length he will destroy thee. For he is an almightie God, and able to doe whatsoeuer hee will: his hand is mightie, it boots not a man to striue with him: for hee was neuer yet ouermastered, and for this cause wee must needs cast downe our selues vnder his hand. It is a *fearfull thing* (saith the holy Ghost) *to fall into the hands of the liuing God*: therefore if wee would escape his heauie and terrible displeasure, the best way for vs is, to abase our selues, and be ashamed to followe our sinnes. Christ biddeth vs not to feare him that is able to kill the body, and can goe no further: *but wee must feare him that is able to cast both bodie and soule into hell fire*. Example of this we haue in Dauid, who when he was persecuted by his owne sonne Absolon, he said vnto the Lord, *If he thus say, I haue no delight in thee, behold here I am, let him doe to me as seemeth good in his eyes*. But some will say, I will liue a little longer in my sinnes, in lying, pride, Sabbath-breaking, in swearing, dicing, gaming, and wantonnesse: for God is mercifull, and in my old age I will repent. *Ans.* Well, soothe not thy selfe: but marke, vsually when God holds backe his hand for a season, he doth as it were fetch a more mightie blowe, for the greater confusion of a rebellious sinner; therefore humble, submit, and cast downe thy selfe before God, and doe not striue against him: his hand is mightie, and will ouerthrow thee. Though thou hadst all learning, wisdom, might, riches, &c. yet (as Christ said to the younge man) one thing is wanting, that thou shouldest bee humbled; and vntill thou bee humbled, nothing is to bee looked for but Gods iudgement for sinne,

Secondly seeing God is *almightie*; we must tremble and feare at all his iudgements.

ments, we must stand in awe, quake, and quiuer at them, as the poore childe doth, when he seeth his father come with the rod. Example of this we haue often in Gods word; as when the sonnes of Aaron offered straunge fire before the Lord, he sent fire from heauen, and burned them vp. And though Aaron was very sorry for his sonnes; yet when Moses told him, that the Lord would be glorified in all that came neere him, then the text saith, *Aaron helde his peace.* So also we read that the Apostles reprooued Peter, for preaching vnto the Gentiles: but when Peter had expounded the things in order which he had seene, then they helde their peace, and glorified God. As also Dauid saith: *I held my tongue O Lord, because thou didst it.* Isaiah saith, *In hope & silence is true fortitude.* If a man be in trouble he must hope for deliuerance, and be quiet and patient at Gods iudgements. But the practise of the world is flat contrarie. For men are so farre from trembling at them, that they vse to pray to god that plagues, curses, and vengeance may light vpon them, and vpon their seruants and childrē. Nowe the Lord being a mighty God, often doth answerably bring his iudgements vpon them. Againe, many caried with impatiencie, with themselues hanged or drowned: which euils they thinke shal neuer befall them: yet at the length God doth in his iustice bring such punishments vpon them according as they wished. And (which is more) in all ages there haue bene some which haue scorned and mocked at Gods iudgements. Hereof we had not far hence a most fearefull example. One beeing with his companion in a house drinking on the Lords day, when he was readie to depart thence, there was great lightening and thunder: whereupon his fellow requested him to stay, but the man mocking and iesting at the thunder and lightning, said (as report was) *it was nothing but a knaue cooper knocking on his tubbes,* come what woulde, hee would goe; and so went on his iourney: but before hee came halfe a mile from the house, the same hand of the Lord which before he had mocked, in a crack of thunder stroke him about the girdlestead, that he fell downe starke deade. Which example is worthy our remembrance, to put vs in mind of Gods heauy wrath against those which scorne his iudgements: for our dutie is to tremble and feare: and it were greatly to be wished, that wee coulde with open eye beholde the terriblenesse and fearefulnesse of Gods iudgements: it would make a man to quake and to leaue off sinne. If a man passe by some high and daungerous place in the night when hee cannot see, hee is not affraide; but if yee bring him backe againe in the day, and lethin see what a steepe and daungerous way hee came, hee will not be perswaded to passe the same way againe for any thing: so it is in sinning; for men liuing in ignorance and blindenesse, practise any wickednesse, and doe not care for Gods iudgements: but when God of his goodnesse bringeth them backe, and openeth their eyes to see the downfall to the pit of hell, and the iudgements of God due to their sinnes: then (they say) they will neuer sinne as they haue done, but become new men, and walke in the way to eternall life.

Thirdly, we are taught by the Apostle Paul, that if wee be to doe any duty to our brethren, as to releue them, wee must doe it with chearfulnesse: for he laboureth to perswade the Corinthians to cheerefull liberalitie; and the rea-

Lev. 10. 3.

Act. 11. 18.

Psal. 39. 19.
Isa. 50.Anno 1592.
in Cambridge
shire.

son of his perswasion is, *because God is able to make all grace to abound towards them.* Where also this dutie is taught vs, that seeing God is omnipotent, and therefore able to make vs abound, therefore wee must giue cheerefully to our poore brethren which want.

Fourthly, whereas there are many in euery place, which haue liued long in their sinnes, euen from their cradle; some in wantonnes, some in drunkennes, some in swearing, some in idlenesse, and such like: out of this place to all such there is a good lesson, namely that euery one of them doe nowe become new men, and repent of all their sinnes, for all their life past. For marke what Paul saith of the Iewes which are cutte off from Christ through vnbeleefe, and haue so continued in hardnesse of heart, and desperat malice against him, almost 16. hundred yeares: *If (saith he) they abide not still in vnbeleefe, they may bee grafted into their oliue againe:* and his reason is this, *because God is able to graft them in againe.* Euen so though wee haue liued many yeares in sinne, (and sure it is a dangerous and fearefull case for a man to liue 20. 30. or 40. yeares vnder the power of the diuell;) yet wee must knowe that if wee will nowe liue a newe life, forsake all our sinnes and turne to God, wee may be receiued to grace, and be made a branch of the true oliue; though we haue borne the fruits of the wilde oliue all our life long. But some will object, that they haue no hope of Gods fauour, because they haue bene so grievous sinners, and continued in them so long. *Ans.* But knowe it, who soeuer thou art, God is able to graft thee in; and if thou repent, he will receiue thee to his loue and fauour. This must be obserued of all, but especially of such as are olde in yeares, and yet remaine ignorant without knowledge; they must turne to the Lord by repentance: otherwise, if they continue still profane and impenitent, they must knowe this, that their damnation comes post hast to meete them, and they to it.

And thus much for the duties. Nowe followe the consolations which Gods Church reape from this, that God the father is omnipotent. First, the wonderfull power of God serueth to strengthen vs in praier vnto God; for hee that will pray truly, must onely pray for those things for which he hath warrant in Gods word: all our prayers must bee made in faith, and for a man to praie in faith, it is hard: therefore a speciall meanes to strengthen vs herein, is the mightie power of God. This was the ground and stay of the leper whom our Sauour Christ censed: *Lord (saith he) if thou wilt thou canst make me cleane.* And in the Lords praier, when our Sauour Christ hath taught vs to make fixe petitions; in the end he giueth vs a reason, or motiue to induce vs to stand vpon, and to waite for the benefits before craued, in these wordes: *Thine is the kingdome, thine is the power, &c.*

Secondly, hence wee learne this comfort, that all the gates of hell shall neuer bee able to preuaile against the least member of Christ. I doe not say they shall neuer be able to assault, or tempt them, for that may be: but they shall neuer ouercome them. How (will some say) may we be resolued of this? *I answer,* By reason of faith: for if a Christian man do beleue that God the father, and in Christ his father, is almightie, no enimie shall euer be able to preuaile against him. So S. Iohn reasoneth: *Little children, ye are of God, & haue overcome them:*

them, that is, all false teachers, because greater is he that is in you, that is, Christ Iesus by his holy spirit, who is God, and therefore almightie, then he that is in the world, that is, the spirit of satan: therefore you neede not to feare. So Dauid compareth himselfe to a silly sheepe, and saith: *Though I should walke through the valley of the shadow of death, that is, as it were in the mouth of the lyon, yet I will feare none euill: why so? because the Lord is with him: thy rodde (saith he) and thy staffe comfort me.* Psal. 23.

Thus much for the benefits. Now whereas it is said the first person is a Father, as also Almighty: ioyne these two together, and hence will arise singular benefits and instructions. First, whereas we are taught to confesse, that the first person is a Father Almighty, we and euery man must learne to haue experience in himselfe, of the mightie power of this almightie father. Why, will some say, that is nothing, for the deuill and all the damned soules feele the power of the Almighty? True indeede they feele the power of God, namely, as he is an almightie Iudge condemning them; but they feele not the power of an almightie father: this is the point whereof we must in deauour to haue experience in our selues. Paul prayeth that the God of our Lord Iesus Christ the father of glorie, would giue unto the Ephesians the spirit of wisdom, to see what is the exceeding greatnes of his power in them which beleue, according to the working of his mightie power which he wrought in Christ. Which place must be considered: for here the Apostle would haue vs haue such a speciall manifestation of Gods power in our selues, like to that which he did once shew forth in Christ. But how did Christ see and finde the power of God as he was man? *Answer.* Diuers waies: I. On the crosse he died the first death; which is the separation of bodie and soule: and he suffered the sorrowes of the second death. For in his soule he bare the whole wrath of God, and all the pangs of hell, and after was buried and laide in the graue, where death triumphed ouer him for the space of three daies. Nowe in this extremitie God did shewe his power, in that he raised Christ from death to life. And looke as his power was manifested in Christ the head: so must it be manifested in all his members: for euery man hath his graue, which is naturall sinne and corruption, which we drawe from our first parents, and looke as a man lies dead in the graue, and can moue neither hand nor foote: so euery man by nature lyeth dead in sinne. Now as God did shew his power in raising Christ from death: so euery one must labour to haue this knowledge and experience in himselfe of the mightie power of God, in raising him from the graue of sinne to newnesse of life. For thus Paul makes a speciall request, that he might know Christ, and the vertue of his resurrection, that is, that he might feele in himselfe that power whereby Christ was raised from death to life, to raise him also from the bondage of his finnes to a newe life more and more. Furthermore, when Christ was vpon the crosse, and all the gates of hell were open against him, then did he vanquish Satan; he bruised the serpents head, and as Paul saith, he spoiled principalities and powers, and made a shew of them openly, and hath triumphed ouer them in the crosse: he ouercame the deuill and all his angels by the power of his almightie father, and by his owne power as he is God. And euen so must Christian men labour to finde the same power in themselues of this

almightie father by which Christ did triumph ouer Satan: that by it they may tread him vnder their feete, which men can neuer doe by any power in themselves. Againe, Christ praieth that that cup might passe from him: and yet hee saith: *Not my will, but thy will be fulfilled.* For it was necessary that Christ should suffer. And this request was heard, not because he was freed from death, but because God his father Almighty gaue him power and strength in his manhood to beare the brunt of his indignation. Nowe looke as this power was effectually in Christ Iesus the head, to make him able and sufficient to beare the panges of hell: so the same power of God, is in some measure effectually in all the members of Christ, to make them both patient, & of sufficient strength to beare any affliction, as Saint Paul saith: *being strengthened with all might through his glorious power vnto all patience and long suffering with ioyfullnesse.* And this is a notable point which euery one ought to learne: that whereas they confesse God to be their Almighty father, they should herewithall labour to feele and haue experience in themselves, that hee is almighty in the beginning and continuing of grace vnto them, and in giuing them power and patience to suffer afflictions. Further, Christ Iesus when the worke of our redemption was accomplished, was lifted vp into heauen, and set at the right hand of God in heauenly places, farre aboue all principalities and powers, &c. euen by the power of his father: well, as this power was made manifest in the head: so must it bee in the members thereof. Euery childe of God shall hereafter see and feele in himselfe the same power, to translate him from this vale of misery in this life, to the kingdome of heauen. Wherefore to conclude, we haue great cause to bee thankfull and to praise God for this priuiledge, that hee sheweth his power in his childrē in regenerating thē, in making them die vnto sin, and to stand against the gates of hel, and to suffer afflictions patiently: as also that he translates them from death to life. And euery one should shew his thankfulness in labouring to haue experience of this power in himselfe, as Paul exhorteth vs in his Epistles to the Colossians and Ephesians: yea, read all his epistles, and we shall find he mentioneth no point so often as this, namely the mighty power of God, manifested first in Christ, and secondly in his members: and he accounteth all things losse that he might knowe Christ, and the vertue of his resurrection. This point is the rather to be marked, because his power in the matter of grace is not to be seene with eye; and fewe there be in respect that haue felt the vertue thereof in themselves: for the diuell doth mightily shewe his contrary power in the greatest part of the world, in carrying them to sinne and wickednesse.

Secondly, hence we learne that which Paul teacheth, namely to knowe that all thinges worke together for the best vnto them that loue God. God is almighty, and therefore able to doe whatsoeuer he will: he is also a father, and therefore is willing to doe that which is for our good. But some will say, we are subiect to many crosses, yea to sinne: what can our sinnes turne to our good? *Ans.* If God almighty be thy father, he will turne thine afflictions, yea thy sinnes which by nature are euil, beyond all expectation vnto thy saluation. And thus much God will doe to all such as be obedient vnto him: yet no man must hereupon presume to sinne.

Thirdly

Thirdly, whereas we beleue that God is a mightie father, it serues to confirme gods children in the promises of mercy reuealed in his word. The chiefest whereof is, that if men will turne from their sinnes, and beleue in Christ, they shall not perish but haue life euerlasting. I knowe some men will make it an easie thing to beleue, especially those which neuer knewe what faith meant. But such persons neede no meanes of confirmation of faith: therefore let all those which haue tasted of the hardnes of attaining vnto it, learne howe to establish their wauering hearts in the promises of God, by the consideration of these two points: God is a father, and therefore he is willing: he is also almightie, and therefore he is able to performe his promises. He that will be truly resolu'd of Gods promises, must haue both these settled in his heart, and build on them as on two foundations.

It followeth, *Creator of heauen & earth*] We haue spoken of the title of the first person, and of his attributes: nowe we come to speake of his effect, namely the creation: but before we come to it, we are to answer a certaine obiection which may be made. At the first it may seeme strange to some, that the worke of creation is ascribed to the first person in Trinitie the father: whereas in the Scripture it is common to them all three equally. And first that the father is Creator, it was neuer doubted: as for the second person the Sonne, that hee is Creator, it is euident: *All things are made by it*, that is, by the Sonne, who is the substantiall worde of the father, and without it was made nothing that was made. Ioh. 1.3. And againe it is saide, *that God by his sonne made the worlde*. Heb. 1.2. As for the holy Ghost, the worke of creation is also ascribed vnto him: and therefore Moses saith, *The spirit mooued vpon the waters*: and Iob saith, *His spirit hath garnished the heauens*. Gen. 1.2. Howe then is this peculiar to the father, being common to all the three persons in trinitie? *Answer*, The actions of God are twofold; either inward, or outward. The inward actions are those, which one person doth exercise towards another: as the father doth beget the sonne, and this is an inward action peculiar to the father: and all inward actions are proper to the persons from whome they are. So the Sonne doth receiue the Godhead by communication from the Father: and the holy Ghost from them both: and these are inward actions peculiar to these persons. So likewise, for the father to send his sonne, it is an inward action proper to the father and cannot be communicated to the holy ghost: and the sonne to be sent by the father onely is a thing proper to the Sonne, and not common to the father, or to the holy Ghost. Now outward actions are the actions of the persons in the Trinitie to the creatures: as the worke of creation, the worke of preseruation, and of redemption. These and all such actions are common to all the three persons: the father createth, the sonne createth, and the holy Ghost createth: and so we may say of the works of government, and of redemption, and of all outward actions of the persons to the creatures. But some againe may say, howe then can the worke of creation, being an outward action of God to the creature, be peculiar to the first person the father? *Answer*, the work of creatiō is not so proper to the first person the father, as that it cannot also be cōmon to the rest: for all the three persons ioyntly created all things of nothing; only they are distinguished in the maner of creating. For the father is

Paul. de spirit.
sanct. cap. 16.
a. Coloss. 1. 16.
Rom. 11. 36.

the cause that beginneth the worke, the sonne puts it in execution, the holy ghost is the finisher of it. And againe, the father createth by the^a sonne, & by the holy ghost: the sonne createth by the holy ghost, and from the father: the holy ghost createth not by the father, nor by the sonne; but from the father & the sonne. And this is the reason why the worke of creation is ascribed here vnto the father, because he alone createth after a peculiar manner, namely by the sonne, and by the holy Ghost: but the Sonne and the holy Ghost create not by the father but from him.

Thus having answered the obiection, we come to speake of the creation it selfe. In handling whereof, we must withall treat of the *Counsell of God*, as being the cause therof, and of the Government of the creatures, as being a worke of God whereby he continues the creation. And the order which I will obserue, is first to speake of the *Counsell of God*, and secondly of the execution of his Counsell, which hath two speciall branches, the first the *creation*, the second the *preservation* or *government* of things created.

The Counsell of God, is his eternall and vnchangeable decree, whereby he hath ordained all things either past, present, or to come, for his owne glorie. First I call it a decree, because God hath in it sette downe with himselfe and appointed as soueraigne Lord, what shall be, what shall not be. I adde further, that all things whatsoever come vnder the compasse of this decree; as Paul saith; *He worketh all things according to the counsell of his will.* And our Sauiour Christ saith, that a sparowe cannot fall on the ground *without the heauenly father*: yea further, he tels his disciples, that the *very haire of their heades are numbred*, meaning that they are knowne and set downe in the counsell of God. And considering that God is King of heauen and earth; and that most wise, yea wisdom it selfe; and most mightie, yea might and power it selfe: it must needs be that he hath determined how all things shall come to passe in his kingdome, with all their circumstances, time, place, causes, &c. in such particular manner; that the very least thing that may be, is not left vnappointed and vndisposed.

The counsell of God, hath two properties, *etermitie*, and *vnchangeableness*. It is eternall, because it was set downe by God from euerlasting before all times, as Paul saith, God hath chosen the Ephesians *to saluation before all worldes*. And he saith of himselfe, that hee was called according *to the purpose of God, which was before all worldes*. Againe, the same counsell once set downe, is vnchangeable. God saith, *I am Iehouah, and I change not.* With God (saith S. James) *there is no variableness, nor shadowe of change*. Nowe such as God is, such is his decree or counsell. And being vnchangeable, his counsels also are vnchangeable.

Gods counsell hath two parts: his foreknowledge, and his wil or pleasure. His foreknowledge, whereby he did foresee all things which were to come. His will, whereby in a generall manner he wills and ordaines whatsoever is to come to passe: and therefore such things as God altogether nilleth, cannot come to passe. Now these two parts of the counsell of God must be ioyned together and not seuered. Will without knowledge is impotent, and foreknowledge without will is idle. And therefore such as holde that God doeth

barely.

Eph. 1. 11.
Math. 10. 29.
ver. 30.

Eph. 1. 4.
1. Tim. 1. 9.
Mal. 3. 6.
1. am. 1. 17.

barely foresee sundrie things to come, no manner of way either willing or decreeing the issue and euent of them, doe bring in little better then Atheisme. For if we say that any thing comes to passe either against Gods will, or God not knowing of it, or not regarding it, we shall make him either impotent or carelesse, and rase the very foundation of Gods prouidence.

And this decree of God must be conceiued of vs as the most generall cause of all things subsisting: being first in order hauing all other causes vnder it, and most principall, ouerruling all, ouerruled by none.

Thus wee see what is to be held touching Gods counsell: nowe for the better clearing of the truth, three obiections of some difficultie are to be answered. First may some man say, if God decree and ordaine all things whatsoeuer, then he decreeth and ordaineth sinne: but God decrees not sinne in as much as it is against his will: and therefore he decrees not all things. *Ans.* Wee

use not to say that God doth simply will or decree sinne, but onely in part, adding withall these caueats: I. That God willeth and decreeth sinne, not properly as it is sin, but as it hath in it sundry regards and respects of goodnes, so farforth as it is a punishment, or chastisement, or triall, or action, or^a hath any existence in nature. I I. God can so vse euil instruments, that the work done by them being a sinne, shall neuertheless in him bee a good worke: because hee knowes howe to vse euill instruments well. If it be further alleadged, that

^a Quatenus habet rationem entis, non quatenus habet tractionem defectus.

God willeth no wickednesse, Psal. 5. 5. we must knowe, that Gods will is twofolde, generall, and speciall. Generall, whereby God willeth and decreeth that a thing shall bee: and by this kinde of will he may be saide to will sinne; and that without sinne. For though he decree it thus, yet doth he not intill wickednesse into the heart of any sinner, and his decree is onely for a most excellent ende. For in regard of God which decreeth, it^b is good that there should be euil. To this purpose Augustine saith excellently, *By an vspeakeable manner it comes to passe, that that which is against Gods will, is not without his will.*

^b Bonum est vsu malum. Aug. Enchir. ad Laur. c. 104.

^c Nowe the speciall will of God is that whereby he willeth any thing in such manner, that he approoueth it, and delighteth in it: And thus indeede we cannot say without blasphemie, that god willeth sinne: Thus then we see in what manner and how farforth God may be saide to decree sinne, that is, to will and appoint the permission of it.

^c Voluntate permissiva vult: s. p. obatiua non vult.

Againe it may be objected thus. If all things be determined by the vnchangeable decree of God, then all things come to passe by an vnchangeable necessitie: and men in their actions haue no freewill at all, or libertie in doing any thing. *Answer.* This must be learned as a certaine rule, that the necessarie decree of God, doth not abolish the nature of the second causes, and impose necessitie vpon the will of man, but onely order and incline it without any constraint, to one part. As for example: when a people is gathered together to heare gods word; there is none of them but they knowe that they come thither by Gods prouidence (& in that respect necessarily) yet before they come, they had all freedome and libertie in themselves to come or not to come: and Gods eternall counsell did not hinder the libertie of our wills; in comming or not comming, nor take away the same: but onely incline and turne them to the choice of one part. An other example hereof we may haue in our Sauiour

Christ;

Christ, whose state and condition of bodie, if we regard, he might haue liued longer: yet by the eternall counsell of God, he must die at that place, at that time, at that houre where and when he died. Whereby we may see, that Gods counsell doth not hinder the will of man; but only order and dispose it. Which answer being well marked, we shall see these two will stand together: the necessarie and vnchangeable counsell of God, and the free will of man. And againe, that the same action may be both necessarie and contingent: necessarie in regard of the highest cause, the counsell of God; not necessarie but contingent in respect of the second causes, as among the rest, the will of man.

Thirdly, some will yet obiekt against this doctrine, that if all things come to passe according to Gods vnchangeable decree, then what needes the vsing of any meanes? what needes the preaching of the word, and receiuing of the Sacraments? what needes any lawes, Princes, Magistrates, or gouernment? what needes walking in mens ordinarie callings? all is to no ende: for let men play or worke, sleepe, or wake; let them doe what they will: all is one: for Gods eternall counsell must needes come to passe: therefore it may seeme in vaine for men to busie themselues about such things. *Ans^r.* But we must know, that as God hath appointed all things to come to passe in his eternall and vnchangeable counsell; so in the same decree, he hath together set downe the meanes and waies whereby he will haue the same things brought to passe: for these two must neuer be seuered; the thing to be done, and the meanes whereby it is done. We may read in the Acts in Pauls dangerous voyage towards Rome, an Angel of the Lord tolde Paul, that God had giuen him all that failed with him in the shippe: now the soldiers and marriners hearing this, might reason thus with themselues: Seeing God hath decreed to saue vs all, we may do what we will, there is no danger, for we shall all come to land aliue: but marke what Paul saith, *except these abide in the shippe, ye can not be safe*: where we see, that as it was the eternall counsell of God to saue Paul, and all that were with him: so he decreed to saue all by this particular meanes of their aboad in the shippe. King Ezechias was restored to his health, and receiued from God a promise that he should haue 15. yeares added to his daies, and the promise was confirmed by signe: now, what doth he? cast off all meanes: no: but as he was prescribed, so he applieth a bunch of drie figges to his fore, and vseth still his ordinarie diet. Therefore it is grosse ignorance and madnesse in men to reason so against Gods decree; God in his vnchangeable counsell, hath decreed and set downe all things how they shall be; therefore I will vse no meanes, but liue as I list: nay rather we must say the contrarie; because God hath decreed this thing or that to be done: therefore I will vse the meanes which God hath appointed to bring the same to passe.

Now follows the *Creation*, which is nothing else but a worke of the blessed Trinitie, forming and framing his creatures which were not before, and that of nothing. The points to be knowne concerning the creation are many. The first is, the thing by which God did beginne and finish the creation. And we must vnderstand, that at the first God made all things, without any instrumēt or meanes, and not as men doe which bring to passe their busines by seruants and helps; but onely by his word and commandement: as the Psalmist saith,

He

Act. 27.

verf. 31.

1. King. 10.

He commanded, and all things were made. In the beginning God saide, *Let there be light*, and there was light: and by the same meanes was the creation of euery creature following. The very power of the word & commandement of God was such, as by it that thing was made and had a being, which before was not. It may be demaunded, what word this was by which God is saide to make all things. *Answe.* The word of God in Scripture is taken three waies: for the substantiall word, for the founding or written word, for the operative or powerfull word. The substantiall word, is the second person begotten of the substance of the father. Now howsoever it be true, that God the father did create all things by his word, that is, by his Sonne: yet doth it not seeme to be true that by these words [*God said, let there be, this or that*] that the Sonne is meant. For that word which God gaue out in the creation was in time, whereas the Sonne is the word of the father before all times: and againe, it is a word common to the three persons equally, whereas the Sonne is the word of the father onely. Furthermore, it is not like that it was any founding word standing of letters and syllables, and vttered to the creatures after the vsuall manner of men, that was the cause of them: it remaines therefore that all things were made by the operative word, which is nothing but the pleasure, will, and appointment of God, and is more powerfull to bring a thing to passe then all the meanes in the world beside. For Gods willing of any thing is his effecting and doing of it. And this is prooued by Dauid, when he saith, *He spake the word, and they were made: he commanded, and they were created.* Hence we must take out a speciall lesson, needfull to be learned of euery man. Looke what power God vsed and shewed in making the creatures when they were not, the same power he both can and will shew forth in recreating and redeeming sinnefull men by the pretious blood of Christ. By his word he created mans heart when it was not; and he can and will as easily create in vs all new hearts, specially when we vse the good meanes appointed for that ende. As, when Christ said to dead Lazarus, *Lazarus come forth*, he arose and came forth of his graue, though bound hand & foot: so when the Lord speaks to our dead hearts by his word and spirit, we shall rise forth of the graues of our sins & corruptions. In the creation of the great world, God saide let there be light, and presently darknes gaue place: and the same he can do to the little world, that is, to man. We are by nature darknes, and let God but speake to our blind vnderstandings, our ignorance shall depart, and we shall be inlightened with the knowledge of the true God and of his will: as Paul saith, *God that commanded the light to shine out of darknesse, is he which hath shined in our hearts to giue the light of the knowledge of the glorie of God in the face of Iesus Christ.*

Secondly, God made all creatures, without motion, labour, or defatigation: for his very bidding of the worke to be done, was the doing of it. And this thing no creature can doe, but God onely, though vnto Adam labour was without paine before the fall.

Thirdly, the matter and the first beginning of all creatures was nothing: that is, all things were made, when as there was nothing whereof they might be made, as Paul saith, *God calleth those things which be not, as though they were.* And indeede in the first creation, all things must be made either of the essence

of God or of nothing: but a creature can not be made of the essence of God, for it hath no parts, it is not diuisible: and therefore God made all things that were made out of himselfe or his owne essence: the conclusion then is, that the framing of the creatures in the beginning, was not of any matter, but of nothing, because before the creation, out of God there was nothing. This must teach vs to humble our selues. Many there be that stand vpon their ancestours: but let them here looke whence they came first, namely, as Abraham saith of himselfe, *of dust and ashes*. And what was this dust and ashes made of? surely of nothing: wherefore euery mans first beginning is of nothing. Well then, such men as are caried away with their pedigree and descent, if they look well into it, they shall finde small cause to boast or bragge. And this consideration of our first beginning must moue vs to true humiliation in our selues.

Fourthly, God in framing his creatures, in the beginning made them good; yea very good. Now the goodnes of the creature is nothing else, but the perfect estate of the creature, whereby it was conformable to the will and minde of the Creator allowing and approouing of it when he had made it: for a creature is not first good, and then approoued of God: but because it is approoued of God, therefore it is good. But wherein, will some say, stands this goodnes of the creature? *I answer*, in three things: I. in the comelines, beautie, and glorie of euery worke in his kind both in forme and constitution of the matter. II. In the excellencie of the vertue which God hath giuen to it: for as he hath appointed euery creature for some especiall ende, so he hath fitted and furnished it with sufficient power and vertue for the accomplishing of the same ende. III. In the exceeding benefit and profitableness that came by them to man. But since the fall of man this goodnes of the creature is partly corrupted and partly diminished. Therefore when we see any want, defect, or deformitie in any of them, we must haue recourse backe againe to the apostasie of our first parents, and remember our fall in them, and say with a sorrowfull heart, this comes to passe by reason of mans most wretched sinne, which hath defiled heauen and earth, and drawne a curse not onely vpon himselfe, but vpon the rest of the creatures for his sake, whereby there goodnes is much defaced.

Fifthly, the ende of creation, is the glorie of God, as Salomon saith, *God made all things for his owne sake, yea euen the wicked for the day of euill*. And God propounds this principall ende to himselfe, not as though he wanted glorie, and would purchase it vnto himselfe by the creation; for he is most glorious in himselfe, and his honour and praise being infinite, can neither be increased nor decreased: but rather that he might communicate and make manifest his glorie to his creatures, and giue them occasion to magnifie the same. For the reasonable creatures of God beholding his glorie in the creation, are moued to testifie and declare the same among men.

The sixth shall be touching the time of the beginning of the world which is betweene fiue thousand and sixe thousand yeares agoe. For Moses hath set downe exactly the computation of time from the making of the world to his owne daies: and the Prophets after him haue with like diligence set downe the continuance of the same to the very birth of Christ. But for the exact account

of yeares Chronologers are not all of one minde. Some say there be 3929. from the creation to Christs birth, as *Beroaldus*: some 3952. as *Hierome* and *Bede*: some 3960. as *Luther* and *Io. Lucidus*: some 3963: as *Melancthon* in his Chronicle and *Functius*: some 3970. as *Bullinger* and *Tremellius*: some towards 4000. as *Buntingus*. Now from the birth of Christ to this day are 1592. yeares, and adding these together, the whole time amounteth. And God would haue the very time of the beginning of the world to be revealed; first that it might be knowne to the Church, when the couenant of grace was first giuenly God to man, and when it was afterward renewed, and how Christ came in the fulnesse of time, Gal. 4. secondly that we might know that the world was not made for the eternall and euerliuing God, but for man: thirdly that we might learne not to set our hearts on the world & on the things therein which haue beginning and ende, but seeke for things eternall in heauen: And before the time which I haue named began, there was nothing beside God: the world it selfe and all things else were vncreated. Some men vse to obiect and say, what did God all that while before the world was? how did he imploy himselfe? what was he idle? *Ans.* The Iewes to this badde question make as badde an answer. For they say he was continually occupied in making many little worlds, which he continually destroied as he made them; because none pleased him till he made this. But we must rather say, that some things are reuealed which God did then, as that he decreed what should come to passe when the world was: & that then the blessed persons in Trinitie did take eternal delight each in other. If any man will needes know more, let him heare what Moses saith, *Secret things belong to the Lord our God, but things reuealed to vs and to our children for euer:* and let them marke what one eluding the question, answered: namely, that God was making hell fire to burne all such curious persons as will needes know more of God then he hath reuealed to them: for where God hath not a mouth to speake, there we must not haue an eare to heare: therefore our dutie is, to let such curious questions passe.

Erov. 2. 10.

Deut. 9. 9.

August lib. 1. confel. 6. 12.

Seuenthly, some may aske in what space of time did God make the world? *Answer.* God could haue made the world, and all things in it in one moment: but he began and finished the whole worke in fixe distinct daies. In the first day he made the matter of all things and the light: in the second the heuens; in the third day he brought the sea into his compasse, and made the drie land appeare, and caused it to bring forth hearbs, plants, and trees: in the fourth he made the Sunne, the Moone, and the starres in heauen: in the fifth day he made the fishes of the sea, the foules of the heauen, and euery creeping thing: in the sixth day he made the beasts of the field, and all cattell, and in the end of the sixth day he made man. Thus in fixe distinct spaces of time, the Lord did make all things: and that especially for three causes. I. To teach men that they ought to haue a distinct and serious consideration of euery creature: for if God made the world in a moment, some might haue saide, this worke is so mysticall, that no man can speake of it. But for the preventing of this cauill, it was his pleasure to make the world and all things therein in fixe daies: and the seventh day he commanded it to be sanctified by men, that they might distinctly and seriously meditate vpon euery daies worke of the creation. II. God made:

Gen. 1.

made the world, and euery thing therein in fixe distinct daies, to teach vs, what wonderfull power and libertie he had ouer all his creatures: for he made the light when there was neither Sunne nor Moone, nor starres: to shew, that in giuing light to the world, he is not bound to the Sunne, to any creature, or to any meanes: for the light was made the first day: but the sunne, the moone, and the starres were not created before the fourth day. Againe, trees and plants were created the third day: but yet the sunne, moone, and the starres, and raine which nourish and make hearbs, trees, and plants to grow were not created till after the third day: which shewes plainly, that God can make trees, plants, and hearbs to grow without the meane of raine, and without the vertue and operation of the Sunne, the Moone, and the starres. III. He made the world in fixe distinct daies, and framed all things in this order, to teach vs his wonderfull prouidence ouer all his creatures: for before man was created he prouided for him a dwelling place, and all things necessarie for his perpetuall preseruacion, and perfect happines and felicitie. So also he created beasts and cattell: but not before he had made hearbs, plants, and grasse, and all meanes whereby they are preserued. And if God had this care ouer man when as yet he was not: much more will God haue care ouer him now when he is, and hath a being in nature.

And thus much concerning the points of doctrine touching the creation. The duties follow. And first by the worke of creation we may discern the true Iehouah from all false gods and idols in the world. This Eſaiah maketh plaine, bringing in the Lord reasoning thus: *I am God, and there is none other, God besides me.* How is that prooued? thus: *I forme the light, and create darknesse, I make peace, and create euill: I the Lord doe all these things.* If a man aske thee how thou knowest the true God from all false gods: thou must answer, by the worke of creation: for he alone is the maker of heauen and earth, and all things in them. This propertie can not agree to any creature, to any man, Saint, or Angel: nay, not to all men and all Angels they can not giue being to a creature which before was nothing. Secondly, whereas God the father is Creator of all things, and hath giuen vnto man reason, vnderstanding, and ability, more then to other creatures, we are taught to consider and meditate of the worke of Gods creation. This the wise man teacheth vs, saying, *Consider the worke of God.* And indeede it is a speciall dutie of euery man which professeth himselfe to be a member of Gods Church, as he acknowledgeth God to be the Creatour, so to looke vpon his workmanship and viewe and consider all creatures. A skilfull workeman can haue no greater disgrace, then when he hath done some famous thing, to haue his friend passe by his worke, and not so much as looke vpon it. If it be demaunded for what ende must we looke vpon the worke of Gods creation? I answer, that in it we may see and discern Gods power, wisdom, loue, mercie, and prouidence, and all his attributes, and in all things his glorie. This is a most necessarie dutie to be learned of euery man: we thinke nothing too much or too good to bestowe on vaine shewes, and plaies, idle sports and pastimes, which are the vanities of men, and we doe most willingly behold them: in the meane season vterly neglecting and contemning the glorious worke of Gods creation. Well, the

Lord

Eſai. 45, 6, 7.

Eccles. 7, 15.

Lord God hath appointed his Sabbath to be sanctified not onely by the public ministerie of the word, and by priuate praier, but also by an especiall consideration and meditation of Gods creatures: and therefore the dutie of euery man is this, distinctly and seriously to view and consider the creatures of God; and thereby take occasion to glorifie his name, by ascribing vnto him the wisdom, glorie, power, and omnipotencie that is due vnto him and appears in the same.

Thirdly, we must giue God glorie in all his creatures, because he is the creator of them all. So in the Reuelation the foure and twentie Elders fall downe before him, and say, *Thou art worthie, O Lord, to receiue glorie and honour, and power: giuing this reason, for thou hast created all things, and for thy wills sake they are and haue bene created.* Read the Psalmes 147. and 148. both which tende to this effect, that God must be praised, because he is the Creator of all things, to whome all glorie is due. We know, that when men behold any curious worke of a cunning and skilfull craftesman, straightway they will leaue the worke, and inquire after him that made it, that they may praise his skill. The same is our dutie in this case, when we come abroad, and behold euery where in all the creatures the admirable and vnspeakable wisdom, goodness, and power of God, then we must make hast from the creature, and goe forward to the Creatour, to praise and glorifie him: and herein must we shew our selues to differ from bruit beasts, in that by the vse and viewe of Gods creatures, we doe returne due glorie, praise, and honour vnto the Creatour.

Our fourth dutie is set downe by the Prophet Amos, who moouing the people to meete God by repentance, addeth a reason taken from the creation: *He that fourmeth the mountaines and createth the winds, which declareth vnto man what is his thought, which maketh the morning darknesse, &c. the Lord God of hosts is his name.* The meaning of the Prophet is this: God is a terrible iudge, and we are as traytors & rebels against him: therefore the best way that we can take is this: he is comming to iudgement, let vs therefore meete him and fall downe before him, and humble our selues vnder his mightie hand. And the holy Ghost by the Prophet would mooue the people to meete God by serious repentance, by a reason framed thus: If God who is their iudge, be able to create the winds, and to forme the mountaines, and to make the morning darknes: then he is also able to make an eternall iudgement for their confusion. And therefore all such as be impenitent sinners, let the prepare theselues to turne vnto him: & surely if men had grace to lay this to their hearts, they would not liue so long in their sinnes without repentance as they doe: nay rather, they would prepare theselues to meete him in the way before he come to iudgement, because he is a Creator, and therefore able to bring infinite punishments vpon them at his pleasure, and to bring them to nothing as he made them of nothing. And let them know it, whosoeuer they be that go forward in their sinns, that God the creator whensoeuer he will, can open hell to deuoure them: and that he can shew himselfe as mightie in his iudgement to mens destruction, as he was mightie in the beginning in giuing vs a being when we were nothing. Wherefore notable is the practise of Dauid, who inures himselfe to the
fcare.

Psal. 139. 14. feare of God by the consideration of his creation, saying, *I am fearefully and wonderfully made, &c.*

Psal. 119. 73. Lastly, those which haue beene impenitent sinners through all their life past, must not onely learne to repent for their sinnes; but also endeauour to performe obedience vnto Gods word. God is a creator, and the thing created should in all respects be conformable to his will: for Dauid saith, *I thine hands haue fashioned me, and framed me, giue me understanding therefore that I may learne thy commandments.* And good reason: for there is no man of any trade, but he would faine haue all that he maketh and deuise to be vsed: but yet so as the vse thereof must be conformable to the will of the maker. For this cause Moses that faithful seruāt of God saith, that the people of Israel dealt wrongfully with the Lord: why? *for he hath created them, and proportioned them, he is their father and he bought them: yet they haue dishonoured him by corrupting themselves towards him by their vice.* All creatures in heauen and in earth doe the will of the Creator, except man, and the deuill and his angels: for the Sunne, the Moone, and the Starres, they keepe that course which God hath appointed them: but man though he be bound to doe the will of God, because God is his Creator, yet he rebels against him. The potter if in tempering his clay, he cannot make and frame it according to his minde, at length he will dash it in pieces: so God, he createth man, not that he should doe his owne will, but Gods will: and therefore the Lord in his wrath will confound him eternally who soeuer he be that followeth the lusts of his owne wicked heart, and will not be brought to be conformable to Gods will, but goes on his rebellion without stay. For this cause it stands euery man in hand to yeelde himselfe pliable vnto Gods will, & to indeauour to obey it by keeping a good conscience before God and all men, and by walking faithfully in his calling, least the ende be confusion. If a man haue a trade and other men come into his shoppe, and vse such tooles and instruments as be there to wrong ends, he will in no wise brooke it, but take the abuse in great displeasure: now the world is as it were an opened shoppe in which God hath set forth vnto vs his glorie and maiestie: and the creatures of all kinds be instruments appointed for excellent vses, and specially man for the accomplishment of his will. And therefore when he rebels against the will of God, and by sinne puts the creatures to wrong ends, he can not but most grieuously offend God.

c. Pet. 4. 19. And thus much of the duties. Now in the third place follow the consolations vnto Gods Church and people. First as S. Peter saith, *God is a creator, yea a faithfull creator.* The properties of a faithfull creator are two: I. He will preferue his creature: no man is so tender ouer any worke as he that made it, for he cannot abide to see it any way abused. God therefore beeing a faithfull creator, tenderly loues all his creatures. So Iob reasoneth with God, that he will not cast him off, *because he is the worke of his handes.* II. God will beare with his creature, to see whether it will be brought to any good ende and vse before he will destroy it. And to vse the former comparison: the potter will turne and worke the clay euery way to make a vessell vnto his minde; but if it frame no way, then will he cast it away and dash it against the wall. And so God who created man, still preferueth him, and vseth all meanes to make him conformable

formable to his wil, before he cast him off. The Lord did long *strive with men* in the old world, to turne them from their wickednesse: but when nothing would serue them, it is said, *It repented the Lord that he made man on the earth.* And in like manner, if wee which are the creatures of God, shall rebell against this our creator, it may be, he will beare with vs for a time: but if we continue therein, and do not turne to him by repentance, he will bring vpon vs a finall destruction both in bodie and soule. Yet I say, before he doe this, his manner is to trie all meanes to preferue vs, and turne vs vnto him: and afterward if nothing will serue, then will he shewe forth his power in mens confusion: and therefore it standes vs in hand to looke vnto it betime.

Gen. 6. 7. 6.

Secondly, looke what power the Lord did manifest in the creation of all things, the same power he both can and will make manifest in the redemption of mankinde. In the beginning God made all things by his word; and so likewise he is able still to make by the power of his word, of a wicked man that is dead in sinne, a true and liuely member of Christ: which the Prophet Esay signifieth when he saith, *The Lord that created the heauens and spread them abroad, he that stretcheth forth the earth and the bodie thereof, &c. I the Lord haue called thee in righteousness.* This must not incourage euil men in their wickednes, but it serueth to comfort the people of God, considering that the same God which once created them, is also as able to saue them: and will shew himselfe as mightie in their redemption, as he was in their creation of nothing.

Esay 45. 12. 13.

And thus much of the creation in generall. Nowe it followeth that wee come to the handling of the parts thereof. For it is not said barely that God is a Creator; but particularly that he is *a creatour of heauen and earth*: of both which wee will speake in order: and first of the creation of heauen.

Heauen] in Gods worde signifieth all that is aboue the earth: for the ayre wherein we breath is called heauen. And according to this acceptation of the word, there are three heauens, as Paul saith, *He was taken vp into the third heauen.* The first of these heauens is that space, which is from the earth vwarde vnto the firmament, where the starrs are. Thus the birds which flie in the aire betweene the earth and the starres, are called *the fowles of the heauen*: and when God sent the flood to drowne the olde world, Moses saith, *the windows of heauen were opened*: meaning, that God poured downe raine from the cloudes abundantly, for the making of a flood to drowne the world. The second heauen is that which containeth the Sunne, the Moone, and the starres: so Moses saith, that God in the beginning created the Sunne, the Moone, and the starres, and placed them in the *firmament of heauen*. Besides these two heauens, there is a third which is inuisible: and yet it is the worke of Gods handes: and it is that glorious place where Christ euen in his manhoode sitteth at the right hand of the father: and whither the soules of the faithfull departed are carried, and placed: and in which at the end of the world shall all the elect both in body and soule, haue perfect ioy and blisse in the glorious sight and presence of God for euer. But for the better conceiuing the truth, wee are to skanne and consider diligently three questions. First, whether this third heauen be a creature; for many haue thought it was neuer created, but was eternall with God himselfe: but it is a grosse error contrarie to Gods

2^d Cor. 12. 2.

Gen. 7. 11.

Gen. 1. 7. 5.

word. For the Scripture saith, *Abraham looked for a cittie* (meaning the heauenly Ierusalem, this third heauen) *hauing a foundation whose builder and maker is God.* Further if it be eternall, it must either be a Creator or a creature: but it is no creator, for then it should be God: and therefore it must needs be a creature. But some will say, the Lord is eternall, and this third heauen hath alwaies bene the place of the Lordes aboade, and therefore it is also eternall.

Answer. True it is indeede that God doth shewe his glorie and maiestie in the third heauen: but yet that cannot possibly containe his Godhead, as Salomon saith, *Beholde the heauens, and the heauens of heauens are not able to containe thee.* Wherefore though God doth manifest his eternall glorie in this third heauen, yet doth it not followe that therefore this place should bee eternall: for hee needes no habitation to dwell in: hee is euery where filling all things with his presence, excluded from no place. The second question is, where this third heauen is?

Answer. There are some protestants say, it is euery where: and they holde this opinion to maintaine the reall presence of the Lordes bodie in or about the Sacrament. But if it were euery where, then hell should be in heauen, which no man will say: but heauen indeede is about these visible heauens which wee see with our eies: so the Apostle saith, *Christ ascended on high farre above all heauens, &c.* And againe it is said of Steuen, that beeing full of the holy Ghost, *Hee looked vp steadfastly into the heauens, and sawe them open, and the sonne of man standing at the right hand of God.* Thirdly it may be demanded, why God created this third heauen? *Answer.* God made it for this cause, that there might bee a certaine place wherein he might make manifest his glorie and maiestie to his elect angels and men; for the which cause it was created a thousand fold more glorious then the two former heuens are, and in this respect it is called *Paradise*, by reason of the ioy and pleasure arising from Gods glorious presence. And our Sauour Christ calleth it *the house of God his father*; because into it must be gathered all gods children. It is called *the kingdome of heauen*, because God is the king thereof, and ruleth there in perfect glorie. True it is, God hath his kingdome here on earth: but he ruleth not so fully and gloriously here, as he shall in heauen: for this is the kingdome of grace, but that is the kingdome of his glorie, where he so raigneth, that he will be all in all, first in Christ, & then in the elect both angels and men.

Nowe followe the duties wherunto we are moued principally in consideration of the making of the third heauen. First, if God created it especially for the manifestation of his glory vnto men, that at the ende of this worlde, by the fruition of Gods most glorious presence, there they might haue perfect ioy and felicitie: we haue occasion here to consider the wonderfull madnesse and forgetfulnesse that raigneth euery where among men, which onely haue regard to the estate of this life, and cast all their care on this worlde, and neuer so much as once dreame of the ioyfull and blessed estate which is prepared for Gods children in the highest heauen. If a man hauing two houses, one but a homely cottage, and the other a princely pallace, should leaue the better and take all the care and paines for the dressing vp of the first, would not eue-

ry man say, he were a madde man? yes vndoubtedly. And yet this is the spirituall madnesse that takes place euery where among men: for God hath prepared for vs two houses, one is this our bodie which we beare about vs, which is an house of clay, as Iob saith, *We dwell in houses of clay whose foundation is dust,* Iob. 4. 19. which shall be destroyed before the moth: & as Peter saith, *a tabernacle or tent,* which we must shortly take downe; and wherein we abide but as *pilgrimes and strangers.* 1. Pet. 1. 14. 1. Pet. 2. 10. Againe, the same God of his wonderfull goodnesse hath prouided for vs a second house in the third heauen, wherein wee must not abide for a time and so depart: but for euermore enjoy the blessed felicitie of his glorious presence. For all this marke a spirituall phrensie possessing the mindes of men; for they employ all their care and industrie for the maintaining of this house of clay, whose foundation is but dust: but for the blessed estate of the second house, which is prepared for them in the kingdom of heauen, they haue little regard or care. They will both runne and ride from place to place day and night, both by sea and land: but for what? Is it for the preparing of a mansion place in the heauenly Ierusalem? Nothing lesse, for they will scarce goe forth of the doore to vse any meanes whereby they may come vnto it: but all their studie is to patch vp the ruines and breaches of their earthly cabbine. Now let all men iudge in their owne consciences, whether as I haue said, this be not more then senselesse madnesse? Againe, the bodie is but a tabernacle wherein we must rest as it were for a night, as a stranger doth in an Inne, and so away: but the second house is eternall in the heauens, an euerlasting seate of all felicitie and happinesse. And therefore our dutie is aboue al things, to seeke the kingdome of God and his righteousnesse, as Christ himselfe bid- Mat. 6. 33. deth vs. And if the Lord haue there prepared such a place for vs, thē we must in this world vse all good meanes, whereby we may be made worthie the fruition of it; and also fitte and readie at the day of death to enter into it: which at the day of iudgement we shall fully possesse both in soule and bodie, and there raigne eternally in all happinesse with God Almighty our creatour, the Father, the Sonne, and the Holy Ghost. But some may say, how shall a man so prepare himselfe, that hee may bee fitte for that place? *Answer.* This the holy Ghost teacheth vs: for speaking of this heauenly Ierusalem, he saith, *There shall enter into it none vncleane thing, neither what seuer worketh abomination or lies.* Reuel. 22. The meanes then to make our selues fitte is, to seeke to bee reconciled to God in Christ for our sinnes past, and withall to endeauour to haue an assurance of the free remission and pardon of them all in the blood of Christ. And as touching that part of life which is to come, we must remember what Saint Iohn saith, *Euery one that hath this hope puri- 1. Ioh. 3. 3. fies himselfe, meaning, that he which hath hope to raigne with Christ in heauen, vseth the meanes whereby he may purifie and keep himselfe from sinne, as also he saith after, *that he which is borne of God keepeth himselfe, and the wicked one toucheth him not.* 1. Ioh. 5. 18. Signifying, that all such persons as are truly iustified and sanctified, carrie such a narrow and strait watch ouer the whole course of their liues and conuersations that the deuill can neuer giue them deadly woundes, and wholly ouercome them. Nowe the man that is resolu'd in his conscience of the pardon of his sinne for the time*

past, and hath a steadfast purpose in his heart to keepe himselfe vpright, & continually to walke in righteoufnesse and true holinesse all the daies of his life: this man, I say, is prepared and made fit to enter into the heauenly Ierusalem: come death when it will, he is readie. And howsoever he must not looke for heauen here vpon earth, yet he is as it were in the suburbes of this heauenly cittie: and at the end of this life, the king thereof, the Lord Iesus will open the gates, and receiue him into his kingdome, for he is alreadie entred into the kingdome of grace. To conclude this point, let euery man in the feare of god, be moued hereby to set his heart to prepare himselfe; that when God shall call him hence, he may be fitte to enter into that glorie. Secondly, seeing God hath prepared the third heauen for vs, it teacheth euery man in this worlde to be content with the estate wherein God hath placed him, whether it bee high or lowe, rich or poore: why so? because here he is but a pilgrime, and liues in a cottage of clay, and in a tent wherein he must abide but a while, as a pilgrime doth, oftentimes carrying his house about with him; and we shall in better sort accept the afflictions which God sendes vs in this life; if we remember that there is prepared for vs a place of ioy, which must bee our resting place and perfect felicitie for euermore. This was the practise of the children of God, especially of Abraham: for when the Lord called him out of his own country, he obeyed, and by faith abode in the promised Land, as in a straunge countrie, as one that dwelt in tents with Isaac and Iacob, heires with him in the same promise: and the reason followeth, for he looked for a cittie hauing a foundation whose builder and maker is God. They beleued that these things which the Lord promised, were shadows of better things: and hereon staid themselues, being well content with that est ite whereto God had called them. So Paul was cōtented to beare the afflictions which God had laid vpon him, and his reason was, *Because* (saith he) *we looke not on things which are seene, but on things which are not seene: for the things which are seene are temporall, but the things which are not seene are eternall.* And in the next chapter: *We knowe* (saith he) *that if our earthly house of this Tabernacle be destroyed, we haue a dwelling giuen vs of God, that is, an house not made with hands, but eternall in the heauens.* And for this cause his desire was rather to remoue out of this body, and to be with the Lord.

And thus much concerning heauen. Nowe followeth the second part of Gods creation in these wordes.

And earth Earth signifieth the huge masse or body standing of sea and land, on which we liue, and all things that be in or vpon the earth whatsoever: as Paul saith, *For by him were created all things that are in heauen or in earth, &c.* In other Creeds which were made since this of the Apostles, being expositions of that; there is added, *maker of all things visible and invisible.* Here we haue occasion to speake of all creatures. but that were infinite: therefore I will make choice of these two, good Angels and Men.

I. That Angels had a beginning it is no question: for Paul saith, that by God all things were created in heauen and earth, things visible and invisible, whether thrones, principalities, or powers. And in respect of the creation, angels are called the *sonnes of God.* But the time & day of their creatiō cannot be set down further thē this, that they were created in the cōpasse of the sixe daies.

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For Moses saith, *Thou*, namely in the compasse of the first fixe daies, *the heauens and the earth were fashioned, and all the hoast of them*: that is, all varietie of creatures in heauen and earth seruing for the beauty and glory thereof: whereof no doubt the Angels are the principall.

II. Touching the nature of Angels, some haue thought that they are nothing but qualities and motions in the mindes of men, as the Sadduces and the Libertines of this time: but the truth is, that they are spirits, that is, spiritual and inuisible substances created by God, and really subsisting: for the Scripture ascribes vnto them such kinde of actions which can not be performed by the creatures, saue onely such as be substances: as to stande before the throne of God, to behold the face of the Father, to carie mens soules to heauen, &c. yet must we not imagine that they are bodily substances consisting of flesh and bone. And though they tooke vpon them visible shapes and formes, and did eate and drinke in the companie of men, and thereupon are called *Men* in Scripture: yet they did this by diuine dispensation for a time, that they might the better performe the actions and busineses among men, to which they were by God appointed. And the bodies of men which they assumed, were no parts of their natures vnted to them, as our bodies are to vs; but rather they were as garments are to vs, which they might put off and on at their pleasure. If any shall aske, whence they had these bodies, the answer is, that either they were created of nothing by the power of God, or framed of some other matter subsisting before. If againe it be asked what became of these bodies when they laid them downe, because they vsed them but for a time, the answer may be, that if they were made of nothing, they were againe resolued into nothing: if made of other creatures, that then they were resolued into the same bodies of which they were first made; though indeede we can define nothing certainly in this point.

III. Angels are reasonable creatures of excellent knowledge and vnderstanding, farre surpassing all men saue Christ. Their knowledge is threefold: naturall, reuealed, experimentall. *Naturall*, which they receiued from God in the creation. *Reuealed*, which God makes manifest to them in proesse of time, whereas before they knew it not. Thus God reuealed to Gabriel the mysterie of the 70. weekes, Dan. 8. and 9. And in the Apocalyps many things are reuealed to the Angels that they might reueale the to vs. *Experimentall* knowledge, is that which they get by obseruing the dealings of God in the whole world, but specially in the Church. And thus Paul saith, *that to principalities and powers in heauenly places is knowne the manifolde wisdom of God by the Church*.

IV. And as the knowledge, so also the power of the good Angels is exceeding great. They are able to doe more then all men can. Therefore Paul calls them *mightie Angels*, 2. Thess. 1. 7. Yeathir power is farre superiour to the power of the wicked angels, who since the fall are vnder them and can not preuaile against them.

V. The place of the aboad of Angels, is the highest heauen, vnlesse they be sent thence by the Lord, to doe some thing appointed by him. This our Sauiour Christ teacheth when he saith, that the angels of litle ones doe alreadie

behold the face of their father in heauen. And the wicked angels before their fall were placed in heauen, because they were cast thence.

V I. That there be certaine distinctions and diuersities of angels, it is very likely, because they are called thrones, and principalities, and powers, *Cherubim* and *Seraphim*. But what be the distinct degrees and orders of Angels, and whether they are to be distinguished by their natures, gifts, or offices, no man by scripture can determine.

V II. The ministerie of angels to which the Lord hath set them apart is threefold, and it respecteth either God himselfe, or his church, or his enemies. The ministerie which they performe to God, it first of al, to adore, praise, and glorifie him continually. Thus the Cherubims in Esaias vision crie one to another, *Holy, holy, holy is the Lord God of hosts: the world is full of his glory.* And when they were to publish the birth of the Messias, they begin on this maner, *Glory to God in the highest heauens, peace on earth.* And Iohn in his vision heard the angels about the throne, crying with a loud voice, *Worthy is the Lambe, &c. to receiue power, riches, and strength, wisdom, and honour, and glory, and praise.* And indeede the highest end of the ministerie of Angels is the manifestatiō of the glory of God. The second, is to stand in Gods presence, euermore readie to doe his commandements, as Dauid saith, *Praise the Lord, yee his Angels that excell in strength that doe his commandements in obeying the voice of his word.* And here is a good lesson for vs. Wee pray daily, that we may doe the will of God as the Angels in heauen doe it: let vs therefore be followers of the holy Angels in praising God and in doing his commandements as they doe.

The ministerie of Angels concerning the Church, standes in this, that they are ministering sprits for the good of them which shall be heires of salvation. The good is threefold; in this life, in the ende of this life, and in the last iudgemēt: again, the good which they procure to the people of god in this life, is either in respect of body or soule. In respect of the body, in that they doe most carefully performe al maner of duties which do necessarily tend to preferue the temporall life of Gods children, euen from the beginning of their daies to the ende. Dauid saith, that *they pitch their tents about them that feare the Lord.* When Agar was cast forth of Abrahams family, and wandered in the wildernesse, an angell comes vnto her and giues her counsell to returne to her mistresse and humble her selfe. When Elias fled from Iesabel, he was both comforted, directed, and fed by an angel. And an angel bids the same Elias be of good courage and without feare to goe to King Achazias & reprove him. Angels bring Lot and his family out of Sodem and Gomorria, before they burne the cities with fire and brimstone. When Iacob feared his brother Esau, hee saue angels comming vnto him: and he plainly acknowledgeth that they were sent to be his protectours & his guides in his iourney. Abraham beeing perswaded of the assistance of Gods angels in al his waies, said to his seruant, *The Lord God of heauen. who tooke me from my fathers house, &c. will send his angels before thee.* The wise men that came to see Christ are admonished by angels to returne another way: and Ioseph by the directiō of an angel fled into Egypt, that he might preserue Christ from the hands of the

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the cruel tyrant. The tents of the Israelites was garded by angels. The three children are deliuered from the fierie furnace: and Daniel out of the Lyons denne by angels. When Christ was in heauinesse they ministred vnto him and comforted him: and they brought Peter out of prison and set him at libertie.

Againe, the angels procure good vnto the soules of the godly, in that they are maintainers and furtherers of the true worshipping of God, and of all good meanes, whereby we attaine to saluation. The lawe was deliuered in Mount Sina by angels: and a great part of the Reuelation of Iohn. They expound to Daniel the seenty weokes They instruct the Apostles touching the returne of Christ to the last iudgement. An angel forbids Iohn to worship him, but to worship God the creatour of heauen and earth. They fetch the Apostles out of prison, and bidde them teach in the temple. An angel brings Philip to the Eunuch that he may expound the Scriptures to him. Lastly they reueale the misteries and the will of God: as to Abraham that he should not kill his sonne Isaac, to Mary and Elizabeth the nativity of Iohn Baptist, & of Christ our Sauour, and all this they doe according vnto the will of God, Gal. 1.8. Beside all this, angels reioice at the conuersion of sinners by the ministerie of the Gospel. And for the Churches sake, they protect not only particular men, but euen whole nations and kingdomes.

The ministerie of Angels in the end of this life, is to carrie the soules of the godly into Abrahams bosome, as they did the soule of Lazarus. And in the day of iudgement to gather all the Elect that they may come before Christ, and enter into eternall fruition of glory both in body and soule.

The third and the last part of the ministerie of Angels, concernes Gods enemies; and it is to execute iudgements on all wicked persons and impenitent sinners. Thus all the first borne of Egypt are slaine by an angell. When Iosua was about to sacke Ierico, an angel appeared vnto him as a captaine, with a drawne sword to fight for Israel. When the hoste of Zenacherib came against Israel, the angel of the Lord in one night slue an hundred eightie & fiew thousand. Because Herod gaue not glorie vnto God, the angell of the Lord smote him so as he was eaten vp of lye and died.

And thus we see what points we are to marke touching the good Angels. Now followeth the vse which we are to make in regard of their creation. First whereas they are Gods ministers to inflict punishments vpon the wicked, here is a speciall point to be learned of vs; that euery man in the feare of God take heede howe he liueth and continueth in his sinnes, for the case is dangerous considering that God hath armies of Angels, which stande readie euerie where to execute Gods heauie iudgements vpon them that liue thus. When the people of Israel had sinned against the Lord, Moses saith, they were naked, that is, open to al the iudgements of god; eue destitute of the guard of his good angels. Wretched Balaã that wizzard went to Balaac to curse the children of Israel: and as he went it is said, the Angel of the Lord stood in his way with a drawn sword: & if the asse had not bin wiser thē his master, the angel had slaine him. Wherby it appeares, that whē we rush on into the practise of any sin, we do as much as in vs lieth to cause god to send down his iudgements

ments vpon vs for our finnes, and that by the ministerie of his angels. Secondly, we are taught another lesson by Christ himselfe: *See (saith he) that you despise not one of these little ones*: nowe marke his reason: *for I say vnto you, that in heauen their angels do alwaies behold the face of my father*. By little ones he meaneth young infants which are within the couenant; or others which are like to young infants in simplicitie and innocency of life and humility. And Christ will not haue them to be despised. A duty very needfull to bee stood vpon in these times. For nowe a daies if a man carrie but a shewe of humilitie, of good conscience, and of the feare of God, hee is accounted but a silly fellowe, hee is hated, mocked, and despised on euery hand. But this should not be so. For him whome God honoureth with the protection of his good angels, why should any mortall man despise? And it stands mockers and scorers in hand to take heede whome they mocke. For though men for their parts put vp many abuses and iniuries, yet their angels may take iust reuenge by finiting them with plagues and punishments for their offences.

Thirdly, seeing angels are about vs, and serue for the good of men, we must do whatsoeuer we do in reuerent and seemely maner, as Paul giues counsel to the Philippians, *Brethren, saith he, whatsoeuer things are true, whatsoeuer things are honest, iust, pure, & pertaine to loue, of good report: if there be any vertue, if there be any praise, thinke on these things*: many men doe all their affaires orderly for auoiding shame, but wee must doe the same vpon a further ground, namely because Gods holy angels waite on vs. And considering that men haue care to behaue themselues well when they are before men: what a shame is it for a man to behaue himselfe vnseemely either in open or in secret, he then beeing before the glorious angels. Paul saith, *that the woman ought to haue power on her head, because of the angels*, that is, not onely the ministers of the Church, but gods heauenly angels, which daily waite vpon his children, and guard them in all their waies.

Fourthly, this must teach vs modestie, and humility: for the angels of God are very notable and excellent creatures; and therefore they are called in the Psalmes *Elohim*, gods: yet how excellent soeuer they be, they abase themselues to become guardians and keepers vnto sinnefull men. Nowe if the Angels doe so abase themselues; then much more ought euery man to abase and humble himselfe in modestie, and humilitie before God; and whatsoeuer our calling is, we must not be puffed vp but be content. This is a necessarie dutie for all, but especially for those which are in the schooles of the Prophets; whatsoeuer their gifts or birth be, they must not thinke themselues too good for the calling of the ministerie. And if god haue called vs thereunto, we must be content to become seruants vnto all in the matter of saluation: though the men whom we teach be neuer so base or simple; for no man doth so faire excell the basest person in the world, as the glorious Angels of God doe exceed the most excellent man that is; therefore seeing they vouchsafe to become seruants vnto vs, we must not thinke our selues too good to serue our poore brethren.

And thus much of the duties. Nowe followe the consolations that arise from this, that God hath giuen his glorious angels to serue for the protection and

Math. 18. 10.

Phil. 4. 8.

1. Cor. 11. 10.

Psal. 8. 5.

and safegard of his church and people. If mens spirituall eies were open, they should see the deuil and his angels, and all the wicked of this world to fight against them: & if there were no means of comfort in this case, then our estate were most miserable. But marke; as Gods seruant hath all these wicked ones to bee his enemies: so he hath garrisons of angels that pitch their tents about him and defend him from them all. So David saith, *He shall giue his Angels charge ouer thee, & they shall keepe thee in all thy waies, that thou dash not thy foote against a stone*: where the angels of God are compared to nouces, which carry little children in their armes, feed them, and are alwaies readie at hand, to saue them from fals and many other dangers. When the king of Syria sent his horses & chariots to take Elisha the Lords prophet, because he reuealed his counsell to the king of Israel: his seruant sawe them round about Dothan where he was, and he cried, *Alas, master, what shall wee doe?* then Elisha answered, *Fear not: for they that be with vs, are more then they that be with them*: & he besought the Lord to open his seruants eyes, that he might see: and the Lord opened his eies, and he looked and beholde, the mountaines were full of horses and chariots of fire round about Elisha. So likewise not many yeres agoe, our land was preserued from the inuasion of the Spaniards, whose huge Nauy lay vpon our sea coasts; but how were we deliuered from them? surely by no strength nor power, nor cunning of man; but it was the Lord, no doubt, by his Angels that did keepe our coasts, and did scatter our enemies, and drowne them. Let enemies rage, and let them doe what they will, if a man keepe himselfe in the waies which God prescribeth, hee hath Gods Angels to guide and preserue him: which thing must moue men to loue and embrace the true religion, and to conforme themselues in all good conscience to the rule of Gods worde. For when a man doeth not so, all the Angels of God are his enemies, and at all times readie to execute Gods vengeance vpon him: but when men carrie themselues as dutifull children to God, they haue this prerogatiue that Gods holy Angels doe watch about them, and defend them day and night from the power of their enemies, euen in common calamities and miseries. Before God sendes his iudgementes on Ierusalem, an ancell is sent to marke them in the foreheades that inourne for the abominations of the people. And this priuiledge none can haue but he whose heart is sprinkled with the bloode of Christ, and that man shall haue it vnto the ende.

1. Sal. 91.

2. King. 16 17.

Ezech. 9. 4.

Exod 12. 23.
with 3. Cor. 5. 7.

And thus much of the creation of *Angels*. Now it followes to speake of the creation of *Man*: wherein we must consider two things: I. the points of doctrine: II. the vses. For the points of doctrine. First, Man was created and framed by the hand of God, and made after the image of God: for Moses bringes in the Lord speaking thus, *Let vs make man in our image, &c. in the image of God created he them*, which also must be vnderstood of Angels. The image of God, is nothing els but a conformitie of man vnto God, whereby man is holy as God is holy: for Paul saith, *Put on the newe man which after God, that is in Gods image, is created in righteoufnesse and true holinesse*. Nowe I reason thus: wherein the reuiuing of the image of God in man doth stand, therein was it at the first: but the reuiuing of Gods image in man doth stand in righteoufnesse:

Gen. 1. 26.

Eph. 2. 10.

oufnesse and holinesse: therefore Gods image wherein man was created at the beginning, was a conformitie to God in righteoufnes and holines. Now whether Gods image doth further consist in the substance of mans bodie and soule, or in the faculties of both, the Scripture speaketh nothing. This Image of God hath two principall parts: I. wisdom: II. holinesse. Concerning wisdom Paul saith, Put ye on the new man which is *created in knowledge, after the image of him which created him.* This wisdom consisteth in three points: I. in that he knew God his creator perfectly: for Adam in his innocencie knewe God so farre forth as it was conuenient for a creature to know his creatour. II. He knewe Gods will so farre forth as it was conuenient for him, to shewe his obedience thereunto. III. He knewe the wisdom and will of his creatour touching the particular creatures: for after Adam was created, the Lord brought euery creature vnto him, presenting them vnto him as being lord and king ouer them, that he might giue names vnto them. Whereby it appears that Adam in his innocencie did know the nature of all creatures, and the wisdom of God in creating them, else he could not haue giuen them fitte names: and when God brought Eue vnto Adam, he knew her at the first, and said, *This is now bone of my bone, and flesh of my flesh, shee shall be called woman, &c.* The second part of Gods image in man, is holines and righteoufnes; which is nothing elsbut a conformity of the wil & affections, and of the whole disposition of man both in bodie & soule, to the will of God his creator. Yet we must remember that Adam in his innocencie had a changeable will, so as he could either will good or euill: he was created with such libertie of will, as that he could indifferently will either. And we must not thinke that the will of the creature was made vnchangeably good: for that is peculiar to the will of God, and hereby is the Creatour distinguished from the creature.

And here two things offer themselues to be considered. The first, why the man is called the *image of God*, and not the woman. *Ans.* He is so called, not because holinesse and righteoufnesse is peculiar to him which is common to both: but because God hath placed more outward excellencie and dignitie in the person of a man then of a woman. The second, how Christ should be called the *image of God.* *Ans.* He is so called for two speciall causes. First, because he is of the same substance with the father; and therefore is his most absolute image, and as the author of the Hebrewes saith, *the brightnesse of his glorie and the ingraued forme of his person.* Secondly, because God being inuisible doth manifest himselfe in Christ; in whome as in a glasse we may behold the wisdom, goodnes, the iustice and mercie of God.

The second point to be considered in the creation of man, is the dignitie of his person: for Dauid saith, *Thou hast made man little inferior to the Angels, and crowned him with glorie, and worship.* This dignitie stands in foure points. I. A blest communion with the true God: for Paul speaking of the Gentiles which were not called, saith they were *strangers from the life of God.* Where by the contrarie we may gather, that our first parents in their innocencie liued the life of God, which is nothing else but to lead such a life here on earth, as that the creature shall haue a blest and immediate fellowship with God, which stands in this, that before the fall of man, God reuealed himselfe in a

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Coloss. 3. 10.

Gen. 2. 23.

1. Cor. 11. 7.

Col. 1. 16.

Heb. 1. 3.

Psal. 8. 5.

Eph. 4. 13.

speciall manner vnto him, so as his very bodie and soule was a temple and dwelling place of the Creatour. This fellowship betweene God and man in his innocencie, was made manifest in the familiar conference which God vouchsafed to man: but since the fall, this communion is lost: for man can not abide the presence of God. And therefore when Peter had fished all night, and caught nothing, our Sauour bad him cast downe his net to make a draught, who did so; but when he saw the great multitude of fishes that were taken, at this sight beholding but as it were some sparkes of the glorious maiestie of God in Christ, he fell downe at his feete, saying, *Lord, depart from me, for I am a sinner*. The second point wherein mans dignitie consisteth, is, that man was made lord and king ouer all creatures, as Dauid saith, *Thou hast made him to haue dominion in the workes of thy handes*: and therefore God hauing created him in his image, biddeth him *rule ouer the fishes of the sea, ouer the fowles of the heauen, and ouer euery beast that mooueth vpon the earth*: & afterward he brought them all to him, as to a soueraigne lord and king to be named by him: and answerably euery creature in his kind gaue reuerence and subiection vnto man before his fall, as vnto their lord and king. Where by the way we must remember, that when we see any creature that is hurtfull and noysome vnto man, and would rather deuoure then obey him; it must put vs in minde of our sinne: for by creation we were made lords and kings ouer all creatures, and they durst not but reuerence and obey vs: but the rebellion of man vnto God is the cause of the rebellion of the creatures vnto vs. The third part of mans dignitie by creation is, that before his fall he had a wonderfull beautie and maiestie aboue all creatures in his bodie: whereupon Dauid saith, the Lord hath crowned him with *glorie and worship*. And in the renewing of the couenant with Noe, God saith, *that the dread and feare of man shall be vpon all creatures*: which nowe though it be but small, yet doth it plainly shewe what was the glorie and maiestie of mans person at the first. The fourth dignitie of mans estate in innocencie is, that his labour was without paine or wearinesse: if he had neuer fallen he should haue laboured in the garden; but so as he should neuer haue beene wearied therewith. For when Adam was fallen, God said, *In the sweate of thy face, shalt thou eat thy bread*: now if the paine in labour come after as a curse vpon man for his transgression, then before his fall man felt no paine in his affaires. And in these foure things consisteth mans dignitie which he had in the creation.

Now in the third followeth mans calling before his fall: which is twofold: I. particular: II. generall. Mans particular calling was to come into the garden of Eden, to keepe it, and to dresse the trees and fruits thereof. This shewes vnto vs a good lesson, that euery man must haue a particular calling wherein he ought to walke: and therefore such as spende their time idly in gaming and vaine delights, haue much to answer to God at the day of iudgement. This will not excuse a man to say thē, that he had land & liuing to maintaine himselfe, and therefore was to liue as he list, for euen Adam in his innocencie had all things at his will, & wanted nothing; yet euen then God imployed him in a calling: therefore none must be exempted, euery man both high & low must walke in his proper calling. Adās general calling, was to worship his

Creatour, to which he was bound by the right of creation, considering the morall law was written in his heart by nature. Which is signified in the Decalogue; where the Lord requires worship and obedience of his people, because he is *Iehouah*, that is, one which hath being in himselfe, and giues being to all men by creation. For the better vnderstanding of this point, we are to consider three things. I. The place where Adam did worshippinge. II. The time. III. The sacraments. For the first, God euer since the beginning had a place where he would be worshipped, and it is called *Gods house*, which then was the garden of Eden. For it was vnto Adam a place appointed by God for his worship, as Church-assemblies are vnto vs: where also the Lord at some time did in a speciall manner shew himselfe vnto his creature. Touching the time of Gods worship, it was the seuenth day from the beginning of the creation, the Sabbath day. And here we must note, that the keeping of the Sabbath is morall. Some indeede doe pleade that it is but a ceremonie; yet falsly: for it was ordained before the fall of man, at which time Ceremonies signifying sanctification had no place. Nay marke further: Adam in his innocencie was not clogged with sinne as we are; and yet then he had a set Sabbath to worship God his creatour: and therefore much more neede hath euery one of vs of a sabbath day, wherein we may seuer our selues from the workes of our callings, and the workes of sinne, to the worship of God in the exercise of religion, and godly meditation of our creation. This point must be learned of vs, for when no occasion is offered of busines, then men will formally seeme to keepe the sabbath: but if there come occasion of breaking the sabbath, as traffike, gaming, and vaine shewes, then Sabbath farewell, men will haue their pleasures, let them worship God that will. But let vs remember in the feare of God, that whosoever continueth in the breach of this law being moral, God will no lesse powre forth his punishments vpon them, then for the breach of any other commaundement: the consideration whereof, must moue euery man to a reuerent sanctifying of the Lords day.

Now for Adams sacraments they were two: the tree of life, and the tree of knowledge of good and euill: these did serue to exercise Adam in obedience vnto God. The tree of life was to signifie assurance of life for euer, if he did keepe Gods commandements: the tree of knowledge of good and euill, was a sacrament to shew vnto him, that if he did transgresse Gods commandements, he should die: and it was so called, because it did signifie that if he transgressed this law, he should haue experience both of good and euill in himselfe.

Now in the fourth place followeth the ende of the creation of man, which is twofold. First, that there might be a creature to whome God might make manifest himselfe, who in a speciall maner should set forth and acknowledge his wisdom, goodnesse, mercie, in the creation of heauen and earth, and of things that are in them, as also his prouidence in gouerning the same. Secondly, God hauing decreed to glorifie his name in shewing his mercie and iustice vpon his creature, hereupon in time createth men to shew his mercie in the saluation of some, and to shew his iustice in the iust and deserued damnation of other some. And therefore he hath appointed the creation specially of man, to be a meanes of manifestation and beginning of the execution of his eternal counsell.

Thus

Thus much concerning mans creation in generall. The speciall parts of man are two; bodie, and soule. And the reason why the Lord would haue him stand on these two parts is this: Some creatures made before him were onely bodily; as beasts, fishes, foules: some spirituall, as Angels: now man is both; spirituall in regard of his soule, corporall and sensible in regard of his bodie; that nothing might be wanting to the perfection of nature. If it be alleadged that man consists of three parts; bodie, soule, and spirit; because Paul praies that the Thessalonians may be sanctified in bodie, soule, and spirit: the answer is, that the spirit signifies the minde whereby men conceiue and vnderstand such things as may be vnderstood: and the soule is there taken for the will and affections: and therefore these twaine are not two parts, but onely two distinct faculties of one and the same soule. 1. Thes. 5. 23.

The bodie of man at the first was formed by God of clay or of the dust of the earth, not to be the graue of the ^{soule} bodie, as *Plato* said, but to be an excellent and most fit instrument to put in execution the powers and faculties of the soule. And howsoeuer in it selfe considered, it is mortall; because it is compounded of contrarie natures called Elements: yet by the appointment and blessing of God in the creation, it became immortall till the fall of man.

As for the soule, it is no accidentarie qualitie, but a spirituall and inuisible essence or nature, subsisting by it selfe. Which plainly appears in that the soules of men haue being and continuance as well forth of the bodies of men as in the same; and are as well subiect to torments as the bodie is. And whereas we can and doe put in practise fundrie actions of life, sense, motion, vnderstanding; we doe it onely by the power and vertue of the soule. Zach. 12.

Hence ariseth the difference betweene the soules of men, and beasts. The soules of men are substances: but the soules of other creatures seeme not to be substances; because they haue no being out of the bodies in which they are: but rather they are certaine peculiar qualities arising of the matter of the bodie, and vanishing with it. And it may be for this cause that the soule of the beast is said to be in the blood; whereas the like is not said of the soule of man. Gen. 9. 5.

And though mens soules be spirits as angels are, yet a difference must be made. For angels can not be vnited with bodies so as both shall make one whole and entire person; whereas mens soules may: yea the soule coupled with the bodie is not onely the moouer of the bodie, but the principall cause that makes man to be a man.

The beginning of the soule is not of the essence of God; vnlesse we will make euery mans soule to be God: neither doth it spring of the soule of the parents, for the soule can no more beget a soule, then an angel can beget an angel. And *Adam* is called a liuing soule, and not a quickning soule. And earthly fathers are called the *fathers of our bodies*, and not of our soules. It remains therefore as being most agreeable to the Scriptures, that the soules of men are then created by God of nothing, when they are infused into the bodie. 1. Cor. 15. 45. Heb. 13.

And though the soules of men haue a beginning, yet they haue no end, but are eternall. And when they are saide to die, it is not because they cease at any time to subsist or haue being in nature, but because they cease to be righteous:

or to haue fellowship with God.

Whereas our bodies are Gods workmanship, we must glorific him in our
 1. bodies, and all the actions of bodie and soule, our eating and drinking, our li-
 uing and dying, must be referred to his glorie: yea we must not hurt or abuse
 1. our bodies, but present them as holy and liuing sacrifices vnto God. And
 2. whereas God made vs of the dust of the earth, we are not to glorie and boast
 our selues, but rather to take occasion to praise the great goodnesse of God,
 that hath vouchsafed to honour vs beeing but dust and ashes. And after that
 man is created, what is his life? alas, it is nothing but a little breath: stoppe his
 mouth and his nostrills, and he is but a dead man. By this we are put in minde
 to consider of our fraile and vncerten estate, and to lay aside all confidence in
 our selues: and for this cause the Prophet Esay teacheth vs to haue no confi-
 dence in man, because his breath is in his nostrills. Againe, let vs marke the
 3. frame and shape of mans bodie. All other creatures goe with their bodies and
 eyes to the ground-ward; but man was made to goe vpright: and whereas all
 other creatures haue but foure muscles to turne their eyes round about, man
 hath a fifth to pull his eyes vp to heauen-ward. Now what doth this teach vs?
 surely that howsoeuer we seeke for other things, yet first of all, and aboue all,
 we should seeke for the kingdome of heauen, and the righteousnesse thereof:
 and that our whole desire should be set to enioy the blessed estate of Gods
 children in heauen. Secondly, it teacheth vs in receiuing Gods creatures, to
 returne thankfulness vnto God by lifting vp the heart to heauen for the same.
 These are very needfull and profitable lessons in these daies; for most men
 indeede goe vpright: but looke into their liues, and they might as well goe on
 all foure: for in their conuersation they set their whole hearts vpon the earth,
 as the beast doth, and their eyes vpon the things of this world: hereby they
 doe abase themselues, and deface their bodies, and beeing men make them-
 selues as beasts: we shall see great numbers of men that runne and ride from
 place to place, to prouide for the bodie, but to seeke the kingdome of heauen
 where their soules should dwell after this life in ioy for euer, they wil not stirre
 one foote.

4. Thirdly, mans bodie by creation, was made a temple framed by Gods
 owne hands for himselfe to dwell in; therefore our dutie is to keepe our bod-
 ies pure and cleane, and not to suffer them to be instruments wherby to pra-
 ctise the sinne of the heart. If a man had a faire house wherein he must enter-
 taine a prince, and should make hereof a swinestie, or a stable, would not all
 men say, that he did greatly abuse both the house and the prince: euen so mans
 bodie beeing at the first made a pallace for the euerliuing God; if a man shall
 abuse it by drunkennesse, swearing, lying, fornication, or any vncleannesse, he
 doth make it in stead of a temple for the holy Ghost, to be a stie or stable for
 the deuill. For the more filthie a mans bodie is, the more fit it is to be a dwel-
 ling place for sinne and Sathan.

5. Fourthly, man by creation was made a goodly creature in the blessed image
 of God: but by Adams fall men lost the same, and are now become the deformed
 children of wrath: our dutie therefore is, to labour to get againe our first
 image, and indeaour our selues to become newe creatures. If a noble man
 should

1. Cor. 16. 31.
Rom. 14. 6.

Esai 2. 11.

Columb. lib. 5.
cap. 9.

1. Cor. 6. 15.

should staine his blood by treason, after his death the posteritie will neuer be at rest, till they haue got away that spot: Man by Adams fall, is become a limm of the deuill, a rebell and traytor against Gods maiestie: and this is the state of euery one of vs: by nature we are at enmitie with God, and therefore we ought to labour about all things in the world, to be restored in Christ to our first estate and perfection, that so we may become bone of his bone, flesh of his flesh, beeing iustified and sanctified by his obedience, death, and passion.

Fifthly, man was created that there might be a way prepared, wherby God might shew his grace and mercie in the saluation of some, and his iustice in the deserued damnation of others for their sinnes: and in the creation of man Gods eternall counsell beginnes to come into execution. Hereupon it stands vs in hand to make conscience of euery euill way, beeing repentant for all our sinnes past, and hauing a constant purpose neuer to sinne more as we haue done, that by our good conuersation here in this life we may haue assurance that we be eternally chosen to saluation by the Lord himselfe.

Lastly, whereas we haue learned that the soule of man is immortall, we are hereby taught to take more care for the soule then for the bodie. For it can not be extinguished. When it is condemned, euen then it is alwaies in dying, and can neuer die. But alas, in this point the case is flat contrarie in the world: for men labour all their liues long to get for the bodie, but for the soule they care little or nothing at all: whether it sinke or swimme, goe to heauen or to hell, they respect not. This doth appeare to be true, by the practise and behaviour of men on the Lords day: for if the number of those which come to heare Gods word, were compared with those which runne about their worldly wealth and pleasure, I feare me the better sort would be found to be but a little handfull to a huge heape, or as a droppe to the Ocean sea, in respect of the other. But wilt thou goe an hundred myle for the encrease of thy wealth, and delight of thy bodie? then thinke it not much to goe ten thousand myles (if neede were) to take any paines for the good of thy soule, and to get foode for the same, it beeing euerlasting.

And thus much for the duties. Now follow the consolations. Although by reason of the fall of man we can haue but little comfort now: yet the creation doth confirme the vnspeakable providence of God ouer his creatures, but especially ouer man, in that the Lord created him the sixth day: and so before he was made prepared for him a Paradise for his dwelling place, and all creatures for his vse and comfort. And if he were thus carefull for vs when we were not, then no doubt he will be much more carefull for vs at this present, in which we liue and haue beeing. Nay, marke further, since the fall man eates and drinckes in quantitie a great deale, which in common reason should rather kill him, then turne to the strength and nourishment of his bodie: yet herein doth the wonderfull power of the Creatour most notably appeare, who hath made mans stomacke as a lymbecke or still to digest all meates that are wholesome for his nourishment and preseruacion.

And thus much for the Creation. Now in these words, *maker of he. men and earth*] is more to be vnderstood then the worke of creation, namely Gods providence in gouerning all things created, as he appointed in his eternall decree: and

and therefore Saint Peter saith, *God is a faithfull creatour*, that is, God did not onely make heauen and earth, and so leaue them, as masons and carpenters leaue houfes when they are built: but by his providence doth most wisely gouerne the same. Now therefore let vs come to speake of Gods providence. And first of all the question offers it selfe to be considered, whether there be any providence of God or no: for the mindes of men are troubled with many doubtings hereof. And to make the question out of all doubt, I will vse foure arguments to confirme the providence of God. The first is the testimonie of the Scripture, which atcribeth the euent of all particular actions, euen such as are in themselues casuall, as the casting of lots and such like to the disposition of God: which very thing also teacheth that euen men themselues, indued with reason and vnderstanding, haue neede to be guided in all things and gouerned by God: and it serueth to confute those that denie Gods providence. *Why saiest thou, O Iacob, and speakest, O Israel, my way is hid from the Lord, and my iudgement is past ouer by my God?* The second argument may be taken from the order which appeareth in the whole course of nature. First to begin with families; there is to be seene and eutaxie or seemely order, in which some rule and some obey: and the like is to be found in townes, cities, countries, and kingdomes: yea euen in the whole world: in which all things are so disposed, that one serueth for the good of another. Trees and hearbs, and grasse of the field serue for beasts and cattell: beasts and cattell serue for men: the heauens aboue serue for them which are beneath: and all the creatures which are aboue and beneath serue for God. This argueth that God is most wise and prouident in ordering and disposing all things whatsoeuer. The third argument is taken from the conscience specially of malefactours. Suppose a man that commits a murder so closely that no man knowes thereof, and that the partie himselfe is free from all the daunger of law: yet shall he haue his owne conscience to accuse, vpbraide, and condemne him, yea euen to fright him out of his witte, and to giue him no more rest then he can find vpon the racke or gibbet. Now this accusation and terrour of conscience, is nothing els but the forerunner of an other most terrible iudgement of God, who is Lord of all creatures and iudge of all men. And this also prooues the providence of God. For if the conscience can finde a man out, and lay his faults to his charge, how much more shall God himselfe the creator of the conscience see and consider all his doings. The fourth and last argument is this. The prophesies of things to come should be vncerten or false, if God gouerned not the world. But now considering things many yeares agoe foretold, come to passe in the same manner as they were foretold by the Prophets and Apostles: hereby we must certainly conclude that there is a providence of God whereby all and euery thing is gouerned.

706 Against the providence of God sundrie things be alleadged. The first and speciall is, that providence and disorder, confusion and order can not stande together. Now in the world there is nothing but disorder and confusion: in seditions, treasons, conspiracies, and subuersions of kingdomes: where also sinne and wickednesse preuailes. *Ans.* It is true indeede there hath bin confusion in the world euer since the fall of man and angels: and it ariseth not from God, but

but from them alone: who as they did at the first transgresse the will of God, so they doe what they can to turne all vpside downe. Now then confusion, & disorder is onely in respect of the deuill and his instruments: but in regard of God in the very midst of all confusion there is order to be founde, because he can and doth despoise it to the glorie of his owne name, and to the good and saluation of his chosen, as also to the confusion of his enemies.

Againe it may be obiected, that with vngodly and wicked men all thinges goe well, and contrariwise with the godly all things goe hardly. For through the world, none are more molested and more vnder outward miserie then they: but if there were any providence of God then it should be otherwise; the godly should flourish, and the wicked perish. *Ans.* The consideration of the outward estate of men in the world, was to Dauid an occasion of a fore temptation. For when he sawe the wicked to prosper alwaie, and their riches to increase, he brake forth and said, *Certainly I haue cleansed my heart in vaine, and washed mine hands in innocencie.* Now if we would repell this temptation, as Dauid afterward did, then wee must goe into the Lords sanctuarie with him, and learne to be resolu'd in these points. I. Though the godly bee laden with miseries, yet euen that, by the especiall providence of God, turnes to their great good. For euery man since the fall of Adam is stained with the loathsome contagion of sinne. Now the child of God that is truly regenerate, and must be fellow heire with Christ after this life in the kingdome of glory, must in this life be cast into the Lords furnace, that in the fire of affliction he may more and more be skoured and purified from the corruption of his nature, and be estranged from the wickednes of the worlde. II. The prosperous successe of the wicked, their spoiles, their reuenues, and all their honour turnes to their greater woe in the ende: as doth appeare in Iobs historie, & in the examples of the Chaldeans, of Dauids enimies, and of Diues and Lazarus.

Thirdly, it may be obiected, that many things come to passe by chance, and therefore not by Gods providence: because chaunce and providence cannot stand together. *Ans.* We must distinguish betweene *chaunce* and *meere chaunce*. Chaunce is, when any thing comes to passe, the cause thereof beeing vnknowne not simply but in respect of man: and therefore in regard of men which knowe not the reason of things, we may say there is chaunce: and so the spirit of God speaketh, *Time and chaunce commeth to them all.* And againe, *By chaunce there came downe a priest the same way.* Now this kind of chaunce is not against the providence of God, but is ordered by it. For things which in regard of men are casuall, are certainly knowne and determined by God. *Meere chaunce* is, when things are said or thought to come to passe without any cause at all. But that must be abhorred of vs as ouerturning the providence of God.

Thus seeing it is plaine that there is a prouidēce, let vs in the next place see what it is. Prouidence is a most free and powerfull action of God, whereby he hath care ouer all things that are.

Prouidence hath two parts; *knowledge* and *gouernment*. Gods *knowledge* is, whereby all things from the greatest to the least are manifest before him at all times. As Dauid saith, *His eyes will consider: his eie lids will trie the children of me.*

Plal. 111. 6.
 1. Chr. 16. 9.
 Act. 15. 18.
 1. Pet. 3. 11.
 1. Chr. 16. 9.

And againe, *He abaseth himselfe to beholde the things that are in the heauen and the earth.* And the Prophet Hanani said to Aſa, *The eyes of the Lord behold all the earth.* And Saint James saith, *From the beginning of the world God knoweth all his workes.* This point hath a double vse. First as Saint Peter saith, it must moue vs to eschewe euill and doe good: why? *Because,* saith he, *the eyes of the Lord are vpon the iust, and his countenance against euill doers.* Secondly it must comfort all those that labour to keepe a good conscience. For the eyes of God beholde all the earth *to shewe himselfe strong with them that are of perfect heart towards him.*

Math. 6. 26.
 Deut. 15. 4.
 Mat. 10. 10.

Government is the second part of Gods prouidence, whereby he ordereth all things and directeth them to good endes. And it must be extended to the very least thing that is in heauen or earth, as to the *sparrowes*, and to *oxen*, and to the *haire of our heades.* And here we must consider two things: the manner of government, and the meanes.

The manner of government is diuers, according as things are good or euill. A good thing is that which is approoued of God. As first of all the *substances* of all creatures; euen of the deuils themselues: in whome whatsoever is remaining since their creation is in it selfe good. Secondly, the *quantities, qualities, motions, actions, and inclinations* of the creatures in themselues considered with all their euents are good. Againe, good is either naturall or morall. *Naturall*, which is created by God for the lawefull vse of man. *Morall*, which is agreeable to the eternall and vnchangeable wisdom of God, reuealed in the morall lawe.

Now God gouerneth all good things two waies. First by *sustaining* & preserving them that they decay not: secondly by *moouing* them that they may attaine to the particular endes for which they were feuerally ordained. For the qualities and vertues which were placed in the Sunne, Moone, starrs, trees, plants, feedes, &c. would lie dead in them and be vnprofitable, vnlesse they were not onely preserved, but also stirred vp and quickened by the power of God so oft as he imploies them to any vse.

Euill is the destruction of nature: and it is taken for sinne, or for the punishment of sinne. Nowe sinne is governed of God by two actions: the first is an *operatiue permission*. I so call it, because God partly permitteth sinne, and partly worketh in it. For sinne as it is commonly taken hath two parts; the subiect or matter, and the forme of sinne: the subiect of sinne is a certaine qualitie or action; the forme is the anomie or transgression of Gods lawe. The first is good in it selfe, and euery *qualitie* or *action* so farre forth as it is a qualitie or action is existing in nature, and hath God to be the author of it. Therefore sinne though it be sufficiently euill to eternall damnation, yet can it not be said to be absolutely euill as God is absolutely good, because the subiect of it is good, & therefore it hath in it respects & regards of goodnes. In respect of the second, that is, the breach of the lawe it selfe, God neither willeth, nor appointeth, nor commandeth, nor causeth, nor helpeth fir; but forbiddeth, condemneth, and punisheth it: yet so, as withall he willingly permitteth it to be done by others, as men and wicked angels, they beeing the sole authors and causes of it. And this permission by God is vpon a good ende: because thereby hee

manifesteth his iustice and mercie. Thus it appeares that in originall sinne, the naturall inclination of the minde, will, and affections in it selfe considered, is from God, and the ataxie or corruption of the inclination in no wise from him, but onely permitted: againe that in actuall sinne the motion of the bodie or minde is from God, but the euilnes and disorder of the motion is not from him, but freely permitted to be done by others. As for example in the act of murder, the actions of moouing the whole bodie, of stirring the feuerall ioynts, and the fetching of the blowe whereby the man is slaine, is from God; for *in him we liue, moue, and haue our being*: but the disposing and applying of all these actions to this ende, that our neighbours life may be taken away, and we thereby take reuenge vpon him, is not from God, but from the wicked will of man and the deuill.

Gods second action in the government of sinne, is after the iust permission of it, partly, to *restrain* it more or lesse according to his good wil and pleasure, and partly to *dispose* and turne it against the nature thereof to the glorie of his owne name, to the punishment of his enemies, and to the correcting & chastisement of his elect.

As for the second kind of euill, called the punishment of sinne, it is the execution of iustice, and hath God to be the author of it. And in this respect Esai saith, that *God createth euill*: and Amos, that *there is no euill in the cittie which the Lord hath not done*. And God as a most iust iudge may punish sinne by sinne, himselfe in the meane season free from all sinne. And thus the places must be vnderstood in which it is said, that *God giueth kings in his wrath, hardeneth the heart, blindeth the eyes, mingleteth the spirit of errours, giueth vp men to a reprobate sense, sends straunge illusions to beleue lies, sends euill spirits giuing them commandement to hurt, and leaue to deceiue, &c.*

Thus hauing seene in what manner God gouerneth all things, let vs now come to the means of government. Sometimes god worketh without means, thus he created all things in the beginning; and he made trees and plants to growe and flourish without the heate of the sunne or raine: sometimes hee gouernes according to the vsuall course and order of nature, as when he preferues our liues by meate and drinke: yet so, as he can and doth most freely order al things by meanes either about nature or against nature, as it shall seeme good vnto him. As when he caused the sunne to stand in the firmament, and to goe backe in Achas diall: when he caused the fire not to burne the three children: when he kept backe dewe and raine three yeres in Israel: when hee made waters to flowe out of the rocke: when he caused Elias cloake to deuide the waters of Iorden: when he caused Iron to swimme: when he preferued Ionas aliuie three daies and three nights in the whalles bellie: when he cured diseases, by the strength of nature incurable, as the leprosie of Naaman, the issue of blood, and blindnesse, &c.

Among all the meanes which God vseth, the speciall are the reasonable creatures, which are no passiue instrument, as the toole in the hand of the workman, but actiue: because as they are mooued by God, so againe being indued with will and reason, they moue themselues. And such instruments are either good or euill. Euill, as wicked men and angels. And these he vseth to

do his good will and pleasure, euen then when they doe least of all obey him. And considering that the sinning instrument which is mooued by God, doth also mooue it selfe freely without any constraint on Gods part: God himselfe is free from all blame, when the instrument is blame-worthie. In directing the instrument, God sinneth not: the action indeede is of him, but the defect of the action from the instrument: which being corrupt, can it selfe doe nothing but that which is corrupt: God in the meane season by it bringing that to passe which is very good. The whole cause of sinne is in Satan and in vs: as for God he puts no wickednes into vs, but the euill which he findes in vs he mooues, that is, orders, and gouerns, and bendes it by his infinite wisdom, when and in what manner it pleaseth him, to the glory of his name, the euil instrument not knowing so much, nay intending a farre other ende. As in the mill the horse blindfolded goes forward, and perceiues nothing but that he is in the ordinary waie, whereas the miller himselfe whips him and stirres him forward for another ende, namely for the grinding of corne. And this is that which we must hold touching Gods prouidence ouer wicked men and angels: and it standes with the tenour of the whole Bible. Iosephs brethren sold him into Egypt very wickedly, euen in the testimonie of their own consciences: yet Ioseph hauing respect to the counsell and worke of God, which he performed by his brethren. saith, that the *Lord sent him thither*. And the Church of Ierusalem saith, that Herod and Pontius Pilate did nothing in the death of Christ but that which *the hand & counsell of god had determined to be done*: because though they wickedly intended nothing but to shewe their malice and hatred in the death of Christ: yet God propounding a further matter by them then euer they dreamed of, shewed forth his endles mercy to man in the worke of redemption. On this manner must all the places of Scripture be vnderstood, in which it is said, that God *gaue the wines* of Dauid to Absalom: that God *mooued Dauid* to number the people; that he *commanded Shemei* to raile on Dauid; that the Medes and Persians are his *sanctified ones*: that the reuolt of the tenne tribes was done by God, &c. By all these examples it appeares, that wee must not feuer Gods permission from his wil or decree, and that we must put difference betweene the euill work of man, and the good worke of God which he doth by man: & the whole matter may yet be more clearly perceiued by this comparison. A theepe at the day of assise is condemned, & the magistrate appoints him to be executed; the hangman owing a grudge to the malefactor, vseth him hardly & prolongeth his punishment longer then he should. Now the magistrate and the hangman doe both one and the same worke: yet the hangman for his part is a murderer, the magistrate in the meane season no murderer, but a iust iudge putting iustice in executiō by the hangman: so god though he vse euil instruments, yet is he free from the euil of the instruments.

And further we must here marke the difference which must be made in Gods vsing of all kinds of instruments. When he vseth good creatures, as angels, he worketh his will not onely by them but also in them: because hee inspires them and guides them by his spirit, so as they shall, will, and doe that which he willeth and intendeth. As for euil instruments, he worketh by them only, and not in them; because he holds backe his grace from them and leaues

them.

Gen. 45.

Ab. 4. 28.

2 Sam. 11. 11.
 1. Sam. 24. 1.
 2. Sam. 16. 11.
 Isai. 10. 5.
 & 13. 6.
 2. Chr. 11. 4.

them to themselves, to put in practise the corruption of their owne hearts.

Thus much of the parts of Gods prouidence: now follow the kinds thereof. Gods prouidence is either generall or speciall. *Generall*, is that which extends it selfe to the whole world and all things indifferently, euen to the deuills themselves. By this prouidence God continues and maintaines the order which he set in nature in the creation, and he preferes the life, substance, and the being of all and euery creature in his kinde.

The *speciall* prouidence is that, which God sheweth & exerciseth towards his Church and chosen people, in gathering and guiding them, and in preferring them by his mightie power against the gates of hell. And therefore Gods Church here vpon earth is called the kingdome of grace, in which he shewes not onely a generall power ouer his creatures, but withall the speciall operation of his spirit in bowing and bending the hearts of men to his will.

Thus much concerning the doctrine of Gods prouidence. Now follows the duties. First, seeing there is a prouidence of God ouer euery thing that is, we are hereby taught to take good heede of the transgression of the least of Gods commandements. If men were perswaded that the Prince had an eye euery where, doubtlesse many subiects in England would walke more obediently to the lawes of the land then they doe: and durst in no wise worke such villanies as are daily practised. Well, howsoeuer it is with earthly princes, yet this all-seeing-presence is least wanting in God: he hath an eye euery where: wherefoeuer thou art, there God beholdeth thee, as Dauid saith, *God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke God.* Therefore except thou be brutish and past shame take heede of sinne. If men had but a sparke of grace, the consideration of this would make them loath the practise of any euill worke. Eliah saith to Ahab, *As the Lord God of Israel liueth before whome I stand, there shall be neither dewe nor raine these three yeares.* Where the Prophet confirmeth his speach with an oath, saying, *As the Lord of hosts liueth it shall be so.* And least Ahab should think he made no conscience what he said, he addeth this clause, that he stood in the presence of God. As if he should say: howsoeuer thou thinkest of me, yet as it stands me in hand, so doe I make conscience of my word: for I stand in the presence of God, and therefore know it, as the Lord liueth there shall be no raine nor dew these three yeares. So Cornelius hauing an eye to Gods prouidence, doth mooue himselfe, and all his household to a solemne hearing of the word of God deliuered by the mouth of Peter, saying, that *they were all present before God, to heare all things commanded of him.* As these men had regard to Gods prouidence, so we likewise must behaue our selues reuerently, making conscience of our behaiour both in words and works: because wherefoeuer we be, we are in the presence of God. Secondly, if there be a prouidence of God ouer euery thing, then we must learne contentation of mind in euery estate: yea, in aduersitie vnder the crosse when all goes against vs we must be content, because Gods prouidence hath so appointed. So Dauid in the greatest of his griefes was dumbe and spake nothing; his reason was, because *thou Lord didst it.* And when Shemei cursed Dauid, Abisha would haue had the king to haue giuen him leaue to haue slaine him: but Dauid would not suffer

2. Sam. 16. 10.

it, but said, *He curseth euen because the Lord hath bidden him curse David; who dare then say, wherefore hast thou done so?* In whose example we may see a patterne of quietnesse of minde. When a crosse commeth it is a hard thing to be patient; but we must drawe our selues thereunto by consideration of Gods especial prouidence. Thirdly, when outward meanes of preferuation in this life doe abound, as health, wealth, honour, riches, peace, and pleasure, then we must remember to be thankfull; because these things alwaies come by the prouidence of God. Thus Iob was thankfull both in prosperitie and aduersitie: *The Lord, saith he, gaue, and the Lord taketh away, blessed be the name of the Lord.* Indeede to be patient in euery estate and thankfull to God, is a very harde matter: yet will it be more easie, if we learne in all thinges that befall vs in this life, neuer to seuer the consideration of the things that come to passe from Gods prouidence. For as the bodie and the soule of man (though we see only the bodie) are alwaies together, as long as a man liueth: so is Gods prouidence ioyned with the thing done: wherefore as we looke on the thing done, so we must also in it, labour to see and acknowledge the good pleasure & appointment of God. As for example: a mans house is set on fire, and all his goods consumed; this very sight would make him at his wits end: but now as he beholds this euent with one eie, so with the other eie he must at that very instant looke vpon Gods blessed prouidence. When a man beholds and feels the losse of his friendes, he cannot but greiue thereat, vnlesse he be more senselesse then stocke or stone: yet that he may not be ouerwhelmed with griefe, he must euer with one eie looke at the pleasure of God herein. This practise will be an especiall meanes to stay the rage of any headstrong affection in all our afflictions. In the world the maner of men is, if health, wealth, and ease abound to thinke all is well: but if crosses come, as losse of friendes, & losse of goods, then men crie out, as being straught of their wittes: the reason is, because they looke onely at the outward meanes, and tie Gods prouidence to them; not being able to see any goodnesse or prouidence of God out of ordinarie meanes. Again, when a man is stored with riches, honour, wealth and prosperitie, he must not barely looke on them, but behold withal Gods goodnes; and blessing in them: for if that be wanting, all the riches in the world are nothing. Likewise in receiuing thy meate and drinke, thou must looke further into the blessing of God vpon it: which, if it be away, thy meate and thy drinke can no more nourish thee then the stone in the wall. And the same must we do in euery busines of our callings: which if men could learne to practise, they would not so much trust to the meanes, as honour, wealth, fauour, &c. but rather to God himselfe. The Lord by the prophet Habaccuc reprooueth the Chaldeans for offering *sacrifices vnto their nets*: which sinne they committed, because they looked onely vpon outward things: and like blind moles had no power to see further into them, and to behold the worke of God in all their proceedings. And this is the very cause why we are vnthankfull for Gods benefits: for though we behold the bare creatures, yet are we so pore blinde that we cannot discern any blessing and prouidence of God in them. Therefore let vs learne to looke vpon both ioyntly together, and so shall wee be thankfull vnto God in prosperitie, and patient in aduersitie with Iob and Dauid.

Iob. 1. 21.

Hab. 2.

uid. This lesson Paul learned; *I can be abased* (saith he) *and I can abound euery where, in all things I am instructed, both to be full, and to be hungrie: and to abound, and to be in want.* Phil. 4. 11. 12.

Fourthly, seeing Gods prouidence disposeth all things, wee are taught to gather obseruations of the same, in things both past, and present: that we may learn thereby to be armed against the time to come. Thus Dauid when hee was to encounter with Goliath, gathered hope and confidence to himselfe for the time to come, by the obseruation of Gods prouidence in the time past: for saith he, *when I kept my fathers sheepe, I slue a lyon and a beare that deuoured the flocke: nowe the Lord that deliuered me out of the paw of the lyon, and out of the paw of the beare, he will deliuer me out of the hand of this Philistim.* 1. Sam. 17. 37.

Fifthly, because Gods prouidence disposeth all things, when we make lawfull promises to doe any thing, we must put in. or at the least conceiue this condition [*if the Lord will*] for S. Iames saith, that we ought to say, *If the Lord will, and if we liue, we will doe this or that.* This also was Dauids practise: for to all the congregation of Israel he saide, *If it seeme good to you, and if it proceede from the Lord our God, we will send to and fro.* 1. Sam. 11. 4. 15. 1. Sam. 17. 4.

Sixtly, seeing Gods prouidence is manifested in ordinary means, it behooueth euery man in his calling to vse them carefully: & when ordinarie meanes be at hand, wee must not looke for any help without them, though the Lord be able to doe what he wil without meanes. Ioab when many Aramites came against him, he heartened his souldiers though they were but fewe in number, bidding them *be strong and valiant for their people, and for the citties of their god, and then let the Lord doe that which is good in his eies.* And our Sauour Christ auoucheth it to be flat tempting of God for him to leape downe from the pinnacle of the temple to the ground, wheras there was an ordinarie way at hand to descend by staires. Hence it appeares, that such persons, as wil vse no means whereby they may come to repent and belecue, doe indeede no more repent and belecue, then they can be able to lue which neither eate, nor drinke. 2. Sam. 10. 12. Mat. 23. 6.

And thus much of the duties. Nowe followe the consolations: first this very point of Gods speciall prouidence is a great comfort to Gods Church: for the Lord moderateth the rage of the deuill and wicked men, that they shal not hurt the people of God. Dauid saith, *The Lord is at my right hand, therefore I shall not slide.* And when Iosephs brethren were afraid because they had solde him into Egypt, he comforteth them, saying, *that it was God that sent him before them for their preservation.* So king Dauid when his owne souldiers were purposed to stone him to death, he was in great forrow; but it is said, *he comforted himselfe in the Lord his God.* Where we may see, that a man which hath grace to belecue in God, and rely on his prouidence in all his afflictions and extremities, shall haue wonderfull peace and consolation. Psal. 16. 8. Gen. 45. 7. 1. Sam. 30. 6.

Before we can proceede to the articles which followe, it is requisite that we should intreat of one of the greatest workes of Gods prouidence that can be; because the opening of it giueth light to all that insueth. And this worke is a *Preparation* of such meanes whereby God will manifest his iustice & mercie. It hath two parts, the iust permission of the fall of mā, & the giuing of the Covenāt of grace. For so Paul teacheth whē he saith, *I hat god shut vp all vnder un-* Rom. 11. 32.

Gal. 3.22.

beleefe that he might haue mercie vpon all. And againe, *The scripture hath concluded all vnder sinne, that the promise by the faith of Christ Iesus should be giuen to them that beleene.*

Touching the first, that we might rightly conceiue of mans fall, we are to search out the nature and parts of sinne. Sinne is any thing whatsoever is against the will and word of God: as S. Iohn saith, *Sinne is the transgression of the laws.* And this definition Paul confirmeth when he saith, that *by the law comes the knoweledge of sinne, and, where no lawe is there is no transgression: and, sinne is not imputed where there is no lawe.*

1. Ioh. 3. 4.
Rom. 3. 20. &
4. 15. & 5. 13.

In sinne we must consider three things: the *fault*, the *guilt*, the *punishment*. The *fault* is the anomie or the inobedience it selfe, and it comprehends not onely huge and notorious offences, as idolatrie, blasphemie, theft, treason, adulterie, and all other crimes that the world cries shame on: but euery disordered thought, affection, inclination: yea, euery defect of that which the law requireth.

The *guilt* of sinne is, whereby a man is guiltie before God, that is, bounde & made subiect to punishment. And here two questions must be skanned: where man is bound? and by what? For the first, Man is bound in conscience. And hereupon the conscience of euery sinner sits within his heart as a little iudge to tell him that he is bound before God to punishment. For the second, it is the order of diuine iustice set downie by God which bindes the conscience of the sinner before god: for he is Creatour, and Lord, and man is a creature, and therefore must either obey his will and commandement, or suffer punishment. Nowe then by vertue of Gods lawe, conscience bindes ouer the creature to beare a punishment for his offence done against God: yea it tells him, that he is in danger to be iudged and condemned for it. And therefore the conscience is as it were the Lordes Sergeant to informe the sinner of the bond and obligation whereby he alwaies stands bound before God.

The third thing which followeth sinne is *punishment*, and that is death. So Paul saith, *The stipend of sinne is death:* where, by death wee must vnderstand a double death, both of bodie and soule. The death of the bodie is a separation of the bodie from the soule. The second death is a separation of the whole man, but especially of the soule from the glorious presence of God. I say not simplie from the presence of God, for God is euery where: but only from the ioyfull presence of Gods glorie. Now these two deaths are the stipends or allowance of sinne: and the least sinne which a man committeth, doth deserue these two punishments. For in euery sinne the infinite iustice of God is violated: for which cause there must needs be inflicted an infinite punishment, that there may be a proportion betweene the punishment and the offence. And therefore that distinction of sinne which Papists make, namely, that some are in themselves veniall, and some mortall is false, and hereby confuted: otherwise in respect of the diuers estate and condition of men, sinnes are either veniall or mortall. Veniall they are to the elect, whose sinnes are pardonable in Christ: but to the reprobate all sinnes are mortall.

Rom. 6. 23.

Neuertheles we holde not all sinnes equal, but that they are greater or lesse according to the diuersitie of objects and other circumstances.

Thus

Thus much of sin in generall: nowe we come to the parts of it. The first sin of all that euer was in man, is the sinne of Adam, which was his disobedience in eating the forbidden fruite. In handling whereof sundrie points are to bee opened, but let vs begin with the causes thereof.

The outward efficient cause was the deuill. And though he bee not named by Moses in the historie of the fall, yet that is not to trouble vs: for wee must not conceiue otherwise of the serpent, then of the instrument and mouth of the deuill. For it is not likely that it being a brute creature should be able to reason and determine of good and euill, of trueth and falshood. Nowe in this temptation the deuill shewes his malice and his fraud. His malice, in that, whereas he cannot ouerturne God himselfe, yet he labours to disturbe the order which he hath set downe in the creation, and especially the image of God in the most excellent creatures on earth, that they may be in the same miserable condition with himselfe. His fraud, first in that he begins his temptation with the woman being the weaker person, & not with the man, which course he still continues: as may appeare by this, that (a) more women are intangled with witchcraft and forcerie then men. Secondly he shewes his fraude, in that he proceeds very slyly and intangles Eve by certaine steppes and degrees. For first by moouing a question, he drawes her to listen vnto him, and to reason with him of Gods commandement. Secondly, he bringes her to looke vpon the tree, and wishly to viewe the beautie of the fruite. Thirdly, he makes her to doubt of the absolute truth of Gods word and promise, and to beleue his contrary lies. Fourthly, hauing blinded her minde with his false persuasions, shee desires and lustes after the forbidden fruit, and therevpon takes it, eates it, and giues it to her husband.

(a) Exod. 22.
13. a witch named in feminine gender
Mechafthepha:

The inward cause, was the wil of our first parents, euen in the testimonie of their owne consciences, as Salomon saith, *This haue I found that God made man righteous, but they haue found many inuentions.* But it may be objected, that if Adam were created good, he could not be the cause of his owne fall, because a good tree cannot bring forth euill fruit. *Answer.* Freedom of wil is fourefold: I. freedom to euill alone: this is onely in wicked men and angels, and is indeed a bondage: the second is freedom to good alone, and that is in God and the good Angels by Gods grace: the third is freedom to good in part, ioyned with some want of libertie by reason of sinne: and this is in the regenerate in this life: the fourth is freedom either to good or to euill indifferently. And this was in Adam before his fall, who though he had no inclination to sinne, but onely to that which was acceptable to God: yet was he not bound by any necessitie, but had his libertie freely to choose or refuse either good or euill. And this is euident by the very tenour of Gods commandement in which he forbids Adam to eate the forbidden fruit: and thereby shewing that hee being created righteous and not prone to sinne, had power to keepe or not to keepe the commandement: though since the fall both hee and wee after him cannot but sinne. Wherefore Adam being allured by Satan, of his owne free accord: changed himselfe and fell from God. Nowe then, as the good tree changed from good to euill brings forth euill fruite: so Adam by his owne inward and free motion changing from good to euill, brings forth euill.

As for God, he is not to be reputed as an author or cause any way of this sinne. For he created Adam and Eue righteous, indued them with righteous wills: and he told them what he would exact at their hands, and what they could performe: yea he added threatnings, that with the feare of danger he might terrifie them from sinne. Some may say, whereas God foresaw that Adam would abuse the libertie of his will, why would he not prevent it. *Ans.* There is a double grace, ^a the one to be able to will and doe that which is good, the other to be able to perseuere in willing and doing the same. Nowe God gaue the first to Adam, and not the second. And he is not to be blamed of vs, though he confirmed him not with new grace, for he is debter to no man to giue him so much as the least grace; whereas he had alreadie giuen a plentifull measure thereof to him. And God did hold backe to conferre any further grace vpon iust ^{cause} ~~grace~~. I. It was his pleasure that this fact should be an occasion or way to exercise his mercie in the sauing of the Elect, and his iustice in the deserued condemnation of impenitent sinners. And vnlesse Adam had fallen for himselfe and others, there should haue beene found no miserie in men, on whome God might take pitie in his Sonne, nor wickednesse which he might condemne; and therefore neither manifestation of iustice, nor mercie. II. Againe, it was the will of God in part to forsake Adam, to make manifest the weaknes that is in the most excellent creatures, without the speciall and continuall assistance of God. III. There is a double libertie of will, one is to will good or euill: this belongs to the creature in this world, and therefore Adam receiued it. The other, is to will good alone. This he wanted, because it is reserued to the life to come. And though he knew no cause of this dealing of God, yet is it one steppe to the feare of God for vs to hold that good and righteous which he appointeth or willeth: and not to square the workes and iudgements of God by our crooked reason. And yet to come to reason it selfe. Who can here complaine of God? Can the deuill? but God did not cause him to tempt or deceiue our first parents. Can Adam and Eue? but they fell freely without any motion or infligation from God, and their owne consciences accused them for it. Can the posteritie of Adam? but the Elect receiue more in Christ then they lost in Adam: and the reprobate, ouerwhelmed with the burden of their owne sinnes, and thereupon receiuing nothing but due and deserued damnation can not finde fault. But some may further replie and say, he that foreseeeth an euill and doth not prevent it, is a cause of it: but God did foresee the fall of man, and did not prevent it. *Ans.* The rule is generally true in man, that the foreseer of an euill not preventing it, is in some sort a doer of it: for it is the sentence of the law of God, to which man was bound from the first creation. But God is aboue all his laws, and not bound to them: he is an absolute lord and law-giuer; and therefore his actions are not within the compasse of morall lawes, as mens are. Whereupon it followes, that though he did foresee mans defection, yet is hee free from all blame in not preventing of it. For with him there be good causes of permitting euill.

And though God be no cause of mans fall, yet must we not imagine that it came to passe by chance or fortune, whereas the least things that are, come

to passe with Gods prouidence. Neither was it by any bare permission without his decree and his will; for that is to make an idle prouidence: neither did it happen against the will of God, he vterly willing it: for then it could not haue beene, vnlesse we denie God to be omnipotent. It remaines therefore that this fall did so proceede of the voluntarie motion of Adam, as that God did in part ordaine and will the permitting of it, not as it was a sinne against his commandement, but as it was further in the counsell of God a way to execute his iustice and mercie. Against this which I say, diuers things are objected. First, that if Adam did that which God in any respect willed, then he did not sinne at all. *Answ.* He that willet and doth that which God willet, for all that sinnes; vnlesse he will it in the same manner with God and for the same ende. Now in the permitting of this fact, God intended the manifesting of his glorie: but our first parents intending no such thing, sought not onely to be like but also to be equall with God. Secondly, it is alleadged that Adam could not but fall necessarily if God did decree it. *Answ.* Adams fall that came not to passe without Gods decree, and therefore in that respect was necessarie; was neuertheless in respect of Adams freewill contingent and not necessarie: Gods decree nottaking away the freedome of will but onely ordering it. Lastly, it is alleadged that Gods will is the cause of Adams will, and Adams will the cause of his fall, and that therefore Gods will shall be the cause of the fall. *Answ.* It must be granted that Gods will is a moouing cause of the wills of euil mens; yet marke how: not as they are *euill wills* simply, but as they are *wills*: and therefore when God inclines the euill will of his creature to his good purpose, he is nothing at all intangled with defect or euill of his will.

Touching the time of the fall, the receiued opinion in former ages hath beene that our first parents fell the same day in which they were created, and therefore *Augustine* writes that they stood but sixe houres. And though we cannot determine of the certen time, yet in all likelihood was it very short. For Moses presently after that he had set downe the creation of man, without the interposition of any thing else, comes immediatly to the fall. And considering the nature of the deuill is without ceasing to shew his malice, no doubt he tooke the first occasion that possibly might be had to bring man to the same damnation with himselfe. And our Sauour Christ saith, that the deuill was a *Ioh. 8.* man-slayer from the beginning, namely from the beginning not of the creation of the world, or of time, but of man: And Eue saith, *We shall eate of the fruit* *Gen. 3.* *of the trees of the garden.* it may be, insinuating that as yet shee had not eaten when the deuill tempted her.

Touching the greatnes of mans fall, some haue made a small matter of it, because it was the eating of an apple or some such fruit. But we must not measure the greatnesse or the smalnesse of a sinne by the object or matter whereabout it is occupied, but by the commandement of God, and by the disobedience or offence of his infinite maiestie. And that this fact of Adam and Eue was no small fault, but a notorious crime and Apostasie in which they withdraw themselves from vnder the power of God, nay reiect and denie him, will euidently appear if we take a viewe of all the particular finnes that be contained in it. The first is vnbeleefe, in that they doubted and distrusted of the

Gen. 3.4.

Gen. 3.5.

the truth of Gods word which he spake to them. The second is contempt of God, in that they beleueed the lies of the deuill rather then him. For whē God, saith, *In the day that ye shall eate thereof, ye shall die the death.* it is as nothing; with Eue: but when the deuill comes and saith, *Ye shall not die at all,* that shee takes hold on. The third, is pride and ambition. For they did eate the forbidden fruit that they might be as gods, namely as the Father, the Sonne, the holy Ghost. The fourth, is vnthankfulnesse. God had made them excellent creatures in his owne image: that is nothing with them to be like vnto him, vnlesse they may be equall vnto him. The fifth is curiositie, whereby they affected greater wisdom then God had giuen them in creation, and a greater measure of knowledge then God had reuealed to them. The sixth is reprochfull blasphemie, in that they subscribe to the sayings of the deuill, in which he charged God with lying and enuie. The seventh is murder. For by this meanes they bereaue themselues and their posteritie of the fellowship and graces of Gods spirit, and bring vpon their owne heads the eternall wrath of God. The eight is discontentation, in that they sought for an higher condition then that was, in which God had placed them. In a word, in this one single fact is comprised the breach of the whole law of God. And we should often thinke vpon this, that we may learne to wonder at the iust iudgements of God in punishing this fall, and his vspeakable goodnesse in receiuing men to mercie after the same.

Rom. 5.12.

And here we must not omit to remember the largenesse of Adams fall. Sinnes are either personall, or generall. Personall are such, as are peculiar to one or some fewe persons and make them alone guiltie. Generall, that is common to all men: and such is Adams fall. It is a sinne not onely of the person of one man, but of the whole nature of man. And Adam must be considered not as a priuate man, but as a roote or head bearing in it all mankind; or as a publicke person representing all his posteritie, and therefore when he sinned, all his posteritie sinned with him; as in a Parliament whatsoeuer is done by the burgesse of the shiere, is done by euery person in the shiere. As Paul saith, *By one man sinne entred into the world, and so death went ouer all for as much as all haue sinned.* And here lies the difference betweene Adams fall and the sinnes of men, as Cains murder, which makes not the posteritie of Cain guiltie, because he was neuer appointed by God to be the roote of his posteritie, as Adam was: and therefore his sinne is personall, whereas Adams is not. Yet this which I say, must not be vnderstood of all the sinnes of Adam, but onely of the first.

From the fall of Adam, springeth *originall sinne*, so commonly called not onely as a fruit thereof, but also as a iust punishment of it. And after the foresaid fall, it is in Adam and his posteritie, as the mother and roote of all other sinne: yet with this distinction, that actuall sinne was first in Adam, and then came originall, but in vs first is originall sinne, and then after followes actuall.

Heb. 12.8. Euseb. 7.23.

Originall sinne is termed diuersly in Scriptures, as the *flesh*, the *old man*, because it is in vs before grace: *concupiscence*, sinne that is readie to compasse vs about, the *sinning* sinne: and it is termed *originall*, because it hath becne in mans nature euer since the fall, and because it is in euery man at the very instant of

est hi cont. Julianus p. 264. ca. 6. p. 264. Johannes Constantino-politanus negat qd in his
 nullis originis peccatu. ait the heretic. Ab. at. i. 1. Aug. et Constantinus p. 1. q. 1. in
 bapt. male paruuloru. est inq. liberatione per christu. tot et tanti conc. copis
 maxime Romano Innocentio, Carthagineusi, Cypriano, Cappodoci Basilio, Gre-
 go Nazianzeno, Gallo Hilario, Mediolanensi Ambrosio refutat. Hoc dogma

his conception and birth, as Dauid plainly saith, *Behold, I was borne in iniquitie, and in sinne hath my mother conceived me*: not meaning properly his parents sinne (for he was borne in lawfull marriage) but his owne hereditarie sinne, whereof he was guiltie euen in his mothers wombe.

But let vs a litle search the nature of it. Considering it hath place in man, it must be either the substance of bodie or soule or the faculties of the substance, or the corruption of the faculties. Now it cannot be the substance of man corrupted: for then our Sauiour Christ in taking our nature vpon him, should also take vpon him our finnes, and by that meanes should as well haue neede of a redeemer as other men: and againe the soules of men should not be immortall. Neither is it any one or all the faculties of man. For euery one of them as namely the vnderstanding, will, affections, and all other powers of bodie or soule were in man from the first creation, whereas sinne was not before the fall. Wherefore it remains that *originall sinne* is nothing else but a disorder or euill disposition in all the faculties and inclinations of man, whereby they are all caried inordinately against the law of God.

The subiect or place of this sinne, is not any part of man, but the whole bodie and soule. For first of all, the naturall appetite to meate and drinke, and the power of nourishing is greatly corrupted as appeares by diseases, aches, sursets, but specially by the abuse of meate and drinke. Secondly, the outward senses are as corrupt, and that made Dauid to pray that God *would turne his eyes from beholding of vanitie*: and Saint Iohn to say, *what soeuer is in the world is the lust of the flesh, the lust of the eye, and the pride of life*. Thirdly, touching the vnderstanding, the spirit of God saith, that *the frame of the heart of man is onely euill continually*: so as we are not able of our selues to thinke a good thought. And therefore withall, the will of man and his affections are answerably corrupt; and hereupon the doctrine of Christ is, that we must renounce our own wills. Lastly, all mans strength in good things is nothing out of Christ.

The propagation of this sinne, is the deriuing of it from Adam to all his posteritie, whereby it runneth as a leprosie ouer all mankind. But in what manner this propagation is made, it is hard to define. The common opinion of Diuines is, that it may be done two waies. The first is this. God when he created Adam in the beginning, set downe this appointment and order touching the estate of man, that whatsoeuer Adam receiued of God, he should receiue it not onely for himselfe, but for his posteritie, and whatsoeuer grace of God he lost, he should loose not onely to himselfe, but to all his posteritie. And hereupon Adam when he sinned, he deprived first of all himselfe, and then secondly all his posteritie of the image of God; because all mankind was in his loines when he sinned. Now then vpon the former appointment, when the soules of men are created and placed in the bodie, God forsakes them, not in respect of the substance of the soule or the faculties, but onely in respect of his owne image, whereof the soules are deprived; after which follows the defect or want of righteousness, which is originall sinne. And God in depriuing man of that which Adā lost, is not therefore to be thought to be the author or maintainer of sinne, but a iust iudge. For this deprivation of the image of God, so far forth as it is inflicted by him vpon mankind, it must be conceived as a deserued punishment.

Psal 51.5.

Psal 119.

1. Ioh. 2. 16.

Gen. 6. 5.

and 8. 21.

2. Cor. 3. 5.

Rom. 5. 12.

nishment for the sinne of Adam and all men in him, which punishment they pulled vpon themselues. The second way is, that the corruption of nature is deriued from the parents in generation by the bodie; for as sweete oyle powdered into a fustie vessell, looseth his purenesse and is infected by the vessell: so the soule created good, & put into the corrupt bodie, receiues cōtagion thēce. And this coniunction of the pure soule with the corrupt bodie, is not against the goodnes of God; because it is a just punishment of the sin of all men in Adā. It may be this which hath bin said wil not satisfie the minds of all; yet if any will be curious to search further into this point, let them know that there is an other matter which more concerns them to looke vnto. When a mans house is on fire, there is no time then to inquire how and which way and whence the fire came, but our dutie is with all speed and expedition to vse all good means to stay it. And so considering that our whole natures are really infected and poisoned with the loathsome contagion of originall sinne, which is a weight sufficient to presse downe the soule to the gulfe of hell, it standes vs in hand a thousand fold more to vse the meanes whereby it may be taken away, then to dispute how it came.

Some may alleadge against the propagation of sinne, that holy parents beget holy children, which are void of originall sinne, because it stands not with reason, that parents should conuey that to their children which they theselues want, namely the *guilt* and the *punishment* and the *fault* of sinne in part. *Answer.*

I. Men are not in this life perfectly holy. For sanctification is but in part, and therefore they can not possibly beget children pure from all sinne. Secondly, parents beget children as they *are men*, and not as they are *holy men*; and by generation they deriue vnto their children nature with the corruption thereof, and not grace which is aboue nature. Take any corne, yea the finest wheate that euer was, winow it as cleane as possibly may be: afterward sow it, weede it also when it is sowed, and reape it in due time, and carie it to the barne; when it is threst, you shall finde as much chaffe in it as euer was before: and why? because God hath set this order in the creation that it shall spring and grow so oft as it is sowed with the stalke, eare, blade, and all: so likewise though the parents be neuer so holy, the children as they come of them are conceiued and borne wholly corrupt, because God tooke this order in the creation, that whatsoeuer euill Adam procured, he should bring it not onely on himselfe, but vpon all his posteritie: by vertue of which decree, the propagation of sinne is continued without any interruption, though parents themselues be borne anew by the spirit of God.

And here we must not omit to speake of the quantitie or greatnesse of originall sinne, for the opening wherof we must consider three points. The first, that originall sinne is not diuers, but one and the same in kind in euery man, as the generall and common nature of man is one and the same in all men. The second, that this sinne is not in some men more, in some men lesse, but in euery man equally, as all men doe equally from Adam participate the nature of mā, and are equally the children of wrath. Some, it may be, will say, that this can not be true, because some men are of better natures then others are: some of disposition cruell and seuer, some againe gentle and milde: some very licentious and disorderd, some very ciuill. *Answer.* The differences that be in men

wanting the feare of God, arise not of this that they haue more or lesse originall corruption, but of the restraint and limitation of mans corruption. For in some God bridleth sinne more then in others, & in them is found ciuilitie: & againe in some lesse, and in such the rebellion of nature breakes forth vnto all misdemeanour. And indeede if God should not keepe the vntoward dispositions of men within compasse, otherwhiles more, otherwhiles lesse, as it shall seeme good vnto his Maiestie; impietie, crueltie, iniustice, and all manner of sinnes would breake out into such a measure that there should be no quiet liuing for men in the world, and no place for Gods Church. And thus it is manifest that although all men be not equal in the practise of wickednesse, yet that is no hindrance but they may be equal in the corruption of nature it selfe. The third point is, that Originall sinne is so huge and large euery way, that it may truly be tearmed the root or seede not of some few sinnes, but of all sinns whatsoeuer, euen of the very sinne against the holy Ghost. We must not imagine it to be an inclination or pronenes to one or two faults, but a pronenes to all and euery sinne that is practised in the world; and that in all persons young and old, high and low, male and female. It is a most horrible villanie for a man to kill his father, or his mother, or his child: yet some there be that doe so: at the hearing whereof we vse to wonder, and to testifie our dislike by saying, that the doers thereof were wicked and deuilish persons, and it is truly said. Neuertheles we must vnderstand, that although we abstaine from such hainous practises, yet the very roote of such sinnes, that is, a disposition vnto them, is found in vs also. Iulian the Apostata both liuing and dying blasphemed Christ. Herod and Pontius Pilate and the wicked Iewes crucified him, and Iudas betray-ed him. Men vse to say that if Christ were now aliue, they would not doe so for all the world. But let vs better consider of the matter. The same naturall corruption of heart that was in them, is also in vs, we being the children of Adam as well as they: and by the force of this corruption, if Christ were now liuing on earth, thou wouldest, if like occasion were offered, either doe as Iudas did in betraying him, or as Pilate did, deliuer him to be crucified, or as the soldiers, thrust him through with their speares, or as Iulian, pierce him with all manner of blasphemies, if God withheld his graces from thee, and leaue thee to thy selfe. In a word, let men conceiue in minde the most notorious trespassse that can be, though they doe it not, nor intend to doe it, and neuer doe it: yet the matter, beginning, and seede thereof is in themselves. This made Ieremie say, *The heart of man is deceitfull and wicked aboue all things, who can know it?* Ier. 17. 9. It is like a huge sea, the bankes whereof can not be seene; nor the bottome searched. In common experience we see it come to passe, that men, protestants to day, to morrow papists; of Christians, heretikes; now friends, but presently after foes; this day honest and ciuill men, the next day cruell murderers. Now what is the cause of this difference; surely the hidden corruption of the heart, that will thrust a man forward to any sinne when occasion is offered. This point must be remembered and often thought vpon.

From *originall sinne* springeth *actuell*, which is nothing els but the fruit of the corrupt heart, either in thought, word, or deede.

Thus much touching mans fall into sinne by Gods iust permission. Now followes

followes the good vse which we must make thereof. First by this we learne to acknowledge and bewaile our owne frailtie. For Adam in his innocencie beeing created perfectly righteous, when he was once tempted by the deuill, fell away from God: what shall we doe then in the like case which are by nature sold vnder sinne, and in our selues a thousand times weaker then Adam was? Many men there be that mingle themselues with all companies: tell them of the daunger thereof, they will presently replie that they haue such a strong faith that no bad companie can hurt them. But alas, silly people, Satan bewitcheth them, and makes them to beleue falshood to be truth: they know not their miserable estate. If Adam, saith Barnard, had a downfal in Paradise, what shall we doe that are cast forth to the dunghill? Let vs therefore often come to a serious consideration of our owne weaknesse, and follow withall the practise of Dauid, who beeing priuie to himselfe touching his owne corruption, praith to God on this mannr, *Knit my heart to thee, O Lord, that I may feare thy name.* Secondly, we learne hereby absolutely to submit our selues to the authoritie of God, and simply to resolue our selues, that whatsoeuer he commands is right and iust, though the reason of it be not knowne to vs. For Eue condiscended to listen to the speech of the serpent, and without any calling shew reasoned with it of a most weightie matter, and that in the absence of Adam her head and husband, namely of the truth and glorie of God: and hereby was brought to doubt of Gods word, and so ouerturned. Thirdly, if all men by Adams fall be shut vp vnder damnation, there is no cause why any of vs should stand vpon his birth, riches, wisdome, learning, or any other such gifts of God: there is nothing in vs that is more able to couer our vilenesse and nakednesse, then figtree leaues were able to couer the offence of Adam from Gods eyes. We are vnder the wrath of God by nature, and can not attaine to euerlasting life of our selues. Wherefore it doth stand euery one of vs in hand to abase our selues vnder the mightie hand of God, in that we are become by our sinnes the very basest of all the creatures vpon earth, yea vtterly to dispaire in respect of our selues, and with bleeding hearts to bewaile our owne cases. There is no daunger in this: it is the very way to grace: none can be a liuely member of Christ till his conscience condemne him, and make him quite out of heart in respect of himselfe. And the want of this is the cause why so fewe perceiue any sweetnesse or comfort in the Gospell: and why it is so little loued and embraced now a daies. Lastly, if all mankind be shut vp vnder vnbeleefe, the dutie of euery man is, to labour in vsing all good meanes whereby we may be deliuered from this bondage, and to pray to God with Dauid, *Create in me a clean heart, O God, and renew a right spirit within me.* And crie out with Paul, *O wretched man that I am, who shall deliuer me from this bodie of death?* And we must neuer be at rest till we haue some assurance in conscience that in Christ we haue freedome from this bondage, and can with the Colossians giue thanks that we are deliuered from the power of darknesse, and translated into the kingdome of Christ. This should be the affection of euery man, because the spirituall thraldom vnder sinne is of all miseries most loathsome and burdensome. And in this respect the day of death should be vnto vs most welcome, because it doth vnloose vs from this miserable estate, in which we doe almost

Egal. 3.6.11.

Psal. 51.10.

Rom. 7.14.

Coloss. 1.13.

almost nothing but displease God. For this is the greatest griefe that can be to such as are indeed the children of God, by their sinnes to offende their mercifull father. As for those which feele not the weight of their natural guiltinesse and corruption, but lie slumbring in the securitie of their owne hearts, they are therefore the more miserable, in that beeing plunged in the gulfe of all miserie, yet they feele no miserie.

Thus much of the permission of the fall of man. Now we come to the Couenant of grace. Which is nothing els but a compact made betweene God & man touching reconciliation and life euerlasting by Christ. This couenant was first of all reuealed and deliuered to our first parents in the garden of Eden, immediately after their fall by God himselve, in these wordes, *The seede of the woman shall bruise the serpens head,* and afterward it was continued and renewed with a part of Adams posteritie, as with Abraham, Isaac, Iacob, Dauid, &c. but it was most fully reuealed & accomplished at the comming of Christ. Gen. 3.15

In the Couenant I will consider two things; the parties reconciled between whome the Couenant is made, and the foundation thereof. The parties are God and man. God is the principal, and he promiseth righteousnesse and life eternal in Christ: Man againe bindes himselfe by Gods grace to beleue and to rest vpon the promise. Here it may be demanded why man is more in the couenant then angels. *Ans.* The will of God in this point, is not reuealed vnlesse it be because angels fell of themselves, not moued by any other: but man did fall by them. Againe it may be asked, whether all mankind were euer in the couenant or no? *Ans.* We can not say that all and euery man hath bin and nowe is in the couenant, but onely that little part of mankinde which in all ages hath bin the Church of God, and hath by faith embraced the couenant: as Paul plainly auoucheth, *The scripture (saith he) hath concluded all vnder sin: that the promise of the faith of Iesus Christ should be giue [not vnto all men] but to those that beleue.* Without faith no man can please God; and therefore God makes Gal. 3.22.

no couenant of reconciliation without faith. Againe since the beginning of the world there hath bin alwaies a distinction betweene man and man. This appeares in the very tenour of the words of the couenant made with our first parents, where God saith he will put *difference betweene the seede of the woman and the seede of the serpent:* meaning by the seede of the woman, Christ with all the elect whome the father hath giuen vnto him, who shall bruise the serpens head, and tread Satan vnder their feete. And by the seede of the serpent he meaneth wicked men that lue & lie in their sinnes, as S. Iohn saith, *he that committeth sinne is of the deuil.* And according to this distinction in times following was Abel receiued into the couenant, and Cain reiected: some were the sonnes of God in the daies of Noe, some the sonnes of men: In Abrahams family, Ismael is cast out, and the couenant established in Isaac: Iacob is loued, Esau is hated. And this distinction in the families of Abraham, Isaac, and Iacob, Paul approoueth when he maketh some to be the children of the flesh, and some other the children of the promise. And againe, the Iewes a people of God in the couenant, the Gentiles no people. For Paul makes it a priuiledge of the Iewes to haue the adoption, and couenants, and the seruice of God, and Rom. 16.20.
1. Ioh. 3.8.
Gen 6.3.
Gen. 17.21.
Rom. 6.
Rom. 9.3.4.

they were aliens from the common wealth of Israel, and were *strangers from the covenants of promise, and had no hope, and were without Christ and without God in the world.* And the same may be said of the whole bodie of the Gentiles excepting here and there a man, who were conuerted and became Profelytes. And this is manifest in that they wanted the word and the Sacraments, & teachers. And this saying of the prophet Ose, *I will call them my people which were not my people: and her beloved which was not beloved,* is alleadged by Paul to prooue the calling of the Gentiles. Some doe alleadge to the contrary, that when the covenant was made with our first parents, it was also in them made with al mankind, not one man excepted: & that the distinction and difference betweene man and man ariseth of their vnbeleefe and contempt of the covenant afterward. *Ans.* Indeed in the estate of Innocency Adam by creation receiued grace for himselfe and his posteritie: and in his fall he transgressed not onely for himselfe but for all his posteritie: but in receiuing of the covenant of grace it cannot be prooued that he receiued it for himselfe and for all mankind: may the distinction betweene the seede of the woman and the seede of the serpent, mentioned in the very first giuing of the covenant, shewes the contrarie: for, if after the fall, all and euery part of mankind were receiued into the covenant: then all men without restraint should be the seed of the woman, bruising the serpents head, and the serpent should haue no seede at all. And againe, all men can not be charged with vnbeleefe and contempt in respect of the Euangelicall covenant, but onely such persons as haue knowne it, or at the least heard of it. And therefore fundrie heads of the nations may be charged with vnbeleefe, as Cain, Cham, Iaphet, Ammon, Moab, Ismael, Esau, Madian, for they beeing neere to the fathers heard the promises concerning Christ offered sacrifices, and obserued externall rites of the Church, but afterward fell away from the sincere worship of the true God to idolatrie and all manner of wickednesse, and became enemies of God and his people. But we plainly denie, that there was or could be the like vnbeleefe and contempt of Gods grace in their posteritie, which for the most part neuer so much as heard of any covenant: their anctours in deauouring alwaies to burie and extinguish the memorie of that which they hated. It is obiected againe, that the covenant was made with Abraham and with all mankind after him, *Because,* saith the Lord, *thou hast obeyed my voice, in thy seede shall all the nations of the earth be blessed.* *Ans.* Paul giues a double answer, first that the place must be vnderstood of many nations: secondly that it must be vnderstood not of all nations in all ages, but of all nations of the last age of the world. For, saith he, *the scripture foreseeing that God would iustifie the Gentiles through faith, preached before the go'spell vnto Abraham, saying, in thee shall all thee nations be blessed.* Well, to conclude this point, in the making of the covenant there must be a mutual consent of the parties on both sides, and beside the promise on Gods part, there must be also a restipulation on mans part; otherwise the covenant is not made. Nowe then, it must needes followe, that all vnbeleeuers contemning grace offered in Christ are out of the covenant, as also such as neuer heard of it; for where there is no knowledge, there is no consent: and before the coming of Christ, the greatest part of the world neuer knewe the Messias, nor heard

Eph. 2. 12.

Rom. 9. 24.

Gen. 22. 18.

Gal. 3. 8.

of the covenant, as Paul saith to the learned Athenians, the time of this ignorance God regarded not; but now he admonisheth all men every where to repent. Ac. 17. 30

The foundation and ground worke of the covenant is Christ Iesus the Mediatour, in whome all the promises of God are yea and amen, and therefore he is called the *angel of the covenant*; and the *covenant of the people* to be made with all nations in the last age. Now then that we may proceede at large to open the substance of the covenant, we are in the next place to come to that part of the creede which concernes the second person in Trinitie, set downe in these wordes, *And in Iesus Christ his onely sonne, &c.* from which wordes to the very ende of the Creede, such points onely are laid downe as doe notably vnfolde the benefits and the matter of the covenant. Nowe the second person is described to vs by three things; first, his titles; secondly, his incarnation; thirdly, his twofold estate. His titles are in number foure. *I. Iesus. I I. Christ. I I I. his onely sonne. I I I I. our Lord.* His incarnation and his twofold estate are set downe afterward.

To come to his titles, the first is *Iesus*, to which if we adde the clause, *I beleue*, on this manner, *I beleue in Iesus &c.* the article which wee nowe haue in hand will appeare to be most excellent; because it hath most notable promises annexed to it. When Peter confessed Christ to be the sonne of the liuing God, he answered, *upon this rocke will I build my church, and the gates of hell shall not preuaile against it.* And againe, *He that confesseth that Christ is the sonne of God, God dwelleth in him, and he in God.* And againe, *To him giue all the prophets witnesse that through his name all that beleue in him shall receiue remission of finnes.* Paul saith, *Beleue in the Lord Iesus and thou shalt be saved and all thy household.* Thus then the confession in which we acknowledge that we beleue in Iesus Christ, hath a promise of fellowship with God and of life euerlasting. But it may be objected, that euery spirit (as S. Iohn saith) *which confesseth that Iesus Christ is come in the flesh is of God.* Nowe the deuil and all his angels and vnbeleeuers doe thus much: therefore why may not they also haue the benefit of this confession. *Ans.* By spirit in that place is neither meant angels nor me, nor any creature, but the doctrine which teacheth that Iesus Christ is come in the flesh; & it is of God because it is holy and diuine and hath God to be the author of it. As for the deuill and his angels they can indeede confesse that Christ the sonne of God was made man, and a wicked man may teach the same; but vnto the confession wherunto is annexed a promise of eternall life, is required true faith, whereby wee doe not onely knowe and acknowledge this or that to be true in Christ, but also rest vpon him: which neither Satan nor wicked men can doe. And therefore by this confession the Church of God is distinguished from all other companies of men in the worlde which beleueth not, as Panyms, hereticks, Atheists, turks, Jewes, & al other infidels.

This name *Iesus*, was giuen to the sonne of God by the father, and brought from heauen by an angel vnto Ioseph and Marie: and on the day when hee was to be circumcised, as the manner was, this name was giuen vnto him by his parents, as they were commanded from the Lord by the Angel Gabriel. And therefore the name was not giuen by chance, or by the alone will of the parents,

parents, but by the most wise appointment of God himselfe.

The name in Hebrew is *Iehosua*, and it is changed by the Grecians into *Iesus* which signifieth a *Sauour*. And it may be called the proper name of Christ, signifying his office and both his natures, because he is both a perfect and absolute Sauour, as also the alone Sauour of man, because the worke of saluation is wholly and onely wrought by him, and no part thereof is reserued to any creature in heauen or in earth. As Peter saith, *For among men there is no other name giuen vnder heauen whereby we may be saved but by the name of Iesus*. And the author to the Hebrewes saith, *That he is able perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them*. If any shall obiect, that the promises of saluation are made to them which keepe the commandements: the answer is, that the lawe of God doth exact most absolute and perfect obedience, which can be found in no man but in Christ, who neuer sinned and therefore it is not giuen vnto vs nowe that we might by our selues fulfil it, and worke out our owne saluation, but that being condemned by it, wee might wholly depende on Christ for eternall life. If any further alledge, that such as walke according to the commandements of God, though their obedience be imperfect, yet they haue the promises of this life and of the life to come. The answer is, that they haue so indeede, yet not for their works, but according to their works which are the fruites of their faith, wherby they are ioyned to Christ, for whose merits onely they stand righteous and are acceptable before God. And whereas it is said by Peter, *that baptisme saueth vs*, his meaning is not to signifie that there is any vertue in the water to wash away our sinnes and to sanctifie vs, but that it serues visibly to represent and confirme vnto vs the inward washing of our soules by the blood of Christ. It may further be said, that others haue bene Sauours beside Christ as Iosuah the sonne of Nun, who for that cause is called by the same name with Christ. *Ans.* Iosua after the death of Moses was appointed by God to be a guide to the children of Israel, which might defend them from their enemies and bring them to the land of Canaan: but this deliuerance was onely *temporal*, and that onely of *one* people. Nowe the Sonne of God is called Iesus, not because hee deliuereth the people of the Jewes onely, or because he saueth the bodies of men onely, but because he saueth both *body and soule*, not onely of the Jewes but also of the *Gentiles*, from hell, death, and damnation. And whereas Prophets and ministers of the word are called *Sauours*; it is because they are the instruments of God to publish the doctrine of saluation which is powerfull in mens hearts, not by any vertue of theirs, but onely by the operation of the spirit of Christ. Lastly, it may bee obiected that the father and the holy Ghost are Sauours, and therefore not onely the sonne. *Ans.* True it is, that in the worke of saluation all the three persons must be ioyned together, and in no wise to be seuered: the Father saueth, the Sonne saueth, the holy Ghost saueth; yet must we distinguish them in the manner of sauing: the father saueth by the Sonne; the Sonne saueth by paying the ran- some and price of our saluation; the holy Ghost saueth by a particular applying of the ran- some vnto men. Nowe therefore whereas the sonne payes the price of our redempcion and not the Father or the Holy

Ghost

A.C. 4. 12.

Heb. 7. 25.

1. Tim. 4. 8.

2. Pet. 3. 1.

Heb. 4. 8.

Obed. v. 21.
1. Tim. 4. 16.

Ghost, therefore in this speciall respect he is called in Scriptures and intituled by the name of Iesus, and none but he.

By this which hath bene saide, the Papists are faultie two waies. First, that they giue too much to the name of Iesus: for they write in plaine tearmes, that the bare name it selfe beeing vsed hath great power and doth driue away deuils, though the parties that vse it be void of good affection: whereas indeed it hath no more vertue then other titles of God or Christ. Secondly, they are faultie that they giue too little to the thing signified. For Christ must either be our alone and whole Sauour or no Sauour. Now they make him but halfe a Sauour, and they ioine others with him as partners in the worke of saluation, when they teach, that with Christs merits must be ioyned our workes of grace in the matter of iustification, and with Christs satisfaction for the wrath of God, our satisfaction for the temporall punishment; and when they adde to Christs intercession the intercession and patronage of Saints, especially of the Virgin Marie, whome they call the Queene of heauen, the mother of mercie, withall requesting her, that by the authoritie of a mother she would commaund her sonne. If this doctrine of theirs may stand, Christ can not be the onely Sauour of mankinde, but euery man in part shall be Iesus to himselfe.

Thyrthede de mon. thes. 567. 569.

Officium B. Mariz reform. à Pio 5. pontif.

But let vs goe on yet further to search the speciall reason of the name, which is notably set downe by the Angel. *Thou shalt* (saith he) *call his name Iesus, for he shall saue his people from their sinnes*. In which words we may consider three points, I. Whome the Sonne of God shall saue. II. By what? III. From what? For the first, he shall saue his people, that is, the elect of the Iewes and Gentiles: and therefore he is called the *Sauour of his bodie*. We must not here imagine that Christ is a Sauour of all and euery man. For if that were true, then Christ should make satisfaction to Gods iustice for all and euery mans sinnes: and Gods iustice beeing fully satisfied he could not in iustice condemne any man: nay, all men should be blessed because satisfaction for sinne and the pardon of sinne depende one vpon an other inseparably. Againe, if Christ be an effectuall Sauour of all and euery particular man, why is any man condemned? It will be saide, because they will not beleue; belike then mans will must ouerrule Gods will, whereas the common rule of diuines is, that the first cause ordereth the second.

Math. 1. 21.

Eph. 5. 25.

Actus prime cause ordinat. actum secundæ cause.

The meanes of saluation by Christ are two: his merit, and his efficacie. His merit, in that by his obedience to the law and by his passion, he made a satisfaction for our sinnes, freed vs from death, and reconciled vs vnto God. Some may obiect, that the obedience and the passion of Christ beeing long agoe ended, can not be able to saue vs now: because that which he did 1500. yeares agoe may seeme to be vanished and come to nothing at this day. *Ans.* If Christs obedience be considered as an action, and his passion as a bare suffering, they are both ended long agoe: yet the value and price of thē before God is euerlasting: as in Adams fall the action of eating the forbidden fruit is ended, but the *guilt* of his transgression goes ouer all mankind, and continues still euen to this houre, and shall doe to the end of the world in those which shall be borne hereafter. The efficacie of Christ is, in that he giues his spirit to mortifie the cor-

ruption of our natures, that we may die vnto sinne and liue to righteoufnesse, and haue true comfort in terrours of conscience and in the pangs of death.

The euils from which we are saued are our owne finnies, in that Christ freeth vs from the guilt and the punishment and fault of them all, when wee beleue.

Thus much for the meaning of this title Iesus. Nowe follow the vses which arise of it. First of all, whereas we are taught to make confession that the sonne of God is Iesus, that is, a Sauour; hence it must needs followe that we are lost in our selues. And indeed before we can truly acknowledge that Christ is our Sauour, this confession must needs goe before, that we are in truth, and therewithall doe feele our selues to bee miserable sinners vnder the wrath of God, vtterly lost in regard of our selues: for *Christ came to saue that which was lost*. And when he talked with the woman of Cannan, he checked her & said, he was not sent, but *to the lost sheepe of the house of Israel*: Christ Iesus came to poure oile into our woundes: Christ came to set them at libertie which are in prison: and to place them in freedome that are in bondage. Now a man cannot poure oile into a wound, before there be a wound, or before it be opened and we feele the smart of it. And how can wee be set at libertie by Christ, except we feele our selues to be in bondage, vnder hell, death, and damnation? When the Disciples of Christ were vpon the sea in a great tempest, they cried, *Master, saue vs, we perisb*. So no man can hartily say, I beleue Iesus Christ to be my Sauour, before he feele, that in himselfe he is vtterly lost and cast away without his helpe. But after that we perceiue our selues to be in danger and to be ouerwhelmed in the sea of the wrath of God, then we crie out with the disciples, *Lord Iesus saue vs, we perisb*. Many protestants in these daies hold Christ to be their Sauour, but it is onely formably from the teeth outward, and no further: for they were neuer touched with the sense of their spirituall miserie that they might say with Daniel, *Shame and confusion belongeth vnto vs*: and with the Publicane, *I am a sinner, Lord be mercifull to me*. And therefore the conclusion is this, that if we will haue Christ to be our Sauour, we must first beleue that in our selues we are vtterly lost; and so must that place be vnderstood where Christ saith, he is not sent, but to the lost sheep of the house of Israel, that is, to those which in their owne sense and feeling are lost in themselves.

Secondly, if Christ be a Sauour, then we must acknowledge him to bee so. But howe shall we doe this? *I answer*, Thus: A man is taken to be a skilful Phisition by this, that many patients come vnto him, and seeke for helpe at his hands. And so should it be with Christ. But alas, the case is otherwise. Euery man can talke of Christ, but fewe acknowledge him to be a Sauour, by seeking to him for their saluation, because they iudge themselves righteous, and feele not themselves to stand in need of the helpe of Christ. Nay which is more, If a man be knowne that can cure strange diseases, men will seeke to him by sea and land, and sell both goods and landes to get helpe at his hands. Euen so, if men were periwaded that Christ were a perfect Sauour, and that they were sicke and vtterly vnable to be saued without him, they would neuer rest, nor be in quiet but seeke vnto him for his help, and crie with Dauid,

O Lord,

O Lord, say vnto my soule that thou art my saluation. The womā that was diseased with an issue of blood, came behinde our Sauour Christ, and when shee had but touched him, shee was healed. In the same maner, if we shal seeke to come to Christ, and doe but touch his pretious bodie and blood by the hand of faith, the issues & the bleeding wounds of our soules shall be dried vp. When a man that had bene sicke eight and thirtie yeres was come to the poole of Bethesda, he was faine to lie there vncured; because when the angel troubled the water euermore some stept before him: but if we will seeke to Christ for the saluation of our soules, no man shall preuent vs or stepe before vs. And if we finde our selues to be so laden with the burden of our sinnes that we can not drawe neere vnto him, let vs then doe as the palsie man did: he got four men to carrie him on their shoulders to the place where Christ was: and when they could not by reason of the prease of people enter into the house, they opened the roofe and let him downe in his bed by cordes to Christ, that hee might be healed. And so let vs vse the helpe of such as be godly, that by their instructions and consolations they may as it were put to their shoulders, and by their praier as with cordes bring vs to Christ, that we may receiue eternall saluation, being otherwise dead in sinne and subiect to damnation.

Lastly, whereas Ioseph and Marie gaue this name not at their owne pleasure, but at the appointment of God himselfe; this ministers a good instruction to all parents touching the naming of their children when they are baptised, that they are with care and deliberation to giue conuenient names vnto them, which may put them in minde of duties either to God or men. This is worthie of our obseruation, for many care not howe they name their children, yea it is at this day and euer hath beene, that some giue such names to them, as that at the very rehearsing thereof laughter ensueth. But this ought not to be so; for the name is giuen vnto children at the time of their baptisme in the presence of God, of his Church, and angels, euen then when they are to be entered into the Church of God and that in the name of the Father, the Sonne, and the holy ghost: therefore though we doe not place religion in titles or names, yet neuerthelesse a wise & godly choice in this matter is to be had, that the names imposed may be in steade of instructions and admonitions to the parties named: and for this cause in the olde Testament names were giuen either by propheticall instinct, or according to the euent of things which came to passe about the time of the birth of children, or they were borrowed from the holy anctours to put the posteritie in mind to follow their steps.

And thus much of the duties: Now followe the consolations that Gods Church & people reape from this, that the sonne of god is our Sauour. Whē as all mankind was included vnder sin and condemnation, then the Lord had mercy vpon vs and gaue vnto man the couenant of grace in which he promised that his owne sonne should be our redeemer. This is a great and vnspeakable comfort, as may appeare in that the angels so greatly reioiced herein whē Christ was born, *Behold, say they, I bring you tidings of great ioy that shall be to all the people, that is, that vnto you is borne in the citie of David a Sauour which is Christ the lord.* Now if they reioice thus exceedingly at Christs birth, who was not their Sauour, because they stood not in need to be redeemed: then much

more ought the Church of God to reioyce herein whome it doth principally concerne: and no maruel: for if we had wanted this blessed Sauour, it had bin better to haue bin a bruit beaft or any other creature then a man; for the death of a beaft is the ende of his woe, but the death of a man without a Sauour is the beginning of endlesse miserie. Satan and his angels are fallen and haue no Sauour, but when man was fallen, God of his mercie dealt not so with him, but gaue his owne sonne to restore him to a better estate, whereas he might as iustly haue damned all men for the fall of our first parents, as he did the wicked angels for theirs; for God is not bound to any creature: behold then a matter of vnspeakeable ioy: let vs therefore receiue and embrace Christ our Sauour, flie to him for the pardon of all sinnes, and praise his name therefore.

Now we come to the second title of the sonne of God, whereby he is tearmed *Christ*: which title is as it were the surname of the second person as some doe thinke: yet according to the opinion of some others it is no name at all, but onely a meere appellation, as when in the like case a particular man is called a Duke or a King. It is all one with *Messiah* in Hebrewewherewith the redeemer was named in the old Testament, and both signifie *anointed*.

Among the Iewes before the coming of Christ three estates or orders of men were anointed with oile: First of all Kings, as Saul, Dauid, and the rest of the Kings of Iuda. Secondly, the priests that serued in the Tabernacle and Temple before the Lord when they were ordained, and as it were, installed into the priesthood, were anointed with oyle, as first of all Aaron and his sonnes, but afterward the high priests alone. Thirdly Prophets were thus anointed, as Elisha.

Nowe this legall anointing was a type and figure of the anointing of Christ: which was not with bodily oile, but by the spirit, and it was more excellent then all other anointings were. For Dauid saith, he was anointed with the oyle of gladnesse aboue all his fellowes, signifying, that neither king, priest, nor prophet, was euer anointed in the same manner as he was.

Christs anointing is according to both his natures; for in what nature he is a Mediatour, in the same he is anointed: but according to both his natures ioyntly he is a Mediatour: the godhead is no mediatour without the manhood, nor the manhood without the godhead: and therefore his anointing extends it selfe both to his godhead and to his manhood.

Christs anointing hath two parts, both of them figured by the anointing of the Iewes. The first is his *consecration* whereby he was set apart to do the office of a Mediatour betweene God and man: and therefore to be a king, a priest, a prophet: a king, to gather and withall to gouerne his Church and people: a priest, to make satisfaction and intercession for the sinnes of the elect: a prophet, to reueale and teach his people the will of God his father. And though it be true that Christ is set apart to the work of mediation as he is mediatour or as he is man: yet as he is God he doth designe and set himselfe apart to the same worke. For to designe the mediatour is a common action of the three persons, the father, the sonne, and the holy ghost: and yet considering the father is first in order, and therefore hath the beginning of the action; for this cause he is said especially to designe, as when S. Iohn saith, *Hinc*

hath God the father sealed.

The second part of Christs anointing is the powring out of the fulnesse of the spirit or grace into the manhood of Christ: and it was particularly figured by the holy oile. For first, that oile had no man but God alone to bee the author of it: so the most excellent and vnspeakeable graces of the manhood of Christ haue their beginning from the godhead of Christ. Againe, though the same oile was most precious, yet was it compounded of earthly substances, as myrrhe, calamus, and Casia, and such like, to signifie, that the spirituall oile of grace whereof the manhood of Christ was as it were, a vessell or storehouse, did not consist of the essentiall properties of the godhead, as Eutiches and his followers in these daies imagine, but in certaine created gifts and qualities placed in his humane nature: otherwise we should not haue any participation of them. Thirdly, the sweete sauour of the holy oile figured, that the riches of all grace with the effect thereof in the obedience of Christ, doth take away the noisome sent of our loathsome sinnes from the nostrilles of God, and withal doth make our persons and al our actiōs acceptable vnto him as a sweete perfume, as Paul saith, *we are vnto God the sweete sauour of Christ, &c.* And Christs death is for this cause tearmed a sacrifice of sweete smelling sauour.

And we must further vnderstand that these gifts of Christs manhood are not conferred in a small scantling or measure; for Iohn saith, *God giueth the spirit not by measure; because the graces which are in Christ are farre more both in number and degree, then all men or angels haue or shall haue: though the good angels and the faints of God in heauen are very excellent creatures stored with manifold graces and gifts of God.* For this cause Christ is called the *head of man*; because he is euery way the most principal and glorious man that euer was. Yet for all this are not the gifts of Christs manhood infinite any way; because it is a creature and finite in nature, and therefore not capable of that which is infinite.

By Christs anointing the people of God reape great benefit & comfort, because they are to be partakers thereof. For this cause the oile wherewith he was anointed is called the *oyle of gladnes*, because the sweete sauour of it gladdeth the hearts of all his members, and brings the peace of God which passeth all vnderstanding. The holy oyle poured vpon Aarons head came downe to his beard, and to the very skirts of his garments: and it signified that the spirituall oyle of grace was first of all poured vpon our head Christ Iesus, & from thence consequently deriued to al his members, that by that meanes he might be not onely anointed himselfe, but also our annointer.

Nowe the benefits which we receiue by his anointing are two. The first is, that all the elect when they are called to the profession of the Gospell of Christ, are in and by him set apart and made spirituall kings, priests, and prophets, as S. Iohn saith, *He hath made vs kings and priests vnto his father.* And S. Peter out of Ioel, *I will poure (saith the Lord) my spirit vpon all flesh, and your sonnes and daughters shall prophesie.*

The second benefit is, that all the faithfull receiue the same oile, that is, the same spirit of God in some little & conuenient measure which he receiued aboue measure, as Saunt Iohn saith, *The anointing which ye haue receiued: of him dwelleth in*

Ioh. 6. 27.

Isai 6. 11

Exod. 30.

2. Cor. 2. 16.

Ioh. 3. 34.

1. Cor. 13. 4.

Psal. 45. 7.

Psal. 133. 2.

Apo. 1. 6.

Act. 2. 17.

1. Ioh. 2. 27.

Psal. 105. 15.

dwelleth in

dwellet in you and teacheth you all things: where by **annointing** is meant the holy Ghost. And hence it is, that men are called *Christians* of the name of Christ, that is, annointed with the same oyle wherewith Christ was annointed. And the holy oyle might not be giuen to a straunger, to signifie, that to haue the spirit of Christ, and to be guided by it, is peculiar to them that are Christs. Now then let vs all lay these things to our hearts, and extoll the vn-speakable goodnesse of God that hath aduanced vs to the dignitie of kings, priests, prophets, before him, and hath giuen vs his spirit vnto vs to inable vs to be so indeede.

Now follow the duties which are to be learned hence. And first, whereas all Christians receiue annointing from the holy one Christ Iesus, to become prophets in a sort, we must doe our endeauours, that the word of God may dwell plentifully in vs, and for that cause we must search the Scriptures, euen as hunters seeke for the game, and as men seeke for gold in the very mines of the earth. There is nothing more vnbecoming a man, then grosse ignorance a Christian. Therefore the author of the epistle to the Hebrewes reprooues them, that whereas for the time they ought to haue bin teachers, they had need againe to be taught the first principles of the word of God.

Againe, that portion of knowledge which we haue receiued of God is further to be applied to the benefit and good of others: this is that most pretious baulme that on our parts should neuer be wanting to the heads of men. And here euery man that is set ouer others must remember within the compasse of his calling and charge to instruct those that be vnder him so far forth as possibly he can. Governours of families must teach their children and seruants and their whole household, the doctrine of true religion, that they may know the true God and walke in all his waies in doing righteousness & iudgement. If housholders would make conscience of this their dutie, and in some sort and measure prepare their families against they come to the publike congregation, the ministers of the Gospel with greater comfort and farre more ease should performe their dutie: and see farre more fruit of their ministerie then now they doe. But whereas they neglect their dutie, falsly perswading themselues that it doth not belong to them at all to instruct others; it is the cause of ignorance both in townes and families, in masters themselues, in seruants and children and all. Lastly, by this we are admonished to take all occasions that possibly can be offered, mutually to edifie each other in knowledge, saying among our selues (as it was foretolde of these times) *Come, let vs goe vp to the mountaine of the Lord to the house of the God of Iacob, and he will teach vs his waies, and we will walke in his paths*: and withall, wee should confirme each others, as Christ saith to Peter, *When thou art conuerted confirme thy brethren*; and be readie at all times to render an account of our faith and religion euen before our enemies when we are iustly called so to do.

Secondly, because we are set apart in Christ, to become spirituall priests vnto God, we must therefore offer spirituall sacrifices acceptable vnto him: and they be in number seuen. The first is an affiance whereby we rest vpon God, as Dauid saith, *Offer the sacrifice of righteousness and trust in the Lord*. The second is wholly to subiect our selues to the ministerie of the Gospel, that

Exod. 30. 33.

1. Ioh. 2. 20.
Dan. 9. 24.Ioh. 5. 39.
To SPEWUP.

Hebr. 5. 12.

Psal. 141. 5.

Eccl. 2. 3.

L. Psal. 115.

Psal. 4. 5.

that we may be changed and conuerted by it, as Paul saith, *That he ministrerth* Rom. 15. 16.
the Gospel to the Gentiles, that the offering vp of them might be acceptable, being
sanctified by the holy Ghost. The third is, all manner of praier and supplicati-
 ons made vnto God. *Let my prayer, saith Dauid, be directed in thy sight as incense,* Psal. 141. 2.
and the lifting vp of mine hands as an euening sacrifice. The fourth is praizing and
 thanksgiuing vnto God. *Let vs by him offer the sacrifice of praise alwaies to God,* Heb. 13. 15.
that is, the fruit of the lippes which confesse his name. And in the Reuelation the
 golden vials full of odours are the praier of the Saints. The fifth is the reliefe
 of our poore brethren according to our abilitie, as Paul saith, *I was euen filled*
after that I had receiued of Epaphroditus that which came from you, an odour that Phil. 4. 18.
smelleth sweete, a sacrifice pleasant and acceptable to God. The sixth is the deniall
 of our selues with a contrite and broken heart. The seventh is, to resigne our
 selues, bodies, and soules wholly to the seruice of God: *Set your selues* Psal. 51. 19.
(saith Paul) to God, as they that are aloue from the dead: and your members as weapons of Rom. 6. 4. 13.
righteousnesse vnto God. In which wordes he alludes to the manner of the olde
 Testament: when a man offered any sacrifice for himselfe, he brought the beast
 into the temple or tabernacle and set it before the altar, in token that he did re-
 signe it vnto God: and so we for our parts must not giue our bodies & soules
 to become the instruments of sinne and satan, but we must haue them alwaies
 in readinesse, freely presenting them vnto God that he may haue the whole
 disposition of them according to his good pleasure, to the honour and glo-
 rie of his name. Againe, in the whole burnt offering all was consumed and
 turned to smoke, no man hauing benefite of it, to signifie, that wee must
 giue our selues not in part but wholly to the seruice of God, euen to death if
 neede be. If this be so, miserable is the practise of such that giue vp their
 bodies and soules to liue in licentious wantonnesse, in the pleasures of their
 beastly finnes in idlenes. For they offer themselues a sacrifice, not to God but
 to the deuill.

Thirdly, considering we are anointed to be spirituall kings euen in this
 life, we must walke worthie so great a calling. That this may be so, first of all
 such as are gouernours set ouer others, must rule not according to their wills
 and pleasures, but in the Lord: withall, doing homage to their head and king
 Christ Iesus himselfe. Secondly, we must euery one of vs rule and beare sway
 euen as kings ouer our owne thoughts, wills, affections, ouer-mastering them
 as much as we possibly can by Gods word and spirit: withall, maintaining and
proclaiming continuall warre against our corrupt natures, the deuill, and the
world. And truly he which can beare rule ouer his owne heart, is a right king
 indeede: and hauing receiued some measure of grace to raigne ouer himselfe
 in this life, he shall raigne for euer with Christ in the life to come. As for such
 as are carried away with the swinge of their corruptions, hauing blindness and
 ignorance to raigne in their minds, rebellion in their wils and affections, loose-
 nes in their whole liues, they may carrie the outward forme and shew of Chri-
 stians as long as they will, but indeede they are no spirituall kings but very
 bondmen: the strong man Satan keepes as yet the hold of their hearts, and as
 Lord and king holds vp his scepter there.

Lastly, seeing Christ is anointed with the most pretious baulme that euer

was, and that for our sakes, he must be sweete and fauourie vnto vs, and all other things must be as ynfauourie drosse and dung in regard of him. We must in this case indeauour to say as the spouse of Christ doth: *Because of the fauour of the good oynments, thy name is an oynment poured out: therefore the virgins loue thee.* O that we could fauour in the feare of God, that we might feele how all his garments smell of myrrhe, aloes, and cassia, comming forth of his iuorie pallaces vnto vs. And because the holy oynment of Christ is poured forth vpon all his members to make them fauorie and sweete in the presence of God, let vs make conscience of all manner of sinne, least by the poison and stinke thereof we infect not onely our selues, but all the creatures of God which we vse, yea heaven and earth it selfe. It stands not with equitie that after we haue beene embaulmed and sweetened by the pretious merits of Christ that we should make our selues two-footed swine, to returne to the mire of our old finnes.

The coupling and combining of these two former titles together, contains the principall question of the whole Bible, which is, whether Iesus the sonne of Marie be Christ or no; as S. Iohn saith, *These things are written, that ye might beleue that Iesus is the Christ the Sonne of God, and that in beleueing ye might haue life euerlasting.* This conclusion was denied by the Iewes, but auouched and confirmed both by Christ and by his Apostles; and their principall argumēt was framed thus. He which hath the true notes of Christ is the Messias or Christ indeede: but Iesus the Sonne of Marie hath the true notes of Christ: therefore Iesus is Christ. The proposition is opened at large in the prophecies of the old testament: the assumption is confirmed in the writings of the new testament: and the principall reasons of the confirmation are couched in the articles which concerne the second person. The conclusion follows, and is set down as I haue said, in the knitting together of the titles, Iesus and Christ.

Thus much of the second title: now follows the third, *his onely Sonne*: that is, the onely Sonne of the first person the Father. In this title we must consider two things: the first, that he is the Sonne of God: the second, that he is the onely Son of God. Touching the first, Christ is called the Sonne of God, because he was begottē of the Father. Now for the opening of this eternall generation, we must consider three points: the thing begotten, the manner of begetting, & the time. For the thing it selfe, it is Christ; who must be cōsidered two waies, as he is a sonne, & as he is God. As he is a son, he is not of himselfe, but the sonne of the father begotten of him: neuerthelesse as he is God, he is of himselfe neither begotten nor proceeding; for the essence or godhead of the father is of it selfe without all beginning: but the Godhead of the sonne is one and the same with the godhead of the father: because by what Godhead the father is God, by the same and no other the sonne is God: therefore the sonne, as he is God, he is God of himselfe without beginning euen as the father. Whereupon it followes, that the sonne is begotten of the father as he is a sonne, but not as he is God.

The manner of this generation is this. The sonne is begotten of the substance of the father not by any fluxe, as when water is deriued from the head of the spring to the chanell: nor by *decission*, as when a thing is cut in pieces: nor by *propagation*, as when a grift is transplanted into a new stocke: but by an vn-

speakable

Can. 1. 3.

Isai. 11. 3.

Psal. 45. 3.

Ioh. 20. 31.

Act. 18. 5.

Non dū
 τὸ υἱὸς τῆς
 αὐτοῦ θεοῦ.

speakeable communication of the whole essence or Godhead from the father to the sonne; in receiuing whereof the sonne doth no more diminish the maiestie or godhead of the father, then the light of one candle doth the light of the other from which it is taken. Whereupon the Council of Nice hath saide well, that the sonne is of the father as light of light not proceeding but begotten.

The time of this generation hath neither beginning, middle, or ende: and therefore it is eternall before all worlds: and it is a thing to be wondered at, that the father begetting and the sonne begotten are coeternall, and therefore equall in time. Wisdome in the Prouerbs (which with one consent of all Diuines is said to be Christ) affirmeth that she was before the world was created, that is, from eternitie: for before the world was made there was nothing but eternitie. But it may be alleadged to the contrarie, that the saying of the father, *This day haue I begotten thee*, is expounded by Paul of the time of Christs resurrection. *Ans.* We must distinguish betweene generation it selfe, and the manifestation of it: and of the second must the place be vnderstood, which was indeed accomplished at the time of Christs resurrection in which he was mightily declared to be the sonne of God, and though this be so, yet the generation it selfe may be eternall. If any man alleadge further that the person which begetteth must needs goe before the person begotten, the answer is, that there is a double *prioritie*; one of *order*, the other of *time*: now in the generation of creatures there is *prioritie* both of *order* and *time*; but in the generation of the second person in *trinitie* there is *prioritie* of *order* alone: the father being first, the sonne second, without *prioritie* of *time*: because they both in that respect are equall, and neither is before or after other: because the being or subsisting of the persons is not measured by time.

Hence it followeth necessarily, that Iesus Christ is true God: and the whole tenour of the Scriptures confirme it sufficiently: I. He is made equall to God the father, who being in the forme of God thought it no robbery to be equall with God: againe, *All things that the father hath are mine*. The children of Israel are saide to haue tempted Iehouah: and Paul saith, that he whome they tempted was Christ. Iehouah founded the earth, and the same is saide of Christ. II. Christ the sonne of God is by name called God: *Iesus Christ is very God and life eternall*. III. The properties of the godhead are ascribed vnto him. He is eternall, because he was then when there was no creature. *In the beginning was the Word: and, before Abraham was I am*. He is omnipresent, *Where two or three are gathered together in my name, there am I in the midst amongst them*. Lastly he is omnipotent, *What soeuer things the father doth, the same doth the sonne also*. IV. The works of creation and preservation are as well ascribed to the sonne as to the father. By him the father made the world; and he beareth vp all things by his mightie power: and miracles, which are works either aboue or against the order of nature peculiar to God, were done by Christ. V. Diuine worship is giuen to him: for he is adored, invocated, and beleued in, as God the father. To him is giuen a name, at which every knee doth bow, of things in heauen, and things in earth, and things vnder the earth.

As for the reasons which be alleadged to the contrarie, they are of no moment. I. *Obiect*. The word of God cannot be God: the sonne is the word of the

Prov. 8. 24.

1 Gal. 2. 7.

Act. 13. 30. 33.

Rom. 1. 4.

1 Hil. 2. 6.

1 Ioh. 16. 15.

Num. 14. 26. 27.

1 Cor. 10. 9.

1 Gal. 10. 15.

with 1 Ioh. 1. 3.

1 Ioh. 5. 20.

1 Ioh. 1. 1. and

8. 53.

Math. 28. 1. c.

8. 26.

1 Ioh. 5. 17.

Phil. 2. 10.

the father: therefore he is not God. *Ans^w.* The word is taken two waies: first for a *sounding word* standing of letters and syllables vttered either by God or by the creatures: now on this manner Christ is not the word of God. Secondly there is a *substantiall word*, which is of the substance of him whose word it is. And thus Christ is the word of God the father. And he is so tearmed, I. in respect of the father: for as reason and speech hath his beginning from the mind without any passion in the minde, so hath he beginning from the father. And as the speech is in the minde and the minde in the speech, so the father is in the sonne, and the sonne in the father. II. In respect of all creatures. The father doth all things by the sonne; by whose powerfull word the world was made, is now preserved and shall be abolished. III. In respect of the Church. For the father by him speaks vnto vs both in the outward ministerie of the word, and by the inward operation of the spirit: and againe we by him speake to the father.

II. It may be objected thus, God hath no beginning from any other; Christ hath beginning from the father: therefore he is not God. *Ans^w.* Christ must be considered both in regard of his godhead and in regard of his person: in regard of his godhead he came not of any but is of himselfe, as well as the father is: yet in regard of his person he is from the father, who is a beginning to the rest of the persons, both in respect of order (for the Scripture saith not; the holy Ghost, the Sonne, the Father: but the Father, the Sonne, the holy Ghost) as also in respect of the communication of the Godhead. And whereas it is said that God is of himselfe, if the name of God, be taken for the Godhead it selfe absolutely considered, it is true: but if it be taken for any particular person in the godhead, it is false. *III. Ob.* None is greater then God: but the father is greater then Christ, for so he saith, *the father is greater then I.* *Ans^w.* Christ there speaks of himselfe as he was a man abased in the forme of a seruant: in which respect he is lesse then the father, who neuer was incarnate and abased in our nature. And though Christ in respect of his nature assumed be inferiour to the father, yet doth it not hinder but that he may be equall to him, as he is the second person in trinitie, or as he is God by one and the same Godhead with the father. *IV. Obiect.* He that is made of God, this or that, is not God; but Christ is made God, as Paul saith, *Christ is made vnto vs wisdom, righteousness, &c.* *Ans^w.* Christ is said to be made, not because there was any beginning of his godhead, or any change or alteration in his person: but because in the eternall counsell of the father, he was set apart before all times to execute the office of a Mediatour, and was withall in time called, and as it were consecrated and ordained thereunto in his baptism: he is made therefore in respect of his office; but not in respect of his person, or nature. *V. Obiect.* God hath no head, Christ hath an head, as Paul saith, *God is Christs head.* *Ans^w.* God, that is, the father, is head of Christ, not as he is God simply, but as he is *God incarnate*, or made manifest in the flesh, and in respect of the office to which he willingly abased himselfe. *VI. Obiect.* He which giues vp his kingdome is not God, Christ giues vp his kingdome. *Then,* saith Paul, *shall be the ende, when he hath deliuered vp the kingdome to God euen the father.* *Ans^w.* Christ is king two waies, as he is God, and as he is Mediatour: as he is God, he raignes eternally with

Ioh. 1. 1.
Heb. 1. 3.
Ioh. 7. 25.
2. Cor. 13. 3.
Ioh. 17.

Math. 28.
Principium
ordinis & o-
riginis.

Ioh. 14.

1. Cor. 1. 30.

1. Cor. 11. 3.

1. Cor. 15. 24.

with the Father and the holy Ghost: but as he is Mediatour, in the ende of the world when all the companie of the Elect are gathered, his kingdome shall cease not simply but in respect of the outward manner of administration: for the execution of ciuill and ecclesiasticall functions shall cease. And whereas in the same place, it is saide that Christ shall be subiect vnto God eternally after the end, it must be vnderstoode, partly in regard of the assumed manhoode, partly in respect of his mysticall bodie the Church, most neerely ioyned vnto him in heauen. *V II. Obiect.* The first borne of euery creature, and of many brethren, is a creature and not God: but Christ is the first borne of euery creature, and of many brethren. *Ans.* He is called the first borne by resemblance or allusion to the first borne in the old testament: for as they were principall heires hauing double portions allowed them; and the chiefe or gouernours of the familie: so Christ is made heire of the world, and the head of Gods familie which is his church elected and adopted in him. And againe he is called the first borne of euery creature, because he was begotten of the substance of his father before any creature was made, and therefore it is not here saide that he was first created, but first begotten.

verf. 28.

Rom 8. 29.
Col. 1. 15.Gen. 49. 3.
Deut. 21. 17.

- By the reasons which haue bin alleadged, as also by the insufficiencie of the contrarie arguments, it is more then manifest against all heretikes that Christ is very God. Yet to stoppe the mouths of all Atheists, and to satisfie all waering and doubting minds, I will adde one reason further. The Gospel of Saint Iohn was chiefly penned for this end, to prooue the deitie of Christ: & among other arguments alleadged, this is one, that Christ gaue a resolute and a constant testimonie of himselfe, that he was the sonne of God, and very God. Now if any man shall say, that sundrie persons since the beginning of the world haue taken vpon them and that falsely, to be gods: I answer, that neuer any creature tooke this title and honour vpon him to be called God, but the fearefull iudgements of God were vpon him for it. In the estate of mans innocencie the deuill told our first parents that by eating the fruit of the tree of knowledge of good and euill, they should be as gods knowing good and euill: now, they beleueed him, and affected diuine honour; but what came of it? surely Adam with all his posteritie is shut vp for this very cause vnder eternall damnation. Herod likewise araied in royall apparell, and sitting on the iudgement seat, made an oration to the men of Tyre and Sidon, who gaue a shout, saying, *the vnyte of God, and not of man.* Now because he tooke the glorie of God to himselfe, and did not returne it to him to whome it was due, immediately the angel of the Lord smote him. And so, if Christ had bin but a meere man, and not very god, as he auouched, vndoubtedly the hand of God would haue bin vpon him likewise for his confusion: but when he suffred for vs, and bare the punishment due for our sinnes, he most triumphed: And the iudgements of God were vpon Herod, Pontius Pilate, Caiphaz, and vpon all those that were enemies to him, and to his Church afterward, and that partly in life and partly in death. Wherefore considering God cannot abide that his glorie should be giuen to any creature, and seeing for that cause he takes reuenge on all those that exalt themselves to be gods, it remaines that the testimony which Christ gaue of himselfe that he was God, is vnfallibly true, and without

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all question to be beleueed of vs. And to conclude, I would haue all the deuils in hell with the cursed order of Lucians, Porphyrans, and Atheists whatsoeuer to answer this one point, how it could come to passe, that Christ by publishing the doctrine of the Gospel, that is as contrarie to mans reason, will, and affections, as water to fire, should winne almost the whole world to become his disciples, and to giue their liues for him, vnlesse he were God indeede, as he professed himselfe to be.

There be sundrie speciall reasons wherefore it was necessarie that Christ should be God. I. There is none which can be a Sauour of bodie and soule but God. *I euen I am the Lord, and besides me there is no Saviour.* And, *I am the Lord the God from the land of Egypt, and thou shalt know no God but me: for there is no Saviour beside me.* II. There must be a proportion betweene the sinne of man and the punishment of sinne: now the sinne of man in respect of the offence of the maiestie of God is infinite, in that he is infinitely displeas'd with man for the breach of his law: therefore the punishment of sinne must be infinite: and hence it followeth, that he which suffereth the punishment being man, must withall be God, that the manhood by the power of the Godhead may be supported, that in suffering it may vanquish death, and make a sufficient satisfaction. III. He that must be a Sauour, must be able first to deliuer men from the bondage of their spirituall enemies, namely sinne and Satan: secondly to restore the image of God lost by the fall of Adam, and to conferre righteousness and life euerlasting: thirdly, to defend them from hel, death, damnation, the flesh, the deuill, the world: fourthly, to giue them full redemption from all their miseries both in bodie and soule, and to place them in eternall happines: all which none can doe, but he which is very God. IV. It was the pleasure of God, to shew his incomprehensible goodnes in this, that his grace should not onely be equal to our sinne, but also by many degrees goe beyond it. And therefore the first Adam being but a meere man, the second Adam must be both God and man: that as the second was more excellent then the first, so our comfort might be greater in our redemption by the second, then our miserie and discomfort was by the fall of the first.

Hitherto we haue shewed how Christ is the sonne of God: now let vs come to the second point, namely that he is the *onely sonne of God*. And he is so tearmed because he is the sonne of the father, in a speciall manner, so as nothing can be the sonne of God as he is. Angels indeede are tearmed the sonnes of God, but that is onely in respect of their creation: & all that beleue in Christ are sonnes of God by adoption, being receiued into the familie of God which is his church by the merit of Christ, whereas by nature they were the children of wrath. Christ also as he is man (I say not his manhood which is a nature and no person) is the sonne of God by the grace of personal vnion, and not by nature or adoption. Lastly Christ as he is the second person in trinitie, the eternall word of the father, coeternall and consubstantiall with him, is also the sonne of God. But how? neither by creation, nor adoption, nor by the vertue of personall vnion, but by nature; as he was begotten of the very substance of the father before all world: and therefore he is called the *proper* and *onely begotten* sonne of God. It may be objected on this manner. If the father beget

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Is. 43. 11.

Ioh. 1. 4.

Ioh. 1.

Ioh. 1. 18.
Rom. 8. 32.

the sonne, he doth it either willingly, or against his will: if willingly, thē the son is begotten by the free will of the father, and no sonne by nature. *Ans.* The father did communicate to the sonne his whole godhead *willingly* without constraint, yet not by his will; and therefore he is the Sonne of the father by nature, *not by will.* It may be further said, that if Christ be the sonne of God by nature, as he is the essentiall word of the father, and by personall vnion as he is man, then is hee not one but two sonnes. *Ans.* As he is but one person, so is he but one sonne: yet not in one but in two respects: two respects make not two things, whereas one and the same thing not altered but still remaining one may admitte sundrie respects.

Thus much of the meaning of the third title: nowe followe the comforts which may be gathered hence. Whereas Christ Iesus is the sonne of God, it serues as a meanes to make miserable and wretched sinners that are by nature the children of wrath and damnation, to be the sonnes of God by adoption: as S. John testifieth. Nowe what a benefit is this to be the childe of God, no tongue can expresse. Christ saith, *Blessed are the peacemakers:* but why are they blessed? *for, saith he, they shall be called the sonnes of God.* Whereby he testifieth that the right of adoption is a most excellent priuiledge; & not without cause. For he which is the child of God, is spiritually allied to Christ, and to all the Saints and seruants of God both in heauen and earth, hauing his owne redeemer for his elder brother, and all his members as his brethren and sisters; yea if we be Gods adopted children, we are also heires, euen heires of God, and heires annexed with Christ. Well, how great soeuer this prerogatiue is, yet few there be that rightly way it & consider of it. Children of noble mē & Princes heires are had in account and reputation of all men, they are the verie speach and wonder of the worlde. But it is a matter of no account to be the sonne of God and fellow-heire with Christ. The dearest seruants of God haue bene esteemed but as the offscouring of the worlde. And no maruaile for they which are after the flesh, fauour the thinges of the flesh. Fewe men haue their vnderstandings inlightened to discern of such spirituall things as these are, & therefore are they little or nothing regarded. A blinde man neuer seeing the sunne, is not brought to wonder at it: and earthly minded men neither seeing nor feeling what an excellent thing it is to bee the childe of God, cannot be brought to seeke after it. But let all such as feare God enter into a serious consideration of the vspeakeable goodnesse of God, comforting themselues in this, that God the father hath vouchsafed by his owne sonne to make them of the vassals of satan, to be his owne deere children.

Nowe followe the duties which are two. First, we beleue that Iesus Christ who was to be the Sauour of mankind, must needs be God: what is the reason hereof? surely because no creature, no not all the creatures in heauen and earth were able to saue one man: so vile, wretched, and miserable is our estate by Adams fall. And therefore the sonne of God himselfe pitied our estate, and being king of heauen and earth, was faine to come from heauen, and lay downe his crowne and become a seruant, and taking vpon him our nature, was also faine to take vpon him our case and condition, and suffer death for our sinnes, which otherwise euery one of vs should haue suffered

both in bodie and soule world without ende. To make this more plaine, let vs suppose that some one hath committed an offence against a prince; and the trespassse to be so grieuous, that no man can appease the kings wrath, saue onely the kings onely sonne; and which is more, the kings sonne himselfe cannot release him, vnlesse hee suffer the punishment for him in his owne person, which is due vnto the malefactor. Nowe what is to be thought of this mans estate? surely all men will say that he is in a most miserable taking, and that his trespassse is notorious: and so it is with euery one of vs by nature, whatsoeuer we are. No man could saue our soules, no not all the angels in heauen, vnlesse the king of heauen and earth the onely sonne of God had come down from heauen and suffered for vs, bearing our punishment. Nowe the consideration of this must humble vs and make vs to cast downe our selues vnder the hand of God for our sinnes, and pray continually that the Lord would send some Moses or other which might smite the rockes of our hearts, that some teares of sorrowe and repentance might gush out for this our wofull miserie.

Secondly, whereas God the Father of Christ gaue his onely sonne to be our Sauour, as we must be thankfull to God for all things, so especially for this great and vspeakable benefit. Common blessings of God, as meate, drinke, health, wealth, and libertie, must at all times mooue vs to be thankfull; but this, that Christ Iesus the onely sonne of God, redeemed vs being vterly lost, this I say, must be the maine point of all our thankfulness: but alas, mens hearts are so frozen in the dreggs of their sinnes, that this duty comes little in practise nowe adaias. When our Sauour Christ censed ten lepers, there was but one of them that returned to giue him thanks: and this is as true in the leprosie of the soule, for though saluation by Christ be offered vnto vs daily by Gods ministers, yet not one of tenne, nay scarce one of a thousand giues praise and thanks to God for it, because men take no delight in things which concerne the kingdome of heauen, they thinke not that they haue neede of saluation, neither do they feele any want of a Sauour. But we for our parts must learne to say with Dauid, *What shall I render vnto the Lord for all his benefis?* yea we are to practise that which Salomon saith, *My sonne giue me thy heart:* for we should giue vnto God both bodie and soule in token of our thankfulness for this wonderful blessing that he hath giuen his onely sonne to be our Sauour; and we are to hold this for trueth, that they which are not thankfull for it, let them say what they will, they haue no foundnes of grace or power of religion at the heart.

And thus much of the third title. The fourth and last title is in these wordes, *our Lord*. Christ Iesus the onely sonne of God is our Lord three waies: first by creation, in that he made vs of nothing, when we were not: secondly he is our Lord in the right of redemption. In former times the custome hath bin when one is taken prisoner in the field, he that paias his ran- *these times* some shall becom alwaies after his Lord: so Christ when we were bondslaves vnder hell, death, and condemnation, paid the rancome of our redemption, and freed vs from the bondage of sinne and satan, and therefore in that respect he is our Lord. Thirdly he is the head of the Church (as the husband is the wifes head,) to rule and gouerne the same by his word and spirit. And there-

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fore in that respect also Christ is our Lord.

And thus much for the meaning. Nowe followe the duties. And first of al, if Christ be our Soueraigne Lord, we must performe absolute obedience vn- to him, that is, whatsoeuer he commandes vs, that must we doe. And I say, absolute obedience, because Magistrates, Masters, Rulers, and fathers may command, and must bee obeyed, yet not simply, but so farre forth as that which they command doth agree with the word and commandement of God: but Christs will and word is righteoutnesse it selfe, and therefore it is a rule and direction of all our actions whatsoeuer: and for this cause he must be absolutely obeyed. Thus he requires the obedience of the morall lawe: but why? because *he is the Lord our god.* And in Malachie he saith, *If I be your Lord where is my feare?* And againe, we must resigne both bodie and soule, heart, mind, wil, affections, and the course of our whole liues to be ruled by the will of Christ. He is Lord not onely of the bodie, but of the spirit and soule of man: he must therefore haue homage of both. As wee adore him by the knee of the bodie, so must the thoughts and the affections of our hearts haue their knees also to worship him, and to shewe their subiection to his commandements. As for such as doe hold him for their Lord in word, but in the meane season will not indeauour to shewe their loyaltie in all manner of obedience, they are indeede no better then starke rebels. Secondly, when by the hande of Christ straunge iudgements shall come to passe, as it is vsuall in all places continually; we must stay our selues without murmuring or finding fault, because he is an absolute Lord ouer all his creatures; all things are in his handes, and hee may doe with his owne whatsoeuer he will; and therefore wee must rather feare and tremble whensoeuer we see or heare of them: so Dauid saith, *I was dumbe and opened not my mouth because thou didst it.* And againe, *My flesh trembleth for feare of thee, and I am afraid of thy iudgements.* Thirdly before wee vse any of Gods creatures or ordinances, wee must sanctifie them by the direction of his word and by praier: the reason is this, because he is Lord ouer all, and therefore from his word we must fetch direction to teach vs whether we may vse them or not, and when and how they are to be vsed: and secondly we must pray to him, that he would giue vs libertie and grace to vse them aright in holy maner. Also we are so to vse the creatures and ordinances of God, as being alwaies readie to giue an account of our doings at the day of iudgement: for we vse that which is the Lords, not our owne; we are but stewards ouer them, and we must come to a reckoning for the stewardship. Hast thou learning? then imploy it to the glory of God, and the good of the Church: boast not of it as though it were thine owne. Hast thou any other gift or blessing of God, be it wisdom, strength, riches, honour, fauour, or whatsoeuer, then looke thou vse it so, as thou maiest be alwaies readie to make a good account thereof vnto Christ. Lastly, euery one must in such manner lead his life in this world, that at the day of death hee may with cheerefulnes surrender and giue vp his soule into the handes of his Lord, and say with Steuen, *Lord Iesus receive my soule.* For consider this with thy selfe, that thy soule is none of thine owne, but his who hath bought it with a price, and therefore thou must so order and keepe it as that thou maiest in good manner restore it into the hands of god at

the ende of thy life. If a man should borrowe a thing of his neighbour, and afterward hurt it and make a spoile of it, he would be ashamed to bring it againe to the owner in that manner, and if he doe, the owner himselfe will not receiue it. Vngodly men in this life doe so staine their soules with sinne, that they can neuer be able willingly to giue them vp into the handes of God at the day of death: and if they would, yet God accepts them not, but casts them quite away. We must therefore labour so to liue in the world, that with a ioyfull heart at the day of death we may commend our soules into the handes of our Lord Christ Iesus, who gaue them vnto vs. This is a harde thing to be done, and he that will doe it truly, must first be assured of the pardon of his owne finnes, which a man can neuer haue without true & vnfained faith and repentance: wherefore while we haue time, let vs purge and cleanse our soules and bodies, that they may come home againe to God in good plight.

And here all gouernours must be put in mind that they haue an higher Lord, that they may not oppresse or deale hardly with their inferiours. This is Pauls reason, *Ye masters, saith he, doe the same things vnto your seruants, putting away threatening: and knowe that euen your master is also in heauen, neither is there respect of persons with him.* Inferiours againe must remember to submit themselues to the authoritie of their gouernours, especially of magistrates. For they are set ouer vs by our soueraigne Lord and king Christ Iesus: as Paul saith, *Let every soule be subiect to the higher powers. For there is no power but of God, and the powers that be ordained, are of God.* And againe, *Seruants be obedient to your Masters according to the flesh, with feare and trembling, in singleness of your hearts, as vnto Christ.*

The comfort which Gods Church may reape hence, is very great: for if Christ be the Lord of lords, and our Lord especially whome he hath created and redeemed, we neede not to feare what the deuil or wicked men can doe vnto vs. If Christ be on our side, who can be against vs? wee neede not feare them that can destroy the bodie and doe no more: but we must cast our feare on him that is Lord of body and soule, and can cast both to hell.

Thus much of the fourth title. Nowe followes Christs incarnation, in these wordes, *Conceiued by the holy Ghost, borne of the Virgin Marie.* And they containe in them one of the most principall points of the doctrine of godlines, as Paul saith, *Without controuersie great is the mysterie of godlinesse, which is, God is made manifest in the flesh, iustified in the spirit, &c.* And that we may proceede in order in handling them, I will first speake of the incarnation generally, and then after come to the parts thereof. In generall we are to propound three questions, the answering whereof will be very needefull to the better vnderstanding of the doctrine following.

The first question is, who was incarnate, or, made man? *Answ.* The second person in Trinitie, the sonne of God alone, as it is set downe in this article according to the Scripture. S. John saith, *The Word was made flesh:* and the angel saith, *The holy one which shall be borne of thee, shall be called the sonne of the most high.* And Paul saith, *that Christ Iesus our Lord was made of the seede of Abraham according to the flesh.* And there be fundrie reasons, why the second person should rather be incarnate then any other. I. By whom the father created

ted?

Eph. 6. 5.

Roma. 13. 1.

Eph. 6. 5.

Math. 10. 18.

1. Tim. 3. 16.

Ioh. 1. 14.
Luk. 1. 35.
Roma. 1. 3.

ted all things, and man especially; by him man being fallen is to be redeemed, and as I may say recreated: now man was at the first created of the father by the sonne; and therefore to be redeemed by him. I I. It was most convenient, that he which is the essentiall image of the father, should take mans nature that he might restore the image of God lost and defaced in man, but the second person is the essentiall image of the father, and therefore he alone must take mans nature. III. It was requisite that that person which was by nature the sonne of God, should be made the sonne of man, that we which are the sonnes of men, yea the sonnes of wrath, should againe by grace be made the sonnes of God: now the second person alone is the sonne of God by nature, not the Father, nor the holy Ghost.

As for the Father, he could not be incarnate. For to take flesh is to be sent of an other, but the Father can not be sent of any person, because he is from none. Againe, if the Father were incarnate, he should be father to him which is by nature God, and the sonne of a creature, namely the virgin Marie, which things can not well stand.

And the holy Ghost could not be incarnate: for then there should be more sonnes then one in the Trinitie, namely the second person the sonne of the father, and the third person the holy Ghost, the sonne of the virgin Marie.

It may be objected to the contrarie on this manner: The whole diuine essence is incarnate, euery person in Trinitie is the whole diuine essence, therefore euery person is incarnate. Ans. The whole Godhead indeede is incarnate, yet not as it is absolutely considered, but so farre forth as it is restrained and limited to the person of the sonne; and to speake properly, the godhead it selfe is not incarnate, but the very person of the sonne subsisting in the Godhead.

And though all the persons be one and the same essence, yet doe they really differ each from other in regard of the peculiar manner of subsisting: and therefore mans nature may be assumed of the second person, and be not assumed either of the father or of the holy Ghost; as in the like case the soule of man is wholly in the head and wholly in the feete, yea wholly in euery part: and yet the soule can not be said to vse reason in the feete or in any other part, but onely in the head.

Againe it may be alleaged, that the incarnation being an outward action of God to the creature, is not proper to the sonne. For the rule is, that all outward actions of God are common to all the persons in Trinitie equally.

Ans. The incarnation stands of two actions, the first is the framing and creating of that manhood which was to be assumed by the Sonne, or Word of the father: and this action is common to all the three persons equally: the second is the limiting or the receiuing of it into the vnitie of any person, & in respect of this action, the worke of incarnation is peculiar to the Sonne. To this purpose Augustine speaketh, That creature (saith he) which the Virgin conceived and brought forth, though it appertaine to the person of the sonne alone, yet was it made by the whole Trinitie: as when three men weaue one and the same garment, and the second onely weares it.

The second question is, what manner of man the sonne of God was made: Ans. He was made a proper or particular man, and a perfect or a very man.

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1 I say that he was a particular man, to shew that he tooke not vnto him the generall forme or *idea* of mans nature conceiued onely in minde, nor the common nature of man as it is exsisting in euery man: but the whole nature of mā; that is, both a bodie and a resonable soule, exsisting in one ^a particular subiect.

2 I say further that he was and is a true and perfect man, beeing in euerie thing that concernes mans nature like to Adam, Abraham, Dauid, and all other men, sauing onely in sinne. For first of all he had the substance of a true body and of a reasonable soule: secondly, the properties of body and soule: in the bodie, length, breadth, thickenesse, circumscription, &c. in the soule, the faculties of vnderstanding both simply and compounde: will, affections, as loue, hatred, desire, ioy, feare, &c. the powers also of hearing, feeling, seeing, smelling, tasting, mouing, growing, eating, digesting, sleeping, &c. Thirdly, hee tooke vnto him the infirmities of mans nature, which are certaine naturall defects or passions in bodie or minde, as to be hungrie, thirstie, wearie, sadde and sorrowfull, bignorant of some things, angrie, to increafe in stature, and wisdōe; and knowledge, &c. yet this which I say must be vnderstood with two caueats: The first is, that infirmities be either certaine vnblameable passions, or else such defects as are finnes in themselves: nowe Christ takes the first onely, and not the second. Secondly, infirmities be either generall, or personall; generall, which appertaine to the whole nature of man, and are to be founde in euery man that comes of Adam: as to be borne vnlearned, and subiect to naturall affections, as sorrow, anger, &c. Personall, are such as appertaine to some particular men, and not to all, and arise of some priuate causes & particular iudgements of God, as to be borne a foole, to bee sicke of an ague, consumption, dtopsie, plunrise, and such like diseases. Nowe the first sort bee in Christ, and not the second: for as he tooke not the person of any man, but onely mans nature, so was it sufficient for him to take vnto him the infirmities of mans nature, though he tooke not the priuate infirmities of any mans person. And the reason why Christ would put on not onely the substance and faculties of a true man, but also his infirmities, was; that he might shewe himselfe to be very man indeede, also that he might suffer for vs both in bodie and soule, and that he might giue vs an example of patience in bearing all manner of euill for Gods glory and the good of our neighbour.

Nowe the things which may bee alleadged to the contrarie for the infringing of the truth of Christs manhoode, are of no moment. As first, because Christ appeared in the forme of a man in the olde testament, beeing no man: therefore he did so at his comming in the newe testament: but the reason is not like. For Christ in the olde testament as the angel of his father in some speciall affaires, tooke vnto him the bodie of a man for some space of time; but he did not receiue it into the vnite of his person; but laid it downe when the busines which he enterprised with men was ended. Nowe in the fulnesse of time he came from heauen ^{he was made of a woman} as the angel of the covenant, and for that cause he was to vnite into his owne person the nature of man, which thing was neuer done before. And when as Paul saith, that Christ *came in the similitude of sinnesfull flesh*, his meaning is not to signifie, that he was a man onely in resemblance and shewe; but to testifie, that beeing a true man which was

indeed

a In vno individuo,

b Ignorantia mere priuationis non praeur dispositionis.

2 In nota p. 1038

3 In nota p. 1038

4 In nota p. 1038

indeede void of sinne, he was content to abase himselfe to that condition in which he became like to a miserable sinner in bearing the punishment for our sinne. For Paul doth not say that hee tooke vpon him the similitude of flesh simply as it is flesh, but of the flesh of sinne or sinnefull flesh.

The third question is, why the sonne of God must become man? *Ans.* There be sundrie reasons of this point, and the most principall are these. First of all it is a thing that greatly standes with the iustice of God, that in that nature in which God was offended, in the same should a satisfaction be made to God for sinne: nowe sinne was committed in mans nature: Adam sinned first and in him all his posteritie: therefore it is very necessarie that in mans nature there should bee a satisfaction made to Gods iustice, and for this cause the sonne of God must needs abase himselfe and become man for our sakes. Secondly, by the right of creation euery man is bound in conscience to fulfill euen the very rigour and extremitie of the morall lawe. But considering man is nowe fallen from his first estate and condition, therefore it was requisite that the Sonne of God should become man, that in mans nature he might fulfill all righteoufnesse which the lawe doth exact at our handes. Thirdly, hee that is our redeemer must die for our sinnes; for there is no remission of sinnes without shedding of blood: but Christ as he is God cannot die. For no passion can befall the Godhead. Therefore it was needefull that he should become man, that in mans nature he might die and fully satisfie Gods iustice for mans offence. Lastly he that must make reconciliation betweene God and man, must be such an one as may make request or speake both to God and man. For a Mediatour is as it were a middle person making intercession betweene two other persons, the one offended the other offending. Therefore it is necessarie that Christ should not onely be God, to speake vnto the father for vs and to present our prayers vnto him; but also man, that God might speake to vs, and we to God by Christ. For howsoeuer before the fall, man could speake to God euen face to face, yet since the fall, such feare possesseth mans corrupt nature that he cannot abide the presence of God, but flyeth from it.

Nowe whereas I say that it was necessarie that the sonne of God for the causes before alleadged must become man; the necessitie must be vnderstood in respect of Gods will, and not in respect of his absolute power. For if it had so pleased God he was able to haue laid downe an other kind of way of mans redemption, then by the incarnation of the sonne of God: and he appointed no other way, because he would not.

Thus much of the Incarnation in generall. Nowe followe the duties which arise of it. And first we are taught hereby to come to Christ by faith, and with all our hearts to cleaue vnto him. Great is the deadnesse and sluggishnesse of mans nature: for skarse one of a thousand care for him, or seeke vnto him for righteoufnesse and life euerlasting. But wee should excite our selues euery way to drawe neere to him as much as possibly we may: for when he was incarnate, he came neere vnto vs by taking our nature vpon him, that wee againe whatsoeuer we are, might comeneere vnto him by taking vnto vs his diuine nature. Againe, when Christ was incarnate, he was made bone of our bone, and flesh of our flesh; and therefore proportionally wee must

labour to become bone of his bone, and flesh of his flesh: which we shall bee, when we are mystically vnted vnto him by faith, and borne anewe by his spirit. Moreover Christ by his incarnation came downe from heauen to vs, that we being partakers of his grace might ascend vp to heauen by him. And thus we see how the meditation of Christs incarnation should be a spurre to prick vs forward still more and more to come to Christ.

Secondly, Christs incarnation must be a patterne vnto vs of a most wonderfull and straunge humilitie. For as Paul saith, *Being in the forme of God and thinking it no robbery to bee equall with God; made himselfe of no reputation, and tooke on him the forme of a seruant: and humbled himselfe and became obedient to death, euen to the death of the crosse.* Yea so farre forth he abased himselfe, that (as Dauid saith) *he was a worme and no man.* And this teacheth vs to lay aside all selfe-loue and pride of heart, and to practise the duties of humility, as the Apostle exhorts the Philippians in the same place: and that shall we doe when we beginne to cast off that high opinion which euery man by nature conceiuet of himselfe, and become vile and base in our owne eies. Secure & drowfie protestants thinke themselues blessed, and say in their hearts as the Angel of the Church of Laodicea said, *I am rich & increased with goods, and haue need of nothing*; whereas indeed they are most miserable and wretched, and poore, and naked, and blind. And the same fond opinion possesseth the mindes of our ignorant people; who chant it in the very same tune, saying, that God loues them; and that they loue God with all their hearts, and their neighbours as themselues: that they haue perfect faith in Christ, and euer had, not once so much as doubting of their saluation: that all is well with them, and that they are past all danger whatsoever, in the matter of their saluation, and therefore neede not take so much care for it. Thus yee may see howe men are commonly carried away with vaine and fond conceits of their owne excellencie. And truly so long as this ouerweening of our owne righteoufnesse raignes in our hearts, let preachers speake and say what they will, we can neuer become followers of Christ in the practise of humilitie. Some will say peraduenture, that they neuer had any such opinion of their owne righteoufnes; but I answer againe, that there was neuer yet any man descending of Adam, saue Christ; but he had this proud phantasie ruling and raiging in him, till such time as God gaue grace to chage & alter his heart: & this inward pride the lesse we discern it the more it is, and the more we discern it the lesse it is. Therefore though as yet thou see it not in thy selfe, yet labour both to see it & to feele it, & to strue against it, casting down thy selfe for thy own miserie after Christs own example, who being God abased himselfe to the condition of a miserable man. For thou shalt neuer be filled with the good things of god, till thou be emptied of selfe-loue and selfe-liking. For this cause let vs purge and emptie our selues of all conceit of our own righteoufnes that god may fil our hearts with his grace.

Furthermore, the incarnation of Christ is the ground and foundation of all our comfort, as the names of Christ seruing to expresse the same doe testifie. Iacob in his last Testament saith, that *the scepter shall not depart from Iudah till Shilo*, that is, *the Messias come*. Nowe the name *Shilo* signifieth the tunicle or skinne that lappeth the infant in the mothers wombe, called by the Phisitians

Phil. 2.6.7.

Phil. 2.2.

Rev. 3.17.

Gen. 49.10.

V. Galatin. de
oculis cathol
ven. tal. l. 4. c.

69.

the secundine : and by a kind of figure it is put for the Sonne of God in the wombe of the virgine, made man. And Iob to comfort himselfe in his affliction saith, *I knowe that my redeemer liueth.* Nowe the word which he vseth to signifye his redeemer by, is verie emphaticall, for it signifieth a kinsman neere allied vnto him of his owne flesh that will restore him to life. And the Lord by the prophet Esay calleth Christ *Immanuel*, that is, *God with vs*: which name importeth very much, namely, that whereas by nature we haue lost our fellowship with God, because our sinnes are a wall of partition seuering vs from him : yet neuertheless the same is restored to all that belecue by the Mediatour Christ Iesus: because his diuine nature is coupled to mans nature, and to the word is made flesh. And this strait coniunction of two natures into one person, ioynes God to men and men to God: yea by Christ we are brought to God and haue free accessse vnto him, and againe in him we apprehend God and are made one with him.

And further whereas Christ beside our nature tooke our infirmitie also, it is a wonderfull comfort vnto Gods Church: for it shewes, that he is not onely a Sauour, but also a very compassionate and pitifull Sauour. As the holy Ghost saith, *In all things it became Christ to be like vnto his brethren, that hee might be mercifull and a faithfull high priest in things concerning God.* Let a man be sicke of a grievous disease, and let a friend come that hath bene troubled with the very same disease, he will presently shewe more compassion then twentie others: and so Christ hauing felt in his owne soule and bodie the anguish and the manifold perplexities that we feele in our temptations and afflictions, hath his bowels as it were yearning towards vs, euermore being prest and readie to releue vs in all our miseries. In the daies of his flesh, he wept ouer Ierusalem when he sawe it a farre off, because shee continued in her olde sinnes, and did not knowe the time of her visitation : and no doubt, though now he be exalted in glorie in heauen, yet his compassion to his poore members vpon earth is no whit diminished.

Now we come to speake of the Incarnation more particularly: & the creed yet further expresseth it by two parts; the first is the conception of Christ in these words, *Conceined by the holy ghost*: the second is his birth, in the words following, *Borne of the virgine Marie.*

The conception of Christ is set downe with his efficient cause, the Holy Ghost, as the angel said to Ioseph, Feare not to take Marie for thy wife, for that which is conceived in her is of the holy ghost. Here it may be demanded why the conception of Christ should be ascribed to the Holy Ghost alone, which is common to all the persons in Trinitie, as all other such actions are. *Ans.* It is not done to exclude the Father or the Sonne himselfe from this worke: but to signifye that it comes of the free gift and grace of God (which commonly is termed by the holy ghost) that the manhood of Christ being but a creature, should be advanced to this dignitie, that it should become a part of the Sonne of God. And againe, the Holy Ghost is the author of this conception in a speciall manner: for the father and the sonne did cause it by the holy Ghost from them both immediately.

In the conception of Christ we must obserue and consider three things.

The

The framing of the manhood, the sanctifying of it, and the personall vnion of the manhood with the Godhead. And howsoever I distinguish these three for orders sake, yet must we know and remember, that they are all wrought at one and the same instant of time. For when the holy Ghost frames and sanctifies the manhood in the wombe of the Virgin; at the very same moment it is received into the vnitie of the second person.

In the framing of Christs manhood two things must be considered, the *matter* and the *manner*. The matter of his bodie was the very flesh and blood of the virgin Marie; otherwise he could not haue beene the sonne of Dauid, of Abraham, and Adam according to the flesh. As for his soule, it was not deriued from the soule of the virgin Marie as a part thereof, but it was made as the soules of all other men be, that is, of nothing, by the very power of God, and placed in the bodie: both of them from the first moment of their being, hauing their subsistence in the person of the sonne. And here we must take heed of two opinions: the first is of the Anabaptists, which holde, that the flesh of Christ came downe from heauen, and passed through the virgin Marie as through a pipe, without taking any substance from her: the places which they alleadge for the purpose are manifestly abused. For whereas Christ saith of himselfe that he *descended from heauen*, his speech must be vnderstoode in respect of his Godhead, which may be said in some sort to descend, in that it was made manifest in the manhood here vpon earth. And whereas Paul calleth *him heauenly and the Lord from heauen*, it is not in respect of the substance of his bodie, but in respect of the glorious qualities which he receiued after this resurrection. The other opinion is of the Papists, that hold the bread in the sacrament to be turned substantially into the bodie of Christ: which thing if it be true, then the bodie of Christ is made of bread kneaded and tempered by the hand of the baker, and not of the substance of the virgin Marie.

As for the manner of the making and framing of the humane nature of Christ, it was miraculous; not by generation according to the ordinarie course of nature, but by an extraordinary operation of the holy Ghost aboue nature: and for this cause, it is not within the compasse of mans reason either to conceiue or to expresse the manner and order of this conception. The Angel ascribes two actions to the holy Ghost in this great worke; the one to come vpon the virgin Marie; the other, to *ouershadow her*: by the first is signified the extraordinary worke of the holy Ghost in fashioning the humane nature of Christ, for so much the phrase ^a elsewhere importeth. The second signifieth, that the holy Ghost did as it were ^b cast a cloud ouer her, to teach vs, that we should not search ouer much into the mysterie of the Incarnation.

It may be obiected against this which hath bin said, that if Christ be in this manner conceiued by the holy Ghost, then the holy Ghost shall be father to Christ, and Christ his sonne. *Answe.* The reason is not good. For he that is a father is not a bare efficient cause, but one which in the effecting of any thing conferres the matter vnto it from himselfe, whereof it shall be made. Now the holy Ghost did not minister any matter vnto Christ from his own substance, but did onely as it were, take the masse and lumpe of mans nature from the bodie of the virgin Marie, and without ordinarie generation made it the bo-

Ioh. 3. 13.

1 Cor. 15.

Luk. 1. 35.

^a Iud. 13. 6.
^b Act. 1. 6.
 Luk. 24. 49.

die of Christ : as Basil saith, Christ was conceived not of the substance, but of the power, not by any generation, but by the appointment and benediction of the holy Ghost. Serm. de S. mat. t. viii.

The second point in the conception, is the sanctifying of that masse or sumpe which was to be the manhood of Christ. And that was done vpon speciall cause : first, that it might be ioyned to the person of the Sonne, which could not haue beene if it had beene defiled with sinne. Secondly, Christ was a Sauour as he is both God and man : now then being man, if he had beene sinnefull himselfe, he could not haue saued others, but should haue stood in neede of a Sauour for himselfe.

This sanctification hath two parts : the first is, the stay and stoppage of the propagation of originall sinne, and of the guilt of Adams sinne; which was on this manner. God in the beginning set downe this order touching man, that what euill or defect foecer he brought vpon himselfe, he should deriue the same to euery one of his posteritie begotten of him : and hereupon when any father begets his childe, he is in the roome of Adam, and conueies vnto it beside the nature of man the very guilt and corruption of nature. Now for the preuenting of this euill in Christ, God in great wisdom appointed that he should be conceived by the holy Ghost without any manner of generation by man. And by this meanes he takes substance from the Virgin without the guilt and corruption of the substance. But it may further be objected thus.

All that be in Adam haue sinned in him : but Christ was in Adam as he is man: therefore he sinned in him. *Ans.* The proposition is false, vnlesse it be expounded on this manner : All that were in Adam haue sinned in him so be it they come of him by generation. Paul saith not, out of one man, but, by one man sinne entred into the world, to shew, that man propagates his corruption to no more then he begets. Againe, Christ is in Adam not simply as other men are, but in some part: namely in respect of substance which he took from him, and not in respect of the propagation of the substance by ordinarie generation: other men are both from Adam and by Adam, but Christ is from him alone and not by him as a begetter or procreant cause. The second part of sanctification is the infusion of all purenesse and holinesse into the manhoode of Christ, so farre forth as was meete for the nature of a redeemer. S. ioh. 1. 14.

The duties to be learned hence are these : First, whereas Christ was sanctified in the wombe of the virgin Marie, we likewise must labour to be sanctified in our selues, following the commandement of God, *Be ye holy as I am holy.* S. Iohn saith, that *he which hath hope to be with Christ in glorie in heauen, purifieth himselfe euen as he is pure* : no doubt setting before himselfe the example of Christ as a patterne to follow in all his waies. And because our hearts are as it were seas of corruptions, we must daily cleanse our selues of them by little & little, following the practise of the poore begger that is alwaies peeing and mending, and day by day pulls away some ragges and puts better cloath in the roome. And if we shall continually indeauour our selues to cast off the remnants of corruption that hang so fast on, and make a supplie thereof by some new portions of Gods heauenly grace; we shall be vessells of honour sanctified and meete for the Lord, and prepared vnto euery good worke.

Christ

Christ could not haue bene a fit Sauour for vs vnlesse he had first of all bin sanctified: neither can we be fit members vnto him, vnlesse we be purged of our sinnes and in some measure truly sanctified.

The comfort which Gods people may reape of the sanctification of Christs manhood is great. For why was he sanctified? Surely if we marke it well, we shall finde it was for the good and benefit of his Elect. For Adam and Christ be two rootes as hath bene shewed. Adam by creation, first receiued Gods image, and after lost the same for himselfe and his posteritie. Now Christ to remooue the sinne of man is made the second Adam, and the roote and very head of all the Elect. His manhood was filled with holinesse aboue measure: that from thence as from a storehouse it might be deriued to all his members. And therefore by his most holy conception, our sinnefull birth and conception is sanctified, and his holinesse serues as a couer to hide our manifolde corruptions from the eyes of God. Yea it serues as a buckler to award the temptations of the deuil: for when he shall say to our hearts on this manner; no vn-cleane thing can enter into the kingdome of heauen; but thou by reason of the remnants of originall sinne art vn-cleane: therefore thou canst not enter into the kingdome of heauen: we returne our answer, saying, that Christs righteousnesse is our righteousnesse, seruing to make vs stand without blame or spot before God. And as Iacob put on Esaus garments that he might get his fathers blessing: so if by faith we doe put on the white garment of righteousnes of our elder brother Christ Iesus, and present our selues in it vnto our heauenly father, we shall obtaine his blessing which is eternall happines.

Now remaines the third and last part of the conception, which is the Vnion of the godhead and the manhood: cōcerning which, many points are particularly to be handled. The first is, what kinde of Vnion this is? *Ans.* In the Trinitie there be two sorts of vnions: vnion in nature, and vnion in person. Vnion in nature is, when two or moe things are ioyned and vnited into one nature, as the Father, the Sonne, the holy Ghost beeing and remaining three distinct persons, are one and the same in nature or Godhead. Vnion in person is, when two things are in that maner vnited, that they make but one person or substance: as a bodie created by God and a reasonable soule ioyned both together make one particular man, as *Peter, Paul, Iohn, &c.* And this second, is the vnion whereof we intreat in this place: by which the second person in Trinitie the sonne of God did vnite vnto himselfe the humane nature, that is the bodie and soule of man: so as the Godhead of the Sonne and the manhood concurring together made but one person.

The second point is, in what thing this vnion doth consist. *Ans.* It consists in this, that the second person the Sonne of God doth assume vnto it a manhood in such order, that it beeing voide of all personall being in it selfe, doth wholly and onely subsist in the same person. As the plant called *Missell* or *Missello* hauing no roote of his owne, both growes and liues in the stocke or bodie of the Oke or some other tree: so the humane nature hauing no proper substance, is, as it were, ingrafted into the person of the sonne, and is wholly supported and sustained by it so as it should not be at all, if it were not sustained in that manner. And for the better vnderstanding of this point, we

must

must consider, that there be foure degrees of the presence of God in his creatures. The first is his generall presence, and it may be called the *presence of his providence*, whereby he preferueth the substances of all creatures, and giueth vnto them to liue, moue, and haue being: and this extendeth it selfe to all creatures good and bad. The second degree is the *presence of grace*, whereby he doth not onely preferue the substances of all his creatures, but also giueth grace vnto it: & this agreeth to the Church & people of God vpon earth. The third degree is the *presence of glorie* peculiar to the Saints and angels in heauen: and this stands in three things, for God not onely preferues their substances, and giues them plentie of his grace, but also admits them into his glorious presence, so as they may behold his maiestie face to face. The fourth and last is that, whereby the Godhead of the sonne is present and dwells with and in the manhood, giuing vnto it in some part his owne substance. Wherby it comes to passe that this manhood assumed is proper to the sonne, and can not be the manhood of the Father, or of the holy Ghost, or of any creature whatsoever. And this is a thing so admirable and so vnspeakable, that among all the works of God there can not be found an other example hereof in all the world.

Hence it follows necessarily, that the manhood of Christ consisting of bodie and reasonable soule, is a nature onely and not a person: because it doth not subsist alone as other men, Peter, Paul, Iohn doe; but wholly depends on the person of the word, into the vnitie whereof it is received.

The third point is, in what order the diuine and humane nature of Christ are vnited together. *Ans.* The common consent of Diuines is, that, albeit all the parts of the manhood and the godhead of Christ be vnited at one instant: yet in respect of order he vnites vnto himselfe first and immediately the soule, and by the soule the bodie. And it seemes vnmeet that God being a most simple essence should immediately be ioyned to a compound bodie: and therefore it may well be saide that he is vnited vnto it by the more simple part of man, which is the soule. Again the manhood of Christ is first and immediately ioyned to the person of the sonne himselfe, and by the person to the godhead of the sonne.

The fourth point is, whether there remaine any difference or diuersitie of the two natures after that the vnion is made. *Ans.* The two natures concurring make not the person of the sonne to be compounded properly, but onely by analogie: for as bodie and soule make one man, so God and man make one Christ: neither are they turned one into an other, the godhead into the manhood or the manhood into the godhead, as water was turned into wine at Cana in Galile: neither are they confused and mingled together as meates in the stomacke: but they now are, and so remaine without composition, conuersion, or confusion, really distinct and that in three respects. First in regard of essence. For the godhead of Christ is the godhead and can not be the manhood: and againe, the manhood of Christ is the manhood and not the godhead. Secondly, they are distinguished in proprietie: the godhead is most wise, iust, mercifull, omnipotent: yea wisdom, iustice, mercie, and power it selfe: and so is not the manhood, neither can it be. Againe, Christ as he is God hath his will eternall and vncreated, which is all one with the will of the father and the holy

holy Ghost. And as he is man he hath another will created in time, & placed in his reasonable soule: & this Christ signifieth when he saith *Not my will but thy will be done*. Thirdly, they are distinct in their actions or operations; which though they goe together inseparably in the worke of redemption: yet they must in no wise be confounded but distinguished as the natures themselves are. Christ saith of himselfe, *I have power to lay downe my life, and I have power to take it vp againe*: and hereby he shewes the distinction of operations in his two natures. For to lay downe his life is an action of the manhood, because the Godhead can not die: and to take it vp againe is the worke of the Godhead alone, which reunites the soule to the bodie after death.

The fifth and last point is, what ariseth of this vnion? *Ans.* By reason of this hypottatical vnion, though the godhead receiue nothing from the manhood, yet the manhood it selfe, which is assumed, is thereby perfected and enriched with vspeakable dignitie. For first of all it is exalted above all creatures whatsoever, euen angels themselves, in that it hath substance in the second person in Trinitie. Secondly, together with the godhead of the Sonne, it is adored and worshipped with diuine honour, as in like case the honour done to the King himselfe, redoundes to the crowne on his head. Thirdly by reason of this vnion, the godhead of Christ workes all things in the matter of our redemption, in and by the manhood. And hereupon the flesh of Christ though it profit nothing of it selfe, yet by the vertue which it receiueth from that person to which it is ioyned, it is *quickning flesh* and the *bread of life*.

Againe from this vnion of two natures into one person, ariseth a kinde of speech or phrase peculiar to the Scriptures, called the *communication of proprieties* when the propriety of one nature is attributed to the whole person or to the other nature, as when Paul saith, that *God shed his blood*, that the *Lord of glorie was crucified*. And when Christ saith that he talking with Nichodemus *was then in heauen*.

The use of the personall vnion is threefold. First it serues to shew the haunousnesse of our sinnes, and the greatnesse of our miserie. For it had not bene possible to make a satisfaction to Gods iustice in mans nature for the least offence, vnlesse the same nature had first of all bene neerely ioyned to the godhead of the sonne; that thereby it might be so farre forth supported and sustained that it might overcome the wrath of God. Secondly it sets forth vnto vs the endlesse loue of God to man. For whereas by reason of Adams fall we were become the vilest of all creatures, except the deuill and his angels: by his mysticall coniunction, our nature is exalted to such an estate and condition as is farre above all creatures euen the angels themselves. Thirdly it is as it were the keye of all our comfort: for all sound comfort stands in happines, all happines is in fellowship with God, all fellowship with God is by Christ, who for this cause being very God, became very man, that he might reconcile man to God, and God to man.

Thus much of the conception of Christ: now followes his birth: whereby in the ordinarie time of trauell according to the course of nature he was brought forth into the world by the virgin Marie. And it was the will of God, that Christ should not onely be conceiued, but also borne, and that af-

ter the manner of men, that he might be knowne to be very man indeede. In the birth we may consider foure things; the time, the place, the manner, the manifestation of it.

The time was in the last daies, toward the end of the 70. weekes of Daniel, which are to be accounted from the end of the captiuitie of Babylon, and make in all 490 yeares: or more plainly 3900 yeares and more from the beginning of the world, and as Paul saith in the fulnesse of time. And the Euangelists haue noted of purpose the time to haue beene when Augustus Caesar taxed the Iewes and all nations vnder his dominions; to signifie that Christ was borne at the very time foretold by Iacob, when the crowne and scepter was taken from Iuda: and withall, to shew that his kingdome was not of this world. And it was the good pleasure of God that Christ should not be borne either later or sooner, but so many ages from the beginning of the world. And this consideration of the very time it selfe serues greatly for the confirmation of our faith. For thus may we reason with our selues: If God who in the beginning made a promise to our first parents concerning the seede of the woman, deferred it almost 4000 yeares, and yet at length accomplished the same to the very full: then no doubt God hauing promised the resurrection of the dead and life euerlasting, will in his good time bring them to passe, though as yet we see them not. And thus by the accomplishment of all things past, should we confirme our hope concerning things to come.

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The place was not at Ierusalem nor Nazareth, nor any other citie, but only a village of Iuda called Bethleem, that the prophesie of Micheas might be fulfilled, *Thou Bethleem Ephrata art little to be among the thousands of Iuda, yet out of thee shall he come forth unto me, that shall be the ruler in Israel.* And here we may obserue a memorable example of Gods providence which ouerruleth the proceedings of cruell tyrants to the accomplishing of his owne will, they themselues for their parts intending nothing lesse. Augustus not so much as dreaming of the birth of the Messias, gaue commandement that euery man should goe to his owne citie to be taxed: and hereupon Ioseph and Marie take their journey from Nazareth to Bethleem: which journey God himselfe appointed and disposed to this ende, that the Messias might be borne in the place which he preordained and foretold by his Prophet.

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The manner of Christs birth was very base and poore: for the place where he was borne was a stable, and the cradle where he lay was a cratch. And he willingly tooke vpon him this poeuerie for sundrie causes. I. That the Scripture might be fulfilled, which saith, that he should be the shame and contempt of the people: and that he shall grow vp as a roote out of a drie ground and haue neither forme nor beautie. II. That he might afterward from this base condition be exalted euen in his manhoode to that rich and glorious estate in which he should manifest himselfe to be Lord of heauen and earth. III. He was borne in exceeding pouertie that he might shame the wise men of this world, who exceedingly esteeme of their riches, power, and glorie, perswading themselues that without such meanes no good thing can be done. And yet for all this they can not so much as reconcile one man to God by all their might & wealth; whereas Christ himselfe hath done the same both in poeuerie

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uertie and weaknesse; and can enlarge and preserue his kingdome without earthly helps. When he hung vpon the crosse the souldiers stript him of his garments: and being naked he brought that to passe which all the Monarchs of the earth in all their royalties could neuer haue performed. And whether Christ he in the manger betweene the Oxe and the Ass, or in the pallee of the King, it matters not in regard of our saluation. I V. He came in this manner that there might be a difference betweene his first comming in the flesh and his last coming to iudgement. In the first he came onely for this ende, not to make any outward alterations in the world, but to change the conscience and to put in execution the worke of our spirituall redemption: and therefore he hath reserued the ouerturning of all earthly estates with the manifestation of his owne glorie to the latter. V. Lastly he was borne in a poore estate that he might procure true riches for vs in heauen: and withall, sanctifie vnto vs our pouertie vpon earth. As Paul saith, *To know the grace of our Lord Iesus Christ, that he being rich for your sakes became poore, that ye thorough his pouertie might be made rich.* He was content to lie in the manger that we might rest in heauen.

This serues to teach vs to be content to beare any meane condition that the Lord shall send vpon vs: for this is the very estate of the sonne of God himselfe. And if for our cause he did not refuse the basest condition that euer was, why should we murmur at the same: for what is the best of vs but miserable sinners, and therefore vtterly vnworthie either to go or lie vpon the bare earth? and though we fare and lie better then our Lord himselfe, yet such is our daintinesse, we are not pleased therewith: whereas he for his part disdaind not the manger of the Oxe. And if the Lord of heauen and earth comming into the world finde so little entertainment or fauour, we for our parts being his members, should willingly prepare our selues to take as hard measure at the hands of men.

The last point is the manifestation of Christs birth that it might be known to the world. Where consider two circumstances, the first, to whom? namely to poore shepherds tending their flockes by night, and not to great or mightie men, louers of this world, nor to the priests at Ierusalem contemners of Gods grace; and that for two causes: one, because the shepherds were the fittest persons to publish the same at Bethlehem: the other, it was Gods pleasure to manifest that in the birth of Christ which Paul saith, *Not many wise men after the flesh, not many mightie, not many noble are called: but God hath chosen the foolish things of the world to confound the wise.* The second is, by whom? by the angels of the Lord appearing in great glorie vnto the shepherds. For the priests of Ierusalem and the rulers of the Synagogues, to whom this office did belong, held their peace: being blinded in their manifold errors & wicked waies.

The duties to be learned of the birth of Christ are these. First we are admonished hereby to magnifie and praise the name of God, saying with Mary, *My soule doth magnifie the Lord, and my spirit reioyceth in God my Saviour.* And with Zacharie, *Blessed be the Lord God of Israel for he hath visited and redeemed his people.* And with the Angels of heauen, *Glorie to God in the highest heauens.*

Abraham reioiced at the longbering of this day. Gen: 8.

For

For in this birth is made manifest the wisdom, the truth, the iustice and mercy, and goodnesse of God towards vs, more then euer it was before: yea as Christ God and man, is more excellent then the first Adam created according to Gods owne image: and as the spirituall life is better then the naturall life, and as the eternall and most holy marriage of Christ the husband and his spouse the Church arising as it were out of the blood that trickled out of his side, is more wonderfull then the creation of Eve of the rib of Adam: lastly, as it is a farre greater matter by death to overcome death, and to turne it into eternal life, then to commaunde that to exist and be which was not before: so is the worke of redemption begunne in the birth of Christ more vnspeakable and admirable then the first creation of man. Hereupon not 6. cherubims as in the vision of Isaiah, not 4. elders as in the Apocalyps, but a great multitude of Angels like armies were heard to praise God at the birth of Christ, and no doubt the like sight was not seene since the beginning of the worlde. And the Angels by their example put vs in minde to consider aright of this benefit, and to praise God for it. But alas, this practise is very rare in this fruitlesse and barren age of the worlde; where sinne and iniquitie abounds, as may be seene by experience; for by an old custome we retaine still in the Church the feast of the natiuitie of Christ, so commonly called: which neuertheless is not spent in praising the name of God who hath sent his sonne from his owne bosome to be our redeemer, but contrariwise in rissing, dicing, carding, masking, mumming, and in all licentious libertie for the most part, as though it were some heathen feast of Ceres or Bacchus.

Secondly, Christ was conceived and borne in bodily manner, that there might be a spirituall conception and birth of him in our hearts, as Paul saith, *My little children of whom I traueill till Christ be formed in you:* and that is, when we are made newe creatures by Christ, and performe obedience to our creator. When the people said to Christ that his mother and his brethren sought him, he answered, *He that doth the will of Gods is my brother, my sister, and mother.* Therefore let vs goe with the sheapheards to Bethlehem, and finding our blessed Sauour swadled and lying in the cratch, let vs bring him thence and make our owne hearts to be his cradle: that we may be able to say that we liue not, but Christ liues in vs: and let vs present vnto him our selues, our bodies & soules as the best gold, mirrhe, and frankincense that may be: and thus conceiuing him by faith, he remaining without chaunge, wee shall be changed into him and made bone of his bone and flesh of his flesh. The world. I know, neuer so much as dreameth of this kinde of conception and birth, for as Dauid saith, *Men traueill with wickednesse, conceive mischief, and bring forth a lie.* And S. Iames saith, *Men are drawne away by their owne concupiscence, which when it hath conceived bringeth forth sinne.* And these are the ougly and monstrous birthes of these daies. But let vs, I pray you, contrariwise waile and mourne for the barrennes of our hearts that doe so little conceiue the grace of Christ in heart, and bring it forth in action. The mother of Christ vndoubtedly was a blessed woman: but if shee had not as well conceived Christ in her heart, as shee did in her wombe, shee had not bin saued; and no more can wee, vnlesse doe the same.

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*Communis natura pugnans est natura
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ut nos haeret victoria; carne quae a nobis
obstet in acutis et satisfactoris pene in, et
natura a ueritate*

The birth of Christ to them that haue touched hearts, is the comfort of comforts, and the sweetest balme or confection that euer was. Behold say the Angel to the sheapherds, we bring tidings of great ioy that shall be to all people: but wherein standes the ioy? they adde further, vnto you this daie is borne in the citie of Dauid a Saviour, which is Christ the Lord. And no maruel: for in that birth is manifested the good will of God to man, and by it we haue peace: first with God; secondly with our selues in conscience, thirdly with the good Angels of God, fourthly with our enemies: lastly with al the creatures. For this cause the Angels sang, *Peace on earth, good will towards men.*

In the last place the Creede notes vnto vs the parent or mother of Christ, the *Virgine Mary.* And here at the verie first it may be demanded, howe hee could haue either father or mother; because he was figured by Melchisedech: who had neither father nor mother. *Ans.* Melchisedech is said to be without father and mother; not because he had none at all. For according to the ancient and receiued opinion, it is very likely that he was Sem the sonne of Noe: but because where hee is mentioned vnder this name of Melchisedech in the 14. chapter of Genes. there is no mention made of Father or Mother: and so Christ in some sort is without father or mother: as he is man he hath no father, as he is God he hath no mother. And whereas Christ is called the sonne of Ioseph, it was not because hee was begotten of him, but because Ioseph was his reputed father: or, which is more, because he was a legall father, namely according to the Iewes lawes: in that (as sundrie diuines think) he was the next of his kin, and therefore to succede him as his lawfull heire.

Mary became the mother of Christ by a kind of calling thereto, which was by an extraordinarie message of an angel concerning the conception & birth of Christ in and by her: to which calling and message shee condescended, saying; *Behold the handmaid of the Lord, be it vnto me according to thy worde.* And hereupon shee conceived by the holy ghost: This being so it is more then senses folly to turne the salutatiō of the angel, *Hail freely beloued &c.* into a prayer. For it is as much as if we should stil call her to become a mother of Christ.

And shee must be held to be the mother of whole Christ God and man: & therefore the ancient Church hath called the *mother of God*: yet not the mother of the godhead.

Furthermore the mother of Christ is described by her qualitie, a *virgin*, & and by her name *Mary.* Shee was a *virgine*, first that Christ might be conceived without sinne and be a perfect Saviour: secondly, that the saying of the prophet Esay might be fulfilled, *Behold a virgine shall conceiue & beare a sonne*: according as it was foretold by God in the first giuing of the promise, the seede of the woman, not the seede of the man, shall bruite the serpens heade. Nowe the Iewes to elude the most pregnant testimonie of the prophet, saie, that *Alma* signifies not a virgin, but a young woman which hath knowne a man. But this is indeede a forgerie. For Esay there speaks of an extraordinarie worke of God aboute nature, whereas for a woman hauing knowne man to conceiue, is no wonder: And the word *Alma*, through the whole bible is taken for a virgin as by a particular search will appeare.

As Marie conceived a virgin, so it may be well thought that shee continued

ed a virgine to the ende; though wee make it no article of our faith. When ^{Ioh. 19. 27.} Christ was vpon the crosse, hee commended his mother to the custodie of ^{Christe being} Iohn; which probably argueth, that she had no child to whose care and kee- ^{years of a} ping shee might be comēded. And though Christ be called her first born, yet doth it not followe that shee had any child after him: for as that is called last after which there is none, so that is called the first before which there was none. And as for Ioseph, when he was espoused to Marie, he was a man of ^{Epiph. 1. 1. to 3} eightie years old.

And here we haue occasion to praise the wisdom of God, in the forming of man. The first man Adam was borne of no man; but immediately created of God: the second, that is Eve, is formed not of a woman, but of a man alone: the third & all after, begotten both of womā & man: the fourth, that is, Christ, God and man, not of no man as Adam, not of no woman as Eve; not of man and woman as we: but after a newe manner, of a woman without a man hee is conceived and borne.

And hereupon our dutie is not to despise, but highly to reuerence the virgin Marie, as being the mother of the sonne God, ^a a prophetisse vpon earth, a Saint in heauen. And we do willingly condescend to giue her honour three waies, first by thanksgiuing to God for her, secondly by a reuerent estimation of her, thirdly by imitation of her excellent vertues; yet farre be it from vs to adore her with diuine honour, by praier to cal vp on her, as though shee knew our hearts, and heard our requests, and to place her in heauen as a queene about the sonne of God. ^{a Luk. 1. 43.}

The name of the mother of Christ is added, to shewe that he came of the lineage of Dauid, and that therefore he was the true Messias before spoken of. It may be objected, that both Mathew and Luke sets downe the genealogie of Ioseph, of whom Christ was not. *Ans.* Mathew sets downe indeede in Christs genealogie, the natural descent of Ioseph, the husband of Marie, hauing Iacob for his naturall father: but Luke taking another course, propounds the natural descent of Marie the mother of Christ: and when he saith that Ioseph was the sonne of Eli, he meanes of a legall sonne. For sonnes and daughters in law, are called sonnes and daughters to their fathers and mothers in law: Mary her selfe and not Ioseph, being the naturall daughter of Eli. And whereas Luke doth not plainly say, that Marie was the daughter of Eli, but puts Ioseph the sonne in lawe in her roome, the reason hereof may bee, because it was the maner of the Iewes to account and continue their genealogies in the male and not in the female sexe, the man being the head of the familie, and not the woman. And though Ruth, and Rahab, and other women be mentioned by Mathew, yet that is onely by the way: for they make no degrees herein. Againe it may be further demanded, howe Christ could come of Dauid by Salomon, as Mathew saith, and by Nathari as Luke saith; they twaine being two distinct sonnes of Dauid. *Ans.* By vertue of the lawe, whereby the brother was bound to raise vp seed to his brother: there was a double descent in vse among the Iewes, the one was naturall, the other legall. Naturall, when one man descended of another by generation, as the child from the naturall father, Legall, when a man not begotten of another, yet did succede him in his inheri- ^{Deut. 25}

tance; and thus Salathiel is the naturall sonne of Neri, and the legall sonne of Iechonias. Nowe Saint Luke setteth downe the naturall descent of Christ from David by Nathan, and Saint Mathewe the other descent, which is legall; by Salomon; whome Christ succeeded in the right of the kingdome, being borne the King of the Iewes: none that could possibly be named, having more right to it, then he.

By this descent of Christ wee haue occasion to consider, that Christ was euen in his birth the most excellent and noble man that euer was, descending of the eternall father as he is the sonne of God, and as he is man, descending of the Patriarks, and of the renowned kings of Iudah. And this his nobilitie hee conuaies in part to his members, in that he makes them the sonnes of God; a royall priesthood, and a peculiar people to himselfe: enriching them also with the reuenues of the whole world, and with title and right to the kingdome of glorie in heauen, as their inheritance.

And withall, Christ being the liuely patterne of true nobilitie, by his example men of blood are taught not to stand so much on their pedigree, and their anctours, as though nobilitie stood in this, that man descends of man; but to labour with all that they may be the sonnes and daughters of God by regeneration in Christ. This indeede is the ornament of the blood, the best part in the noble mans skutchin, and the finest flowre in his garland. And though a man bee neuer so noble or great an estate, yet if he be not a repentant sinner, he is base and vile, and his nobilitie stinkes in the nostrils of god. Christ in his genealogie doth not so much as vouchsafe to name those his anctours that ruled wickedly; and hereupon Saint Mathewe omitteth three kings of Iudah, Achaziah, Ioas, and Amaziah: whereas neuertheless hainous offendours that repented are mentioned, as Ruth, & Tamar, and Bathshabe.

Thus much of the incarnation of Christ: nowe followeth the third and last point which is to be considered in the description of Christ, namely, the estate of Christ after his birth, which is two-fold, the estate of humiliation, and the estate of exaltation.

The estate of humiliation is the condition of Christ the Mediatour, in which he abased himselfe euen to the death of the crosse, that by that meanes he might performe the office of a priest in making satisfaction to the iustice of his father.

This estate agrees to the whole person of Christ according to both natures. For first of all his manhood was abased and humbled, in that it was made subiect to the infirmities of mans nature, as also to the miseries and punishments which were due vnto man for sinne. Secondly, his Godhead was abased; not as it is considered in it selfe. For so it admits no alteration or change. But in respect of the flesh or manhood assumed; vnder the which as vnder a vail, the Godhead lay hid from the first moment of the incarnation to the time of his resurrection, without any great manifestation of his power & maiestie therein.

The order of these two estates must be marked. First is the estate of humiliation, and then in the second place followes the estate of exaltation. As Christ saith of himselfe, *O foales, & slow of heart to belceue, &c. ought not Christ to haue suffered*

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*Mk. 1. 13.
& Luk. 3. 27.*

Luk. 4. 26.

suffered these things and to enter into his glorie. And here we for our parts must learne a lesson. The same which was true in Christ the head, must be verified in all his members; they must all haue their two-fold estate: first in this life the estate of humiliation: secondly after this life the estate of glorie. And as Christ first entred into the state of his humiliation, and then into glorie: so it is with his members, first they must be abased in this life, and secondly exalted in the world to come. He that will raigne with Christ and be exalted, must first suffer with him, and be humbled: he that will weare the crowne of glorie, must weare first a crowne of thornes: they that will haue all teares wiped from their eyes, must here first in this life shedde them. And the children of God before they can sing the song of Moses, and of the seruants of God, and of the lambe, must first swimme through the sea of burning glasse: whereby it is signified, that those which after this life would sing songs of praises to Christ, must in this life be cast into a sea of miserie. And if this be true, then we may heare learne, that it is a wretched case for a man in this life to haue perpetuall ease, rest, and quietnes both in bodie & soule, goods, & good name: for we see by Christs example, that through aduersitie we must come to happines: and if a man would haue rest and peace in the life to come, then in this life he must looke for trouble, persecution, and sorrow. Indeede in the iudgement of the world, they are blessed that alwaies liue at rest; but before God they are most miserable, and (as oxen which are made fatte in the best pasture) readie for the slaughterhouse euery day. Secondly, here is an excellent consolation for those which professe the Gospel of Christ; in the time of trouble and persecution they must reioyce, because the state of humiliation in this life is a signe that they are in the plaine and right way to saluation and glorie. A man is to take his iourney into a farre country, and inquiring for the way, it is told him that there are many plaine waies; but the straight and right way is by woods, and hills, and mountaines, and great daungers: now when he is traouiling, and comes into those places, he gathereth certainly that he is in the right way: so the childe of God that is going to the kingdome of heauen, though there be many waies to walke in, yet he knowes that there is but one right way, which is very straight and narrow, full of trouble, sorrowe, and persecution: full of all manner of crosses and afflictions: and when in this life he is persecuted and afflicted for good causes, whether in bodie or in minde, if he be content to beare his crosse, it argueth plainely that he is in the right way vnto saluation: for *through many afflictions we must enter into the kingdome of heauen.*

The humiliation of Christ is first of all set downe in the Creede generally, and secondly by his parts or degrees. Generally, in these words, *Suffered vnder Pontius Pilate.* Where we must consider two things; the Passion it selfe, and vnder whome it was. For the first, that we may the better conceiue the passion in his owne nature, seuen speciall points must be opened. I. The cause efficient. The principall cause of the passion, as it is the price of our redemption, was the decree and prouidence of God; as Peter saith expressly that Christ was deliuered by the determinate counsell and foreknowledge of God. The impulsive cause that moued God to worke our saluation by this meanes,

was nothing in man (for all mankinde was shut vp vnder vnbelleefe, and therefore vnable to procure the least fauour at Gods hand) but the will and good pleasure of God within himselfe. The instruments which the Lord vsed in this busines, were the wicked Iewes and Gentiles, and the deuill himselfe; by whome he brought to passe the most admirable worke of redemption, euen then when they according to their kind did nothing els but practise wickednes and malice against Christ. I I. The matter of the passion, is the whole malediction or curse of the Law, containing in it all manner of aduersities and miseries both of bodie and minde. All which may be reduced to three heads, the temptations of Christ, his ignominies and slaunders, his manifold sorowes and griefes, especially those which stand in the apprehension of the vsupportable wrath of God. I I I. The forme of the passion, is that excellent and meritorious satisfaction which in suffering Christ made vnto his father for mans sinne. We doe not rightly consider of the passion, if we conceiue it to be a bare and naked suffering of punishment, but withall we must conceiue it as a propitiation or a meanes satisfactorie to Gods iustice. The passion considered as a passion, ministers no comfort: but all our ioy and reioycing stands in this, that by faith we apprehend it as it is a satisfaction or a meanes of reconciliation for our offences. In this very point standes the dignitie of the passion, whereby it differs from all other sufferings of men whatsoever. Therefore most damnable and wicked is the opinion of the papists, who besides the alone passion of Christ, maintaine workes of satisfaction, partly of their owne, and partly of the Saints departed: which they adde to the passion as an appendance thereof. I V. The ende of the passion is, that God might bring to passe a worke in which he might more fully manifest his iustice and mercie, then he did in the creation, and that is the reconciliation betweene God and man. And here remember with the passion to ioyne the actiue obedience of Christ in fulfilling the law: for Christ in suffering obeyed, and in obeying suffered: And they must be ioyntly conceiued together for this cause. In reconciliation with God, two things are required: the remoouing of sinne in regard of the guilt, of the fault; and the punishment, and the conferring or giuing of righteousnes. Nowe the passion of Christ considered apart from his legall obedience, only takes away the guilt and punishment, frees man from death, and makes him of a sinner to be no sinner: and that he may be fully reconciled to God, and accepted as righteous to life euerlasting, the legall obedience of Christ must also be imputed. And therefore in the Scriptures, where all our redemption is ascribed to the death and passion of Christ, this very obedience which standes in the perfect loue of God and man must be included and not excluded. V. The time of the passion was from the very birth of Christ to his resurrection: yet so, as the beginnings onely of his sufferings were in the course of his life, and the accomplishment thereof to the very full vpon the crosse. VI. The person that suffered was the sonne of God himselfe: concerning whome in this case two questions must be resolued. The first, how can it stand with Gods iustice, to lay punishment vpon the most righteous man that euer was, and that for grieuous sinners: considering that tyrants themselves will not doe so. *Ans.* In the passion, Christ must not be confi-

2. In pccator.

2. In ius.

dered as a priuate person : for then it could not stand with equitie that hee should be plagued and punished for our offences ; but as one in the eternal counsell of God set apart to be a publike suretie or pledge for vs, to suffer and performe those things which we in our persons should haue suffered and performed. For this cause God the father is said to giue his sonne vnto vs, and the sonne again to giue his life for his friends. The second question is, how by the short and temporary death of the sonne of God, any man can possibly be freed from eternall death and damnation, which is due vnto him for the least sinne. *Ans.* When we say that the sonne of God suffered, it must be vnderstood with distinction of the natures of Christ not in respect of the Godhead, but in respect of the assumed manhood : yet neuertheless the passion is to be ascribed to the whole person of Christ God and man: and from the dignitie of the person which suffered, ariseth the dignitie & excellencie of the passion, whereby it is made in value and price, to counteruaile euerlasting damnation. For when as the sonne of God suffered the curse for a short time, it is more then if all men and angels had suffered the same for ever. VII. The difference of the passion of Christ, and the sufferings of Martyrs : and that stands in two things. First Christs passion was a cursed punishment, the sufferings of the Martyrs are no curses, but either chastisements or trials. Secondly, the passion of Christ is meritorious for vs euen before god, because he became our mediator and suretie in the coueant of grace, but the sufferings of Martyrs are not of value to merit for vs at Gods hand : because in suffering they were but priuate men, and therefore they nothing appertaine to vs. By this it appears that the Treasury of the Church of Rome, which is as it were a common chest containing the ouerplus of the merits of saints, mingled with the merits of Christ, kept and disposed by the Pope himselfe, is nothing els but a senseles dotage of mans braine. And whereas they say that Christ by his death did merit that Saints might merit both for themselves and others, it is as much as if they should say, the sonne of God became Iesus, to make euery one of vs Iesus. And it is a manifest vntruth which they say. For the very manhood of Christ considered apart from the Godhead, cannot merit properly: considering whatsoever it is, hath, or doth; it is, hath, and doth the same, wholly and onely by grace: whereas therefore Christ meriteth for vs, it is by reason he is both God and man in one person. For this cause it is not possible that one meere man should merit for another.

The vse of the passion followeth. It is the manner of Friers and Iesuits in the Church of Rome to vse the consideration of the passion of Christ, as a meanes to stirre vp compassion in themselves, partly towards Christ, who suffered grieuous torments, and partly towards the virgin Marie, who for the torments of her deere sonne was exceedingly troubled: and withall to kindle in their hearts an indignation towards the Iewes, that put Christ to death. But indeede this kind of vse is meere humane, and may in like manner be made by reading of any humane historie. But the proper and the speciall vse of the passion indeede is this: first of all we must set it before our eies as a looking glasse, in which we may clearly beholde the horriblenesse of our finnes, that could not be pardoned without the passion of the sonne of God: and the

vnspcakable loue of Christ, that died for vs, and therefore loued his own enemies more then his owne selfe : and lastly our endlesse peace with God and happinesse: in that, considering the person of our redeemer, who suffered the pangs of hell, wee may after a sort finde our paradise euen in the midst of hell.

Secondly, the meditation of Christs passion serues as a most worthie means to beginne and to confirme grace, specially when it is mingled with faith; and that two waies. For first, it serues to breede in our hearts a godly sorrow for our sinnes past, when we doe seriouſlie with our selues consider, that our owne sinnes were the cause of all the paines and sorrowes & calamities which he suffered in life and death. When any man had sinned vnder the lawe, hee brought vnto the temple or tabernacle some kind of beast for an offering, according as he was prescribed, laying his hand vpon the head of it, and afterward slaying it before the Lord. Now by the ceremony of laying on the hand he testified that he for his part had deserued death, and not the beast; and that it being slaine and sacrificed, was a signe vnto him of the sacrifice of Christ offered vpon the crosse for his sinnes. And hereby we are taught, that so oft as we remember the passion of Christ, we should lay our hands as it were vpon our owne heades, vtterly accusing and condemning our selues, euermore keeping this in our hearts, that Christ suffered not for himself, but for our offences, which were the proper cause of all his woe and miserie. And as Christs passion was grieuous and bitter vnto him, so should our sinnes likewise be grieuous and bitter vnto vs: let vs alwaies remember this; otherwise we shall neuer reape any sound benefit by the passion of Christ.

Againe, the passion of Christ is a notable meanes to stirre vp in our hearts a purpose and a care to reforme our selues, and liue in holines and newnes of life; on this manner. Hath the sonne of God so mercifully dealt with me, as to suffer the curse of the whole lawe for my manifolde iniquities, and to deliuer me from iust and deserued damnation? yea, no doubt, he hath, I am resolued of it: if I should go on in mine old course, I should be the most ingratefull of all creatures to this my louing Sauour: I will therefore by his grace returne and reforme my life. And in this very point of reformation, the passion of Christ is set before vs as a most liuely patterne and example to followe. For as much (saith S. Peter) as Christ hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is, that he which hath suffered in the flesh, hath ceased from sinne. Where he teacheth, that there must be in vs a spirituall passion answerable to the passion of Christ. For as his enemies did lade him with miseries euen to the death of the crosse; so should we lade our owne flesh, that is, the corruption of our natures, with all such meanes as may subdue and weaken, crucifie and kill it. To the doing of this, three things especially are required. First, we must consider that the corruption of our rebellious natures is like the great and mightie Goliath, and the grace of God which we receiue like young and little Dauid: and therefore if wee desire that grace should preuaile against corruption, we must disarme the strong man, and strippe him of all his weapons: which is done, by giuing all the members of our bodies to be instruments of the seruice of God in righteousnesse and holinesse. Secondly,

we must endeavour to keepe in the corruption of nature as it were choking and smothering it in the heart; that by it neither the world nor the deuill preuaile against vs. And this must be done by hauing a narrowe regard vnto all the powers and faculties of bodie and soule, setting a watch before our eyes, eares, lippes, and all other parts of the bodie, that are in any action the instruments of the soule; and about all, as Salomon saith, *by counter guarding the heart with all diligence*. By the outward senses of the bodie, as through open windowes the deuill creeps into the heart; and therefore our dutie is, to stoppe all such waies of entrance. Thirdly, when original corruption begins to rebel either in the minde, will, or any of the affections, then must we drawe out the sword of the spirit which is the word of God, and incounter with that hydeous gyant, laying loade vpon him by the iudgements and threatnings of the lawe, and as it were beating him downe with clubbes, as Paul speaketh. And if it fall out that concupiscence begin to conceiue and bring forth any sinne, we must cruise it in the head, and dash it against the ground, as a bird in the shell, least it grow vp to our vtter confusion. These are the duties which wee should learne by the passion of Christ. But lamentable are our daies, in which all for the most part goes contrarie: for commonly men are so farre from killing and subduing the rebellion of the naturall concupiscence, that all their studie and care is, howe they may feede and cherish it, and make it stronger then the mightie Goliath. But let vs for our parts be conformable to Christ in his passion, suffering in our flesh as he suffered in bodie and soule for. And let vs daily more and more by the hand of faith apprehend and apply to our hearts and consciences the passion of Christ, that it may as a fretting corasue eat out the poison of our sinfull natures and consume it.

Nowe followeth the second point concerning the passion of Christ, which is, vnder whome he suffered, namely vnder *Pontius Pilate*. And Christ may be saide to suffer vnder him in two respects. First, because he was then the president of Iurie. For a little before the birth of Christ the kingdome of the Iewes was taken away by the Romane Emperour, and reduced into a Pro- uince, and *Pontius Pilate* was placed ouer the Iewes, not as king, but as the Romane Emperours deputie. And this circumstance is noted in the history of the Gospell, and here specified in the *Creed*, to shewe that the Messias was exhibited in the time foretold by the Prophets. Iacob foretold that *Shilo* must be borne after the scepter is remooued from Iudah. Isaiah saith, that the family of *Isai* shall be worne as it were to the roote before Christ as a braunch shall spring out of it. Againe, Christ suffered vnder *Pontius Pilate* as he was a iudge: whereby we are giuen to vnderstand of a wonder, namely that Christ the sonne of God, King of heauen and earth, was arraigned at the barre of an earthly iudge, and there condemned. For thus much the words in meaning import, that *Pontius Pilate* fate as iudge vpon Christ, to examine him, to arraigne him, and giue sentence against him. Wherefore before wee come to speake of the degrees of the passion of Christ, we must needs intreat of his *arraignment* vpon earth. In handling whereof we must generally consider these points. First that when he was arraigned before *Pilate* he was not as a priuate man, but as a *pledge* and *surety* that stood in the place and stead of vs miserable

Psal 119. 37.
Iob. 31. 1.
Prou. 4. 23.

1. Cor. 9. 17.
ὑποπίπτω

Luk. 3. 15.

Gen. 49. 26.

Isa. 43. 15.

Heb. 7. 22.

sinners.

Ia. 52. 4.

sinners, as the Prophet Iſaiah ſaith, *He bare our infirmities, and carried our ſinnes*: and withall in him was mankind arraigned before God. Secondly, this arraignment was made not priuately in a corner, but openly in the publique court, and that in a great feaſt of the Iewes, as it were in the hearing of the whole world. Thirdly, though Pilate in citing, examining, and condemning Chriſt, intended not to worke any part of mans redemption, yet was this wholly ſet downe in the counſell and good pleaſure of God, in whoſe roome Pilate ſate, and whoſe iudgement he exerciſed.

x. Chr. 19. 6.

The generall uſe of Chriſts arraignment, is two-fold. Firſt, it is a terrour to all impenitent ſinners: for there is no freedome or protection from the iudgement of God, but by the arraignment of Chriſt: and therefore ſuch as in this life receiue him not by faith, muſt at the end of this world be brought out to the moſt terrible barre of the laſt iudgement, there to be arraigned before the King of heauen and earth. And marke the equitie hereof. Chriſt himſelfe could not haue bene our Sauour and redeemer, vnleſſe he had bin brought out to the barre of an earthly iudge, and arraigned as a guilty malefactor: and therefore there is no man vpon earth that liues and dies out of Chriſt, but he muſt whether he will or no, hold vp his hand at the barre of the great iudge of all mankind, where he ſhall ſee hell vnderneath him burning redde hotte, and opening it ſelfe wide to ſwallow him vp: and on the right hand of God ſtanding all the Prophets, Apoſtles, and Saints of God giuing iudgement againſt him: on the left hand, the deuill and all his angels accuſing him; and within him a guilty conſcience condemning him. And thus one day ſhal the arraignment of thoſe perſons be, that with full purpoſe of heart cleaue not to Chriſt: and yet, alas, huge and infinite is the number of thoſe which make more account of tranſitorie and earthly matters, euen of their pigges with the *Gadarens*, then of him and his benefits: and ſuch perſons ſhould rather be pitied then deſpiſed of vs all, conſidering their eſtate is ſuch, that euery day they are going as traytours pinnioned to their owne iudgement, that they may goe thence to eternall execution.

Secondly, Chriſts arraignment is a comfort to the godly. For he was arraigned before *Pilate*, that all ſuch as truly beleeu in him, might not be arraigned before God at the day of the laſt iudgement: he was accuſed before an earthly iudge, that they might be cleared and excuſed before the heauenly iudge: laſtly he was here condemned on earth, that we might receiue the ſentence of abſolution and be eternally ſaued in heauen.

The arraignment of Chriſt hath three parts: his apprehenſion, his accuſation, his condemnation. In the apprehenſion, we muſt conſider two things: the dealing of Chriſt, and the dealing of Iudas and the Iewes. The dealing and proceeding of Chriſt was this: when he ſaw that the time of his apprehenſion and death was nere, he ſolemnly prepared himſelfe thereto. And his example muſt teach euery one of vs, who know not the ſhortneſſe of our daies, euery houre to prepare our ſelues againſt the day of death, that the we may be found readie of the Lord. What? ſhall the Sonne of God himſelfe make preparation to his owne death, and ſhall not we moſt miſerable ſinners doe the ſame, who ſtand in need of a thouſand preparations more then he? wherefore let

let vs continually thinke with our selues that euery present day is the last day of our life, that so we may addresse our selues to death againe the next day.

The first thing which Christ doth in this preparation, is to make choice of the place, in which he was to be apprehended, as will appeare by conferring the Euangelists together. S. Matthew saith, *he went to the place called Gethsema-* Math. 26. 6.
ne: S. Luke saith, *he went to the mount of Olives as he was accustomed.* And that Luk. 22. 39.
 we might not imagine that Christ did this that he might escape and hide himselfe from the Iewes, S. Iohn saith, *that Judas which betrayed him knew the place,* Ioh. 18. 2.
because oftentimes he resorted thither with his Disciples: whereas if he had feared apprehension he would haue rather gone aside to some other secret and vnwonted place. This then is the first point to be considered, that Christ knowing the time of his owne death to be at hand, doth willingly of his owne accord resort to such a place in which his enemies in all likelihood might easily finde him, and haue fit opportunitie to attach him. For if he should haue still remained in Ierusalem, the Scribes and Pharises durst not haue enterprised his apprehension, because of the people whome they feared: but out of the citie in the garden all occasion of feare is cut off. By this it is manifest, that Christ yeelded himselfe to death willingly, and not of constraint: and vnlesse his sufferings had bin voluntarie on his part, they could neuer haue bin a satisfaction to Gods iustice for our finnes. Here a question offereth it selfe to be considered, whether a man may lawfully flie in danger and persecution, seeing Christ himselfe doth not. *Ans.* When good meanes of flying and iust occasion is offered, it is lawfull to flie. When the Iewes sought to kill Paul at Damascus, the Disciples tooke him by night, and put him through the wall, and let him downe in a basket to escape their hands. When Moses was called by God to deliuer the Israclites, after he had slaine the Egyptian, and the fact was knowne, and Pharao sought to kill him for it, he fledde to the land of Madian. And our Sauour Christ fundrie times when he was to be stoned, and otherwaies hurt by the Iewes, withdrew himselfe from among them. It is lawfull then to flie in persecution, these caucats obserued. First, if a man finde not himselfe sufficiently strengthened to beare the crosse. Secondly, his departure must be agreeable to the generall calling of a Christian, seruing to the glorie of God and the good of his brethren, and the hurt of none. Thirdly, there must be freedome at the least for a time from the bond of a mans particular calling. If he be a Magistrate, he must be freed from ruling: if a Minister, from preaching and teaching, otherwaies he may not flie. And in this respect Christ, who did withdraw himselfe at other times, would not flie at this time; because the houre of his suffering was come, wherein he intended most willingly to submit himselfe to the good pleasure and will of his father. Ioh. 18. 2.

The second part of the preparation, is the praier which Christ made vnto his father in the garden. And herein his example doth teach vs earnestly to pray vnto God against the danger of imminent death, and the temptations which are to come. And if Christ, who was without sinne, and had the spirit about measure had need to pray, then much more haue we need to be watchfull in all kinde of praiers, who are laden with the burden of sinne, and compassed about with manifold impediments and dangerous enemies.

In this prayer sundrie points worthie our marking are to be considered. The first, who praied? *Ans.* Christ the Sonne of God: but still we must remember the distinction of natures & of their operations in one and the same Christ; he praieth not in his Godhead, but according to his manhood. The second is, for whome he praieth. *Ans.* Some haue thought that this and all other his prayers were made for his mysticall bodie the Church; but the truth is, he now praies for himselfe, yet not as he was God, for the Godhead feesles no want: but as he was a man abased in the forme of a seruant; and that for two causes. First, in that he was a man, he was a creature, and in that respect was to performe homage to God the creator. Secondly, as he was man, he put on the infirmities of our nature, and thereupon praied that he might haue strength and power in his manhood to support him in bearing the whole brunt of the passion to come.

The third point is, to whome he praied? *Ans.* To the father: neither must this trouble vs, as though Christ in praying to the father, should pray to himselfe, because he is one and the same God with him. For though in essence they admit no distinction, yet in person or in the proper manner of subsisting they doe. The Father is one person, the Sonne an other: therefore as the father saying from heauen, *This is my welbeloued Sonne*, spake not to himselfe, but to the Sonne: so againe the Sonne when he praieth, he praies not to himselfe, but to the Father.

The fourth point, what was the particular cause of his prayer. *Ans.* His agonie in which his soule was heauie vnto death; not because he feared bodily death, but because the malediction of the law, euen the very heate of the furie and indignation of God was poured forth vpon him, wherewith he was affected and troubled, as if it had beene defiled with the sinnes of the whol world. And this appeares, first by the words whereby the Euangelists expresse the agonie of Christ, which signifie exceeding great sorrow and griefe: secondly, by his dolefull complaint to his Disciples in the garden, *My soule is heauie vnto the death*: thirdly, by his feruent praier thrise repeated, full of dolefull passions: fourthly, by the comming of an Angel to comfort him: fifthly, by his bloodie sweat, the like whereof was neuer heard. And herein lies the difference betweene Christs agonie, and the death of Martyrs: he put on the guilt of all our sinnes, they in death are freed from the same: he was left to himselfe void of comfort, they in the midst of their afflictions feele the vnspeakable comfort of the holy Ghost: and therefore we neede not meruaile why Christ should pray against death, which neuerthelesse his members haue receiued and borne most ioyfully. Again, this most bitter agonie of Christ is the ground of all our reioycing, and the cause why Paul bidde all the faithfull in the person of the Philippians, to reioyce alwaies in the Lord, and againe to reioyce. And here we are further taught, that when we are plunged into a sea of most grieuous afflictions, and overwelmed with the gulfes of most dreadfull temptations, euen then, then I say, we should not be discouraged, but lift vp our hearts by feruent praier to God. Thus did Christ when in the garden he was about to drinke the cuppe of the wrath of God, and to sucke vp the very dregges of it: and Dauid saith, that *out of the deepes* he called of the name

of

In personis no
est, aliud & ali-
ud: est tamen a-
lius & alius.

Math. 26. 37.
et d. 14. 26. 37.

of the Lord and was heard.

The fifth point, what is the matter and forme of this prayer. *Ans.* Christ praies to be deliuered from the death and passion which was to come, saying on this manner, *Father, let this cuppe passe from me: yet with two clauses added thereto, If it be possible, and, Not my will, but thy will be done.* But it may be demanded, how it could be that Christ knowing that it was his Fathers will and counsell that he should suffer death for man, and also conning into the world for that ende, should make such a request to his Father without sinne. *Ans.* The request proceedes onely of a weaknes or infirmitie in Christs manhood without sinne, which appeareth thus. We must still consider that when he made this prayer to his father, the whole wrath of God and the very dolours and pang of hell seized vpon him: whereby the senses and powers of his minde were astonished, and wholly bent to releue nature in this agonie. For as when the heart is smitten with grieffe, all the blood in the bodie flowes thither to comfort it: so when Christ was in this astonishment, the vnderstanding and memorie, and all the parts of his humane nature (as it were for a time suspending their owne proper actions) concurred to sustaine and support the spirit and life of Christ, as much as possibly might be: Now Christ beeing in the midst of this perplexed estate, prayeth on this manner, *Father, if it be possible let this cuppe passe.* And these words proceede not from any sinne or disobedience to his Fathers will, but onely from a meere ^a perturbation of minde, caused onely by an outward meanes, namely the apprehension of Gods anger; which neither blinded his vnderstanding nor tooke away his memorie so as he forgot his fathers will, but onely stopped and staid the act of reasoning and remembring for a little time: euen as in the most perfect clocke that is the motion may be staid by the ayre, or by mans hand, or by some outward cause without any defect or breach, made in any part of it. It may be objected that Christs will is flatte contrarie to the wil of his father. *Ans.* Christs will as he is man and the will of his father in this agonie, were not contrarie, but onely diuers, and that without any contradiction or contrarietie. Now a man may will a diuers thing from that which God willeth, and that without sinne. Paul desired to preach the word of God in *Asia* and *Bukynia*, but he was hindred by the spirit. For all this, there is no contrarietie betweene Paul and the spirit of God; but in the shew of discord great consent. For that which Paul willeth well, the spirit of God willeth not, by a better will: though the reason hereof be secret, and the reason of Pauls will manifest. Again the minister in charitie reputing the whole congregation to be elect, in holy manner seeketh and willeth the saluation of euey one, which neuertheless the Lord in his eternall counsell willeth not. Now betweene both these wills there may be and is a difference without contrarietie. For one good thing as it is good may differ from another; but it cannot be contrarie vnto it. It may further be alleadged, that in this praier there seemes to be a combate and fight in the minde, will, and affection of Christ, and therefore sinne. *Ans.* There are three kind of combates: the one betweene reason and appetite, and this fight is alwaies sinnefull, and was not in Christ: the second is betweene the flesh and the spirit, and this may be in Gods child who is but in part regenerate; but it did

not befall Christ who was perfectly holy. The third is a combate of diuers desires, vpon fundrie respects drawing a man to and fro. This may be in mans nature without fault: and was in Christ, in whome the desire of doing his Fathers will struing and struggling with another desire; whereby nature seekes to preferue it selfe, caused him to pray in this manner.

The sixth point is, in what manner Christ prayed. *Answer.* He praied to his Father partly kneeling, partly lying on his face, and that with strong cries and teares, sweating water and blood: and all this he did for our sinnes. Here then behold the agonie of Christ as a cleare chrystall, in which we may fully see the exceeding greatnes of our sinnes, as also the hardnes of our hearts. We goe vaunting with our heads to heauen as though it were nothing to sinne against God, whereas the horror of the wrath of God for our rebellions, brought downe euen the sonne of God himselfe, and laide him groueling vpon the earth. And we canot so much almost as shed one teare for our iniquities, whereas he sweates blood for vs. Oh let vs therefore learne to abase our selues, and to carrie about vs contrite and bleeding hearts, and be confounded in our selues for our sinnes past.

The last point is the euent of the prayer, which is to be heard, as the author of the Hebrewes saith, *Christ iesus in the daies of the flesh, did offer vp vnto his father prayers, and supplications, with strong cries and teares, vnto him that was able to saue him: and was also heard in that thing which he feared.* But some will say, how was Christ heard, seeing he suffered death and bare the pangs of hel, and the full wrath of God? if he had beene heard he should haue beene deliuered from all this. *Answer.* We must know that God heares our praiers two waies: I. when he directly graunts our request. II. when knowing what is good for vs, he giues not vs our requests directly, but a thing answerable thereunto. And thus was Christ heard: for he was not deliuered from suffering; but yet he had strength and power giuen him, whereby his manhood was made able to beare the brunt of Gods wrath. And in the same manner God heareth the praiers of his seruants vpon earth. Paul praied to be deliuered from the angel Satan that buffeted him: but the Lord answered that it should not so be, because his grace whereby he was inabled to resist his temptation was sufficient: and Paul finding the fruit of his prayers on this manner, protests hereupon that he will reioyce in his infirmities. Others pray for temporall blessings, as health, life, libertie, &c. which notwithstanding God holds backe, and giues in stead thereof spirituall graces, patience, faith, contentation of minde. *Augustine* saith, God heares not our prayers alwaies according to our wills and desires, but according as the things asked shall be for our saluation. He is like the Physitian, who goes on to launch the wound and heares not the patient though he crie neuer so, till the cure be ended.

Now followeth the second thing to be considered in Christs apprehension, namely the dealing of the Iewes: wherein we must consider foure things: I. how they consult together concerning Christs apprehension. II. how they came to the place and mette him. III. how they laid hands on him. IIII. how they bound him and tooke him away. For the first: before they enterprised this matter, they did wisely and warily lay their heads together, to consult

Hebr. 5. 7.

2. Cor. 12. 9.

Audit ad salutem non audit ad voluntatem.

Suit of the time and place: and also of the manner of apprehending him. So
 Saint Matthew saith, *There assembled together the chiefe Priests, and the Scribes,* Math. 26. 46
and the Elders of the people into the hall of the chiefe Priest called Caiphas: and con-
sulted how they might take Iesus by subtiltie. Whence we learne two good instru-
 ctions: first, the Iewes hauing a quarrell against Christ, could neuer be at rest
 till they had his blood: and therefore they consult how they might take him:
 but God did so order the matter, and dis-ose of their purposes and consultati-
 ons, that euen thereby he did confound them and their whole nation. For by
 reason of this hainous sinne against Christ, came the iust wrath of God vpon
 them, and so remaineth vnto this day. Whereby we see, that the Lord
 will ouerthrow such in their owne wisdom, that will be wise without the di-
 rection of Gods word, and against Christ. And thus it was with Achitophel,
 who for wisdom was as the oracle of God: yet because he rebelled against
 the Lords annointed, God confounded him in his owne wisdom. For when
 his counsell which he gaue against Dauid was not followed, he thought him-
 selfe despised as the text saith, *and saddled his asse, and arose and went home into his* 2. Sam. 17. 23.
ciue, and put his household in order and hanged himselfe: & in this action he shew-
 ed himselfe more senselesse then a bruit beast. And in our daies the Leaguers
 that haue bound themselues by othe to roote out the Church of God; by his
 most wonderfull prouidence, turne their swords against themselues and de-
 stroy each other. Therefore if we would be wise, we must learne to be wise in
 Christ: for els our counsell will be our owne confusion. Secondly, hence we
 learne, that if any shall lue in stubbornnesse and rebellion against Christ, the
 Lord will so carrie and order those men, or that people, that in the end they
 shall be the very causes of their owne perdition. This we see most plainly in
 the example of these Iewes: for they euenmore enuyed Christ, and now they
 goe on to take counsell against him; but God so disposed thereof, that euen
 by this meanes they brought destruction vpon themselues and their country.
 This must teach thee to take heede how thou liuest in thy sinnes: for if thou
 doe so, the Lord hath many waies to worke thy confusion: as, thy conscience
 to condemne thee; thy friends to forsake thee; the deuill & his angels to tor-
 ment & molest thee; and his creatures to annoy thee. Yea, the Lord can leaue
 all these, and make thine owne selfe to be the direct meanes of working thine
 own confusion, both in bodie and soule eternally: & that euen then, whi^t thou
 art most warie and wise in thine owne behalfe: and this is the reward of all
 those that walke on in their euill waies without any true conuersion.

Hauing consulted, in the next place they come to the garden, where Christ
 was to be apprehended. And here we are to consider who they were that
 came, namely, the Scribes, and Pharises, the high priests, and their seruants; a Math. 26. 47
 band of souldiers, & the seruants of Pontius Pilate, & the Elders of the Iewes: Ioh. 8. 12.
 all which came with one cōsent to the place where Christ was, that they might
 attach him. Where we learne a good lesson, that all sorts of wicked men disa-
 greeing among themselues, can agree against Christ. The Scribes and Phari-
 ses were two contrarie sects, and at discord one with another in matters of re-
 ligion: and Judas was one of Christs disciples: the Elders differed from the
 souldiours were Gentiles: all these were at variance among themselues,
 and

and could not one brooke another. So also we read that Herod and Pontius Pilate were not friends: but at the same time when Christ was apprehended, Pilate sent him to Herod, and they were made friends. Now as these wicked men did all conspire against Christ; so doe the wicked ones of this world in all countries and kingdomes band themselves against the Church of Christ at this day. And howsoever such be at discord among themselves, yet they doe all ioyne hand in hand to persecute Christ in his members. And the reason is plaine; because Christ and his religion is as flatte opposite to the corrupt disposition of all men, as light is to darknes.

Againe, whereas we see so many sorts of men so amiably consenting to take Christ: we may note how all men naturally doe hate and abhorre him, and his religion. And looke as then it was with Christ, so hath it bin with all his members, and will be to the ende of the world. They are accounted as the offscouring of the world, men not worthie to liue on the face of the earth: as Christ told his Disciples, saying, *Ye shall be hated of all nations for my names sake.*

Let vs also marke how all these came furnished to apprehend Christ: the text saith, *they came with clubs and staves as vnto a theefe.* All the whole nation of the Iewes knew right well that Christ was no man of violence, but meeke and lowly: and yet they came armed to apprehend him; as though he had bene some mightie potentate that would not haue bene apprehended, but haue resisted them. Where we see the propertie of an euill conscience, which is to feare where there is no cause at all. This causeth some to be afraid of their own shadowes: and if they see but a worme peepe out of the ground, they are at their wits ende: and as Salomon saith, *The wicked flee when none pursueth them.*

After that they are now come to Christ, we are to consider two things in their meeting: I. Christ's communication with them. II. The treason of Iudas. Concerning their conference, it is said, *Iesus knowing all things that should come vnto him, went forth, and said vnto them, Whome seeke ye?* they answered him, *Iesus of Nazareth: Iesus answered, I am he.* Now so soone as he had said, *I am he,* the stoutest of them fell to the ground, as beeing astonished at the maiestie of his word. Where note, that the word of God is a word of power. The same power was in his word when he raised vp Lazarus: for when he had lien in the graue, and had entred into some degrees of corruption, he did no more, but saide, *Lazarus come forth;* and he that was dead came forth. And hence we may also marke what a wonderfull might and power is in the word preached: for it is the very word of Christ, and therefore beeing preached by his ministers lawfully called by him thereunto; hath the same power & force in it which Christ himselfe shewed when he spake on earth. It is the fauour of life vnto life to saue those that heare it: or the fauour of death vnto death. It is like to a vapour or perfume in the aire, which in some mens nostrills is fauorie and pleasant, and doth reuiue them: and others againe it striketh dead. And therefore euery one that either now, or heretofore hath heard this word preached, shall finde it to be vnto them either a word of power to saue their soules, or through their corruption the ministerie of death and condemnation. Againe, if a word spoken by Christ, beeing in a base or low estate, be able to ouerthrow his enemies, then at the last day when he shall come in his glorie,

Luk. 23. 12.

Math. 14. 9.

Luk. 22. 51.

Prov. 28. 1.

Luk. 18. 45, 5.

2. Cor. 2. 16.

ry, and power, and maiestie to iudge both the quicke and the dead; what power shall his words haue, *Goe you cursed of my father into euerlasting fire which was prepared for the deuill and his angels?* The consideration of this, that the word of Christ shall euen be as powerfull at that day, must be a motiue to euery one of vs to cauey vs to come vnto him: and while we haue time in these daies of grace and mercy to seeke to be reconciled vnto him for al our sinnes, least at the last day we heare that dreadful voice of Christ sounding against vs, *Goe ye cursed into euerlasting fire, &c.*

And thus much for the communication. Nowe followeth Iudas his treason: wherein we are to obserue these things. I. the qualities and conditions of the man that did the treason. He was by calling a disciple chosen to be an Apostle, which is the chiefeest in Ecclesiall callings: and among the disciples hee was in some account; because he was as it were a steward in Christs familie, and bare the bagge: but yet he was a traitour, and did more against Christ then all the Iewes did. For he brought them to the place where they might apprehend him: and when they were come did point him out vnto them, and deliuered him into their handes: nay he gaue them a signe and token, saying, *Whosome I kisse, he it is: take him and lead him away warily.* Here wee see the cause why Christ called Iudas a Deuil: for he said, *Haue I not chosen you ^{Mar. 14. 44.} twelue, and one of you is a deuill.* Hee became to be a deuill and a traitour by nourishing a wicked and a couetous heart. ^{1oh. 6. 70.} And heere we are taught that the ministers of the word, if they make no conscience of sinne, by the iust iudgement of God doe prooue deuils incarnate: this example of Iudas doth manifest the same: and the reason is plaine, for the more knowledge a man hath, the more wicked he is if he want grace. They are like in this case vnto a man that hath meat and drink enough, but no stomacke to digest meate: whereby the more he eateth, the more it turneth to his hurt. This I speake not to deface the callings of ministers; but that those which preach Gods worde, should not doe it with impenitent hearts, liuing in their owne sinnes. For it is a fearefull thing for a man to speake vnto the people of the pardon of their sinne, and yet himselfe not to apprehend the same by faith. A lump of waxe if you keepe it from heate, or from the fire, it keepes his own forme still, but if it be held to the fire, ^{1er. 15. 19.} it melts and runnes abroad: so ministers who by reason of their callings come neere God, if they be lumpes of iniquitie and liue in their sinnes, they shall finde that the corruptions of their hearts will melt abroad as waxe at the fire. And therefore euery one that is designed to this calling, must first purge himselfe of his owne sinnes, or els Gods iudgements shal fal vpon him, as they did on Iudas that betraied Christ. ^{Isai 6. 7. Act. 20. 28.}

Secondly, let vs consider what moued Iudas to betray his master: namely, the desire of wealth and gaine: and this couetousnes, which is an insatiable desire of money, is the roote of all sinne: not that all sinnes came of it, but because where it is, there all other sinnes are preserued, & do get strength. ^{1. Tim. 6. 10.} The desire of thirtie peeces of siluer caused Iudas to make an agreement with the Iewes to betray his master. Some man will happely say that this practise of Iudas was very strange, and that no man now liuing would doe the like for any money. *Ans.* Iudas is dead indeede, but his practise is yet a-

live: for in the high and waightie calling of the ministerie, he that hath charge of soules, and either can not teach and feede his flocke, or else will not, though he betray not Christ in his own person, yet he betrayes the members of Christ vnto the deuil. If a nourse should take a mans childe to bring vp, and yet seldome or neuer giue it milke; in so much that the childe pineth away for very hunger: is not thee the verie cause of the death of it: yes verely. And so it is with him that taketh vpon him the charge of Gods people, and neuer feedes them with the milk of gods word, or else so seldom that their soules do famish: he is the murthurer of them, and hath betrayed them into the hands of their enemy: and shall be condemned for them as a traitour vnto God vnlesse he repent. Besides, those that live by traffique in buying and selling, make gaine by lying, swearing, and breaking the Lords Sabbath: & they are also very Iudas-fes: for they choppe away their soules with the deuil for a little gaine. And more lamentable is their case, because it is hard to finde one of an hundred in the world that makes conscience of a lie, or of any badde dealing; if any gaine at all may come thereby. Men vse to crie out on Iudas for betraying Christ: and they doe well; yet they themselues for a little worldly pelfe betray their owne soules. If such would not be counted Iudas-fes, they must leaue off to sin & keep a good conscience in gods worship, & the works of their callings.

Thirdly, let vs consider what course Iudas tooke in betraying Christ: hee was very submisle, saying, *Haile, Master, and kissed him.* Why did he so? Herein he played the most palpable hypocrite: for hauing gotten a peece of monney, he thought that neither Christ, nor any of his fellowe disciples should haue knowne of it (though Christ knewe it well enough) and therefore hee comes in this maner to him, thinking that Christ would haue conueyed himselfe from amongst them all at the verie pinch, as he had done sometimes before. And this practise also of Iudas is common in the world: Iudas an enemy vnto Christs speakes him faire, and salutes him, and so doe most of our secure and drowsie protestantes in England: they salute Christ, both by hearing his word and receiuing his sacraments: and as the Prophet saith, *they honour God with their lipps, but their hearts are farre fro him.* We may see daily experiece of this: euery man will say, Lord, Lord, but in their liues and conuersations, fewe there bee that denie him not, both in the duties which they owe vnto God, as also in duties towards their brethren. Many come to heare Gods worde because they are compelled by the magistrates lawes: but when they are come, they worship not God in their hearts: which is plainely seene by the breach of Gods holy sabboth in euery place: and that they make more account of a melle of pottage with Esau, then of their birth-right: and of thirtie peeces of siluer, then of Christ himselfe.

The third point to bee handled in Christs apprehension is, that they lay hold on him: wherein we must consider two things. I. the resistance made by Christs disciples. II. their flight. For the first, Christs disciples resisted, and specially Peter drawing his sword, stroke one of the high priests seruants, and cut off his eare. This fact our Sauour Christ reprooues: and that for these causes. I. because his disciples were priuate men: and they that came to apprehend him were magistrates. Secondly, he was to worke the worke of mans redemption.

tion: nowe Peter by this fact did what he could to hinder him. And from this practise of Peter we may learne, that nothing in the world is so hard to a man as to take vp his crosse and followe Christ. One would thinke it should bee a hard matter for him to encounter with enemies, especially they being stronger then he: but Peter stoutly resisting makes nothing of it: whereas a little before when Christ tolde him and the rest concerning his passion, they were so heauie with griefe that they could not hold vp their heads: so hard a thing it is to beare the crosse; and for this very cause afterward when Christ reprooued him for striking, both he and all the rest of the disciples fled away. Secondly, Peter in all mans reason was to be commended, because he strake in the defence of his master: but Christ reprooues him for it. Whence we learne, that if a man be zealous for Christ; hee must be zealous within the compasse of his calling: and not be zealous first, and then looke for a calling, but first looke for a calling, and then be zealous. Which thing if Peter had marked hee had not dealt so rashly; for being without the compasse of his calling he could not but doe amisse. Here it may be demanded, whether Christ and his religion may not be maintained by the sword? *Answer*, that the magistrate, which is the vicegerent of the Lord, is the keeper of both tables: and therefore is to maintaine religion with the sword: and so may put to death Atheists, which holde there is no God, of which sort there are many in these daies: and heretiques, which maliciously maintaine, and holde any thing that ouerthrowes the foundation of religion in the Churches wherof they were members. But some object, that in the parable of the fiede, the seruants are commanded not to pluck vp the tares from the wheat, but to suffer both to growe till haruest: and that therefore there must bee no separation of heretickes, and true Christians before the last day of iudgement. *Ans.* The scope of that place is not to forbidde the execution of heretiques; but it speakes only of the finall separation which must be in the ende of the world. For there the master of the familie doth signifie God himselte, and the fiede, the Church militant spread ouer the face of the whole earth: and by tares is meant not onely heretiques; but also all those that are forth of the church: the seruants are Gods holy an gels, and the haruest is the last iudgement. Here further it may bee demanded, who may vse the sword? *Ans.* All men may vse the sword to strike and to kil, into whose hands God putteth the sword. Nowe God putteth it into the hand first and principally of the publike magistrate, who when iust occasion serues may drawe it out. And againe it is put into a priuate mans hand sometime. A priuate man when he is assailed of his enemy may take the sworde in way of his owne defence, and may kill his enemy therewith (if there be no other helpe) not doing it vpon malice, but because he can no otherwise escape, and saue his own life: and so for want of a magistrate, he is a magistrate vnto himselfe.

In the flight of the disciples we may consider two things: the time, and the qualitie of the persons. The time was at the apprehension of our Lord & Sauiour. And this came to passe not without the speciall prouidence of God: that it might be known, that Christ had no helper or fellow in the accomplishment of the work of our redemption: & that, whereas we for our sinnes deserued to be forsaken of all creatures, he being our pledge and surety might be forsaken

ken for vs. As for the qualitie of the persons that flie, they were the chosen disciples of Christ, such as had beleued in him, confessed him, and preached in his name. And this serueth to teach vs that God will otherwhiles forsake his owne children and seruants and leaue them to themselues in some part, that they may feele their wants and miseries, & their weakenesse in themselues, and by that meanes be humbled throughly, and be touched with an hungry desire after Christ. As a mother sets down her child and hides her selfe, suffering it to crie, fall, and breake the face, not because shee hates it, but that shee may teach it to depend vpon her, and loue her: so god giueth grace to his children, & yet againe sometime he doth in part withdrawe it from them, & then they faile in their duties sundrie waies: and this he doth to make them ashamed of themselues, and to caufe them to put all their confidence out of themselues in the merits of Christ.

The fourth thing to be considered in Christs apprehension, is their binding of him. In which action of theirs we are to obserue first of al the circumstance of time, when this binding was. When our Sauour Christ had said vnto them, *I am he*, they being astonished fell to the ground: and with all, when Peter had smitten off Malchus eare with his sworde, Christ healed the same miraculouly. Yet after all this, though they had seene his wonderfull power both in word and deede, they proceede in malice against him; and lay handes on him and bind him as a malefactor. In this wee note what a fearefull sinne hardnesse of heart is: the danger whereof appeareth in this, that if a man be ouertaken with it, there is nothing that can stay or daunt him in his wicked proceedings: no not the powerfull words and deedes of Christ himselfe. And indeede among Gods iudgements there is none more feareful then this: and yet (how feareful soeuer it be) it is a rife sinne amongst vs in these our daies. For it is very euident by common experience, that the more men are taught the doctrine of the lawe, and of the Gospell, the more harde and senslesse are their hearts: like vnto the stithie; which, the more it is beaten vpon with yron hammer, the harder it is. And againe, it is hard to find men that sorrowe for their finnes, and feele the want of Christ: which argueth the exceeding deadnes of spirit. And let vs be resolued that it is a most terrible iudgement of God, the rather to be feared, because it is like a pleasant sleepe, into which when a man is fallen, he feesles neither paine nor griefe. And therefore we for our parts must looke vnto it with feare and trembling, least it take such hold of vs, that we be past all hope of recouerie.

Furthermore, this binding of Christ was prefigured vnto vs in the sacrifices of the old testament: for the beast that was to be sacrificed, was tyed with cordes & bound, and so brought to the altar. And whereas Christ was bound, we must not consider him in his own person; but as he standing in our roome and stead beares the person of all sinners: and therefore whereas he is thus taken captiue by his enemies, to be brought before a mortall iudge, there to be arraigned for vs: hence we learne two good instructions. First here is a comfort to al the people of god: Christ was bound by his enemies, that they might be vnloosed from the bondage of Satan, sinne, & their own corruptions (vnder which they lie bounde by nature) and might haue free libertie in and by

him. Secondly all impenitent sinners are taught hereby to reforme and amend their hearts & liues. For what exceeding madnes is, that they by Christs bonds being set at libertie, will yet liue and die in their sinnes, and take pleasure to lie bound hand and foote vnder the power of sinne and Satan. And indeede this sheweth vnto vs the fearefull and dangerous estate of all those that goe on still in their sinnes. For what can they say for themselues at the day of iudgement, when as now they haue freedom offered and will not accept of it?

Thus much of Christs apprehension: Now followeth the inditement. For they proceed against him iudicially, after the custome of the Iewes. Christs inditement was twofold. One before Caiphaz the high priest in the great counsell at Ierusalem; the second before the ciuill Iudge Pontius Pilate, as is plainly set forth by all the Euangelists. And Christs arraignment before Caiphaz was a preparation to the second before Pontius Pilate, that the Iewes might thoroughly proceede against him. In the first we are to consider these points: I. the time in which Christ was indited. II. the end of his inditement. III. the whole tenour and proceeding thereof. For the first: Christ was indited early in the morning at the breake of the day: for he was apprehended in the night, and with all hast brought into Caiphaz hall, where they kept him all night: and at the breake of the day Caiphaz the high priest, and the Elders with the Scribes and Pharises, held a solemne council against him: and there they receiued accusations and condemned him before morning, at which time they sent him to the common hall, as Saint Matthew saith, *When the morning was come, all the chiefe Priests and Elders of the people tooke counsell against Iesus to put him to death*: and ledde him away bound, and deliuered him to Pontius Pilate. In which action of theirs we are to marke two points. First the diligence of vngodly men and the quicknesse of their nature to practise sinne and wickednes: as it was saide of the olde Iewes, their feete runne to euill, and they make hast to shed blood. When the Iudaelites would sacrifice to the golden calfe which they had made; it is saide, *they rose up early in the morning*.

Math. 26. 57.
Mar. 14. 53.
Luk. 22. 66.
Ioh. 18. 19.

Math. 27. 1. 27

I Sa. 9. 9.
Exod. 32. 6.

Hence it appeares, that if God leaue vs to our senses, we are as readie to practise any mischiefe as the fire is to burne without delay and that with much violence. Now the consideration of this must mooue euery one of vs to take heede of all occasions and prouocations to sinne whatsoever they be, that the corruption of our nature breake not forth any way. Secondly, in the circumstance of time of this council, we may marke the rashnes of this solemne assembly in iudiciall proceedings: whereas they examine him both of his doctrine, and also of his disciples, omitting such circumstances as should haue bin vsed; as the serious examining of witnesses, and the weying of his contrarie answers: for he is taken and brought before the Iudge and condemned on a sudden. Now as this was the practise of this council, so on the contrarie the common complaint of these times is of the slow dispatch of matters in law, & of the long delay: in so much that some be almost vndone before their suits be ended; whereas iudiciall proceedings were ordained by God, not for mens vndoing, but for the maintaining of the common peace, and libertie, and wealth. And therefore iustice ought to be dispatched with such speed, as men thereby might be furthered, and not hindred.

The end of Christs inditement was directly to kill him, and to put him to death. Here is no indifferent proceeding to be looked for, but plotting on euery hand for the very blood of Christ. Where note, that in the hearts of all wicked men, there is an ingrafted hatred of Christ, and as it were bred in the bone: and the same affection the world carrieth to the members of Christ. This hatred is manifested in the first giuing of the promise, *I will put enmitie betweene thee and the woman, betweene thy seede and her seede.* It appears in the hatred that Cain bare to his brother Abel, Ismael towards Isaac, Esau towards Jacob: and the Gentiles that were without the couenant, towards the Church of God at all times. And to come neere to our selues, this ingrafted hatred that is in the heart of the wicked against Christ and his members, is as plentifull, and as euident as euer it was, euen in these our daies. For among all men none are more maligned and hated then those that professe Christ: and for none other cause, but because they professe Christ. And hereupon the verry profession of religion is laden with nicknames and reprochfull tearmes by all sorts of men.

And thus much of the ende and intent of their counsell. The proceeding in iudgement standes in these points. I. they examine Christ. II. they bring witness against him. III. they adiure him to tell thē who he is: of these in order. First, they examine our Sauour Christ of his doctrine suspecting him to bee a false prophet: secondly, of his disciples, as suspecting him seditiously to raise vp a newe sect vnto himselfe, to make a faction amongst the Iewes. Nowe to this examination let vs marke Christs answere, in which he saith nothing at all concerning his disciples: whereas notwithstanding he might haue said, that one of them betraied him, another denied him, and the rest fled away: whereby we note, that it is not our dutie at all times, and in all places, to speake of the faults and wants that we knowe by others. Secondly, the aunswere which hee makes is onely concerning his doctrine: whereby the ministers of God and all men els are taught, that beeing called before their enemies, to giue reason of their doctrine: they are (as Saint Peter saith) *to be alwaies readie to giue an account of the hope that is in them.* And further we are to consider the wisdom that Christ vseth in answering; for he saith nothing of his doctrine in particular, but said, *I speake openly to the worlde, I euer taught in the Synagogue, and in the temple whither the Iewes resorted: in secret haue I taught nothing: aske them therefore what I said which heard me: Behold they can tell you what I said.* Now the reason why he answered thus sparingly in generall tearmes is; because their examination serued onely to intangle him: and out of his words to gather matter of accusation. After whose example wee may learne, that beeing called to make answere of our faith and doctrine before our enemies, wee are to doe it so, as thereby we doe not intangle our selues; nor giue any aduantage vnto our enemies: and hereof we haue a notable example in the Apostle Paul, Act. 23. 6. Again in the words of Christs answere we must obserue two things. First, that the place where Christ taught was publike. Now hence it may be demanded, whether ministers may handle the worde of God priuately or no? *Ans.* The state of Gods Church is two-fold: peaceable or troublesome. In the time of peace ministers must preach the word publike; but in time of persecution,

Mar. 26. 59.
Mar. 14. 55.

Ioh. 8. 19.

1. Pet. 3. 15.

Ioh. 13. 19, 26.

cution, for the safetie and preferuation of the Church of God, they may with good warrant preach priuately: and indeede at such times the assemblies of the church make priuate places publike. And hence we learne, that in time of peace, all those that are called to the office of the ministerie, must (if it be possible) spend their labour publicly, so as they may doe most good. Secondly whereas Christ saith, he preached in their synagogues and temple, which at that time were places full of disorder; in so much as he called the temple a *den of theeues*: and the Scribes and Pharisies had corrupted the doctrine of the Lawe, *transgressing the commandements of God in their owne traditions*: and they taught iustification by the workes of the lawe, as Paul saith, *they being ignorant of the righteousness of God, and going about to stablish their owne righteousness which is by workes, and not submitted themselues to the righteousness of God*. Besides all this, they were loose and wicked men in their liues and conuerfations: and therefore Christ commanded the people that they should obserue, and doe whatsoeuer the Scribes and Pharisies bidde them, sitting in Moses chaire: but after their workes they must not doe; because they say and doe not. Nowe although these corruptions and deformities were in the Iewish Church, yet our Sauour Christ made no separation from it, but came and preached both in their temple and synagogues, where these seducers and false teachers were. And hence we gather, that the practise of all those men in our Church which separate themselues from all assemblies for the wants therof, holding that our Church is no Church, that the grace which is wrought by the preaching of the word among vs is nothing els but a *sathanicall illusion*; that our Sacraments are no Sacraments, I say, this their practise is condemned by our Sauour Christs conuersing among the Iewes. For if Christ should haue followed their opinion, he ought to haue fled from amongst the Iewes, & not so much as once to haue come into the temple, or taught in their Synagogues; but contrariwise he ioyned himselfe with them: and therefore we can not in good conscience disioyne our selues from the Church of England. The second thing to be obserued in Christs answer is, that he referres Caiphas to the iudgement of his hearers, being resolued of the trueth of his owne doctrine, though fundrie of them were his vtter enemies. Behold then a good example for all the ministers of Gods word to follow; teaching them to deliuer Gods word so purely and sincerely, that if they be called into question about the same, they may bee bold to appeale to the consciences of their hearers although they be wicked men.

Nowe after this answer, one of the seruants of Caiphas smites Christ with a rodde: in whome the saying is verified, *Like master, like seruant*: that is, if the master be wicked, seruants commonly will be wicked also: if the master be an enemy to Christ, his seruant will be Christs enemy also. And this is the cause why there are so many lewd apprentices and seruants, because there are so many lewd masters. Many masters complaine of seruants nowe adaiies; but there is more cause why they should complaine of themselues: for vsually seruants will not become obedient to their masters, till their masters first become obedient vnto Christ: therefore let masters learne to obey God, and then their seruants will obey them also.

Further, Christ being smitten, makes this answer: *If I haue euill spoken, beare*

witnesse of the euill: but if I haue well spoken, why smitest thou me? making complaint of an iniurie done vnto him. Nowe hereupon scoffing Iulian the Apostata saith, Christ keepes not his owne lawes, but goeth against his owne precept; when as he said, *If one strike thee on the one cheeke, turne to him the other also.* But we must knowe, that in these wordes Christs meaning is, that a man must rather suffer a double wrong, then seeke a priuate reuenge. And before Christ spake in his owne defence, which a man may lawefully doe, and not seeke any reuenge: for it is one thing to defend his owne cause, and another to seeke reuenge.

Nowe followes the second point in their proceeding, which is, the producing of false witness against him; as Saint Mathew saith, *The whole Counsell sought false witness against him, and though many came yet found they none: for they could not agree together, because they alleadged false things against him, which they could not prooue.* And thus the members of Christ haue often such enemies as make no bones shamefully to auouch that against them, which they cannot be able to iustifie. The ten persecutions which were in the first 300. yeares after Christ, arose oftentimes of shamelesse reports that men gaue out, which said that Christians liued of mans flesh: and therefore slewe their owne children: 1. that they liued on rawe flesh, 3. that they committed incest one with another in their assemblies: 4. that they worshipped the head of an asse: 5. that they worshipped the Sunne and Moone: 6. that they were traitours and sought to vndermine the Romane Empire: and lastly, wherfoeuer was thunder or earthquakes, seditions or tumults, or any disquietnesse or trouble, Christians were accused as the authors thereof. Such enemies haue they had in all ages: and in these our daies the same is practised, and will bee to the worldes ende. Nowe when the first witness could not agree among themselves, then two other false witnesses came forth, which auouched that Christ said, *I will destroy this temple made with hands, & within three daies will build another made without handes.* Indeede Christ said some such wordes: for saith he, *Destroy this temple and within three daies I will build it up againe.* But he spake this of the temple of his bodie: whereas they maliciously did interpret him to haue spoken of the temple in Ierusalem. And againe they change the wordes, for Christ said, *Destroy this temple, &c.* but these witnesses affirme he said, *I will destroy this temple made with hands, &c.* And thus they change both words and meaning: and therefore the Holy Ghost calleth them false witnesses. By this we must be aduertised to take heed howe we report mens wordes: for if wee change the meaning, though in part we retaine the wordes, we may soone become slanderers and false witnesses: and as this dutie must be performed towards all men, so especially towards the ministers of the Gospel: and the neglect of this dutie procureth many slaunders to the in this our Church: whereof indeede the reporters are the cause, and not the ministers themselves.

Now at this false accusation Christ was silent, so as Caiphias asked him why he answered nothing. Herein we are to consider many things: 1. why Christ was silent. The causes be two: first he was to shewe himselfe a patterne of true humilitie & patience, therefore euen then would he be silent whē he was most falsely accused of his aduersaries. Secondly he is silent, that standing before

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Mat. 5. 39.

Mat. 26. 60.

Terul. Apol. contra gent.

Mat. 14. 58.

Ioh. 2. 19. vers. 28.

the iudge to be condemned, the sentence might proceed against him, and hee might suffer the death appointed, which was due vnto vs, and so become our redeemer. And in Christs example we must note that it is a speciall dutie to knowe when to speake, and when to be silent. The ordering of the tongue is a rare gift, and few attaine vnto it. Some will peradventure aske what rule wee haue to direct vs herein? *Ans.* The general rule for the ordering of the tongue, is the lawe of God. We are commanded to seeke the glorie of God in the first table; and in the second the good of our neighbour: when thy speeche therefore will serue either for Gods glorie, or the good of thy neighbor, then thou must speake: if it serue for neither, then bee silent. Againe, if thy silence bee either for Gods glorie, or the good of thy neighbour, then be silent: if it wil not then speake. And because it is hard for a man to knowe when his speeche or silence will serue for these two ends: therefore we must praie vnto God that hee will teach and direct vs herein: as Dauid doth, *Set a watch* (saith he) *O Lord before my mouth, and keepe the doore of my lippes:* and againe, *Open thou my lippes, O Lord, and my mouth shall shewe forth thy praise.* Psal 141.2.
Psal 51.15.

Thus much for the false witnessses produced. Now followeth the third point which is, the adiuring of Christ: for Caiphas the high priest charged him to tel him whether he were the Christ the sonne of God or no. To adure a man, is to charge and command him in the name of God, to declare a trueth, not onely because God is witnessse thereof, but also because he is a iudge to reuenge, if he speake not the trueth. Thus Paul adured the Thessaloman, charging them in the Lord, that his epistle should be read vnto all the brethren the Saints. And the like doth Caiphas to Christ. And heare is a thing to be wondered at; Caiphas the high priest adiureth him in the name of God, who is very God, euen the Sonne of God. And this shewes what a small account hee made of the name of God; for hee did it onely to get aduantage on Christs wordes: and so do many nowe adaires, who for a little profit or gaine make a matter of nothing to abuse the name of God a thousand waies. 1. Theff. 5. 27.

Christ beeing thus adiured, though silent before, yet nowe in reuerence to Gods maiestie, answered and said: first, *Thou hast said it:* and in Saint Marke, *am he.* In this answer, appeares the wonderful providence of god. For though Caiphas take hence the occasion of condemning Christ, yet hath he withall drawne from him a most excellent confession, that he is the Sonne of God, & our alone Sauour. And by this meanes he proceeds to shut heauen against himselfe, and to open the same for vs. Mat. 6. 25.
Mar. 14. 62.
Ioh. 19. 7.

Thus we haue ended the first inditement of Christ before Caiphias. Nowe followeth the second, which was before Pontius Pilate, in the common hall at Ierusalem. The historie of it is set downe at large in all the Euangelists. In this second inditemēt of Christ (that we may referre euery matter to his place) we are to obserue foure things: I. the accusation of Christ before Pilate. II. his examination. III. Pilates pollicie to saue Christ. IV. Pilats absoluing of him; and then the condemnation of Christ in both courts, Ecclesiasticall and euill: of these in order. In Christs accusation, we must consider many points. The first is, who were his accusers, namely the high Priest, the Scribes, and Pharisees, and Elders of the people, and the common people: all these conspired to-
gether:

gither to accuse him. The cause that mouued the Pharises and Elders of the people hereunto, is noted by Saint Matthew, who saith *of enuie they deliuered him*. Enuie is nothing but a sadnesse in a mans heart, at the prosperitie of his better. And it rained in the Scribes and Pharises, and the occasion was this. Christ had taught most heauenly doctrine, and confirmed the same by most wonderfull miracles, and did greatly exceede them all, and was in more account among the people: and for this cause the Scribes and Pharises & high Priests, repined and grudged at him. Now their example serues to admonish vs to take heede of this sinne, as being the mother of many mischiefes. And we must rather follow the example of Moses, who when Iosua desired him to forbid Eldad and Medad to propheticie, answered, *Enuieft thou for my sake? yea I would to God all the lords people were prophets*. And we must be of the same minde with Iohn Baptist, who hearing by his disciples that the people left him and followed Christ, said, his ioy was fulfilled, *for Christ must increase, and he must decrease*. And so we must be glad and content when we see the prosperitie of our neighbours any way. Now the cause why the common people ioyne with them was, because the chiefe Priests and the Scribes & Elders had perswaded them to a bad conceit of Christ. Hence it appears that it is most requisite for any people, be they neuer so good, to haue good magistrates, & godly rulers to gouerne them by wise and godly counsell. The necessitie hereof was well knowne to Iethro Moses father in law, though he were a heathen man: for he biddeth Moses to prouide among all the people men of courage fearing God, men dealing truly, hating couetousnesse, and appoint them to be rulers ouer the people. Teaching vs, that if couetous, malicious, and vngodly men, not fearing God, goe before the people, they also shall in all likelihood be carried into the like sinnes by their example.

The next point concernes the place where they accuse him, which was at the doore of the common hall: for hauing brought him before the counsell at Ierusalem and there condemned him of blasphemie, afterward they bring him into the common hall where Pilate fate iudge. Yet did they not enter in, but staid without at the dore, *least they should be defiled*, and be made vnfit to eate the passeouer. In which practise of theirs, we are to marke an example of most notable both superstition, and most grosse hypocrisie. For they make no bones to accuse and arraigne a man most iust and innocent, and yet are very strict and curious in an outward ceremonie. And in like maner they make no conscience to giue thirtie pieces of siluer to betray Christ: but to cast the same into the tresurie, they make it a great and heinous offence. And for this cause Christ pronounceth a *woe vnto the Scribes and Pharises, calling them hypocrites*: for, saith he, *you tithe mynt, anyse, and commin, and leaue the weightie matters of the law, as iudgement, and mercie*. And the very same thing we see practised of the Church of Rome at this day, and of fundrie Papists that liue amongst vs: they will not eate flesh in Lent, or vpon any of the Popes fasting daies for any thing: and yet the same men make no conscience of seeking the bloode of the Lords annointed, and their dread soueraigne. And in this we see the most palpable, and most grosse hypocrisie of those that be of that Church. But shall we thinke that our owne Church is free from such men? no assuredly: for take

a view of the profession that is vsed among the people of England, and it will appeare that they place their whole religion for the most part in the obseruation of certaine ceremonies. The manner of most men is to come to the place of assemblies, where God is worshipped, & there mumble vp the Lords prayer, the commandements, and the beleefe in stead of praier, which being done, God is well serued thinke they: whereas in the meane season they neglect to learne and practise such things as are taught them for their saluation by the ministers of Gods word. At the feast of Easter, euery man will be full of deuotion and charitie, and come to receiue the Lords Supper, as though he were the holiest man in the world; but when the time is past, all generally turne to their old byas againe: and all the yeare after liue as they list, making no conscience of lying, slandering, fraud, and deceit in their affaires among men. But we must know that there is no soundnes of religion, but grosse hypocrisie in all such men: they worship God with their lippes, but there is no power of godlinesse in their hearts.

The third point is, concerning the partie to whome they make this accusation against Christ, namely, not to a Iewe, but to a Gentile: for hauing condemned him in their Ecclesiasticall court before Caiphaz the high priest, they bring him to Pontius Pilate the depute of Tiberius Cæsar in Iudea. Where we must obserue the wonderfull prouidence of God, in that not onely the Iewes, but the Gentiles also had a stroke in the arraignment of Christ, that that might be true which the Apostle saith, *God shewt vp all vnder sinne, that he might haue mercie vpon all.*

Rom. 11. 32.

The fourth point is, the matter of their accusation: they accuse our Sauour Christ of three things: I. that he seduced the people. II. that he forbad to pay tribute to Cæsar. III. that he saide he was a king. Let vs well consider these accusations, especially the two last, because they are flat contrarie both to Christs preaching, and to his practise. For when the people would haue made him a King, after he had wrought the miracle of the five loaves & two fishes, the text saith *he departed from among them vnto a mountaine himselfe alone.* Secondly, when tribute was demanded of him for Cæsar, though he were the Kings sonne, and therefore was freed; yet saith he to Peter, *lest we should offend them goe to the sea, and cast vs an angle and take the first fish that commeth vp, and when thou hast opened his mouth, thou shalt finde a piece of twentie pence, that take and giue vnto them for thee and me.* And when he was called to be a iudge to deuide the inheritance betweene two brethren, he refused to doe it, saying, *Who made me a iudge betweene you?* Therefore in these two things, they did most falsly accuse him. Whereby we learne, that nothing is so false and vntrue, but the slanderer dare lay it to the charge of the innocent: the tongues of the slanderers are sharpe swords, and venomous arrowes, to wound their enemies: their throats are open sepulchres, the poyson of aspes is vnder their lippes. If a man speake gracious words, his tongue is touched with the fire of Gods spirit: but as S. James saith, the tongue of the wicked is fire, yea a world of wickednes, and it is set on fire with the fire of hell: therefore let this example be a caueat to vs all, to teach vs to take heede of slandering, for the deuill then speakes by vs, and kindles our tongues with the fire of hell.

Luk. 23. 3.

Ioh. 6. 15.
Math. 17. 27.I sal. 120. 4.
and 5. 9.

I am. 3. 6.

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The fifth point is, the manner of their accusation, which is diligently to be marked: for they doe not onely charge him with a manifest vntruth, but they beseech Pilate to put him to death, crying, ^a *Crucifie him, crucifie him:* in so much that Pontius Pilate was afraid of them: where we see how these shamelesse Iewes goe beyond their compasse, and the bounds of all accusers, whose dutie is to testifie onely what they know. Now in the matter of this their accusation, appears their wonderfull inconstancie. For a little before when Christ came to Ierusalem riding vpon an asse, shewing some signes of his kingly authoritie, they cut downe branches from the trees, and strawed them in the way, crying, *Hosanna*, Blessed is he that commeth in the name of the Lord: but now they sing another song, and in stead of *Hosanna*, they crie, *Crucifie him, crucifie him*. And the like inconstancie is to be found in the people of these our times. They vse to receiue any religion that is offered vnto them: for in the daies of King Edward the sixth, the people of England receiued the Gospel of Christ: but shortly after in Queene Maries time, the same people receiued the wretched and abhominable doctrine of the church of Rome. And not many yeares after when it pleased God to bring againe the light of his glorious Gospel by our gracious Prince, the same people turned from poperie, and embraced the true religion againe. And thus with the Iewes one while they crie *Hosanna* to Christ, and receiue his Gospel; and shortly after they crie, *Crucifie him, crucifie him*, by embracing idolatrous poperie. Let vs therefore learne in the feare of God, by the ficklenes of the Iewes, that sing two contrarie songs in so short a space, to acknowledge our inconstancie and weaknes in the matter of religion: whereby if God leaue vs but a litle to our selues, we shall straightway forsake Christ, his Gospel, and all.

Thus much of the accusation. Now followeth Christs examination before Pontius Pilate: for when the Iewes had thus falsely accused him, then Pontius Pilate tooke him and brought him into the common hall, and asked him this question, *Art thou the King of the Iewes?* Now Christ beeing thus examined, made as Paul also testifieth, a good confession. The summe thereof stands in foure heads. The first is, that he confesseth himselfe to be a King; not such an one as they accused him to be, yet a true King. Whence we may learne diuers instructions: first, that euery Christian man in the midst of his miserie and affliction, hath one that is most sufficient euery way to defend him against all his enemies, the world, the flesh, and the deuill. For this King can doe whatsoever he will: and therefore when the legion of deuills would enter into a herd of swine, they could not without his leaue. And when the Centurions daughter was dead, he but spake the word and shee arose. And when Lazarus was dead, and had lien in the graue foure daies, he but saide, *Lazarus come forth*, and he came forth bound hand and foote. Yea euen hell and death giue place to his word, and nothing can resist his power. And therefore he that is a true member of Christ, needes not to feare any enemies be they neuer so great or so many. And againe, as Christ is able, so is he readie and willing to saue and defend all that beleeue in him. For he it is that gaue his life for his subiects, which no King would doe, and shedde his blood for their redemption: which he would neuer haue done, if he had not desired their saluation. Secondly,

a Iniustice. For a blasphemer by their lawe should be stoned and not crucified. Math. 27. 22, 23.

6. Tim. 6. 12.

1. Joh. 18. 36, 37.

Math 8. 31.
Mark. 5. 41.
1. Joh. 11. 43.

condly, whereas Christ is a mightie King, which can doe whatsoeuer he will, let all such among vs that haue hitherto liued in ignorance, and by reason of ignorance liue in their sinnes, at length begin to come vnto him, and doe him homage, and with penitent hearts fall downe before him: otherwise if they continue in their old rebellions, let them know whatsoeuer they be, high or low, that he hath a rod of iron in his hand to bruiſe them in pieces; their soules shall smart for it: as both Pilate, Caiphaz, and the rest of the Iewes were with a full cup rewarded for crucifying the Lord of life. And if Christ cannot draw thee in this life from thy crooked waies, be ſure at the houre of death he will breake thee in pieces like a potters vessell. This must we learne in regard of the first point, that he said plainly, *He was a King.* Psal. 2. 9. and
110. 3.

Now follows the second part of his confession, namely that his *kingdome was not of this world.* Where he sets downe what kinde of King he is; he is no earthly king, his kingdome stands not in the power of men, nor in earthly and outward government; but his kingdome is spirituall, and his government is in the very hearts and consciences of men. His kingdome is not outward to be seene of men, but inward in the heart and soule; and therefore it is onely begunne in this life, and is continued and accomplished in the world to come in the kingdome of glorie: where Christ shall be all in all in the hearts and consciences of all the Elect. Now then, if this be so, howsoeuer Satan haue heretofore reigned in vs, and made our hearts as it were his pallsaces: yet now let vs prepare a roome for Christ that he may come and dwell in vs: let him rule our hearts, wills, and affections, that they may become conformable to his will: let vs resigne our selues wholly to be ruled by him, that his spirituall kingdome may be in vs. This kingdome in the heart and conscience is the pearle and hidde treasure, which when a man findeth, he sells all that he hath and buieth it. Math. 13. 46. Let vs therefore in the feare of God, esteeme it as the most precious thing that may be, and so liue in this world, as that Christ may rule inwardly in vs, by his word and spirit. And againe seeing this regiment of Christ is heauenly, and the full manifestation of it is reserued till the life to come: we must therefore vse this world and all things in it, as honour, wealth, ease, and libertie, as though we vsed them not. As a trauailer vseth his staffe in his iourney; as long as it doth further him, so long he will carrie it with him; but when it hindereth him, then he casts it away: so must we vse the things of this life, namely as long as they are helps to further and make vs fitte for the kingdome of heauen, but if they be any hinderance to this spirituall regiment of Christ, we must renounce them and cast them away, be they neuer so precious to vs. 1. Cor. 7. 31.

The third point of Christ's confession is, concerning the meanes whereby he governeth his kingdome: *I came (saith he) into this world to beare witnesse of the truth.* that is, to preach the Gospell and doctrine of saluation: and hereby he teacheth that the outward administration of his kingdome, stands specially in the preaching of the word, which is a principall ordinance of his, seruing to gather his Church from the beginning of the world to the ende thereof. And for this cause he hath in all ages set apart chosen ministers for the publishing of the doctrine of the Gospell. And hence it is manifest that the gift of
pro-

prophecie, is the greatest gift that God bestowes on his Church for the building thereof. And therefore it ought to be most highly esteemed, as a most precious iewell. And for this cause also the schooles of learning are to be reuerenced & maintained, & all other meanes vsed for the furthering of them; because they are vnder God the fountaines and wellsprings of this gift of prophecie.

The last point is, concerning the subiects of Christs kingdome, expressed in these words, *They which are of the truth, heare my voice.* In which he sets down the true marke of his seruants and subiects, that they are hearers of that heavenly and sauing word which he reuealed from the bosome of his father. It may be alleadged the most wicked men vpon earth, yea the deuils themselues may be hearers of the truth of Christ. *Ans.* There be two kind of hearers: one which heareth onely the outward sound of the word with his bodily eares, and he hauing eares to heare doth not heare: the secōd, is he that doth not only receiue the doctrine that is taught with his eares, but also hath his heart opened to feele the power of it, and to obey the same in the course of his life. This distinction is notably set forth by Dauid, saying, *Sacrifice and burnt offerings thou wouldest not haue: but my eares hast thou pierced:* whereby he insinuates as it were two kinds of eares: one that is deafe and cannot heare: and thus are the eares of all men by nature in hearing the doctrine of saluation: the other is a newe eare pierced and bored by the hand of God, which causeth a mans heart to heare the sound and operation of the word, and the life to expresse the truth of it. Now the subiects of Christs kingdom are such, as with the outward hearing of the word, haue an inward hearing of the soule, & grace also to obey: & therefore all those that make no conscience of obedience to the word of god preached vnto them, are no lesse then rebels to Christ. We may perswade our selues that we are good subiects, because we heare the word & receiue the Sacraments, but if our liues abound with sinne, and if our hearts be not pierced through by the sword of Gods spirit, whether we be high or low, rich or poore, let vs be what we will be, we are no right subiects indeed, but rebels & traytours vnto the euerliuing God. It may be hereafter God will giue further grace; but as yet all impenitent persons, though living in the midst of Gods church, are no obedient and faithfull subiects: & therefore while we haue time, let vs labour to performe in deede that which we doe in word professe.

Thus much of the examination and confession of Christ. Now followeth the third point concerning the pollicies which Pilate vsed to saue Christ: and they are three. First, when he heard that Christ was of Galilee, he tooke occasion to send him to Herod, thinking thereby to shift his hands of him, and not to shed his blood. In which pollicie, though he seeme vnwilling to put Christ to death, yet herein he is a most vniust iudge: for hauing giuen testimonie of Christ, that he is innocent, he ought to haue acquitted him, and not haue sent him to Herod for further iudgen.ēt. In Herods dealing with Christ, we may obserue these points. The first, that he is wonderfully glad of his coming. Why so? the text saith, because *he was desirous to see him of a long season, because he had heard many things of him, and trusted to haue seene some signe done by him.* Here marke how he reioyced, not in Christ because he was Christ, that is, his Messias and redeemer, but because he wrought miracles, signes, & wonders.

Math. 13. 9.

Psal. 40. 6.

Luk. 23. 7.

Luk. 23. 8.

ders. And so it is among vs at this day : it is a rare thing to finde a man that loueth Christ, because he is Christ : some loue Christ for honour, some for wealth, & others for praise: that is, because they get honour, wealth, and praise by confessing his name. Againe, many professe Christ, onely because it is the law and custome of their nation. But we must learne to be of this minde to loue Christ, because he is Christ, euen for himselfe, and not for any other sinister respect: & we must reioyce in Christ for himselfe, though we neuer haue profit nor pleasure, neither honour or wealth by him. And if we loue him for wealth or pleasure, or for any other ende but for himselfe alone, when these things are taken away, then we shall vtterly forsake Christ in like manner. The second point is, that Herod desires Christ to worke a miracle. He can be content to see the works of Christ, but he cannot abide to heare his word, and to beare his yoke. Like to him are many in these daies, which gladly desire to heare the Gospel of Christ preached, onely because they would here speach of some strange things, laying aside all care and conscience to obey that which they heare. Yea many in England delight to read the straunge histories of the Bible; & therefore can rehearse the most part of it, (and it were to be wished that all could doe the like:) yet come to the practise of it, the same persons are commonly found as bad in life & conuersation, yea rather worse then others. Let vs therefore labour that with our knowledge we may ioyne obedience, & practise with our learning; & as well to be affected with the word of Christ, as with his works. The third point is, that Herod derides Christ, & sends him away, cloathed in a white garment. This is that Herod whom Christ called a foxe; who also when he heard Iohn Baptist preach, did many things, and heard him gladly. Luk 13. 32. How then comes Herod to this outrage of wickednes, thus to abuse Christ? *Ans.* We must know, that although Herod at the first heard Iohn preach, yet withall he followed his owne affections, and sought how to fulfill the lusts of his flesh. For when Iohn told him that it was not lawfull for him to haue his brother Philips wife, he cast him in prison, and after ward cut off his head for it: after which offence, he is growne to this height of impietie, that he now despiseth Christ, & can not abide to heare him. Where we learne, that as we are willing to heare Gods word preached, so withall we must take heede that we practise no manner of sinne; but make conscience of euery thing that may displease God. Thou maist, I graunt, be one that feareth and fauoureth Iohn Baptist for a time, wallowing in thy olde sinnes: but after a while, yeilding to the swinge of thy corrupt heart, thou wilt neuer heare Iohn, nor Christ himselfe, but hate and despise them both. This is the cause why some which haue bene professours of religion heretofore, and haue had great measure of knowledge, are now become very loose persons, and can not abide to heare the word preached vnto them; the reason is, because they could not abide to leaue their sinnes. Therefore that we may begin in the spirit and not ende in the flesh, let euery one that calls on the name of the Lord depart from iniquitie.

Now follows the second pollicie of Pilate. For when he saw the first would not preuaile, then he tooke a new course: for he tooke Iesus into the common hall and scourged him, and the souldiers platted a crowne of thornes and put

it on his head, and they put on him a purple garment, and said, Haile King of the Iewes, and smote him with their rodde. And thus he brought him forth before the Iewes, perswading himselfe that when they saw him so abased, and so ignominiously abused, they would be content therewith, and exact no greater punishment at his hands: thinking thus to haue pacified the rage of the Iewes and so to haue deliuered Christ from death, by inflicting vpon him some lesler punishment. This pollicie is as it were a looking glasse, in which we may behold of what nature and condition all plotts and pollicies of men are, which are deuised and practised without the direction of Gods word. In it we may obserue two things: the first is, the ground thereof; which is a most silly, simple, or rather senselesse argument. For he reasoneth vs: *I finde no fault in this man, therefore I will chastise him and let him goe.* A man would hardly haue thought, that one hauing but common sense, would haue made such a reason, much lesse a great iudge sitting in the throne of God. But in him we may behold and see the ground of all humane pollicie which is beside the word of God, nameily the foolish and blind reason of men. The second thing to be considered is, the proceeding and issue of this pollicie. Pilate must either whippe Christ being innocent; or put him to death: which are both finnes and great offences. Now he maketh choice of the lesler, which is to whippe him, and is perswaded that he ought to doe so: whereas of two finnes or euils, a man ought to doe neither. And in doing this, Pilate beginnes to make a breach in his conscience; and that is the fruit that all politticks reape of their deuises, which proceede by the light of their owne reason, without the word of God. By this example, we are admonished of two things: first, that before we enterprise any businesse, we must rectifie our iudgements by Gods word. David was a most wise King, and no doubt, had withall a graue and wise counsell, but yet he preferred the word of God before all, saying, *Thy testimonies are my counsellors.* Secondly, in our proceedings we must keepe an vpright, pure, and vnblameable conscience, as Paul exhorteth Timothie *to haue the mysterie of faith in a pure conscience;* giuing vs thereby to vnderstand, that a good conscience is at it were a cheft or cupboard, in which we are to keepe and locke vp our religion, and all other graces of God, as the most pretious iewells that can be: and that if we suffer this cheft to be broken vp, all our riches and iewels are gone.

But let vs yet viewe the dealing of Pilate more particularly: he whippes Christ, puts on him a purple garment, puts a reede in his hand, sets a crowne of thornes vpon his head, and causes the souldiours to mocke him, and spit in his face. Now in this that Christ standing in our roome, was thus shamefully abused, we must consider what was due vnto euery one of vs for our finnes, nameily shame & reproch in this life, & in the life to come endles confusion. And we see the confession of Christ to be true which he made to Pilate, that his kingdome was not of this world; for if it had beene so, they would haue put a crowne of gold vpon his head, and not a crowne of thornes, which nothing at all becomed an earthly king: and in stead of a reede they would haue put a scepter into his hand: and in stead of buffetting and spitting on him, they would haue adored him, and fallen downe before him. Againe, whereas

Christ

John. 19. 2.

Luk. 11. 14. 15.
26.

Psal. 119. 24.

1. Tim. 3. 9.

Christ our head in this world, ware no other crowne but one made of thorns, it serueth to teach all those that are the members of Christ, that they must not looke for a crowne of glorie in this life; because that is reserued for the life to come. And if we would then weare the crowne of glorie with Christ; we must here in this life weare a crowne of thornes, as he did: for as Paul saith, *If we suffer with Christ, we shall also raigne with him*: and that which was fully verified in Christ the head, must in some sort be verified in euery true member of Christ.

Pilates third pollicie was this; when he sawe that neither of the two former would preuaile, he comes forth vnto the Jewes, and makes an oration to this effect; that nowe was the feast of the passeouer, and that they had a custome that the Governour should then deliuer vnto the people a prisoner whome they would: therefore he asked them whether he should let loose to them Barrabas, or Iesus which is called Christ: this Barrabas was a notable malefactor, that with insurrection had committed murder. And thus Pilate cunningly matcheth Christ with Barrabas, thinking that the Jewes would rather chuse him then Barrabas being a notorious malefactor, not worthie to liue on the face of the earth: and by this meanes he thought to haue deliuered Christ from death, though otherwise he accoüted him as a malefactor. The ground of this pollicie (as we see) is an old custome of the Jewes, that a prisoner should be let loose at Easter. And it may be the ende of this custome was, to increase the solemnitie of the feast. But whatsoeuer in trueth the ende was, the fact it selfe was but a prophanation of the time, and an abomination before the Lord: for Salomon saith, *He that iustifieth the wicked, & condemneth the iust, euen they both are abominatio before the Lord.* The like practise takes place with many in these daies, who thinke the Lords day neuer well spent, vlesse they may adde solemnitie thereunto, by reuel & riot, by frequëting of tauerns and alehouses. And furthermore, where Pilate matcheth Christ being innocent with Barrabas, and the people preferre him before Christ, hauing libertie to choose either; it shewes that God in his providence had appointed that Christ should not stand in his owne roome before Pilate, but in our roome and steade, as a Mediatour betweene God and vs. And in this fact of the people we see howe sinne by degrees takes hold of men and that speedily. Who would haue thought that these Jewes, which a little before cried Hosanna, and spread their garments before Christ in the way, would euer haue preferred a murtherer before him? But it was the doing of the high priestes, the Scribes, and Pharises, who did animate and stirre them vp to this wickednes: and hereupon when they had yeilded first to to attach him, and then to accuse him, they are carried to an higher degree of impietie, namely to seeke his blood: and least he should escape their handes, they plunge themselves deeper yet preferring a wretched murtherer, eue seditious Barrabas before him. This must teach euery one of vs to take heede of the beginnings euen of the least sinnes; for the deuill is cunning, he will not plunge a man into the greatest sinnes at the first: but his manner is, by little and little to creepe into the heart: and hauing once possession thereof, by steppes to bring men to the height of sinne, and that with speede. We must therefore in the

fear of God preuent sinne betimes, and at the first motion cut off all occasions hereof: that which Paul saith of heresie, comparing it to a canker or gangrene, may be said of all sinne. The nature of the gangrene is to runne from one ioynt to another, from the toe to the foote, from the foote to the legge, from the legge to the thigh, til it haue wasted and destroyed the life of the bodie: so giue any sinne but an entrance, and it will soone ouerspread the whole man: and if the deuill may be suffered but to put one talent into thy heart, he will presently winde himselfe into thee, his head, his bodie and all. The Psalmist saith, that he is blessed that taketh the children of the Babylonians and dasheth them against the stones; and as truely it may be said, blessed is the man that dasheth the head of his sinnes against the ground while they are young, before they get strength to ouermaster him.

Thus haue we seene the pollicies of Pilate: now followeth the absolution of Christ: for when Pilate had vsed many meanes to deliuer him, and none would preuaile, then he absolues him, by giuing diuers testimonies of his innocency: for he came forth three times, and bare witnesse thereof: and last of all he testified the same by washing of his handes, which rite signifieth properly the defiling of the handes before, but as yet Pilate had not defiled his handes, and therefore he vsed it as a token, to shewe, that Christ was innocent, and that he would not defile his owne handes with innocent bloode. There were three causes that mooued Pilate to absolue Christ. First he sawe that hee was a *iust man*, as Saint Matthew noteth, and that the high priests and people had deliuered *him vp of ennie*, as Saint Marke saith. By this it is plaine, that a very Pagan or infidell may in some things goe beyond such as be in Gods Church, hauing better conscience, and dealing more iustly then they. Pontius Pilate was a heathen man and a Gentile, the Iewes were the Church and people of the liuing God: yet he sees plainely that Christ was a iust man, and therupon is mooued to absolue him: whereas the Iewes which should be men of conscience and religion, seeke his death. And thus a very Pagan may otherwhiles see more into a matter then those that be reputed of the Church. And this must admonish all such as professe the Gospell to looke vnto their proceedings, that they doe al things with vpriight conscience: for if we deal vniuently in our proceedings, we may haue neighbours, men of no religion, that wil looke through vs, and see the grosse hypocrisie of our profession, which also would be loath to doe those things which wee doe. The second cause that mooued Pilate to absolue Christ, was his wiues dreame: for when he was set downe vpon the iudgement seate, shee sent vnto him, saying, *Haue thou nothing to doe with that iust man: for I haue suffered many things in a dreame by reason of him.* Dreames are of three sortes: naturall, rising from the constitution of the bodie: diabolicall, such as come by the suggestion of the deuill: diuine, which are from God. Some haue thought that this dreame was of the deuill; as though he had laboured thereby to hinder the death of Christ, and consequently our saluation: but I rather thinke it was occasioned by the things which shee had heard before of Christ, or that it was immediatly from God, as the dreames of Pharao and Nabuchodonoser, and serued for a further manifestation of Christs innocency. Here it may be asked, whether we may regard

3. Tim. 2. 17.

Psal. 137. 9.

Mat. 27. 23; 24.

Luk. 23. 14. 22.

Mar. 15. 14.

Ioh. 18. 38.

8c 19. 4.

Mat. 27. 19, 24.

Mat. 15. 10.

Mat. 17. 19.

regard our dreames now, as Pilates wife did or no? *Ans.* We haue the bookes of the olde and newe testament to be our direction, as Esai saith: *to the lame & to the testimonie, they must be our rule and guide.* In these daies we must not looke to be taught by visions and dreames: yet shal it not be amisse to obserue this caueat concerning dreames, that by them wee may gesse the constitution of our bodies, and oftentimes at the sinnes whereunto we are inclined. The last motiue which caused Pilate to absolue Christ was a speech of the Iewes: for they said, that Christ ought to die by their law, *because he said he was the sonne of God.* And the text saith, when Pilate heard that, *he was afraid.* Marke Ioh. 19. 7. & how a poore Painym that knewe not Gods word, at the hearing of the name of the sonne of God is stricken with feare. No doubt hee shall rise in iudgement against many among vs that without all feare rend the name of god in peeces by swearing, blaspheming, cursed speaking. But let all those that feare the Lord learne to tremble and be afraid at his blessed name.

Thus much for the causes that mooued Pilate to absolue Christ: as also for the second part of Christs arraignment, namely his accusation. Now followes the third part, which is his condemnation: and that is twofold. The first by the Ecclesiasticall assemblie and counsell of the Iewes at Ierusalem, in the high priests hal before Caiphias. The tenour of his condemnation was this. *He hath blasphemed, what haue we any more neede of witnesses, he is worthis to die?* Math. 26. 66. The cause why they saie not *he shall die,* but, *he is worthis to die,* is this. The Iewes had two iurisdiccions, the one Ecclesiasticall, the other ciuill, both prescribed and distinctly executed by the commandement of God, till the time of the Machabees, in which both iointly together came into the handes of the priests: but afterward about the daies of Herod the great, the Romane Emperour tooke away both iurisdiccions from the Iewes and made their kingdome a prouince, so as they could doe no more but apprehend, accuse, and imprison: as doth appeare by the example of Saul, who gate letters from the high priest to Damascus, that if hee found any either man or woman that beleueed in Christ, he might bring them bound to Ierusalem, and imprison them: but kill or condemne they could not. Act. 9. 7.

By the fact of this Counsell wee learne sundrie points: first, that generall counsels and the Pope himselve sitting iudicially in his consistorie may erre. If there were any visible Church of God at the time of Christs arraignment vpon the face of the whole world, it was no doubt the Church of the Iewes. For Caiphias the high priest was a figure of Christ, the Scribes and Pharises sate in Moses chaire, and Ierusalem is called by Christ, the holy cittie, *Math. 4. 5.* and *27. 53.* Yet for althis that which was foretold is now verified, namely that the chiefe corner stone should be reiected of master builders. For by the generall consent of the counsell at Ierusalem, Christ the head of the Catholike Church and the redeemer of mankinde is accused of blasphemie, and condemned as worthis of death. Wherefore it is a meere dotage of mans braine to auouch, that the Pope cannot possibly erre in giuing a definitiue sentence in matters either of faith or manners. Neither can the Church of Rome plead priuiledge, for Ierusalem had as many prerogatiues as any people in the worlde could Rom 9. 3. haue.

Againe, by this we see there is no reason why we should ascribe to any man or to oecumenicall counsels themselves, absolute and soueraigne power to determine and giue iudgement in matters of religion, considering they are in danger to be ouertaken with notable slippes and errorrs. And therefore the soueraignie of iudgement is peculiar to the sonne of god, who is the on-ly doctour and law giuer of the Church: and he puts the same in execution in and by the written word. As for the speech of the papists calling the Scriptures a *dumbe Iudge*, it is litle to be regarded: for the Scriptures are, as it were, the letter of the liuing God sent from heauen to his Church vpon earth: and therefore they speake as plainly and as sufficiently vnto vs of all matters of faith, as a man can speake vnto his friende by letter, so be it, we haue the gift of discerning. Yet doe we not barre the Church of God from all iudgement. For the ministeriall power of giuing iudgement both publikely and priuatly is graunted vnto it of God: and that is to determine and giue sentence of matters in question according to the word as the lawyer giues iudgement, not according as he will, but according to the tenour of the law.

Thirdly wee learne, that personall succession is no vnfallible marke of the true faith, and of true pastours; vnlesse withall be ioyned succession in the doctrine of the Prophets and Apostles. For Caiphaz held his office by succession from Aaron: and yet in publique assembly condemned the Messias spoken of by Moses and the prophets. Therefore the succession of bishops of Rome from Peter is of no moment, vnlesse they can prooue that their religion is the religion of Peter, which they can neuer doe.

And thus much of Christs first condemnation. The second was by Pontius Pilate, who sate in an other court as a ciuill iudge, and the tenour of his sentence was, that the Iewes should take him and crucifie him. Here we must consider the reasons that moued Pilate to determine thus: the first was, the impatience of the Iewes: he for his part was loath to defile his hands with innocent blood, but the Iewes cried, *his blood be vpon vs, and on our children*: which according to their wish came vpon them within fewe yeares after, and so remaineth still vnto this daie. By which we are taught to take heede of imprecations against our selues, our children, or seruants, or any other creatures: for God heareth mens praies two waies: either in mercy, or in his wrath and danger. If thou curse thy selfe, or any other, except thou turne vnto the Lord by speedie repentance, he may heare thy praier in his wrath, and verifie thy curse vpon thee to thy vtter confusion. The second reason that moued Pilate to condemne Christ was, because he feared men more then God: for being deputed vnder Tyberius Cesar ouer the prouince of Iudea, for feare of losing his office, and of displeasing the Iewes, hee condemned Christ after hee had absouled him: whereby wee see, that it is a grieuous sinne to feare dust and ashes more then the liuing God. And therefore Saint Iohn saith, that *the fearefull shall haue their portion in the burning like*: that is, such as are more afraid of man then of God. And this sinne in Pilate wanted not his iust reward: for not long after he lost his deputed-shippe, and Cefars fauour, and fled to Vienna; where liuing in banishment, he killed himselfe. And thus God meetes with them that feare the creature more then the Creator.

That

That we may therefore auoid the heauie hand of God, let vs learne to feare God aboute all: else we shall dishonour God, and shame the religion which we professe.

The proper ende of Christs condemnation set downe though not in Pilates will, yet in Gods eternall counsell was, that he might be the cause of absolution at the barre of Gods iustice vnto all those whatsoeuer they are which shall come to life eternall. For we must still remember, that when Christ was condemned by mortall Iudges, he stood in our place, and in him were all our sinnes condemned before God. Therefore to conclude this point; if this were the ende of the counsell of God, to haue his owne sonne condemned by Pontius Pilate a mortall iudge, that we might not be condemned but absolved before Gods iudgement seate: let vs all labour to haue this absolution sealed vp in our hearts by the testimonie of Gods spirit. For one day we must come to the barre of Gods iudgement: and if wee haue not an absolution by Christs condemnation at Pilates earthly barre, let vs looke for nothing else but the fearefull sentence of condemnation at the celestially barre of Gods iustice, to be vttered at the day of the last iudgement. If a man should commit such an heynous offence, as that he could no other way escape death but by the Princes pardon, he neither would nor could be at rest, till by one meanes or other he had obtained the same, and had gotten it written and sealed: which done, he would carrie it home, locke it vp safe and sound, and many times looke vpon it with great ioy and gladnesse. Well, this is the case of euery one of vs: by nature we are rebels and traytours against God, and haue by our sinnes deserued tenne thousand deaths. Now our onely stay and refuge is, that Christ the sonne of God was condemned for vs: and therefore in Christ we must sue for pardon at Gods hands, and neuer rest till we haue the assurance thereof sealed vp in our hearts and consciences: alwaies remembering, that euer after we lead a new life, and neuer commit the like sinnes against God any more. It were a blessed thing if this would enter into our hearts: but alas, we are as dead in our sinnes as a dead carkasse is in the graue. The Ministers of God may teach this often vnto vs, and we may also heare the same: but satan doth so possesse mens hearts, that they seldom or neuer begin to beleue or receiue it till it be too late. Euery one can say, God is mercifull, but that is not enough: for Christ beeing most righteous was condemned, that thou beeing a wretched sinner mightest be saued: and therefore thou must labour for thy selfe, to haue some testimonie of thine absolution by Christs condemnation, sealed vp in thine owne conscience, that thou maist more assuredly say, God is and will be mercifull vnto thee.

Hauiug spoken of the whole arraignment of Christ, and of his passion in generall. Now let vs proceede to the parts of the passion, which are three: Christs Execution, his Buriall, and his Descending into hell. This beeing withall remembered, that these three parts, are likewise three degrees of Christs humiliation.

Christs Execution is that part of his passion, which he bare vpon the crosse, expressed in the words of the Creede, *he was crucified, and died*. In handling of it we must obserue five things: I. the person that suffered: II. the place where

he suffered. I I I. the time when he suffered. I V. the manner howe he suffered. V. the excellencie of his passion. For the first, the person that suffered was Christ the iust, as Peter saith, *Christ also hath once suffered for sinnes, the iust, for the vniust:* and againe, *Christ Iesus the iust (saith S. Iohn) is the reconciliation for our sinnes.* And in his execution, we shall haue manifest declarations of his righteousness and iustice, consisting in two most worthie points. First, when he was vpon the crosse, and the souldiours were nailing his handes and feete thereunto, and racking his bodie most cruelly, he praied, *Father, forgive them, they know not what they do.* These souldiers were by al likelihood the very same that apprehended him, and brought him before Caiphaz, and from thence to Pontius Pilate, and there platted a crowne of thornes and set it on his head, & buffeted him, and spitefully intreated him as we haue heard: and yet Christ speakes no worde of reuenge vnto them, but with all patience in the very extremitie of their malice and iniurie, he praieth vnto his father to forgive them. Hence wee are taught that when iniuries are done vnto vs, we ought to abstaine from all affection of reuenge, and not so much as manifest the same either in word or deede. It is indeede a hard lesson to learne and practise: but it is our parts to indeauour to do it: and not onely so, but to be readie for euil to doe good: yea, euen at that instant when other men are doing vs wrong: euen then (I say) wee must be readie, if it be possible to doe them good. When as Christs enemies were practising against him all the treacherie they could, euen then he performeth the worke of a Mediatour, and praieth for them vnto his father, and seeketh their saluation. Againe, whereas Christ praieth thus, *Father, forgive them,* we gather, that the most principall thing of all that man ought to seeke after in this life, is the forgiveness of sinnes. Some thinke that happines consisteth in honour, some in wealth, some in pleasure, some in this, some in that: but indeede the thing which we should most labour for, is reconciliation with God in Christ, that wee may haue the free remission of all our sinnes. Yea this is blessednes it selfe, as Dauid saith, *Blessed is he whose iniquitie is forgiven, and whose sinne is covered.* Here then beholde the madnesse of the men of this worlde, that either seeke for this blessing in the last place or not at all.

The second testimonie of Christs righteousness giuen in the middest of his passion was, that he behelde his mother standing by, and commended her to the custodie of Iohn his disciple: whereby he gaue an example of most holy obedience vnto the fifth commandement, which prescribeth honour vnto father and mother. And this his fact sheweth, that the obseruing of this commandement standeth not in outward shew and reuerence onely; but in a godly recompence, in procuring vnto parents all the good we can, both concerning this and a better life. It often falls out that children be as it were Cains to father and mother: some raile on them, some fight with them; others see them pine away and sterue, and not releue them. But all dutiful children must here learne, that as their parents haue done many duties vnto them, and brought them vp so they againe must in all reuerence performe obedience vnto them both in word and deede: and when occasion is offered releue them, yea in all they can, doe good vnto them. Againe in this we may see what a wretched state

state.

state is that which the Church of Rome calleth the state of perfection; namely to liue apart from the companie of men, in fasting and praying all the daies of a mans life: for hereby the bond of nature is broken, and a man can not do the dutie vnto his parents which Gods lawe requireth, and Christ here himselte practiseth, nor the duties of a member of Christ which are to be done to the whole Church, and to the rest of the members thereof.

The place where Christ suffered is called *Caluarie* or *Golgotha*, that is, the place of dead mens skulles, without the walles of Ierusalem. Concerning the reason of this name, men bee of diuers opinions. Some say it was so called, because Adam was buried there, and that his skull beeing there found gaue the name to the place. And this is the verie opinion of some ancient diuines, that Christ was there crucified where Adam was buried; but because it hath no certaine grounde, I leaue it as vncertaine. Others thinke it was called *Caluarie*, because the Iewes were wont to carrie out the bones of the dead men, and there to heape them together, as in times past the manner was in the vaults of fundrie Churches in this land. And some others thinke it was called *Golgotha* or *Caluarie*, because theeues and murtherers, and malefactours were there executed, stoned, burned: whereby it came to passe that many skulls and bones of dead men were found there.

The time when Christ was executed, was at the Iewes passeouer, when not onely the Iewes, but also many Profelytes of many countries and nations were assembled: and therefore this execution was not in a priuate corner, but openly in the viewe of the world. For as he was a Sauour not to the Iewes onely but also the Gentiles: so it was very requisite that his death should bee publike before all men both Iewes and Gentiles. As for the houre of the day, in which he suffered, there is some difficultie in the Euangelists: for S. Iohn saith, that he was condemned about *the sixth houre* of the day: and Saint Marke saith, he was *crucified the third houre*. Hence it may be demaunded, howe both these can stand together. *Ans.* Howe soeuer the Iewes naturall daie beganne at euening, yet the artificiall daie beganne at sunne-rising, and ended at sunne-setting: and it was diuided two waies. First, into twelue partes called twelue houres, whether the daies were longer or shorter. Secondly into foure partes or quarters, and euery part contained three houres: as from the first houre to the third was one part called *morning*: from the third houre to the sixt, another part called *the sixth houre*: from the sixth houre to the ninth, the third part called *the ninth houre*: and from the ninth houre to the twelfth, the fourth part called *euening*. Nowe when Saint Iohn saith, Christ was condemned about the sixth houre: it must be vnderstood of the second quarter of the daie, called the sixth houre: and whereas Saint Marke saith he was crucified the third houre of the day, hee speakes of the lesser houres, twelue whereof made the whole day: and thus they both agree, for the third houre of the day and the beginning of the second quarter followe each other immediately. Againe it may be answered, that Christ was condemned at fixe of the clocke after the Romane account, which begins the day at midnight; and crucified at three (which is nine of the clocke in the morning with vs) after the Iewes

Iew with Rabe-
bines.
Cyp. lib. de
reuerent.
August serm.
71. de temp.
Hieron. epist.
Iaule ad Mar-
cellam.

Ioh. 19. 14.
Mark. 15. 25.

A. Gell. no. 6.
art. lib. 3. c. 2.

account who begin their artificiall day, as I said, at the sunne rising.

The fourth and last point, is the order and whole proceeding of Christs execution; which may be reduced to foure heades: the I. his going to execution, the II. his crucifying, the III. his death, the IV. the consequents of his death. Againe in his going to execution we may consider many points.

The first, that he is brought out of Ierusalem as a malefactor. For the old and ancient custome of the Iewes was to put those whome they iudged to be notorious offenders to death without their tents when they wandered in the wilderness, and without the walls of Ierusalem, least they should any way be defiled with their blood. And this fell out by the speciall prouidence of God, that that might be fulfilled in Christ which was prefigured in the sacrifices of the old testament, when the bodies of beasts were not eaten of the priests, but burnt without the campe: therefore (saith the holy Ghost) *euē Iesus that hee might sanctifie the people with his owne blood, suffered without the gates.*

Hence may all Christians learne to knowe their owne estate and condition: first, in this worlde they must looke to be accounted the *offscouring of the earth, and the filth of the word*, as the Apostle saith, and wee must all prepare our selues to beare this estate. They that will be Gods children must not look to be better accepted of in the world then Christ was. Secondly by this euery one of vs must learne to be content to vse this worlde, as straungers and pilgrimes; being euery daie and houre readie to leaue the same. For if Christ the sonne of God himselfe was brought out of Ierusalem, as not being worthie to haue his aboade there, then must euery christian man looke much more for the like extremitie. And therefore it is not good for vs to haue our hearts tied to the world, and to seeke alwaies to be approoued of the same: for that argueth that we are not like to Christ: but we must rather doe as poore pilgrimes in straunge countries; and that is onely to looke for safe conduct thorough the miseries in this world, hauing in the meane season our hearts, wills, and affections set on the kingdome which is in heauen. The second thing is, that Christ was made to beare his owne crosse: for so it seemes the manner of the Romans was to deale with malefactours. And this must put vs in minde of that notable lesson which Christ himselfe taught his disciples; namely, that if *any man will be his disciple, hee must denie himselfe, take vp his owne crosse daily, and followe him*: where by the crosse we must vnderstand, that portion of affliction, which god hath allotted to euery one of his children: for there is no child of God to whome he hath not measured out as it were some bitter cup of miserie in this life. And therefore Paul saith, *Nowe reioice I in my suffering for you, and fulfill the rest of the sufferings of Christ in my selfe*. By Christs sufferings he meaneth not the passion of Christ, but the sufferings of the bodie of Christ, that is, the Church whereof Christ is the head. Moreouer we must suffer as he did, & that daily: because as one day followeth another, so one crosse comes in the necke of another. And whereas Christ beares the crosse that was laid on him by the handes of the souldiers, it must teach vs not to pull crosses vpon our selues, but waite til God lay them on vs; and when that time comes we must willingly bend our shoulders, stoope downe, and take them vp; whether they be in bodie or in soule: and that euery daie if it be Gods will so long.

Iosua. 7. 24.
Lev. 24. 14.
Act. 7. 58.

I. ev. 6. 36.
H: br. 13. 12.

1. Cor. 4. 13.

Luk. 9. 23.

Colo. 1. 24.

as we liue: and by this shall we most notably resemble our Sauiour Christ.

Thirdly, when Christ had carried his crosse so long til he could carrie it no longer, by reason of the faintnesse of his bodie, which came by buffets, whippings, and manifold other iniuries, then the souldiers meeting with one Simō of Cyrene a stranger, made him to beare the crosse: where we are put in mind, Luk. 23. 26. that if we faint in the way and be wearied with the burden of our afflictions, God will giue good issue, and send as it were some Simon of Cyrene to Mat. 21. 28. helpe vs, and to be our comforter.

The fourth point is, that when Christ was carrying his owne crosse, and was now passing on towards Golgotha, certaine women met him: and pitying his case wept for him: but Christ answered them and said, *Daughters of Ierusalem, weepe not for me, but for your selues, and your children, &c.* By this we are Luk. 23. 27. first of all taught to pitie the state of those that be in affliction and miserie, especially those that be the children of God: as the Apottle exhorteth vs, saying, *Remember them that are in bondes, as though you were bound with them: and them that are in affliction, as though you were afflicted with them.* Hebr. 13. 3. In this lande by Gods especial blessing we haue enioied the Gospell of Christ with peace a long time, whereas other countries and churches are in great distresse: some wallowe in palpable ignorance and superstition: others haue libertie to enioy the Gospell and want teachers: and some haue both the word and teachers & yet want peace, and are in continuall persecution. Nowe when we that haue the Gospell with peace doe heare of these miseries in our neighbour churches, wee ought to bee moued with compassion towards them, as though wee our selues were in the same afflictions. Secondly, whereas Christ saith, *Weepe not for me, but for your selues,* he doth teach vs to take occasion by other mens miseries to bewaile our owne estate: to turne our worldly griefes into godly sorrowe for our sinnes, which causeth vs rather to weepe for our offences, thē for our friends, although euen this may also be done in a godly maner. When a man by bleeding at the nose is brought into danger of his life, the Phisitian lets him bloode in another place, as in the arme, and turnes the course of the blood another waie to saue his life: & so must we turne our worldly sorrowes for losse of goods or friendes, to a godly sorrowe for our offences against God: for as S. Paul saith, *Godly sorrowe causeth repentance vnto saluation, not to be repented of: but worldly sorrow causeth death.* 2. Cor. 7. 10.

The fifth point is, that when Christ was brought to the place of execution, they gaue him vineger to drinke mingled with mirrhe and gall: some say it Mar. 15. 23. was to intoxicate his braine, and to take away his senses and memorie. If this be true, we may here behold in the Iewes a most wicked part, that at the point of death when they were to take away the life of Christ, they for their partes had no care of his soule. For this is a dutie to be obserued of all magistrates, that when they are to execute malefactors, they must haue a speciall regard to the good and saluation of their soules. But some thinke rather that this potion was to shorten and ende his torments quickly. Some of vs may peraduenture thinke hardly of the Iewes, for giuing so bitter a potion to Christ at the time of his death: but the same doth euery sinner that repenteth not. For whensoever wee sinne, we doe as much as temper a cup of gall, or the poison of aspes,

and as it were giue it to God to drinke : for so God himselfe compareth the sinne of the wicked Iewes to poyson, saying, *There vine is of the vine of Sodom, and of the vines of Gomorrha, their grapes are grapes of gall, their clusters be bitter, their wine is the poison of dragons, and the cruell gall of aspes.* And for this cause we ought to thinke as hardly of our selues as of the Iewes, because so oft as we commit any offence against God, we doe as much as mingle ranke poison, and bring it to Christ to drinke. Now afterward, when this cup was giuen him he tasted of it, but dranke not, because he was willing to suffer all things that his father had appointed him to suffer on the crosse, without any shortening or lessening of his paine.

Thus we see in what manner Christ was brought forth to the place of execution : Now followeth his crucifying. Christ in the prouidence of God was to be crucified for two causes : one, that the figures of the old testament might be accomplished and verified. For the heaue-offering lifted vp and shaken from the right hand to the left, and the brasen serpent erected vpon a pole in the wildernesse, prefigured the exalting of Christ vpon the crosse. The second, that we might in conscience be resolu'd, that Christ became vnder the law and suffered the curse thereof for vs, and bare in his owne bodie and soule the extremitie of the wrath of God for our offences. And though other kinds of punishments were notes of the curse of God, as stoning and such like; yet was the death of the crosse in speciall manner about the rest accursed, not by the nature of the punishment, not by the opinions of men, not by the ciuill lawes of countries and kingdomes, but by the vertue of a particular commandement of God, foreseeing what maner of death Christ our redeemer should die. And hereupon among the Iewes in all ages this kind of punishment hath bene branded with speciall ignominie, as Paul signifieth when he saith, *He abased himselfe to the death, euen to the death of the crosse* : and it hath bene allotted as a most grieuous punishment to most notorious malefactours. If it be said that the repentant thiefe vpon the crosse dyed the same death with Christ and yet was not accursed, the answer is, that in regard of his offences he deserued the curse and was actually accursed, and the signe of this was the death which he suffered, and that in his owne confession : but because he repented, his sinnes were pardoned, and the curse remooued. It may further be said, that crucifying was not knowne in Moses daies, and therefore not accursed by any speciall commandement of God in Deuteronomie. *Answer.* Moses indeede speakes nothing in particular of crucifying, yet neuerthelesse he doth include the same vnder the generall. For if euery one which hangs vpon a tree be accursed, then he also which is crucified; for crucifying is a particular kinde of hanging on the tree. Lastly it may be alleadged, that Christ in his death could not be accursed by the law of Moses, because he was no malefactour. *Answer.* Though in regard of himselfe he was no sinner, yet as he was our suretie he became sinne for vs, and consequently the curse of the law for vs, in that the curse euery way due vnto vs, by imputation and application was made his.

Furthermore Christ was crucified not after the manner of the Iewes, who used to hang malefactours vpon a tree binding them thereto with cords, and that

Deut. 32. 33.

Deut. 3. 19.

Deut. 21. 23.

Philipp. 2. 8.
Num. 25. 4.
Ez. Saal. 21. 6.

that when they were dead, but after the vsuall maner of the Romanes; his bodie being partly nayled to the crosse, and partly in the nayling extremely racked, otherwise I see not but that a man might remaine many daies together aliue vpon the crosse. And here we haue occasion to remeber that the Papists who are so deuout and zealous towardes crucifixes are farre deceiued in the making of them. For first of all, the crosse was made of three pieces of wood, one fastened vpright in the ground to which the bodie & back leaned, the second fastened towards the top of the first ouerthwart, to which the hãds were nailed: the third fastened towards the bottome of the first, on which the feete were set and nailed: whereas contrariwise popish caruers and painters fasten both the feet of the crosse to the first: secondly the feete of Christ were nailed afunder with two distinct nailes, and not nailed one vpon another with one naile alone as Papists imagine, and that to the very bodie of the crosse: for then the souldiers could not haue broken both the legges of the theeues, but onely the outmost: because one of them lay vpon the other.

Let vs now come to the vse which may be made of the crucifying of Christ. First of all here we learne with bitternesse to bewaile our sinnes: for Christ was thus cruelly nailed on the crosse, and there suffered the whole wrath of God, not for any offence that euer he committed, but beeing our pledge and suretie vnto God, he suffered all for vs: and therefore iust cause haue we to mourne for our offences, which brought our Sauour Christ to this lowe estate. If a man should be so farre in debt that he could not be freed, vnlesse the suretie should be cast into prison for his sake; nay, which is more, be cruelly put to death for his debt, it would make him at his wits end, and his very heart to bleed. And so is the case with vs by reason of our sinnes; we are Gods debtors, yea bankrupts before him, yet haue we gotten a good suretie, euen the son of God himselfe, who to recouer vs to our former libertie was crucified for the discharge of our debt. And therefore good cause haue we to bewaile our estate euery day, as by the prophet it is said, *They shall looke on him whome they haue pearced, they shall lament for him as one mourneth for his owne sonne: they shall be sorie for him as ones sorie for his first borne.* Looke as the blood followed the nailes that were stricken through the blessed hands and feete of Christ, so should the meditation of the crosse and passion of our Redeemer be as it were nayles and speares to pierce vs, that our hearts might bleed for our sinnes: and we are not to thinke more hardly of the Iewes for crucifying him then of our selues, because euen by our sinnes we also crucified him. These are the very nayles which pierce his hands and feete, and these are the speares which pierce through his side. For the losse of a litle worldly pelfe, oh how are we grieued! but seeing our transgressions are the weapons whereby the sonne of God was crucified, let vs (I say it againe and againe) learne to be grieued for them about all things, and with bleeding and melting hearts bow and buckle vnder them, as vnder the crosse.

Secondly, Christ saith of himselfe, as *Moses lift up the serpent in the wilderness, so must the sonne of man be lifted up*: the comparison is excellent and worthe the marking. In the wilderness of Arabia the people of Israel rebelled against God, and thereupon he sent fierie serpents among them, which stung many

see Ray note. Co
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Matt. 6. 22.

Zach. 12. 10.

Ioh. 3. 14.

many

many of them to death: now when they repented, Moses was commanded to make a brazen serpent, and to set it vpon a pole, that as many as were stung might looke vnto it and recouer: and if they could but cast a glance of the eye on the brazen serpent, when they were stung euen to death, they were restored to health and life. Now euery man that liueth is in the same case with the Israelites; Satan hath stung vs at the heart, and giuen vs many a deadly wound, if we could feele it, and Christ who was figured by the brazen serpent was likewise exalted on the crosse, to conferre righteousnesse and life eternall to euery one of vs: therefore if we will escape eternall death, we must renounce our selues, and lift vp the eyes of our faith to Christ crucified, and pray for the pardon of our sinnes: and then shall our hearts and consciences be healed of the wounds and gripes of the deuill: and vntill such time as we haue grace to doe this, we shall neuer be cured, but still lie wounded with the stings of Satan, and bleeding to death euen at the very heart, although we feele no paine or grieffe at all. But some may aske how any man can see him crucified now after his death? *Ans.* Wherefoeuer the word of God is preached, there Christ is crucified, as Paul saith, *Oh foolish Galatians, who hath bewitched you that ye should not obey the truth, to whom before Iesus Christ was described in your sight, and among you crucified?* meaning that he was liuely preached among them. We neede not to goe to wodden crosses, or to golden crucifixes to seeke for him; but where the Gospel is preached, thither must we goe, and there lift vp our eyes of faith to Christ, as he is reuealed vnto vs in the word; resting on him and his merits with all our hearts, and with a godly sorrow confesse and bewaile our sinnes, crauing at his hands mercie and pardon for the same. For till such time as we doe this, we are grieuously stung by Satan, and are euery moment euen at deaths dore. And if we can thus behold Christ by faith, the benefits which come hereby, shall be great: for as Paul saith, *the old man, that is, the corruption of our nature, and the bodie of sinne that raigneth in vs, shall be crucified with him:* for when Christ was nailed on the crosse, all our sinnes were laid vpon him; therefore if thou dost vnfaignedly beleue, all thy sinnes are crucified with him, and the corruption of thy nature languisheth and dieth as he languished and died vpon the crosse.

Thirdly, we must learne to imitate Christ: as he suffered himselfe to be nayed to the crosse for our sinnes, so answerably must euery one of vs learne to crucifie our flesh, and the corruption of our nature, and the wickednesse of our owne hearts, as Paul saith, *They that are Christs, haue crucified the flesh with the lusts and affections thereof.* And this we shall doe, if for our sinnes past we waile and mourne with bitterness, and preuent the sinnes to come into which we may fall by reason of the corruption of our natures, by vsing all good meanes, as praier and fasting, and the word of God preached, and by flying all occasions of offence. We are not to destroy our bodies or to kill our selues, but to kill and crucifie sinne that liueth in vs, and to mortifie the corruption of our nature that rebels against the spirit. Christianitie stands not in this, to heare the word of God, and outwardly to professe the same, and in the meane season still to liue in our sinnes, and to pamper our owne rebellious flesh; but it teacheth vs alwaies to haue in readines some speare or other to wound sinne, and

Gal. 3.

Gal. 24.

and the sword of the spirit to cut downe corruption in vs, that thereby we may shew our selues to be liuely followers of Christ indeede.

Fourthly, by this wee may learne that the wrath of God against sinne is wonderfull great, because his owne Sonne bearing our person, and being in our place, was not onely crucified, and racked most cruelly, but also bare the whole wrath of God in his soule: and therefore we must leauē off to make so little account of sinne as commonly we doe.

Fifthly, whereas the person crucified was the sonne of God, it sheweth that the loue of God which he bare vnto vs in our redemption is endlesse; like a sea without banke or bottome, it can not be searched into: and if we shall not acknowledge it to be so, our condemnation will be the greater.

Sixty, in this that Christ bare the curse of the law vpon the crosse; we learne that those that be the children of God, when they suffer any judgement, crosse, or calamitie, either in bodie or in minde or both, doe not beare them as the curses of God, but as the chastisements of a louing father. For it doth not stand with the iustice of God to punish one fault twice: and therefore when any man that putteth his whole confidence in God, shall either in his owne person, in his good name, or in his goods feele the heauie hand of God, God doth not as a iudge curse him, but as a father correct him. Here then is condemned the opinion of the Church of Rome, which hold, that we by our sufferings doe in some part satisfie the iustice of God: but this can not stand, because Christ did make a perfect satisfaction to the iustice of his father for all punishment. And therefore satisfaction to God made by man for temporall punishment is needlesse, and much derogates from Christs passion.

In the crucifying of Christ, two things specially must be considered: The manner of the doing of it, and his continuance aloue vpon the crosse. Touching the manner, the spirit of God hath noted two things. The first, that Christ was crucified between two theeues, the one vpon his left hand, the other vpon his right; in which action is verified the saying of the Prophet Esai, *He was* Esai 53.6. *numbered among the wicked*: and the Iewes for their parts doe hereby telisie, that they esteemed him to be, not some common wicked man, but euen the captaine and ringleader of all theeues and malefactours whatsoeuer. Nowe whereas Christ standing vpon the crosse in our roome and stead, is reputed the head and prince of all sinners, it serueth to teach euery one of vs that beleeue in him, to iudge our selues most vile and miserable sinners, and to say of our selues with Paul, that we are the chiefe of all sinners. The second thing is, 1. Tim. 3.16. that Christ was crucified naked: because he was stripped of his garments by the souldiours when he was to be crucified. The causes why he suffered naked, are these. First, Adam by his fall brought vpon all mankind death both of bodie and soule, and also the curses of God which befall man in this life: among which this was one, that the nakednesse of the bodie should be ignominious; and hereupon when Adam had sinned, and saw himselfe naked, he Gen. 3.7. fledde from the presence of God, and hid himselfe euen for very shame. Christ therefore was stripped of his garments, and suffered naked, that he might beare all the punishment and ignominie that was due vnto man for sinne. Secondly, this came to passe by the goodnesse of God, that we might haue a re-
medie.

medie for our spirituall nakednesse, which is, when a man hath his finnes lying open before Gods eyes; and by reason thereof he himselfe lieth open to all Gods iudgements. Hereof Christ speaketh to the Angel of the Church of Laodicea, saying, *Thou saiest I am rich, and increased with goods, and haue neede of nothing, and knowest not how thou art wretched, miserable, blinde, and naked.* So when the Israelites had committed idolatry by the golden calfe, Moses telleth them that *they were naked*, not onely because they had spoiled themselues of their earrings, but especially because they were despitute of Gods fauour, & lay open & naked to all his iudgements for that sinne. And Salomon saith, *Where there is no wisdom, there the people are made naked*, that is, their sins lie open before God; and by reason thereof they themselues are subiect to his wrath and indignation. Now Christ was crucified naked, that he might take away from vs this spirituall nakednesse; and also giue vnto vs meete garments to cloath vs withall in the presence of God, called *white rayment*, as Christ saith, *I couersell thee to buye of me white rayment, that thou maist be cloathed, and that thy filthie nakednesse doe not appeare:* and, *Long white robes dipped in the blood of the Lambe*, which serue to hide the nakednesse of our soules. What these garments are, the Apostle sheweth when he saith, *All that are baptized into Christ, haue put on Christ.* And, *Put on the new man which after God is created in righteousness and true holinesse.* Our nakednesse maketh vs more vile in the sight of God, then the most loathsome creature that is, can be vnto vs; vntill we haue put on the righteousness of Christ to couer the deformitie of our soules, that we may appeare holy, and without spot before God. Thirdly, Paul saith, *We know*

Rev. 3. 17.

Exod. 32. 25.

Prov. 29. 18.

Rev. 3. 18.

Rev. 7. 14.

Gal. 3. 27.
Eph. 4. 24.

2 Cor. 5. 1, 2, 3.

if our earthly house of this tabernacle be destroyed, we haue a building ginen of God, &c. For therefore we sigh, desiring to be cloathed with our house which is from heauen, because if we be cloathed we shall not be found naked. Where it is like that the Apostle alludeth to the nakednesse of Adam after his fall; and therefore giueth vs another reason why Christ was crucified naked, namely that after this life hee might cloath all his members with eternall glorie.

If this be so, that a part of our reioycing stands in the glorious nakednes of Christ crucified, there is no reason why we should be puffed vp with the vanitie of our apparell. It should rather be an occasion to make vs ashamed; then to make vs proude. The theefe may as well bragge of the brand in his hand, or of the fetters on his heeles, as we may of our attire; because it is but the couering of our shame: and therefore should put vs in mind of our sinne and shamefull nakednesse.

Aug. ferm. 119.
de tempore.
& Producta
mors.
Mat. 19. 24.

The aboad of Christ vpon the crosse, was about the space of sixe houres. For the death of the crosse was no suddaine but a ^a lingering death. And in this space of time there fell out fiue notable euent. The first, that the soulidours hauing stripped Christ of his garments, deuided them into foure parts, and cast lottes for his coate, because it was wouen without seame. And by this appeares the great loue of Christ to man, who was not onely content to suffer, but also to loose all that euer he had, euen to the garments on his backe to redeeme vs; teaching vs answerably that if it please God to call vs to any triall hereafter, we must be content to part withall for his sake, that we may

winne

winne him. Againe, in these souldiours we may behold a picture of this world: when they had nayled Christ to the crosse, they will not loose so much as his garments, but they come and deuide them and cast lottes for them: as for Christ himselfe, the Sauour and redeemer of mankind, they regard him not. And thus fareth the world; it is a hard thing to finde a man to accept of Christ, because he is Christ his redeemer: but, when gaine comes by Christ, then he is welcome. Esau that esteemed nothing of his fathers blessing, made great account of his brothers pottage. The Gaderenes made more account of their swine, then of Christ: for when they heard that they were drowned, they beseech him to depart out of their coasts. Nay so bad is this age, that such as will be taken to be the speciall members of Christ, doe not onely with him of his natures and offices. The church of Rome by their transubstantiation strippe him of his manhood: and by making other priests after the same order with him, which doe properly forgiue sinnes, strippe him of his priesthood: and of his kingly office, by ioyning with him a Vicar on earth, & head of the Catholike church, and that in his presence: whereas all deputiships and commissions cease in the presence of the principall. And when they haue done all this, then they further load him with a number of beggarly ceremonies; and so doe nothing else but make a feigned Christ, in stead of the true and alone Messias.

a Tititiuz
Christum.

The second euent was, that Christ was ^{& insulted ouer} mocked of all sorts of men. First, they set vp the cause written why he was crucified, namely, *This is the King of the Iewes*: then the people that passed by reuiled him, wagging their heads at him, and said, *Thou that destroiest the temple and buildest it in three daies, saue thy selfe, &c.* Likewise the high Priests mocking him, with the Scribes and Pharises & the Elders, said, *He saued others, let him saue himselfe.* The same also did one of the theeues that was crucified with him, cast in his teeth. Behold here the wonderfull strange dealing of the Iewes: they see an innocent man thus pitifully and grievously racked, and nayled on the crosse, and his blood distilling downe from hands and feete: and yet are they without all pitie and compassion, and doe make but a mocke and a skoffe at him. And in this we may plainly see how dangerous and fearefull their case is, who are wholly giuen vp to the hardnesse of their owne hearts: and we are further admonished to take heede how we giue our selues to iesting or mocking of others. And if any man thinke it to be a light sinne, let them consider what befell the Iewes for mocking Christ. The hand of God was vpon them within a while after, and so remaineth to this day. Little children wickedly brought vp, when they saw Elisha the man of God comming, they mocked him, and saide, *Come vp thou bald pate, come up thou bald pate*: but Elisha looked backe on them, and cursed them in the name of the Lord, and two wilde beares came out of the Forrest and tare in pieces two and fourty of them. Julian once a Christian Emperour, but after an Apostata, did nothing els but mocke Christ and his doctrine, and made ieafts of sundry places of Scripture: but being in fight against the Persians, was wounded with a dart (no man knowing how) and died scolding and blaspheming. And such like are the iudgements of God, which

Math. 27.37.
38.39.

2. King. 2. 23.
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befall

besall mockers and scornors. Let vs therefore in the feare of God learne to chew and auoid this sinne.

Furthermore if we shall indifferently consider all the mocks and scornings of the Iewes, we shall finde that they can not truly conuince him of the least sinne; which serueth to cleare Christ, and to prooue that he was a most innocent man, in whose waies was no wickednes, and in whose mouth was found no guile: and therefore he was most fit to stand in our roome, and suffer for vs which were most vile and sinnefull. And here by the way a question offereth it selfe to be skanned. S. Matthew saith, *The theeues which were crucified with him, cast the same in his teeth* which the Scribes and Pharises did. S. Luke saith, that *one of the theeues mocked him*. Now it may be demanded, how both these can be true? *Ans.* Some reconcile the places thus; that the Scripture speaking generally of any thing, by a figure doth attribute that to the whol, which is proper to some part onely; and so here doth ascribe that to both the theeues which agreeth but to one. Others answer it thus: that at the first both of the euill doers did mocke Christ, and of that time speaketh Matthew: but afterward one of them was miraculously conuerted, then the other alone mocked him, and of that time spake S. Luke. And this I rather take to be the truth. But what was the behauiour of Christ, when he is thus laden with reproch? In wonderfull patience he replies not, but puts vp all in silence. Where we are taught, that when a man shall raile on vs wrongfully, we must not returne rebuke for rebuke, nor taunt for taunt: but we must either be silent, or els speake no more then shall serue for our iust defence. This was the practise of the Israelites, by the appointment of Hezekias, when Rabshakah reuiled the Iewes, and blasphemed the name of God; the people held their peace, and answered him not a word: for the kings commandement was, *answer him not*. So Hannah being troubled in minde, praied vnto the Lord, and Hely marked her mouth, for shee spake in her heart, and her lippes did moue onely, but her voice was not heard, therefore Hely thought shee had bin drunken, and said, *How long wilt thou be drunken? put away thy drunkenesse from thee*. Such a speech would haue moued many one to very hard wordes: but shee saide, *Nay, my lord, but I am a woman troubled in spirit, I haue drunke neither wine nor strong drinke: but haue poured out my soule before the Lord*. This is a hard lesson for men to learne; but we must indeauour our selues to practise it, if we will be followers of Christ, and ouercome euill with good.

The third thing that fell out in the time of Christs crucifying, was the pittifull complaint, in which he cried with a loud voice, *Eli, Eli, lama saba dhani*, that is, *My God, my God, why hast thou forsaken me?* In the opening of this complaint many points must be skanned. The first is, what was the cause that moued Christ to complaine? *Ans.* It was not any impatience or discontentation of mind, or any despaire, or any dissembling, as some would haue it: but it was an apprehension and a feeling of the whole wrath of God, which seized vpon him both in bodie & soule. The second, what was the thing whereof he doth complaine. *Ans.* That he is forsaken of God the father. And from this point ariseth another question. How Christ beeing God, can be forsaken of God? for the Father, the Sonne, and the holy Ghost are all three but one and

Math. 27. 44.

Luk. 23. 39.

Synecdoche.

2. King. 18. 36.

2. Sa. 1. 14.

Math. 27. 46.

and the same God. *Ans.* By God we must vnderstand God the father the first person. According to the common rule, when God is compared with the Sonne or the holy Ghost, then the father is meant by this title, God; as in this place: not that the father is more God then the Sonne, for in dignitie all the three persons are equall: but they are distinguished in order onely, and the father is first. And againe whereas Christ complaineth that he was forsaken, it must be vnderstood in regard of his humane nature, not of his godhead. And Christs manhood was forsaken, not that his godhead and manhood were seuered, for they were euer ioyned together from the first moment of the incarnation: but the godhead of Christ, and so the godhead of the father did not shewe foorth his power in the manhood, but did as it were lie a sleepe for a time, that the manhood might suffer: when a man sleepeth, the soule is not seuered from the bodie, but lieth as it were dead, and exerciseth not it selfe: euen so the godhead lay stil, & did not manifest his power in the manhood, & thus the manhood seemed to be forsaken. The third point is, the manner of this complaint; *My God, my God,* saith hee: these wordes are wordes of faith, I say not of iustifying faith, whereof Christ stood not in neede: but hee had such a faith or hope, whereby he did put his confidence in God. The last wordes, *why hast thou forsaken me?* seeme at the first to be wordes of distrust. Howe then (will some say) can these wordes stand with the former: for faith and distrust are flat contraries? *Ans.* Christ did not vtter any speech of distrust, but onely make his mone and complaint, by reason of the greatnes of his punishment: and yet still relied himselfe on the assistance of his father. Hence wee learne first that religion doth not stand in feeling but in faith: which faith wee must haue in Christ, though we haue no feeling at all: for God oftentimes doth withdrawe his grace and fauour from his children, that hee may teach them to beleue in his mercy in Christ then, when they feele nothing lesse the his mercie. And faith and feeling cannot alwaies stand together; because faith is a subsisting of things which are not seene, & the ground of this hoped for, and we must liue by faith, and not by feeling. Though feeling of Gods mercy be a good thing, yet God doth not alwaies vouchsafe to giue it vnto his children: and therefore in the extremitie of afflictions and temptations, wee must alwaies trust and rely on god by faith in Christ; as Christ himselfe doth when he is as it were plunged into the sea of the wrath of God. Secondly, here wee may see how God dealeth with his children: for Christ in the sense and feeling of his humane nature was forsaken, yet had he sure trust and confidence in God, that caused him to say, *My God, my God.* God will oftentimes cast his deere children into huge guises of woe and miserie, where they shall see neither banke nor bottome, nor any way to get out: yet men in this case must not despaire, but remember still that that which befell Christ the head, doth also befall his members. Though Christ himselfe at his death did beare the wrath of God in such measure, as that in the sense and feeling of his humane nature he was forsaken: yet for all this he was the sonne of God, and had the spirit of his father, crying, *My God, my God.* And therefore though we be wonderfully afflicted either in bodie or in minde, so as we haue no sense or feeling of Gods mercy at all, yet must we not despaire and thinke that we are cast-awaies, but

still labour to trust and rely on God in Christ, and build vpon this that we are his children, though wee feele nothing but his wrath vpon vs; against mercy cleauing to his mercie. This was Dauids practise: *In the day of trouble* (saith he) *I sought the Lord: my sore ranne and ceased not in the night: my soule refused comfort. I did thinke vpon God and was troubled: my soule was full of anguish: and so he continueth on, saying, Will the Lord absent himselfe for euer? and will he shewe no more fauour? hath God forgotten to be mercifull:* but in the ende he recouereth himselfe out of this gulfe of temptation, saying, *Yet I remember the yeres of the right hand of the most high: I remember the workes of the Lord, certainly I remember the wonders of olde.* Wherefore this practise of Christ in his passion, must then be remembered of vs all, when God shall humble vs either in bodie or soule, or both.

The fourth thing which fell out when Christ was on the crosse was this: after Christ knew that all things were performed, and that the scriptures were fulfilled, he said, *I thirst*, and then there standing a vessel full of vineger, one ranne and filled a sponge therewith, and put it about an hyssop stalke, and put it to his mouth: which when he had receiued, he said, *It is finished.* The points here to be considered, are foure. The first, that Christ thirsteth. And we must knowe that this thirst was a part of his passion; and indeede it was no small paine, as we may see by this: when Sisera was ouercome by Israel, and had fled from his enemies to Iaels tent, he called for a little water to drinke, being more troubled with thirst, then with the feare of death at the hand of his enemies. And indeede thirst was as grieuous to men in the East countrie, as any torment else. And hereupon Sampson was more grieued with thirst, then with feare of many thousand Philistims.

Againe, where as Christ complaines that he *thirsteth*; it was not for his own sake, but for our offences: and therefore answerably we must thirst after Christ and his benefits, as *the drie & thirstie land* where no water is, doth after raine: and as *the hart brayeth after the riuers of water*, so must we say with Dauid, *My soule panteth after thee, O Lord*, and the benefits of thy death.

The second, that a sponge full of vineger tied vpon an hyssop stalke, was reached to Christ vpon the crosse. Now it may be demanded, how this could bee, considering the stalke of the hyssop is not past a foote long. *Ans.* As the tree of mustard seed with the Iewes is farre greater and taller then with vs, in so much that the birdes of heauen build their neasts in it: so it may bee that hyssop groweth much longer in those countries then with vs. Or, as I take it, rather, the hyssop stalke was put vpon a reede, and by that meanes the sponge was put vp to the mouth of Christ.

The third point is, that Christ drinketh the vineger offered: but when? Not before all things were finished that were to bee done on the crosse. And by this he shewes his exceeding care for our saluation. He laid aside al things that would turne to his own ease, that he might fully work our redemption, & fulfill the will of his father who sent him into the world for that end. The like care must every one of vs haue to walke dutifully; and, as it were, to goe with thorough-itch in our particular callings, that God may be glorified by vs. Whē Abrahams seruant came to Bethuel to get a wife for Isaac, meat was set be-
fore

fore him, but he said, *I will not eate before I haue said my message:* so likewise we must first see Gods glorie procured in our affaires, and then in the second place, if commodity or praise redound to vs, we must afterward take it.

The last point is, that when Christ had drunke the vineger, he said, *It is finished.* Which words may haue a double sence: one, that such things as were figured by the sacrifices of the old testament are accomplished; the other, that now vpon the crosse hee had finished his satisfaction to the iustice of his father for mans sinne. And this of the twaine I rather think to be his meaning. If it be said, that the buriall and resurrection and ascension of Christ, &c. which are very necessarie to mans redemption, were not yet begun, the answer is, that the workes of Christs priesthood which followe his death serue not to make any satisfaction to Gods iustice for sinne, but onely to confirme or apply it, after it is made and accomplished on the crosse. And if this be so, that Christ in his owne person accomplished the worke of redemption, and made a full and perfect satisfaction for vs, as these words import, *It is finished,* then humane satisfactions to gods iustice for sinne are altogether superfluous.

The fifth euent that fell out when Christ was vpon the crosse was, that hee cried with a loud voice, and said, *Father, into thy handes I lay downe my spirit,* that is, I commend my soule as being the most pretious thing which I haue in this world into thy custodie, who art a most faithfull keeper thereof. These wordes are taken by Christ out of the Psalmes: for when Dauid was in danger of his life by reason of Saul, and had no friend to trust, he makes choise of God to be his keeper, and said, *Into thy handes, O Lord, do I commend my spirit.* Psal. 31. 5. Nowe our Saviour Christ being in the like distresse, both by reason of the Iewes, who euery way sought his final destruction & confusion, & especially because he felt the full wrath of God seazing vpon him, doth make choise of Dauids words, and apply them to himselfe in his distresse. And by his example we are taught not onely to reade the generall history of the bible, but also to obserue the things commanded and forbidden, and to apply the same vnto our selues, and to our particular estates and dealings whatsoeuer: thus the prophet Dauid saith, *In the roll of the booke it is written of me, that I should doe thy will, O my God!* How can this be? for no part of Scripture penned before the daies of Dauid saith thus of him. True indeede; but as I take it, Dauids meaning is, that he read the booke of the lawe, and found generall precepts and commandements giuen to Kings and Princes, that they should keepe all the ordinances and commandements of God: which, he being a King, applies particularly to his owne person, and thereupon saith, *In the volume of the booke it is written of me, &c.* Psal. 40. 7. And this dutie is well practised by the people of God at this day; for the Psalmes of Dauid were penned according to the estate of the Church in his time: and in these daies the Church of God doeth sing the same with the same spirit that Dauid did, and doth apply their seuerall estates and conditions.

Nowe in that Christ commends his soule into the handes of his father. hee doth it to testifie that he died not by constraint, but willingly: and by his owne practise he doth teach vs to do the like, namely to giue up our own soules into the hands of god: & because this dutie is of some difficultie, we must obserue

three motiues or preparatiues which may induce vs to the better doing of it. The first is, to consider that God the father of Christ, is the creatour of our soules, and therefore he is called the *father of spirits*. And if he be a creatour of them, then is he also a faithfull preseruer of them. For sure it is, that God will preserue his owne workemanthip. Who is or can be so carefull for the ornament & preseruation of any worke as the craftes-master? and shall not God be more carefull then man? Wherefore S. Peter exhorteth vs to committe our soules vnto God, as vnto a faithfull creatour. The second motiue is this: we must looke to be resolu'd in our consciences, that God the father of Christ is our father: euery man for himselfe must labour to haue the assurance of the pardon of his owne sinnes, and that the corruption of his soule bee washed away in the blood of Christ, that he may say, I am iustified, sanctified, and adopted by Christ. And when any man can say thus, he shall be most desirous and willing to commit his soule into the handes of God. This was the reason which moued Christ to lay down his soule into the handes of God, because he is *his father*. The third motiue or preparatiue is, a continuall experience & obseruation of Gods loue and fauour towards vs, in keeping and preseruing him; as appeares by Dauids example, *Into thy hands (saith he) I commit my soule: for thou hast redeemed me, O thou God of trutheth.*

The time when we are specially to commend our soules into the hand of God, is first of all the time of any affliction or danger. This was the time whē Dauid commended his soule into the handes of God in the Psalme before named. We knowe that in any common danger or perill, as the sacking of a city, or burning of an house, if a man haue any pretious iewell therein, he will first fetch that out, and make choise of a faithfull friende, to whose custodie he will commit the same: euen so, in cōmon perils and daungers we must alwaies remember to commit our soules as a most pretious iewell into the handes of God, who is a faithfull creatour. Another more speciall and necessaric time of practising this dutie, is the houre of death, as here Christ doth, and Steuen, who when the Iewes stoned him to death, called on God, and said, *Lord Iesuu receiue my spirit*. And as this dutie is very requisite and necessaric at all times, so most especially in the houre of death; because the danger is great by reason that Satan will then chiefly assault vs, and the guilt of sinne will especially then wound the conscience. Lastly, at all times we must commit our soules into Gods handes: for though we be not alwaies in affliction, yet we are alwaies in great danger: and when a man lieth downe to rest, he knoweth not whether he shall rise againe or no: and when he awaketh, he knoweth not whether hee shall lie downe againe. Yea, at this very houre we knowe not what will befall the next.

And great are the comforts which arise by the practise of this dutie. When Dauid was in great danger of his life, and his owne people would haue stoned him, because their hearts were vexed for their sonnes and daughters which the Amalekites had taken; it is said *hee comforted himselfe in the Lord his God*. And the practise of Paul in this case is most excellent: *for the which cause (saith he) I suffer those things, but I am not ashamed: for I knowe whome I haue beleueed, and I am perswaded that hee is able to keepe that which I haue committed*

2. Sam. 20. 6.

3. Tim. 1. 12.

vnto him against that day. This worthie seruant of God had committed his life and soule into Gods hand: and therefore he saith, *In all my sufferings I am not ashamed:* where we see, that if a man haue grace in his life-time to commit his soule into Gods hand, it will make him bold euen at the point of death. And this must be a motiue to cause euery man daily and hourelly to lay downe his soule into the handes of God, although by the course of nature he may lue twentie or fourtie yeares longer. But howsoeuer this dutie be both necessarie and comfortable, yet few there be that practise the same. Men that haue children are very carefull and diligent to bring them vp vnder some mans tuition; & if they haue cattel, sheep, or oxen, they prouide keepers to tend them: but in the meane season for their owne soules they haue no care: they may sinke or swimme or doe what they will. This shewes the wonderfull blindnes or rather madnesse of men in the world, that haue more care for their cattel, then for their owne soules: but as Christ hath taught vs by his example, so let euery one of vs in the feare of God, learne to commit our soules into the hand of God.

Againe, in that Christ layes downe his owne soule, and withall the soules of all the faithfull into the hands of the father, we further learne three things. The first, that the soule of man doth not vanish away as the soules of beasts and other creatures: there is great difference betweene them: for when the beast dieth, his soule dieth also: but the soule of man is immortall. The consideration whereof must moouue euery man aboue all things in this world to be careful for his soule: if it were to vanish away at the day of death as the soule of beasts doe, the neglect thereof were no great matter: but seeing it must lue for euer, either in eternall ioy, or else in endlesse paines and torments, it stands vs vpon, euery man for himselfe, so to prouide for his soule in this life, that at the day of death when it shall depart from his bodie, it may lue in eternall ioy and happinesse. The second, that there is an especiall and particular prouidence of God, because the particular soule of Christ is committed into the hands of his father, and so answerably the soules of euery one of the faithfull are. The third, that euery one which beleeues himselfe to be a member of Christ, must be willing to die when God shall call him thereunto. For when we die in Christ, the bodie is but laid asleepe, and the soule is receiued into the hands of a most louing God and mercifull father, as the soule of Christ was. Lastly, whereas Christ surrendring his soule into his fathers hands, calls it a spirit, we note, that the soule of man is a spirit, that is, a spirituall, inuisible, simple essence without composition created, as the angels of God are. The question whether the soule of a childe come from the soule of the parents as the bodie doth come from their bodies, may easily be resolued. For the soule of man being a spirit, can not beget another spirit, as the angels being spirituall doe not beget angels: for one spirit begetteth not an other. Nay which is more, one simple element begetteth not an other, as the water begetteth not water, nor aire begetteth aire: and therefore much lesse can one soule beget an other. Againe, if the soule of the child come from the soule of the parents, then there is a propagation of the whole soule of the parent or of some part thereof. If it be saide, that the whole soule of the parents is propagated, then the parents

should want their owne soules and could not liue. If it be said that a part of the parents soule is propagated: I answer that the soule being a spirit or a simple substance cannot be parted: and therefore it is the safest to conclude, that the bodie indeede is of the bodie of the parents, and that the soule of man while the bodie is in making, is created of nothing: and for this very cause God is called the *father of spirits*.

Thus much of the crucifying of Christ: now followeth his death. For hauing laid downe his soule into the hands of his father, the holy Ghost saith, *he gaue vp the ghost*: to giue vs to vnderstand, that his death was no *fantasticall* but a *reall death*, in that his bodie and soule were seuered as truly as when any of vs die. In treating of Christs death we must consider many points. The first, that it was *needfull* that he should die, and that for two causes. First, to *satisfie Gods iustice*: for sinne is so odious a thing in Gods sight, that he will punish it with an extreme punishment: therefore Christ standing in our roome, must not onely suffer the miseries of this life, but also die on the crosse, that the very extremitie of punishment which wee should haue borne, might be laid on him: and so we in Christ, might fully satisfie Gods iustice: for the *wages of sinne is death*. Secondly, Christ died that he might *fulfill* the trueth of Gods word which had said, that man for eating the forbidden fruit *should die the death*. The properties of Christs death are two: the first, that it was a *uoluntarie* and willing death: the second, that it was a *curfed death*. For the first, whereas I say Christs death was voluntarie, I meane that Christ died willingly, and of his owne free accord gaue vp himselfe to suffer vpon the crosse. Howsoeuer the Iewes did arraigne, and condemne, and crucifie him, yet if hee had not willed his own death, and of his free accord giuen himselfe to die: not the Iewes nor all the whole worlde could euer haue taken away his life from him. He died not by constraint or compulsion, but most willingly: and therefore hee saith, *No man taketh my life from me, but I (saith he) lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe*. And our Sauour Christ gaue euident tokens hereof in his death, for *then Iesus cried with a loud voice, and gaue vp the ghost*. Ordinarily men that die on the crosse, laggaish away by little & little, & before they come to yeeld vp their liues they loose their speech, and onely rattle or make a noise in the throate: but Christ at that very instant when he was to giue vp the ghost, cried with a loud voice: which sheweth plainly, that he in his death was more then a conquerour or a conquerour death. And therefore to giue all men a token of his power, and to shewe that he died voluntarily, it pleased him to crie with a loud voice. And this made the Centurion to say that he was the *Sonne of God*. Againe, Christ died not as other men doe; because they first giue vp the ghost, and then lay their heads aside: but he in token that his death was voluntarie, first laies his head aside after the manner of a dead man, and then afterward giues vp the ghost. Lastly, Christ died sooner then men are wont to doe vpon the crosse, and this was the cause that made Pilate wonder that he was so soone dead. Now this came to passe not because he was loath to suffer the extremitie of death: but because he would make it manifest to all men that he had power to die or not to die. And indeede this is our comfort that Christ died not for

He' r 12. 9.

Luk. 23. 46.

Gen. 2. 17.

Ioh 10. 18.
Math. 27. 46.
Luk. 23. 46.

35. 37. 14.

Mar. 16. 7.

Ioh 19. 30.

Mar. 15. 44.

vs by constraint, but willingly of his owne accord.

And as Christs death was voluntarie, so was it also an accursed death, and therefore it is called the *death of the crosse*. And it containeth the first ~~and the~~ *second death*: the first is the separation of the bodie from the soule: the second is the separation of bodie and soule from God: ~~and both were in Christ~~. for beside the bodily death, hee did in soule apprehend the wrath^e of God due to man for sinne: and that made him crie, *My God, my God, why hast thou forsaken me?*

To signifie this point the Creede saith that he was crucified and also died.

And here wee must not omitte a necessarie point, namely how farre fourth Christ suffered death. *Answer.* Some thinke that hee suffered onely a bodily death, and such paines as followe the dissolution of nature: but they, no doubt, come to short, for why should Christ haue feared death so greatly if it had beene nothing but the dissolution of nature. Some againe thinke that *he died*, not onely the first, but also the second death: but it may bee they goe to farre: for if to die the first death bee to suffer a totall separation of bodie and soule, then also to die the second death is wholly and euerie way to bee seuered from all fauour of God, and at the least for a time to bee oppressed of the same death as the damned are. Nowe this neuer befell Christ, no not in the middelt of his sufferings, considering that euen then he was able to call God his God. Therefore the safest is to follow the meane; namely that Christ died the first death in that his bodie and soule were really and wholly seuered, yet without suffering any corruption in his bodie, which is the effect and fruit of the same: & that withall he further suffered the extreame horrors and pangs of the second death, not dying the same death nor being forsaken of God, more then in his own apprehension or feeling. For in the very middelt of his sufferings the father was well pleased with him. And this which I say doth not any whit lesse on the sufficiency of the merit of Christ: for whereas he suffered truely the ~~very~~ wrath of God, ~~and the very torments of the damned in his soule~~, it is as much as if all the men in the worlde had died the second death, and had bin wholly cut off from God for euer and euer. And no doubt Christ died the first death onely suffering the pangs of the second; that the first death might be an entrance not to the second death which is eternall damnation, but a passage to life eternall.

The benefits and comforts which arise by the death of Christ are specially foure. The first is the change of our naturall death, I say not the taking of it away, for we must all die; but whereas by nature death is a curse of God vpon man for eating the forbidden fruite, by the death of Christ it is changed from a curse into a blessing: and is made as it were a middle way and entrance to cōuaigh men out of this worlde into the kingdome of glorie in heauen: and therefore it is said, Christ by his death *hath deliuered them from the feare of death, which all the daies of their liues were subiect to bondage*. A man that is to encounter with a scorpion, if he knowe that it hath a sting, he may be dismayed; but being assured that the sting is taken away, he neede not feare to encounter therewith. Nowe death in his owne nature considered, is this scorpion armed with a sting: but Christ our Sauour by his death hath pulled out

Heb. 2.15.

the sting of our death, and on the crosse triumphantly saith, *O death, where is thy sting? O graue, where is thy victory?* and therefore euen then when wee feele the pangs of death approach, wee should not feare but conceiue hope, considering that our death is altered and changed by the vertue of the death of Christ. Secondly, the death of Christ hath quite taken away the second death from those that are in Christ: as Paul saith, *There is no condemnation to them which are in Christ Iesus, which walke not after the flesh, but after the spirit.* Thirdly, the death of Christ is a meanes to ratifie his last will and testament: For this cause was Christ the Mediatour of the newe testament, that through death (which was for the redemption of the transgressions which were in the former testament) they which were called might receiue the promise of the eternall inheritance: For where a testament is, there must be the death of him that made the testament: for the testament is confirmed when men are dead: for it is yet of no force as long as he is aliue that made it. And therefore the death of Christ doth make his last wil and testament which is his couenant of grace, authentical vnto vs. Fourthly, the death of Christ doth serue to abolish the originall corruption of our sinnefull hearts. As a strong corasue laid to a fore, eates out all the rotten and dead flesh: euen so Christs death being applyed to the heart of a penitent sinner by faith, weakens and consumes the sinne that cleaues so fast vnto our natures and dwells within vs. Some will say, howe can Christs death which now is not, because it is long agoe past and ended, kill sinne in vs nowe? *As if.* Indeede if we regard the act of Christs death, it is past, but the vertue and power thereof endureth for euer. And the power of Christs death is nothing els but the power of his Godhead, which inabled him in his death to ouercome hell, the graue, death, and condemnation, and to disburden himselfe of our sinnes. Nowe when we haue grace to denie our selues, and to put our trust in Christ, & by faith are ioyned to him, the as Christ himselfe by the power of his godhead ouercame death, hell, and damnation in himselfe; so shall wee by the same power of his godhead kill and crucifie sinne & corruption in our selues. Therefore seeing we reape such benefit by the death of Christ, if wee will shewe our selues to bee Christians, let vs reioyce in the death of Christ: and if the question bee, what is the chiefest thing wherein wee reioyce in this world? we may answer, the very crosse of Christ, yea the verie least drop of his blood.

The duties to be learned by the death of Christ are two: the first concernes all ignorant and impenitent sinners. Such men whatsoeuer they be, by the death of Christ vpon the crosse, must be mooued to turne from their sinnes: and if the consideration hereof will not mooue them, nothing in the world will. By nature euery man is a vassall of sinne, and a bondslauie of Satan: the deuill raignes and rules in al men by nature, and we our selues can do nothing but serue and obey him. Nay (which is more) we liue vnder the fearefull curse of God for the least sinne. Well now, see the loue of the sonne of God, that gaue himselfe willingly to death vpon the crosse for thee, that he might free thee from this most feareful bondage. Wherefore let all those that liue in sin & ignorāce reason thus with the selues: Hath Christ the son of god done this for vs, and shal we yet liue in our sinnes? hath he set open as it were the verie gates

of hell, and shall we yet lie weltring in our damnable waies and in the shadowe of death? In the feare of God let the death of Christ be a meanes to turne vs to Christ: if it can not moue vs, let vs be resolued that our case is dangerous. To goe yet further in this point, euery one of vs is by nature a sicke man, wounded at the very heart by Satan: though we feele it not, yet we are deadly sicke: and beholde, Christ is the good phisitian of the soule, and none in heauen or earth, neither Saint, angel, nor man can heale this our spirituall wound but he alone: who though he were equall with the Father, yet he came downe from his bosome and became man, and liued here many yeares in miserie and contempt: and when no hearbe nor plaister could cure this our deadly wound or desperat sicknesse, he was content to make a plaister with his owne blood: the paine he tooke in making it caused him to sweate water and blood: nay the making of it for vs cost him his life, in that he was content by his owne death to free vs from death: which if it be true, as it is most true, then wofull & wretched is our case if we will still liue in sinne, and will not vse meanes to lay this plaister vnto our hearts. And after the plaister is applyed to the soule, we should do as a man that hath bin grieuoufly sick, who when he is on the mending hand, gets strength by little and little. And so should we become newe creatures going on from grace to grace, and shew the same by liuing godlyly, righteously, and soberly, that the worlde may see that we are cured of our spirituall disease. O happie, yea thrice happie are they that haue grace from god to doe this. The second dutie concerns them which are repentant sinners. Hath Christ giuen himselfe for thee, and is thy conscience settled in this? then thou must answerably beare this mind, and if thy life would serue for the glory of God and the good of his Church, thou wouldst then giue it most willingly if thou be called thereto. Secondly, if Christ for thy good hath giuen his life, then thou must in like maner be content to die for thy brethren in Christ, if neede be: *Hee* (saith Saint Iohn) *laid downe his life for vs, therefore wee ought to lay downe our liues for our brethren.* Thirdly, if Christ was content to shedde his owne heart blood not for himselfe, but for the sinnes of euerie one of vs, then we must be thus affected, that rather then by sinning we would willingly offend God, we should be content to haue our own blood shed: yea, if these two things were put to our choise, either to doe that which might displease God, or els to suffer death, we must rather die then doe the same. Of this minde haue beene all the Martyrs of God, who rather then they would yeeld to Idolatrie, were content to suffer most bitter torments and cruell death. Yea, euery good Christian is so affected, that he had rather choose to die then to liue, nor mooued by impatience in respect of the miseries of this life: but because hee would cease to offend so louing a father. To sinne is meate and drinke to the worlde, but to a touched and repentant heart there is no torment so grieuous as this is, to sinne against God, if once he bee perswaded that Christ died for him.

Thus much for Christ's death: nowe followe those things which befell Christ when he was newly dead; and they are two especially. The first, that his legges were not broken as the legges of the two theeues were. Of the first, S. Iohn rendreth a reason, namely, that the Scripture might be fulfilled, which saith,

Ioh. 19. 36.
Exod. 12. 46.

1. Cor. 5. 7.
Ioh. 1. 29.

Exod. 12. 23.

Iſa. 45. 1.
Iſa. 46. 12.

Iſa. 50. 29.

Columb. dere
Anat. 1. 7.
e pericardium.

Ioh. 8.

faith, *not a bone of him ſhalbe broken*: which wordes were ſpoken by Moſes of the paſchall lambe, and are here applied to Chriſt, as beeing typically figured thereby. And hence we obſerue theſe two things. Firſt, that Chriſt crucified is the true paſchall lambe, as S. Paul ſaith, *Chriſt our paſſeouer is ſacrificed*: and S. Iohn ſaith, *Behold the Lambe of God*, diſtinguiſhing him thereby from the typicall lambe. In this that Chriſt crucified is the true paſchall lambe, the childe of God hath wonderfull matter of comfort. The Iſraelites did eate the paſſeouer in Egypt, & ſprinkled the blood of the lambe on the poſts of their doores, that when the angel of God came to deſtroy the firſt borne both of man and beaſt, and ſaw the blood vpon their houſes might paſſe ouer them, that the plague ſhould not be vpon them to deſtruction. So likewise if thou doſt feed on the lambe of God, and by a liuely faith ſprinkle the dore of thine heart with his blood, the iudgements of God in this life, and the terrible curſe of death, with the fearefull ſentence of condemnation at the day of iudgement, and all puniſhments due vnto thy ſinnes ſhall paſſe ouer thee, and not ſo much as touch thee. And whereas the legges of our Sauour Chriſt were not broken by the ſouldiours, who ſought by all meanes poſſible to worke againſt him all the miſchiefe they could: we may note, that the enemies of Chriſt and his Church, let them intend to ſhew neuer ſo much malice againſt him, they can not goe beyond that libertie which God giueth them, they can doe no more for their liues then that which God willeth. The Medes and Perſians are called the *Lords ſanctified oxes*: Cyrus is called *the man of Gods counſell*, becauſe whatſoever they intended againſt the people of God, yet in all their proceedings they did nothing but that which God had determined before to be done. And when Senacherib came againſt the Jewes as a wilde beaſt out of his denne, the Lord telleth Hezekiah concerning Aſhur that he will put *his booke in his noſtrills, and his bridle in his lippes, and bring him backe againe the ſame way he came*, that is, he will ſo rule him that he ſhall not doe the leaſt hurt vnto the Jewes, more then God will. This is a matter of great comfort to Gods church oppreſſed with manifold enemies, Papiſts, Jewes, Turks and all infidels, malitiouſly bent againſt it for Chriſts ſake. For though they intend and praſtiſe miſchiefe, yet more then Gods will and counſell is, they can not doe: becauſe he hath his ring in their noſtrills, and his bridle in their lippes to rule them as he liſteth.

The ſecond thing which fell out immediately vpon the death of Chriſt is, that the ſouldiours pearced his ſide with a ſpeare, and thence iſſued water and blood. The uſe which ariſeth of this point is two-fold: firſt, it ſerues to prooue that Chriſt died truly, and not in ſhew, or a fained death: for there is about the heart a filme or ſkinne like vnto a purſe wherein is contained cleare water to coole the heat of the heart, and therefore when water and blood iſſued out after piercing of the ſide, it is very likely that a that very ſkinne was pierced: for els in reaſon we can not coniecture whence this water ſhould come. Saint Iohn an eye-witnes of this thing, beeing about to prooue that Ieſus the ſonne of Marie was the true Meſſias, bringeth in ſixe witneſſes: three in heauen, *the Father, the Word, and the holy Ghoſt*: & three in earth, *the Water, the Spirit, and the blood*: where no doubt he alludeth to the water and blood that iſſued out

of the side of Christ : by *spirit* we may vnderstand the efficacy and operation of Gods spirit making men to bring forth the fruits of the same, as loue, peace, ioy, &c. And the second witnes, namely water, hath relation to the water that came forth of Christs side, which signifieth the inward washing away of sinne, and the purging of the heart by Christs blood : which also is and was signified by the outward washing of the bodie with water in baptisme . The third witnes he calls blood, alluding to the blood that issued out of Christs side: where-by is signified the expiation or satisfaction made to Gods iustice for mans sinne. The same vse had the ceremoniall sprinkling in the old testament, typically signifying the sprinkling of Christs blood. Now these three witnesses are not to be sought for in heauen, but euery Christian man must search for them in his owne heart and conscience , and there shall he finde them in some measure. And this water and blood flowing out of the side of Christ beeing now dead, signifieth that he is our iustification and sanctification cuen after his death: and that out of his death springs our life : and therefore as Eue was made of a ribbe taken out of the side of Adam : so springs the Church out of the blood that flowes out of the side of the second Adam.

Hauiug thus intreated of Christs execution, let vs now come to the last point, namely the excellencie of Christs passion, consisting in these two points: I. a Sacrifice: II. a triumph. For the first, when Christ died he offered a propitiatorie and reall sacrifice to his father: and herein his death and passion differeth from the sufferings and deaths of all men whatsoever. In this sacrifice, we must consider foure things : I. who was the priest. II. what was the sacrifice. III. what was the altar. IV. the time wherein this sacrifice was offered. The priest was Christ himselfe , as the author of the epistles to the Hebrewes prooues at large from the third chap. to the 9. and of him we are to consider these foure points. The first, what is the office of Christs priesthood. *Ans.* The office of Christs priesthood stands in three things : I. to teach doctrine , and therefore he is called the *high priest of our profession*, that is, of the Gospel which

Hebr. 3.6

for sinne. II. to offer vp himselfe vnto his father in the behalf of man, for the appeasing of his wrath for sinne. III. to make request or intercession to God the father , that he would accept the sacrifice which he offered on the crosse for vs. The second point is, According to which nature he was a priest: whether in his manhood, or in his godhead, or both together ? *Ans.* The office of his priesthood is performed by him according to both his natures : and therefore he is a priest not as the Papists would haue him , according to his manhood onely, but as he is both God and man : for as he is a Mediatour, so is he a priest : but Christ is a Mediatour according to both natures: each nature doing that which is peculiar to it, & conferring something to the worke of redemption: and therefore he is a priest as he is both God and man. The third point, After what order he is a priest ? *Ans.* The Scripture mentioneth two orders of priests : the order of Leui, and the order of Melchisedeck. Christ was not a priest after the order of Aaron : and yet notwithstanding in that priesthood were many notable rites whereby the priesthoode of our Sauour Christ was resembled , and we may note siue especially . First in the anointing of the high priests, as of

Aaron.

Aaron and his sonnes after him, oile was poured on his head, and it ran down to the very edge of his garments, whereby was signified that Christ the true high priest was annointed *with the oyle of gladnesse about his fellowes*, that is, that his manhoode was filled with the gifts and graces of God, both in measure, number, and degree about all men and angels. Secondly, the sumptuous and gorgious apparell which the high Priest put on, when he came into the sanctuarie, was a signe of the rich and glorious robe of Christs righteousnesse, which is the puritie and integritie of his humane nature and of his life. Thirdly, the speciall parts of the high Priests attire were, first the Ephod, the two shoulders whereof had two onyx stones, whereon were engrauen the names of the twelue tribes of Israel: sixe names on the one stone, and sixe on the other, as stones of remembrance of the children of Israel to God ward: secondly, the brestplate of iudgement like the worke of the Ephod, wherein were set twelue stones according to the names of the children of Israel, grauen as signets euery one after his name. Now by these two ornaments were figured two things in Christ: by the first, that he carries all the Elect on his shoulders, and supports them by his spirit so long as they are in this world, against the world, the flesh, and the deuill. By the second, that Christ our high priest being now in his sanctuarie in heauen, hath in memorie all the Elect, & their very names are written as it were in tables of gold before his face, and he hath an especiall loue vnto them and care ouer them. Vpon this ground the church in the Canticles praies on this manner, *Set me as a seale on thy heart, and as a signet vpon thy arme*. And indeede this is a matter of comfort vnto vs all, that Christ hath our seuerall names written in pretious stones before his face, though he be now in heauen and we on earth: and that the particular estate of euery one of vs is both knowne and regarded of him. Againe, God gaue to Moses the *Urim and Thummim*, which was put on the brestplate of the high priest, when he was to aske counsell from God of things vnknowne, before the mercie seat, whence God gaue answer. What the *Urim* and *Thummim* was, it is not knowne: and it is like it was not made by any art of man, but giuen by God; and how it was vsed we can not tell: but yet the signification of the words affoordeth matter of meditation. *Urim* signifies *lights*, and *Thummim* signifies *perfections*. And by this a further matter was prefigured in Christ, who hath the perfit *Urim* and *Thummim* in his breast: first, because in him are hidde all the treasures of wisdome and knowledge: secondly, because he reueales to his Church out of his word such things as none can know but the children of God: as Dauid saith, *The secret of the Lord is reuealed to them that feare him*. And for this cause the spirit of Christ is called *the spirit of wisdome and reuelation*: and *the spirit of God*, whereby we know the things that are giuen vnto vs of God: as namely, our election, vocation, iustification, and sanctification in this life, and our eternall glorification after this life: yea to euery member of Christ within his Church he giues a speciall spirit of reuelation out of the word, whereby he may know that God the father is his father; the sonne the redeemer, his redeemer; and the holy Ghost his sanctifier and comforter. Lastly, the high priest had a plate on his forehead, and therein was engrauen the *holines of lehouah*: this signified the holines of Christ: for as he is God, he is holnes

Exod. 29.7.

Psal. 113.2.

Psal. 45.7.

Exod. 28.2.

E. x. o. d. 28.12.21:

29.

Cant. 8.6.

Coloss. 3.

Psal. 25.14.

Eph. 1.17.

1. Cor. 2.12.

Exod. 28.36.

holines it selfe: and as he is man, he is most holy, beeing sanctified by the holy Ghost for this ende, that he might couer our sinnes and vnrighteousnes, with his righteousnes and holy obedience.

The second order of priesthood is the order of Melchisedeck, of which order Christ was, as Dauid saith, *Thou art a priest for euer after the order of Melchisedeck*: and that in two speciall respects. I. Melchisedeck was both a priest and a king: so was Christ. II. Melchisedeck had neither father nor mother, because his historie is set downe with mention of neither: so likewise Christ as he is God, had no mother; and as he is man, he had no father. The Papists a-uouch Christ to be a priest of this order in a new respect, in that as Melchisedeck offered bread and wine, when Abraham came from the slaughter of the Kings: so (say they) Christ in his last supper did offer his owne bodie & blood vnder the formes of bread and wine. But this is a friuolous deuce of theirs: for if we read Hebr. 7. where this point is handled, there is no comparison at all made of their two sacrifices; but the resemblances before named are set downe, in which, person is compared with person. Againe, it is not said in Genesis that Melchisedeck offered sacrifice; but that he brought forth bread and wine, and made a feast to Abraham and his companie. And if Christ should be of the order of Melchisedeck, in regard of the offering of bread and wine, yet would this make much against the Papists. For Melchisedeck brought forth true bread and true wine; but in the sacrifice of the masse there is no true bread nor true wine: but (as they say) the reall bodie and blood of Christ vnder the forme of bread and wine.

The fourth point is, whether there be any more reall priests of the newe Testament beside Christ or no? *Ans.* In the old testament there were many priests one following another in continuall succession, but of the new Testament there is one onely reall priest, Christ Iesus God and man, and no more: as the author of the Hebrewes saith, *because he endureth for euer, he hath an euerlasting priesthood*: and the word translated [euerlasting] signifieth such a priesthood, which can not passe from him to any other, as the priesthood of Aaron did. And therefore the priesthood of Christ is so tied to his owne person, that none can haue the same but he; neither man nor angel, nor any other creature, no not the Father nor the holy Ghost. But the factours of the church of Rome will say, that Christ may haue men to be his deputies in his stead to offer sacrifice. *Ans.* We must consider Christ two waies: I. as he is God: II. as he is Mediatour. As he is God with the father and with the holy Ghost, he hath Kings and Magistrates to be his deputies on earth: and therefore they are called *Elohim*, that is, *gods*. But as he is Mediatour, and so consequently a priest and a King, he hath neither deputie nor vicegerent; neither king to rule in his stead ouer his Church, nor priest to offer sacrifice for him: nay he hath no Prophet to be his deputie, as he is the doctour of the Church. And therefore he saith to his disciples; be not called doctours, *for one is your doctour*. Indeed he hath his ministers to teach men his wil: but a deputie to offer sacrifice in his stead he hath not. And therefore we may with good conscience abhorre the massing priesthood of the church of Rome, as a thing fetched frō the bottom of hell: and their massing priests as instruments of Satan; holding this for a
very

very truth, that we haue but one onely priest euen Christ himfelfe God and man. Indeede all Christians are priests to offer vp spirituall sacrifice: but it is the proprietie of Christ alone to offer an outward and recall sacrifice vnto God now in the new Testament.

Thus much of the first point who is the priest. The second followeth: what is the sacrifice. *Ans.* The sacrifice is Christ, as he is man, or the manhoode of Christ crucified. As the priest is both God and man; so the sacrifice is man,

1 or, the god-
head.
Heb. 10. 10.

and not God. So it is saide, we are *sanctified by the offering of the body of Iesus Christ.*

Touching this sacrifice, fundrie questions are to be skanned. The first, what kind of sacrifice it was? *Ans.* In the old testament there were two kinde of sacrifices: one, propitiatorie which serued to satisfie for sinne: the other eucharisticall for praise and thankgiuing. Now the sacrifice of Christ was a sacrifice propitiatorie specially prefigured by the typical sacrifice, called the whole burnt offering; for as it was all consumed to ashes vpon the altar, and turned into smoke, so the fire of Gods wrath did seaze vpon Christ on the crosse, and did consume him as it were to nothing to make vs something. Secondly, when Noe offered an whole burnt offering after the flood, it is saide, God *smelled a savour of rest*: not because he was delighted with the smell of the sacrifice, but because he approoued his faith in Christ. And hereby was figured, that Christ vpon the crosse was an offering, & a *sacrifice of a sweete smelling savour vnto God*: because God was well pleased therewith. Now whereas Christ was content wholly to offer vp himfelfe to appease the wrath of his father for vs: it must teach vs to giue our bodies and soules, as holy, liuing, and acceptable sacrifices, wholly dedicating them to the seruice of God.

Gen. 8. 20.
Job 1. 8.

Gen. 8. 21.

Eph. 5. 2.

The second question is, how oft Christ offered himfelfe? *Ans.* Once onely and no more. This must be held as a principle of diuinitie: *With once offering hath he consecrated for euer, them that are sanctified*: and againe, *Christ was once offered to take away the finnes of many.* And it serueth to overthrow the abominable sacrifice of the masse, in which the true bodie and blood of Christ is offered vnder the formes of bread and wine, really and substantially (as they say) for the remission of the finnes of the quicke and the dead, and that continually: but if this vnbloodie sacrifice of Christ be good, then it is either the continuing of that which was begonne on the crosse by Christ himfelfe, or the iteration of it by the masse priest. Now let Papists chuse whether of these two they will: if they say it is the continuing of the sacrifice of Christ, then they speake outragious blasphemie: for it is in effect to say, that Christs sacrifice was not perfect, but onely begun on the crosse, and must be accomplished by the masse priest to the end of the world. If they affirme the second, that it is an iteration of Christs sacrifice, then also they speake blasphemie: for hereby they make it also an imperfit sacrifice, because it is repeated and iterated: for vpon this ground doth the author to the Hebrues prooue, that the sacrifices of the old testament were imperfit, because they were daily offered. And whereas they say there be two kinds of sacrifices, one bloody once onely offered vpon the crosse: the other vnbloodie, which is daily offered, I answer, that this distinction hath no ground out of Gods word: neither was it knowne to the holy Ghost who saith, that without *blood there is no remission of finnes.*

Heb. 10. 14.

Heb. 9. 12.

Heb. 9. 25.

The third question is, what is the fruit of this sacrifice? *Ans.* The whole effect thereof is contained in these foure things: I. the oblation of Christ purgeth the beleeuer from all his finnes whether they be originall or actuall: so it is said, *If we walke in the light, we haue fellowship one with another: and the blood of Iesus Christ his sonne purgeth vs from all sinne:* whether they be finnes of omission in regard of our duties: or of commission in doing euill. II. the oblation serueth for the iustifying of a sinner before God, as Paul saith, *We are iustified by his blood, and are reconciled to God by his death.* This being here remembered, that in the passion of Christ we include his legall obedience, whereby he fulfilled the law for vs. III. the oblation of Christ serues to purge mens consciences from dead workes; *How much more then shall the blood of Christ, which through the eternall spirit offered himselfe without spot to God, purge your consciences from dead works to serue the liuing God.* IV. the oblation of Christ procures vs libertie to enter to heauen, *By the blood of Christ Iesus we may be bold to enter into the holy place, by the new and liuing way which he hath prepared for us through the vail, that is, his flesh.* By our finnes there is a partition wall made betwene God and vs: but Christ by offering himselfe vpon the crosse, hath beaten downe this wall, opened heauen, and as it were, trained the way with his owne blood, whereby we may enter iuto the kingdome of God, and without the which we can not enter in at all.

The last questiō is, how this sacrifice may be applied to vs. *Ans.* The meanes of applying this sacrifice be two: I. the hand of God which offereth. II. the hand of the beleuer that receiueth the sacrifice offered. The hand of God wherby he offereth vnto vs his benefit, is the preaching of the word, & the administration of the Sacraments, baptisme, and the Lords supper: and wher eouer these his holy ordinances are rightly admittred and put in practise, there the Lord puts forth his hand vnto vs, and offereth most freely the vertue and benefit of the death of Christ. And then in the next place commeth the hand of the beleuer which is faith in the heart; which, when God offereth, doth apprehend and receiue the thing offered, and make it ours.

The third thing to be spoken of is, the altar whereon Christ offered himselfe. The altar was not the crosse, but rather the godhead of Christ. He was both the priest, the sacrifice, and the altar: the sacrifice, as he is man; the priest, as he is both God and man; the altar, as he is God. The propertie of an altar, is to sanctifie the sacrifice: as Christ saith, *ye fooles and blind, whether is greater the offering, or the altar that sanctifieth the offering?* Now Christ as he is God, sanctifieth himselfe as he was man: and therefore (saith he) *for their sakes sanctifie I my selfe,* by doing two things: I. by setting apart the manhood to be a sacrifice vnto his father for our finnes. II. by giuing to this sacrifice merit or efficacie to deserue at Gods hands remission of our finnes: the manhood of Christ without the Godhead hath no vertue nor efficacie in it selfe to be a meritorious sacrifice: and therefore the dignitie and excellencie which it hath is deriued thence. As for the chalkie and stonie altars of the Church of Rome, they are nothing els but the toyes of mans braine. Christ himselfe is the onely reall altar of the new testament. And in stead of altars which were vnder the law, we haue now the Lords table wheron we celebrate the Sacrament of his bodie

bodie and blood, to shew forth his death till he come.

Luk. 4. 19.

Lev. 25. 10.

The fourth point is, concerning the time of Christs oblation, which he himselfe calleth the acceptable yeare of the Lord: alluding vnto an other yeere vnder the law called the yeare of Iubile, which was euery fiftie yeare among the Iewes, in which at the sound of a trumpet all that had set or sold their possessions receiued them againe: all that were bondmen were then set at libertie. This Iubile was but a figure of that perfect deliuerance which was to be obtained by Christs passion, which was not temporarie deliuerance for euery fiftie yeare, but an eternall freedome from the bondage of sinne, hell, death, and condemnation. And the preaching of the word is the trumpet founded which proclaimeth vnto vs freedome from the kingdome of darknes, and inuities vs to come and dwell in perfect peace with Christ himselfe. Well, if the yeare of perpetuall Iubile be now come, in what a wretched estate all our loofe and blind people that esteeme nothing of that libertie which is offered to them, but choofe rather to liue in their sinnes, and in bondage vnder Satan and condemnation, then to be at freedome in Christ.

Agg. 2. 4.

Agg. 2. 10.

Lev. 2. 13.
Ezech. 43. 24.

Ezech. 36. 4.

Now follow the vses which are to be made of the sacrifice of Christ. The prophet Aggai saith, that the second temple built by Zorubbabel was nothing in beautie vnto the first which was built by Salomon: and the reason is plaine, for (as the Iewes write) it wanted fise things which the first temple had: I. the appearing of the presence of god at the mercie seat between the two Cherubims. II. the Vrim and Thummim on the breast-plate of the high priest. III. the inspiration of the holy Ghost vpon extraordinary Prophets. IIII. the Arke of the Couenant: for that was lost in the captiuitie. V. fire from heauen to burne the sacrifices. Yet for all this, the Prophet afterward saith, *The glorie of the Last House, shall be greater then the first.* Now it may be demanded, how both these sayings can stand together. *Ans.* We are to know, that the second Temple was standing in the time when Christ was crucified for our sinnes; and it was the sacrifice of Christ which gaue glorie and dignitie to the second temple, though otherwise for building and outward ornaments it was farre inferiour to the first. And by this we are taught, that if we would bring glorie vnto our owne selues, vnto our houses and kindred, either before God or before men, we must labour to be partakers of the sacrifice of Christ, and the sprinkling of his blood to purge our hearts. This is the thing that brings renoune both to place and person, how base soeuer we be in the eyes of the world. Secondly, all oblations and meate offerings were sprinkled with salt, and euery sacrifice of propitiation which was to be burned to ashes, was first salted: and hereby two things were signified. The first, that euery one of vs in our selues are loathsome or vile in the sight of God; like vnto stinking carrion or raw-flesh kept long vnpowdered. A dead and rotten carkeise is loathsome vnto vs; but we in our selues are a thousand times more loathsome vnto God. The second, that we are as it were salted and made sauorie and acceptable to God by the vertue of the sacrifice of Christ vpon the crosse. Our dutie then is to labour that we may feele in our selues the biting and sharpnes of the oblation of Christ, to wast and consume the superfluities of sinne and the corruptions of our natures. And we must withall indeauour, that the whole course

course of our liues, without speech it selfe be gracious and poured with salt, least God at length spue vs out of his mouth. To this ende hath God appointed his ministers to be the salt of the earth, that by their ministerie they might apply the death of Christ, and season the people. And it hath pleased God to besprinkle this land with more plentie of this salt then hath bene heretofore. But, alas, small is the number of them that giue any relish of their good seasoning. The more lamentable is their case. For as flesh that cannot be seasoned with salt, putrifies: so men that cannot bee sweetned and changed by the sacrifice of Christ, doe rot and perish in their sinnes. The waters that issued from vnder the threshold of the Sanctuarie, whē they came into the dead sea, the waters thereof were hole some: but myrie places and marishes which could not be seasoned, were made saltpits. Now these waters are the preaching of the gospel of Christ, which flowing through all the parts of this Ile, if it doe not season & change our nation, it shal make it as places of nettles & saltpits, & at length be an occasion of the eternal curse of god. Thirdly, Christs priesthood serues to make euery one of vs also to be priests. And being priests, we must likewise haue our sacrifice and our altar. Our sacrifice is the *cleane offering*, which is the lifting vp of *pure handes* to God without wrath or doubting in our prayers: also our bodies and soules, our hearts, and affections, the workes of our liues, and the workes of our callings: all which must be dedicated to the seruice of god for his glorie, and the good of his Church. The altar wheron wee must offer our sacrifice, is Christ our redeemer, both God and man, because by the vertue of his death as with sweete odours he perfumes all our obedience, and makes it acceptable to God. The ministers of the Gospell are also in this manner priests, as Paul insinuateth when hee calleth the Gentiles his offering vnto God. And the preaching of the word is as it were a sacrificing knife, wherby the old Adam must be killed in vs; & we made an holy & acceptable sweete smelling oblation vnto God, sanctified by the holy Ghost. Therefore euerie one that heareth Gods worde preached and taught, must indeaouour that by the profitable hearing thereof, his sinnes and whole nature may be subdued and killed; as the beast was slaine & sacrificed vpon the altar by the hand of the Leuite. Lastly the exhortation of the holy ghost must here be considered. *Seeing* (saith he) *we haue an high priest, which is ouer the house of god, let vs draw neere with a true heart in assurance of faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water:* the meaning of the wordes is this, that if Christ haue offered such a sacrifice of such value and price, which procureth pardon of sinne, iustification, sanctification, and redemption, then we must labour to be partakers of it; to haue our bodies and soules purified and clesed by his blood, and sanctified throughout by the holy ghost, that thereby we may be made fitte to doe sacrifice acceptable to God in Christ. This is the vse which the Apostle maketh of the doctrine of Christs priesthood in that place, which also euery man should apply vnto himselfe: for why should we liue in our sinnes and wicked waies, euery houre incurring the danger of Gods iudgements, seeing Christ hath offered such a sacrifice whereby we may be purged and clesed, and at length freed from all woe and miserie.

Coloss. 4. 6.
1. 35. 13.Eze. 47. 8. 11.
2. Mare mortuum.

Mal. 1. 11.

1. Tim. 2. 8.

Rev. 8. 3.
Heb. 13. 10.

Rom. 15. 16.

Heb. 20. 21.

Thus much of Christ's sacrifice: now follows his triumph vpon the crosse. That Christ did triumph when he was vpon the crosse, it is plainly set downe by the Apostle Paul, where he saith, *that putting out the hand writing of ordinances that was against vs, which was contrarie to vs, he euen tooke it out of the way, and fastened it vpon the crosse, and hath spoiled the principalities and powers, and hath made shewe of them openly, and hath triumphed over them in the same crosse.* This triumph is set forth by signes and testimonies of two sorts. I. By signes of his glorie and maiestie. II. By signes of his victorie on the crosse. The signes of his glorie and maiestie are principally seuen. The first is the title set ouer his head vpon the crosse, *Jesus of Nazareth king of the Iewes.* The ende why titles were set ouer the heads of malefactours was, that the beholders might knowe the cause of the punishment, and bee admonished to take heede of like offences, and be stirred vp to a dislike of the parties executed for their offences. And therefore no doubt, Pilate wrote the title of Christ for the aggrauating of his cause, and that with his owne hand. Yet marke the straunge euent that followed: for when Pilate was about to write the superscription, God did so gouerne and ouer-rule both his heart and hand, that in stead of noting some crime, he sets downe a most glorious and worthie title, calling him, *Jesus of Nazareth king of the Iewes:* which wordes containe the very summe and pith of the whole gospel of Christ, deliuered by the Patriarches and prophets from age to age. We must not thinke that Pilate did this of any good minde, or vpon any loue or fauour that he bare to Christ: but onely as he was guided and ouerruled by the power of God for the aduancement of the honour and glorie of Christ. The like did Caiphaz, who though a sworne enemy to Christ, yet he vttered a prophecy of him, saying, *that it was necessarie that one should die for the people:* not that he had any intent to prophecy: but because the Lord vsed him as an instrument to publish his trueth. And when Balaam for the wages of vnrighteousnesse would haue cursed the Lords people, for his life he could not; nay all his cursings were turned into blessings. By this then it appeares, that it is not possible for any man, doe what he can, to stoppe the course of the gospel of Christ: nay: (as we see) God can raise vp the wicked sometime to spread abroad and to publish the truth, though they themselves intend the contrarie. Furthermore let vs marke that when the Iewes did most of all intend to bring disgrace and dignomie vpon our Sauiour Christ, then did they most of all extoll and magnifie his name: they could not for their liues haue giuen him a more renowned title then this, that he was King of the Iewes. And the same is the case of all the members of Christ: for let a man walke in good conscience before God and man, he shall finde this to bee true, that when hee is most disgraced in the world, then commonly he is most honoured with God and men.

Further, Pilate wrote this superscription in three languages, Hebrew, Greeke, and Latine. And no doubt the end thereof in the prouidence of God was, that the passion of Christ, as also the publishing of his kingdome & Gospel might be spread ouer the whole world. This shewes the malice of the Church of Rome, which will not suffer the word of God to be published but in the Latine tongue, least the people should be intangled in errors.

Againe, when Pilate had thus written the superscription, the high priests and Pharises offended thereat, came to Pilate willing him to change the title, saying, *Write not the King of the Iewes, but that he said, I am the King of the Iewes*: but Pilate answered them againe, *That which I haue written, I haue written*. Though Pilate had bene ouer-ruled before to condemne Christ to death, against his owne conscience, yet will he not in any wise condescend to change the superscription. Howe comes this to passe? Surely, as he was ruled by the hand of God in penning it, so by the same hand of God was he confirmed in not changing it. Hence we learne sundrie instructions. First, that no man in the world, let him indeauour himselfe to the vttermost of his power, is able to stoppe the course of the kingdome of God: it stands firme and sure, and all the worlde is not able to preuaile against it. Secondly, whereas Pilate beeing but an heathen man was thus constant, that he will not haue his writing changed; we may note, how permanent & vnchangeable the writings of the holy word of God are. They are not the words of heathen men, but were spoken by the mouth of the Prophets and Apostles, as God gaue them utterance. The booke of Scripture therefore is much more immutable, so as no creature shall be able to change the least part of it till it be fulfilled. Thirdly, by Pilates constancy, we learne to be constant in the practise and profession of the religion of Christ: this is a necessarie lesson for these daies, wherein mens professions doe fleete like water and goe and come with the tyde. Many zealous professours to day, but to morrowe as could as water. And the complaint of the Lord touching times past, agrees to our daies: *O Ephraim, What shall I say to thee? thy righteousness is like the morning dewe.*

The second is, the conuersion of the thiefe: a most worthy argument of the godhead of Christ. For by it when he was vpon the crosse, and in the very middest of his passion, he giues vnto all the worlde a liuely and notable experience of the vertue and power of his death, so as his verie enemies might not onely beholde the passion it selfe, but also at the same time acknowledge the admirable efficacie thereof. And therefore with the passion of Christ, wee must ioyne the conuersion of the thiefe: which is as it were a crytall glasse wherein we may sensibly behold the endlesse merit and vertue of the obedience of Christ to his father, euen to the death of the crosse. And therefore I will briefly touch the speciall instructions which are to be learned by it. First let vs marke that both the thieues in euery respect were equall, both wicked and lewd liuers: and for their notorious faults both attached, condemned, and executed both on the crosse at the same time with Christ: yet for all this, the one repenting was saued, the other was not. And in their two examples we see the state of the whole worlde, whereof one part is chosen to life eternall: and thereupon attaines to faith and repentance in this life: the rest are reiected in the eternall counsell of God, for iust causes knowne to himselfe, & such being left to themselues neuer repent at al. Secondly we are taught hereby, that the whole worke of our conuersion and saluation must bee ascribed wholly to the meere mercie of God: of these two thieues the one was as deeply plunged in wickednes as the other, & yet the one is saued, the other condemned. The like was in Iacob & Esau; both borne at one time, and of the same pa-

rents, and neither of them had done good nor euill when they were borne: yet one was then loued; the other was hated; yea if we regard outward prerogatiues, Esau was the first borne, and yet was refused.

Furthermore, the theife on the crosse declareth his conuersion, by manifest signes and fruites of repentance, as appeares by the wordes which he spake to his fellow, *Fearest thou god seeing thou art in the same condemnation.* Though handes and feete were fast nailed to the crosse, yet heart and tongue are at libertie to giue some tokens of his true repentance. The people of this our land heare the word, but for the most part are without either profit in knowledge or amendement of life: yet for all this, they perswade themselues that they haue good hearts and good meanings, though they can not beare it away, and vtter it so well as others. But alas, poore soules, they are deluded by Satan: for a man that is conuerted, can not but expresse his conuersion, and bring forth the fruits thereof. And therefore our Sauour Christ saith, *If a man beleene in me, out of his bellie shall flowe riuers of water of life.* The grace (as Elihu saith) of God is like newe wine in a vessell which must haue a vent; and therefore hee that sheweth no tokens of Gods grace in this life, is not as yet conuerted; let him thinke and say of himselfe what he will. Can a man haue life, and neuer moue nor take breath? and can hee that bringeth forth no fruit of his conuersion liue vnto God? Wel, let vs now see what were the fruits of the thieffes repentance. They may be reduced to foure heads. First, he rebukes his fellow for mocking Christ, in deauouring thereby to bring him to the same condition with himselfe, if it were possible: whereby he discouers vnto vs the propriete of a true repentant sinner, which is, to labour and striue, so much as in him lieth, to bring all men to the same state that hee is in. Thus David hauing tryed the great loue and fauour of God toward himselfe, breaketh forth and saith, *Come children, harken vnto me, and I will teach you the feare of the Lord:* shewing his desire that the same benefits which it had pleased God to bestow on him, might also in like manner be conueied to others. Therefore it is a great shame to see men professing religion, carried away with euery company, and with the vanities and fashions of the world, whereas they should rather drawe euen the worst men that be to the fellowship of those graces of God which they haue receiued. That which the Lord spake to the prophet Ieremie, must be applied to all men: Let them returne vnto thee, but returne not thou vnto them. In instruments of musicke the string out of tune must be set vp to the rest that be in tune, and not the rest to it.

Againe, in that he checkes his fellowe, it shewes that those which be touched for their owne sinnes, are also grieued when they see other men sinne and offend God. But to goe further in this point, let vs diligently and carefully marke the manner of his reproofe, *Fearest thou not God, seeing thou art in the same condemnation.* In which words he rips vp his lewdnes euen to the quicke, and giues him a worthie *item*, telling him that the cause of all their former wickednesse, had bene the want of the feare of God. And this point must euery one of vs marke with great diligence. For if we enter into our hearts and make a through search, wee shall finde that this is the roote and fountaine of all our offences. Wee miserable men for the most part haue not

grace:

grace to consider that we are alwaies before God; and to quake and tremble at the consideration of his presence: and this makes vs so often to offend God in our liues as we doe. Abraham comming before Abimelech, shifiting for himselfe, saide, that Sara was his sister, and being demanded why he did so, answered, *because he thought the feare of God was not in that place*: insinuating that he which wants the feare of God, wil not make conscience of any sinne whatsoever. Would we then euen from the bottome of our hearts turne to God, and become new creatures, then let vs learne to feare God: which is nothing els but this, when a man is perswaded in his owne heart and conscience that wherefoeuer he be, he is in the presence and sight of God, and by reason thereof is afraid to sinne. This we must haue fully settled in our hearts, if we desire to learne but the first lesson of true wisdom. But what reason vseth the theefe to draw his fellow to the feare of God? *Thou art* (saith he) *in the same condemnation*, that is, by thy sinnes & manifold transgressions thou hast deserued death, and it is now most iustly inflicted vpon thee; wilt thou not yet feare God? Where we are taught, that temporall punishments and crosses, ought to be meanes to worke in vs the feare of God; for that is one end why they are sent of God. *It is good for me* (saith Dauid) *that I haue been chastised, that I may learne thy statutes*. And Paul saith, *When we are chastised, we are nurtured of the Lord*. And the Iewes are taught by the prophet Micah to say, *I will beare the wrath of the Lord, because I haue sinned against him*.

The second fruit of his conuersion is, that he condemne himselfe and his fellow for their sinnes, saying, *Indeede we are righteously here, for we receiue shings worthie for that we haue done*, that is, we haue wonderfully sinned against Gods maiestie, and against our brethren: and therefore this grieuous punishment which we beare, is most iust and due vnto vs. This fruit of repentance springs and growes very thinne among vs, for fewe there be which doe seriously condemne themselves for their owne sinnes: the manner of men is to condemne others, and to crie out that the world was neuer so bad, but bring them home to themselves, and you shall find that they haue many excuses and defences as plaister-worke to cast ouer their foule and filthie sinnes: and if they be vrged to speake against themselves, the worst will be thus; God helpe vs, we are all sinners, euen the best of vs. But certen it is, that he which is thoroughly touched in conscience for his sinnes, both can and will speake more against himselfe for his manifold offences, then all the world besides. Thus Paul when he was conuerted, calls himselfe *the chiefe of all sinners*. And the prodigall childe confessed that he had sinned against heauen and against his father, and was not worthie to be called his child.

The third fruit of his conuersion is, that he excuseth our Sauour Christ, and giueth testimonie of his innocencie, saying, *But this man hath done nothing amisse*. Marke here: Pilate condemned Christ, Herod mocked him, all the learned Scribes and Pharises condemned him, and the people crie away with him, let him be crucified: and among his owne disciples Peter denied him, and the rest ranne away: there remains onely this poore silly wretch vpon the crosse to giue testimonie of Christs innocencie: whereby we learne, that God chooseth the simple ones of this world, to ouerthrow the wisdom of the wise:

and therefore we must take heede that wee be not offended at the Gospell of Christ, by reason that for the most part simple and meane men in the world embrace it. Nay marke further, this one theife beeing conuerted had a better iudgement in matters concerning Gods kingdome, then the whole bodie of the Iewes. And by this all students may learne, that if they desire to haue in themselves vpright iudgement in matters of religion, first of all they must become repentant sinners: and though a man haue neuer so much learning, yet if he be carried away with his owne blind affections and lusts, they will corrupt and darken his iudgement. Men which worke in mines and coale-pits vnder the earth, are troubled with nothing so much as with dampes, which make their candle burne darke, and sometimes put it quite out. Nowe euery mans sinnes are the dampes of his heart, which when they take place, doe dim the light of his iudgement, and cast a mist ouer the mind, and darken the vnderstanding and reason: and therefore a needefull thing it is, that men in the first place should prouide for their own conuersion.

The fourth fruit of his repentance is, that he praierh for mercy at Christs hands, *Lord (saith he) remember me when thou comest into thy kingdome*: in which praier we may see what is the propertie of faith. This theife at this instant heard nothing of Christ but the scornings and mockings of the people, and he saw nothing but a base estate full of ignominie and shame, and the cursed death of the crosse, yet neuerthelesse hee nowe beleeueth in Christ, and therefore intreats for saluation at his hand. Hence we learne, that it is one thing to beleeueth in Christ, and another to haue feeling and experience: and that euen then when we haue no sense or experience we must beleeueth: for *faith is the subsisting of things which are not seene*: and Abraham about hope did beleeueth vnder hope: and Job saith, *though thou kill me, yet will I beleeueth in thee*. In Philosophy a man beginnes by experience, after which comes knoweledge and beleefe; as whē a man hath put his hand to the fire, & feelles it to be hot, he comes to knowe thereby that fire burnes: but in Diuinitie wee must beleeueth though we haue no feeling: first comes faith, and after comes sense and feeling. And the ground of our religion standes in this, to beleeueth things neither seene nor felt: to hope about all hope, and without hope: in extremitie of affliction to beleueth that God loueth vs, when he seemeth to be our enemy, and to perseuere in the same to the end.

The answer which Christ made to his praier was, *This night shalt thou be with me in Paradise*. Whereby he testifies in the middest of his sufferings the power which he had ouer the soules of men: and verifies that gracious promise, *Aske and ye shall receiue, seeke and ye shall finde, knocke and it shall be opened to you*: and withall confutes the popish purgatory. For if any man should haue gone to that forged place of torment, then the theife vpon the crosse, who repenting at the last gaspe wanted time to make satisfaction for the temporall punishment of his sinnes. And by this conuersion of the theife we may learne, that if any of vs would turne to God and repent, we must haue three things. I. The knoweledge of our owne sinnes. II. From the bottome of our hearts wee must confesse and condemne our selues for them, and speake the worst that can be of our selues, in regard of our sinnes. III. We must earnestly

earnestly

neſtly craue pardon for them, and call for mercie at Gods handes in Chriſt, withall reforming our liues for the time to come: if we doe, we giue tokens of repentance; if not, we may thinke what we will, but we deceiue our ſelues, and are not truly conuerted. And here we muſt be warned to take heede leaſt we abuſe, as many do, the example of the thiefe, to conclude thereby that we may repent when we will, becauſe the thiefe on the croſſe was conuerted at the laſt gaſpe. For there is not a ſecond example like to this in all the whole Bible: it was alſo extraordinarie. Indeed ſundrie men are called at the eleuenth houre, but it is a moſt rare thing to finde the conuerſion of a ſinner after the eleuenth houre, and at the point of the twelfth. This mercy God vouchſafed this one thiefe, that he might be a glaſſe in which we might behold the efficacy of the death of Chriſt, but the like is not done to many men, no not to one of a thouſand. Let vs rather conſider the eſtate of the other thiefe, who neither by the dealing of his fellow, nor by any ſpeech of Chriſt could be brought to repentance. Let vs not therefore deſerre our repentance to the houre of death: for then we ſhall haue ſore enemies againſt vs: the world, the fleſh, the deuill, and a guiltie conſcience; & the beſt way is before hand to preuent them. And experience ſhewes that if a man deſerre repentance to the laſt gaſpe, often when he would repent he cannot. Let vs take Salomons counſel, *Remember thy creator in the daies of thy youth, before the euill daies come.* If we will not heare the Lord when he calleth vs, hee will not heare vs when we call on him.

The third ſigne was, the eclipping or darkening of the ſunne from the ſixt houre to the ninth. And this eclipſe was miraculous. For by the courſe of nature the ſunne is neuer eclipſed, but in the newe moone: whereas contrariwiſe this eclipſe was about the time of the paſſeouer which was alwaies kept at the full moone. Luk. 23.44. ἐφ' ὅλην τῆν γῆν. Queſtion is made touching the largenes of it: ſome mooued by the words of Luke, who ſaith that darkenes was vpon the whole earth, haueth thought that the eclipſe was vniuerſall ouer the whole world: but I rather thinke that Saint Lukes meaning is, that it was ouer the whole region or countrie of Iurie. For if ſuch a wonder had happened ouer the whole worlde, all Hiſtoriographers Greeke and Latine and Aſtronomers, diligent obſeruers of all eclipſes, would haue made ſpeciall mention thereof. And though ſome ^a writers ſay that it was ouer the whole earth, and that it was ſet downe in record both by the Romans and Grecians, yet all their writings prooue no more but this, that it was ouer Iurie and Galely and the countries bordering neere vnto. a Tuseb. hro. Terul. a pol. c 12 Orel. l. 7. c. 4. The vſes of this miracle are manifolde. I. This darkening of the ſunne giues a checke to the Iewes for their crucifying of Chriſt: they were not aſhamed to apprehend, accuſe, and condemne him: yet this glorious creature the ſunne pulleth in his beames, beeing as it were aſhamed to behold that, which they were not aſhamed to doe. II. It ſerues to ſignifie the great iudgement of God to come vpon the Iewes. For when as Chriſt ſuffered, darkeneſſe was ouer all the land of Iurie, and all the world beſides had the light of the ſunne, ſo ſhortly after blindeneſſe of minde was ouer the whole nation of the Iewes, and all the world beſides ſawe the ſonne of righteouſneſſe ſhining vnto them in preaching of the goſpel. III. It ſerues to aduertize vs 2. Cor. 3. 5. Mal. 4. 2.

that such as carrie themselves towardes Christ as the Iewes did, haue nothing els in them but darkenes, and they that sit *in darkenesse and shadow of death*; and therefore not able any whit better to see the way that leadeth vnto life, then he which is cast into a dark dungeon can; who if they thus remaine, shal at length be cast into vtter darkenes. This being the estate of all them that be forth of Christ, wee must labour to be freed from this darkenesse, that the day-starre may rise in our hearts, and shine vpon vs, and put life into vs. I V. This miraculous and wonderfull darkening of the sunne doth conuince the Iewes, that Christ whome they crucified was the Lord of glorie, and the Sauour of the world: and it is very like that this was the principall ende of this miracle. For whereas neither his doctrine, nor his former miracles could moue them to acknowledge him for that Messias, yet this one worke of God doth as it were strike the naile to the head, and stop al their mouthes. V. Besides this, whereas at the very instant when Christ was about to make a satisfaction to the iustice of his father for our sinnes; the sunne was thus darkened: it teacheth vs first to think of the passion of Christ, not as of a light matter, but as one of the greatest wonders of the world, at the sight whereof the verie frame of nature was changed: secondly, to thinke of our owne sinnes, as the vilest things in the worlde, and that they deserue the intollerable wrath of God: considering that at the time when they were to bee abolished, the course of nature euen in the very heauens is turned vpside downe.

The fourth signe is, the rending of the vaile of the temple from the top to the bottome. The temple was deuided into two parts: the one more inward into which no man might come but the high priest, and that once a yeare; and it was called the holy of holies: the other was that where the people came and offered sacrifices vnto the Lord. Nowe that which parted the temple into these two parts was called the vaile, & at the time of Christs passion it was rent from the toppe to the very bottome. This hath diuers vses: I. The holy of holies signified the third heauen, where God sheweth himselfe in glory and maiestie vnto his Saints: and the rending of the vaile figureth vnto vs, that by the death of Christ heauen which was otherwise shut by our sinnes is now fet open, and a way made to enter thereto. I I. It signifieth, that by the death of Christ we haue without impediment, free access to come vnto God the father by earnest praier in the name of Christ; which is a most vnspeakable benefit. I I I. It signifieth that by Christs death an end is put to all ceremonies, to ceremoniall worship, and the sacrifices of the old testament: and that therefore in the newe testament there remaineth one onely reall and outward sacrifice, that is, Christ crucified on the crosse: and the whole seruice and worship of God for outward ceremonies most simple and plaine. I V. The temple was the chiefe and one of the most principal prerogatiues that the Iewes had; it was their glorie that they had such a place wherein they might worship and doe seruice to the true God: and for the temples sake God often spared them, and therefore Daniel praierth: *O Lord, heare the praier of thy seruant, and his supplication, and cause thy face to shine vpon the sanctuarie that lieth wast for the Lords sake.* Yet for all this, when they began to crucifie the Lord of life, their prerogatiues helps them not, nay they are deprived thereof, and God euen with

Ira. 3. 20.
Luk. 11. 79.

1. Pet. 1. 3.

Mat. 27. 51.

Heb. 9

Ioh. 1. 51.

Dan. 9. 17.

with his owne hand rendes the vaile of the temple in sunder, signifying vnto them, that if they forsake him, he will also forsake them. And so may we say of the church of England. No doubt for the gospels sake we haue outward peace and safetie, and many other blessings, and are in account with other nations: yet if we make no conscience to obey the word of God, & if we haue no loue of Christ and his members, God wil at length remooue his candlestick from vs, and vtterly depriue vs of this ornament of the Gospell, and make our land as odious vnto all the world, as the land of the Iewes is at this day. Let vs therefore with all care and diligence shewe forth our loue both to Christ himselfe and to his members, and adorne the gospell which wee professe by bringing forth fruits worthy of it.

The fifth signe is the earthquake, whereby hard rockes were clouen a sunder. And it serues very fitly to signifie further vnto vs, that the sinne of the Iewes in putting Christ to death was so heauie a burden, that the earth could not beare it, but trébled thereat, though the Iewes themselues made no bones of it. And it is a thing to be wondred at: that the earth doeth not often in these daies, tremble and quake at the monstrous blasphemies and feareful othes by the wounds and blood and heart of Christ, whereby his members are rent a sunder, and he traiterously crucified againe. Secondly, the earthquake shewes vnto vs the exceeding and wonderfull hardnes of the hearts of the Iewes, and ours also: they crucified Christ and were not touched with any remorse; and wee can talke and heare of his death, yea we can say hee was crucified for our sinnes: and yet are we nothing affected therewith, our hearts will not rende when as hard rockes cleaue a sunder. Thirdly, the moouing of the earth, and the rending of the rockes a sunder, may be a signe vnto vs of the vertue of the doctrine of the gospel of Christ: which is nothing els but the publishing of the passion of his death: which being preached, shall shake heauen and earth, sea and land. It shall mooue the earthen, hard, and rockie hearts of men; and raise vp of meere stones and rockes children vnto Abraham. But the maine vse and ende of this point is, to prooue that he that was crucified, was the true Messias the sonne of God: and therefore had the power of heauen and earth, and could mooue all things at his pleasure. Mac. 17. 53.

The sixth signe of the power of Christ is, that *graues did open, & many bodies of the Saints which slept arose*, and came out of their graues after his resurrection, and went into the holy citie, and appeared vnto many. The vse of this signe is this: it signifies vnto vs, that Christ by his death vpon the crosse did vanquish death in the graue, and opened it, and thereby testified that hee was the resurrection and the life: so that it shall not haue euerlasting dominion ouer vs: but that he will raise vs vp from death to life, and to euerlasting glorie. Mat. 27. 52. 53.

The seuenth signe is the testimonie of the Centurion with his souldiours which stood by to see Christ executed: S. Marke saith, when he sawe that Christ thus crying gaue vp the ghost, he said, *truely this was the sonne of God*. Thus wee see it is an easie matter for Christ to defend his owne cause: let Iudas betray him, Peter denie him, and all the rest forsake him, yet he can if it so please him make the Centurion that standeth by to see him executed to testify of his innocency. But what was the occasion that mooued him to give so worthy Mat. 15. 33.

Math. 27. 54.

thre a testimonie? S. Matthew saith, it was feare, and that feare was caused, by hearing the loud crie of Christ, and by seeing the earthquake & things which were done. And this must put vs in minde not to passe by Gods iudgements which daily fall out in the world, but take knowledge of them, and as it were, to fixe both our eyes on them. For they are notable meanes to strike and astonish the rebellious heart of man, and to bring it in awe and subiection to God.

After that the two first captaines with their fifties commanding the Prophet Elias to come downe to king Achaziah, were consumed with fire from heauen, the king sent his third captain ouer fiftie with his fiftie to fetch him downe: but what doth he? it is said, he fell on his knee before Eliah, and besought him, saying, *O man of God, I pray thee, let my life and the liues of these fiftie seruants be pretious in thine eyes.* But what was the cause why he praied thus? Surely he obserued what iudgements of God fell vpon his two former fellow captaines;

Behold, saith he, there came downe fire from heauen, and deuoured the two former captaines with their fifties: therefore let my life be pretious now in thy sight. Thus laying to his owne heart and making vse of Gods iudgements, he humbled himselfe and was spared with his fiftie. And Habaccuk saith, *When I heard the voyce,* namely of Gods iudgements, *rottennes entred into my bones, and I trembled in my selfe that I might be safe in the day of the Lord.* Now what this feare of

the Centurion was, there is a further question, and it is very like that it was but a sudden motion or a certaine preparatiue to better things. For he was but an heathen man, and had as yet no knowledge of Christ, and whether he repented or not it is vncerten: and we must not maruell at this, for there are many suddaine motions in shew very good, that vpon like occasions rise in the hearts of naturall men. When God plagued the land of Egypt, then Pharaoh sent for Moses and confessed that the Lord was righteous, but he and his people were wicked; and desired Moses to pray to God to take away the plague, who did so: but so soone as the hand of God was stayed, he returned to his old rebellion againe. And as a dogge that commeth out of the water shaketh his eares, and yet returneth into it againe: so is the manner of the world: when crosses and calamities befall men, as sicknesse, losse of friends or goods, then with Ahab they outwardly humble themselues and goe softly: they vse to frequent the place where the word is preached and Gods name called vpon: but alas, common experience shewes that these things are but fittes arising of vncerten and flittering motions in the heart. For so soone as the crosse is remouued, they returne to their old byas againe, and become as bad and as backward as euer they were: beeing like to the tree that lies in the water, which for a while is greene, but afterward withereth. And therefore we for our parts, when any good motions come into our hearts as the beginnings of further grace, we (I say) must not quench them but cherish and preferue them, remembering that the kingdome of heauen, is like a graine of mustard seede, which when it is sowne is the least of all feedes: but afterward it groweth vp into a tree, that the foules of the heauen may build their nests in it: and like to this are the first motions of Gods spirit, and therefore they must be cherished and maintained.

And thus much for the seuen signes of the power of Christs godhead.

Now

1. K. 19. 11.

Habac. 3. 16.

Exo. 1. 9. 17.
& 14.

Now followes the second part of the triumph of Christ, which containeth signes of his victorie vpon the crosse, notably expressed by Paul when he saith, *And putting out the hand writing of ordinances which was against vs, which was contrarie to vs, he euen tooke it out of the way and fastened it vpon the crosse, and hath spoiled the principalities and powers, and he t^h made a shew of them openly, and hath triumphed openly in the same.* Col 2. 14, 15. In which words he alludeth to the manner of heathen triumphs: for it was the custome of the heathen princes when they had gotten the victorie ouer their enemies, first to cause a pillar of stone, or some great oke to be cut downe, and set vp in the place of victorie, vpon which either the names of the chiefe enemies were set, or their heads were hanged, or words were written in the pillar to testifie the victorie. This beeing done, there followed an open shew, in which first the conquerour prepares for himselfe a chariot of victorie wherein he was himselfe to ride, and then the chiefe of his eneuies bound and pinioned, were led openly after him. Now on the same manner vpon the crosse there was a pitched field; the Emperour on the one side was Christ; his enemies on the other side were the world, the flesh, hell, death, damnation, the deuill, and all his angels: all which, banding themselues against him were all subdued by him vpon the same crosse: and he himselfe gaue two signes of his triumph, one was a monument of the victorie, the other an open shew of his conquest. Now the monument of Christs victorie was the crosse it selfe, whereon he nailed the obligation or bill which was against vs: whereby satan might haue accused and condemned vs before God. For we must consider that God the father is as a creditour, and we all debtors vnto him: he hath a bill of our hands which is the law, in that it giueth testimonie against vs; first by the legall washings, which did shew and signifie that we were altogether defiled and vncleane; secondly by the sacrifices that were daily offered for the propitiation for our finnes. Now Christ was our suretie, and paid euery iotte of the debt which we should haue payde, and requiring the acquittance, taketh the ceremoniall law, and the curse of the morall law, and nailes them to the crosse.

Furthermore in the shew of conquest, the chariot is the crosse likewise: for it was not onely a monument of victorie, but also a chariot of triumph. And the captiues bound and pinioned which follow Christ, are the principalities and powers, that is, the deuill, and his angels, hell, death, and condemnation: all which are as it were taken prisoners, their armour and weapons are taken from them, and they chained and bound each to other.

The meditation of this point serueth to admonish vs to abandon all manner of sinne, and to make conscience of euery good dutie if we will aright professe the gospel of Christ: for when we sinne, we doe as it were pull Christ out of his chariot of triumph, and vntie Sathans bonds, & giue him weapons, and (as much as we can) make him valiant and strong againe. Now for any man to make Sathan and sinne valiant and strong against himselfe, whereas Christ hath weakened him, and euen bruised his head, is no better then to be- 1 Hil. 3. 18.
come anemie to the crosse of Christ. Againe, hereby we are taught to pray vnto God that our blinde eyes may be opened, that we may discern aright of the passion of Christ. It is a wonder to see howe men are carried away
with

with a taking of vaine shewes, games, and enterludes: how they spende euen whole daies in beholding them, and their money also that they may come to the places where they are: oh then how exceedingly ought our hearts to be rauished with this most admirable shew, in which the sonne of God himselfe rides most gloriously in his chariot of triumph, and leades his and our most cursed enemies captiue, yea treads them vnder his foote. This triumph is set forth vnto vs in the preaching of the Gospel, and may be seene of vs all freely without money or money-worth. What wretches then shall we be, if we suffer our hearts to be filled with earthly delights, and in the meane season haue little or no desire to behold with the eyes of our minde this goodly spectacle that is to be seene in the passion of Christ, that serues to reuiue and refresh our soules to life eternall.

Thirdly, if Christ when he was most weake and base in the eyes of men, did most of all triumph vpon the crosse; then euery one of vs must learne to say with the Apostle Paul, *God forbid that I should reioyce in any thing but in the crosse of Christ Iesus our Lord.* That we may say this truly, first of all we must labour to haue the benefit of the crosse of Christ not onely in the remission but also in the mortification of our sinnes: secondly, we must not be discomforted, but rather reioyce and triumph therein. A Christian man can neuer haue greater honour then to suffer for the Gospel of Christ when God calleth him thereunto: and therefore Saint Paul setteth forth another most glorious shew which all those must make that suffer any thing for Gods cause. They must encounter with the world, the flesh, and the deuil, and are placed as it were on a theater: and in this conflict the beholders are men and angels; yea, the whole hoast of heauen and earth: the vmpire or iudge is God himselfe, who wil giue sentence of victorie on their side, and so they shall ouercome. We must not hereupon thrust our selues into danger: but when it shall please God to call vs thereunto, we must thinke our selues highly honoured of him. As when God sendeth losse of friends, of substance, or good name, or any other calamitie, we must not despaire, or be ouer griued, but rather reioyce and adresse our selues then with our Sauour Christ to make a triumph.

Thus much of Christs triumph, and the passion of his crosse. Now followeth the second degree of his humiliation, in these words, *And buried.* Where we must consider these points: I. why it was needefull that Christ should be buried. II. who was the author of his buriall. III. the manner or preparation to his buriall. IV. the place and time where and when he was buried. Of these in order. For the first; the causes are many, but especially foure why Christ was to be buried. I. that the truth and certentie of his death might be confirmed vnto vs, and that no man might so much as imagine that his death was a fantasticall death, or his bodie a fantasticall bodie: for men vse not to burie a living but a dead man, or a man in shew but a true man. II. that his buriall might be vnto him a passage from the estate of humiliation to the estate of exaltation, which began in his resurrection: and he could not haue risen againe if he had not bene first buried. III. that the outward humiliation in the forme of a seruant, which he tooke vpon him, might be continued vpon him to the lowest degree of all: and therefore it was not sufficient that

he should be crucified euen to death, but beeing dead, he must be also buried. I V. Christ was buried, that he might not onely vanquish death on the crosse, but euen after the manner of conquerours subdue him at his owne home, and as it were plucke him out of his owne cabine or denne.

The authours of Christs buriall were Ioseph of Arimathea, and Nichodemus, who came to Iesus by night. Now concerning them and this their fact, there are many things worthie to be considered in this place. First of all they were disciples of Christ, and the difference betweene them and the rest is to be considered. The other disciples though in number they were but few, yet in the fealt before his passion they openly followed him: but when Christ was to be arraigned, and the persecution of the Church of the new testament began in him, then Judas betraied him, Peter denied him, and the rest fled away: yet euen at the same instant these two secret disciples of our Sauiour Christ, Ioseph of Arimathea and Nichodemus take courage to themselues, and in time of danger openly professe themselues to be Christs disciples by an honourable and solemne buriall; God no doubt opening their hearts and inabling them to doe so. The like is to be seene in all ages since the passion of Christ in the Church of God, in which men zealous for the Gospel in peace haue beene timorous in persecution, whereas weake ones haue stood out against their enemies euen vnto death it selfe. The reason is, because God will humble those his seruants which are oftentimes indued with great measure of graces, and contrariwise exalt and strengthen the weake and feeble: and the same no doubt will be found true among vs, if it should please God to fende any new triall into the Church of England. This serues to teach vs to thinke charitably of those which are as yet but weake among vs: and withall in our profession to carrie a low faile and to thinke basely of our selues, and in the whole course of our liues creepe alow by the ground, running on in feare and trembling, because the Lord oftentimes humbles those that be strong, and giue courage and strength to weake ones boldly to confesse his name. Secondly, whereas these two disciples haue such care of the buriall of Christ, we learne that it is our dutie to be carefull also for the honest and solemne buriall of our brethren. The Lord himselfe hath commanded it, *Thou art dust and to dust thou shalt returne.* Also the bodies of men are the good creatures of God, yea the bodies of Gods children are the temples of the holy Ghost, & therefore there is good cause why they should be honestly laid in the earth. And it was a curse and iudgement of God vpon Iehoiakim that he must not be buried, but like a dead asse be drawne and cast out of the gates of Ierusalem. And so the Lord threatens a curse vpon the Moabites, because they did not burie the king of Edom, but burnt his bones into lime. And therefore it is a necessarie dutie one neighbour and friend to looke to the honest buriall of another. Hence it followes, that the practife of Spaine and Italie and all popish cuntries, which is to keepe the parts of mens bodies and such like reliques of Saints vnburied, that they may be seene of men and worshipped, hath no warrant: dust they are and to dust they ought to be returned.

Furthermore the properties and vertues of both these men are seuerally to be considered. And first to begin with Ioseph, he was a *Senator*, a man of great

Math. 27.
Mar. 15. 43.
Ioh. 19. 38.

Gen. 3. 19.

1. 22. 11.

Ainos. 2. 11.

great account, authoritie, and reputation among the Iewes. It may seeme a strange thing that a man of such account would abase himselfe so much as to take downe the bodie of Christ from the crosse. It might haue bene an hinderance to him and a disgrace to his estate and calling: as we see in these daies, it would be thought a base thing for a knight or lord to come to the place of execution and take downe a thiefe from the hand of the hangman to burie him: but this noble Senatour Ioseph for the loue he bare to Christ, made no account of his state and calling, neither did he scorne to take vpon him so base an office, considering it was for the honour of Christ: where we learne, that if we truly loue Christ, and our hearts be set to beleue in him, we will neuer refuse to performe the basest seruice that may be for his honour, nothing shall hinder vs. It is further said that he was *a good man and a iust: and also a rich man.* And the first appeareth in this, that he would neither consent to the counsell nor fact of the Iewes in crucifying Christ. It is rare to finde the like man in these daies. From this example we learne these lessons. I. that a rich man remaining a rich man may be a seruant of God, and also be saued: for riches are the good blessings of God, and in themselves doe no whit hinder a man in comming to Christ. But some will say, Christ himselfe saith, *It is easier for a cable to goe through the eye of a needle, then a rich man to enter into the kingdome of heauen.* *Answer.* It is to be vnderstood of a rich man, so long as he swelleth with a confidence in his wealth: but we know, that if a cable be vntwisted and drawne into small threeds, it may be drawne through the eye of a needle: so he that is rich let him denie himselfe, abase himselfe, and lay aside all confidence in himselfe, in his riches and honour, & be as it were, made small as twine threed, and with this good Senatour Ioseph become the disciple of Christ, he may enter into the kingdome of heauen. But Christ saith in the parable that riches are thornes, which choke the grace of God. *Answer.* It is true, they are thornes in that subiect or in that man that putteth his trust in them; not in their owne nature, but by reason of the corruption of mans heart, who makes of them his God. Saint Iohn saith further, that Ioseph was a *disciple* of Christ, but yet a close disciple for feare of the Iewes: And this shewes, that Christ is most ready to receive them that come vnto him, though they come laden with manifold wants. I say not this, that any hereby should take boldnes to liue in their sinnes, but my meaning is, that though men be weake in the faith, yet are they not to be dismaied, but to come to Christ, who refuseth none that come to him. *Draw neere to God* (saith S. Iames) *and he will draw neere to you.* Christ doth not forsake any, till they forsake him first. Lastly the holy Ghost saith of him, that he *waited for the kingdome of God*, that is, he did beleue in the Messias to come, and therefore did waite daily till the time was come, whē the Messias by his death and passion should abolish the kingdome of sinne and Satan, and establish his owne kingdome throughout the whole world. The same is said of Simeon that he was a good man and feared God, and waited for the consolation of Israel. This was the most principall vertue of all that Ioseph had, and the very roote of all his goodnes and righteousness, that he waited for the kingdome of God. For it is the proprietie of faith whereby we haue confidence in the Messias to change our nature, and

to purifie the heart, and to make it bring forth works of righteousness. ^{an} and be many among vs, that can talke of Christs kingdome, and of redemption by him, and yet make no conscience of sinne, & haue little care to liue according to the Gospel which they professe: and all is, because they doe not soundly beleeue in the Messias, and they waite not for the kingdome of heauen, & therefore there is no change in them: but we for our parts must labour to haue this affiance in the Messias with Ioseph, and to waite for the second appearance, that thereby we may be made new creatures, hauing the kingdome of Satan battered and beaten downe in vs, and the kingdome of God erected in our hearts.

Touching Nichodemus Saint Iohn saith, that *he came to Iesus by night*. Many men build vpon this example, that it is lawfull to be present at the Masse; so be it, in the meane season we keepe our hearts to God: and indeede such men are like Nichodemus in that they labour to burie Christ as much as they can, though now after his resurrection he should not be buried againe. But though Nichodemus durst not opely at the first professe the name of Christ; yet after his death when there is most daunger he doth: and by this meanes he reformeth his former action.

Thus much of the persons that buried Christ. The third thing to be obserued is the manner of Christs buriall, which standeth in these foure points. First, they take downe his body from the crosse: secondly, they winde it: thirdly, they lay it in a tombe: fourthly, the tombe is made sure. Of these in order. First, Ioseph taketh downe the bodie of Christ from the crosse whereon he was executed, but marke in what maner: he doth it not on his own head without leaue, but he goeth to Pilate and beggeth the bodie of Christ, and craueth libertie to take it downe, because the disposing of dead bodies was in Pilates hand, he being deputie at that time: whereby we learne, that in all our dealings and actions (though they haue neuer to good an end) our dutie is to proceede as peaceably with all men as may be, as Saint James saith: the wisdom that is from aboue is first pure, then peaceable, gentle, &c. Againe, this teacheth vs, that in all things which concerne the authoritie of the Magistrate, and belong vnto him by the rule of Gods word, we must attempt or doe whatsoeuer we doe by leaue. And by this we see what vnaduised courses they take, that being priuate men in this our Church, will notwithstanding take vpon them to plant Churches without the leaue of the Magistrate being a Christian Prince. Hauing thus taken the bodie of Christ downe, they goe on to winde it. And Ioseph for his part brought linnen clothes, and Nichodemus a mixture of myrrhe and aloes to the quantitie of an hundred pounds for the honourable buriall of Christ. His winding was on this manner: they wrapped his bodie hastily in linnen clothes, sweete odours put thereto. Besides all this, in the Ieues burialls there was embalming and washing of the bodie, but Christs body was not embalmed or washed, because they had no time to doe it, for the preparation to the Pasche drew neare. And whereas these two men burie Christ at their owne cost and charges, we are taught to be like affected to the liuing members of Christ: when they want we must releue and comfort them liberally and freely. It may here be demanded, whether men may

Iam. 3. 17.

Ioh. 19. 40.
Luk. 24. 1.
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not

full delight; but yet our dutie is, to mingle therewith serious meditation and consideration of our last end. It is a brutish part to vse the blessings and creatures of God, and not at all to be bettered in regard of our last end by a further vse thereof.

The time when Christ was buried was the euening, wherein the Sabbath was to begin according to the manner of the Iewes, which began their daies at sunne setting from euening to euening according to that in Genesis: *the euening and the morning was the first day.* Nowe Ioseph commeth a little before euening and beggeth the body of Christ and burieth it: where note, that howsoeuer we are not bounde to keepe the sabbath so strictly as the Iewes were, yet when we haue any busines or worke to be done of our ordinarie calling, wee must not take a part of the Lords sabbath to doe it in, but preuent the time, and doe it either before as Ioseph did, or rather after the sabbath. This is little practised in the worlde. Men thinke if they goe to Church before and after noone to heare Gods worde, then all the day after they may doe what they list, and spend the rest of the time at their owne pleasure: but the whole day is the Lords, and therefore must be spent wholly in his seruice both by publike hearing of the word, and also by priuate reading and meditation on the same.

To conclude the doctrine of Christs buriall. Here it may be demanded, howe he was alwaies after his incarnation both God and man, considering he was dead and buried, and therefore bodie and soule were sundered, and a dead man seemes to be no man. *Ans.* A dead man in his kind is as true a man as a liuing man: for though bodie and soule be not vnited by the bond of life, yet are they vnited by a relation which the one hath to the other in the counsell & good pleasure of god; and that as truely as man and woman remaine coupled into one flesh by a couenant of marriage, though afterward they be distant a thousand miles asunder. And by vertue of this relation euery soule in the day of iudgement shall be reunited to his own bodie, and euerie bodie to his own soule. But there is yet a more straighter bond betweene the bodie and soule of Christ in his death and buriall. For as when he was liuing his soule was a meane or bond to vnite his godhead and his bodie together: so when hee was dead his verie Godhead was a meane or middle bonde to vnite the bodie and soule: and to say otherwise is to dissolue the hypostaticall vnion, by vertue whereof Christs bodie and soule though seuered each from other, yet both were still ioyned to the godhead of the sonne.

The vse and profit which may be made of Christs buriall is twofolde: I. It serueth to worke in vs the buriall of all our sinnes. *Knowe ye not* (saith Paul) *that all who haue beene baptized into Christ, haue beene baptized into his death, & are buried with him by baptism into his death?* If any shall demaund howe any man is buried into the death of Christ, the answer is this: Euery Christian man and woman are by faith mystically vnited vnto Christ, and made all members of one bodie, whereof Christ is the head. Nowe therefore as Christ by the power of his godhead when hee was dead and buried, did ouercome the graue & the power of death in his own person: so by the very same power by meanes of his spirituall coniunction doth he worke in all his members

a spirituall death and buriall of sinne and naturall corruption. When the **Ira-**mites were in burying of a man, for feare of the souldiours of the Moabites, they cast him for haist into the sepulchre of Elisha. Nowe the dead man, so soone as hee was downe, and had touched the bodie of Elisha, hee reuiued and stood vpon his feete: so let a man that is dead in sinne bee cast into the graue of Christ, that is, let him by faith but touch Christ dead and buried; it will come to passe by the vertue of Christs death and buriall that he shall be raised from death and bondage of sinne to become a newe man.

Secondly, the buriall of Christ serues to be a sweete perfume of all our graues and burials: for the graue in it selfe is the house of perdition; but Christ by his buriall hath as it were consecrated and perfumed all our graues: and in stead of houses of perdition, hath made them chambers of rest and sleepe, yea beds of downe, and therefore howe soeuer to the eie of man the beholding of a funerall is terrible, yet if wee could then remember the buriall of Christ, and consider howe he thereby hath changed the nature of the graue, euen then it would make vs to reioice. Lastly, wee must imitate Christs buriall in being continually occupied in the spirituall buriall of our sinnes.

Thus much of the buriall. Nowe followeth the third and last degree of Christs humiliation: *He descended into hell.* It seemes very likely that these words were not placed in the Creede at the first, (or as some thinke) that they crept in by negligence, because about threescore Creeds of the most ancient counsels and fathers want this clause: and among the rest the Nicene Creede. But if the auncient and learned fathers assembled in that Counsell had bene perswaded, or at the least had imagined that these words had bin set down at the first by the Apostles, no doubt they would not in any wise haue left them out. And an auncient writer saith directly, that these wordes, *he descended into hell,* are not found in the Creede of the Romane Church, nor vsed in the churches of the East: and if they be, that then they signifie the buriall of Christ. And it must not seeme straunge to any that a worde or twaine in proesse of time should creepe into the Creed, considering that the originall copies of the bookes of the olde and new testament haue in them fundrie a varieties of readings and b wordes otherwhiles which from the margine haue crept into the text. Neuerthelesse considering that this clause hath long continued in the Creede, and that by common consent of the Catholike Church of God, and it may carrie a fitt sense and exposition, it is not as some would haue it, to be put forth.

Therefore that we may come to speake of the meaning of it, we must know that it hath foure vsuall expositions, which we will rehearse in order, and then make choice of that which shall be thought to be the fittest. The first is that Christs soule after his passion vpon the crosse, did really and locally descend into the place of the damned. But this seemes not to be true. The reasons are these. I. all the Euangelists, and among the rest S. Luke, intending to make an c exact narration of the life and death of Christ, haue set downe at large his passion, death, buriall, resurrection, and ascension, and withall they make rehearfall of small circumstances, therefore no doubt they would not haue omitted Christ to call descent into the place of the damned, if there had bene

any.

2. King. 3. 21.

163. 57. 3.

P. Viret. in
Symb.
Ira. in Col.
log.Ruff in expo.
Symb.a Varias lecti-
ones.
h. 1. 27. 2.
Ieremie for
Zacharie.Luk 1. 3.
c. exacta nar-
ratio.
163. 57. 3.

any such thing. And the ende why they penned this historie was, that wee might beleue that Iesus is Christ the sonne of God; and beleueing, wee might haue life euerlasting. Nowe there could not haue beene a greater matter for the confirmation of our faith then this, that Iesus the sonne of Marie who went downe to the place of the damned, returned thence to liue in happines for euer. II. If Christ did goe into the place of the damned, then either in soule or in bodie, or in his godhead. But his Godhead could not descend, because it is euery where, and his bodie was in the graue. And as for his soule it went not to hell, but presently after his death it went to paradise, that is, the third heauen, a place of ioy and happinesse, Luk. 23. 43. *This day shalt thou bee with me in Paradise:* which wordes of Christ must be vnderstoode of his manhood or soule, and not of his Godhead. For they are an answer to a demand: and therefore vnto it, they must be sutable. Nowe the thiese seeing that Christ was first of all crucified, and therefore in all likelihood should first of all die, makes his request to this effect: Lord, thou shalt shortly enter into thy kingdom, remember me then; to which Christs answer (as the very wordes import) is thus much. I shall enter into paradise this day, and there shalt thou bee with me. Now there is no entrance, but in regard of his soule or manhood. For the Godhead which is at all times in all places, cannot be said properly to enter into a place. A gaine when Christ saith, *thou shalt be with me in Paradise*, he doth intimate a resemblance, which is betweene the first and second Adam.

The first Adam sinned against God, and was presently cast forth out of paradise. Christ the second Adam hauing made a satisfaction for sinne, must immediately enter into paradise. Nowe to say that Christ in soule descended locally into liell, is to abolish this anologie between the first & second Adā. III. Auncient counsels in their confessions and Creeds omitting this clause shew, that they did not acknowledge any reall descent, and that the true meaning of these wordes, *he descended*, was sufficiētly included in some of the former articles, and that may appeare, because when they set downe it, they omit some of the former: as Athanasius in his Creede setting downe these wordes, *he descended*, &c. omits the *buriall*, putting them both for one, as he expoundes himselfe ^{alib. de incar.} elsewhere. Now let vs see the reasons which may be alleadged to the cōtrary. ^{Chryf. hom. t. 2. in lymb.}

Obiect. I. Matth. 12. 40. The sonne of man shall be three daies and three nights in the heart of the earth, that is, in hell. *Ans.* I. This exposition is directly against the scope of the place: for the Pharises desired to see a *signe*, that is, some sensible and manifest miracle: and hereunto Christ answers that he will giue them the signe of Ionas, which cannot be the descent of his soule into the place of the dāned, because it was insensible; but rather his buriall, and after it his manifest and glorious resurrection. II. The heart of the earth may as well signifie the graue as the center of the earth. For thus Tyrus bordering vpon the sea, is said to be in the heart of the sea. III. This exposition takes it for granted that hell is seated in the middest of the earth: whereas the scriptures reuale vnto vs no more but this, that hell is in the lower parts: but where these lower parts should be, no man is able to define. ^{Ezech. 17. 4. In corde maris. ri. m.}

Obiect. II. Act. 2. 37. *Thou wilt not leave my soule in hell, neither wilt thou suffer thy holy one to see corruption.* *Answer.* These wordes cannot prooue any

locall descent of Christs soule. For Peters drift in alleading of them is, to prooue the resurrection, and he saith expressly, that the words must be vnderstood of the resurrection of Christ, vers. 31. *Hee seeing this before spake of the resurrection of Christ.* What? namely these wordes, *his soule was not left in hell; &c.* Nowe there is no resurrection of the soule, but of the bodie onely; as the soule can not be said to fall, but the bodie. It will be replied that the worde $\psi\chi\mu\iota$ cannot signifie the bodie, and the word $\alpha\delta\eta$ the graue. *Ans.* The first worde signifies not onely the spirituall part of a man, the soule; but also the whole person, or the man himselte, Rom. 13.1. 1. Cor. 15.41. And the second is as well taken for the graue, as for hel. Apoc. 20.14. Death and $\alpha\delta\eta$ are cast into the lake of fire. Nowe wee can not say, that hell is cast into hell, but the graue into hell. And the very same word in this text, must needes haue this sense. For Peter makes an opposition betweene the graue into which David is shut vp, and the hell out of which Christ was deliuered, vers. 29.31. Againe it will be said, that in this text there be two distinct partes: the first of the soules comming forth of hell, in these wordes, *Thou wilt not leave my soule in hell.* The second; of the bodies rising out of the graue, in the next words: *neither wilt thou suffer my flesh to see corruptio.* *Ans.* It is not so. For flesh in this place signifies not the bodie alone, but the humane nature of Christ, as appeares vers. 30. vntil we shall say that one and the same word in the same sentence is taken two waies. And the words rather carrie this sense: *Thou wilt not suffer me to continue long in the graue; nay which is more, in the time of my continuance there, thou wilt not suffer me so much as to feele any corruption; because I am thy holy one.*

Obiect. III. 1. Pet. 3.19. *Christ was quickened in spirit, by the which spirit he ment and preached to the spirits which are in prison.* *Answer.* The place is not for this purpose. For by spirit is not meant the soule of Christ, but his godhead, which in the ministerie of Noe preached repentance to the olde world. And I thinke that Peter in this place alludes to another place in Genesis 6.3. where the Lord saith, *My spirit shall not alwaies strue with man, because he is but flesh.* And if the spirit doe signifie the soule, then Christ was quickned either by his soule or in his soule. But neither is true. For the first, it can not be said, that Christ was quickned by his soule, because it did not ioyne it selfe to the bodie: but the godhead ioyned them both. Neither was he quickned in soule: for his soule died not. It could not die the first death, which belongs to the bodie: and it did not die the second death, which is a total separation from God: onely it suffered the sorrowes of the second death, which is the apprehension of the wrath of God; as a man may feele the pangs of the first death, and yet not die the first death, but liue. Againe, it is to no end that Christs soule should goe to hell to preach, considering that it was neuer heard of that one soule should preach to another. especially in hell, where all are condemned, and in conscience conuicted of their iust damnation, and where there is no hope of repentance or redemption. It will be answered, that this preaching is onely reall or experimentall, because Christ shewes himselfe there to conuince the vnbeleefe of his enemies: but this is flatte against reason. For when a man is iustly condemned by God, and therefore

suffici-

sufficiently conuicted: what neede the iudge himselfe come to the place of execution to conuict him. And it is flat against the text. For the preaching that is spoken of here, is that which is performed by men in the ministerie of the word, as Peter expounds himselfe, 1. Pet. 4. 6. *To this purpose was the Gospel also preached vnto the dead, that they might be condemned according to men in the flesh, that they might liue according to God in the spirit.* Lastly, there is no reason why Christ should rather preach and shew himselfe in hell, to them that were disobedient in the daies of Noe, then to the rest of the damned.

After iust execution conuiction is needed, lesse,

And this is the first exposition, the second follows. *He descended into hell,* that is, Christ descended into the graue, or was buried. This exposition is agreeable to the truth, yet is it not meete or conuenient. For the clause next before, *he was buried,* contained this point: and therefore if the next wordes following yeelde the same sence, there must be a vaine and needlesse repetition of one and the same thing twise, which is not in any wise to be allowed in so short a Creede as this. If it be said that these words are an exposition of the former, the answer is, that then they should be more plaine then the former. For when one sentence expoundeth an other, the latter must alwaies be the plainer: but of these two sentences, *He was buried, he descended into hell,* the first is very plaine and easie, but the latter very obscure and hard, and therefore it can be no exposition thereof: and for this cause this exposition neither is to be receiued.

Thirdly, others there be which expound it thus, *He descended into hell,* that is, Christ Iesus, when he was dying vpon the crosse, felt and suffered the pangs of hell and the full wrath of God seazing vpon his soule. This exposition hath his warrant in Gods word, where hell often signifies the sorrowes and paines of hell, as Hanna in her song vnto the Lord saith, *The Lord killeth and maketh aliuie, he bringeth downe to hell and raiseth vp,* that is, he maketh men feele woe and miserie in their soules, euen the pangs of hell, and after restoreth them. And Dauid saith, *The sorrowes of death compassed me, and the terrours of hell laid bold on me.* This is an vsuall exposition receiued of the Church, and they which expound this article thus, giues this reason thereof: The former words, *was crucified, dead, and buried,* doe containe (say they) the outward sufferings of Christ: now because he suffered not onely outwardly in bodie, but also inwardly in soule, therefore these words, *he descended into hell,* doe set forth vnto vs his inward sufferings in soule, when he felt vpon the crosse the full wrath of God vpon him. This exposition is good and true, and whofoeuer will may receiue it. Yet neuertheless it seemes not so fitly to agree with the order of the former articles. For these words, *was crucified, dead, and buried,* must not be vnderstood of any ordinarie death, but of a cursed death in which Christ suffered the full wrath of God, euen the pangs of hell both in soule and bodie: seeing then this exposition is contained in the former words, it cannot fitly stand with the order of this short Creede, vnlesse there should be a distinct article of things repeated before.

But let vs come to the fourth exposition, *He descended into hell,* that is, when he was dead and buried, he was held captiue in the graue, and lay in bondage vnder death for the space of three daies. This exposition also may be gathered

forth of the Scriptures. Saint Peter saith, *God hath raised him up*, (speaking of Christ) *and loosed the sorrowes of death, because it was impossible that he should be holden of it.* Where wee may see, that betweene the death and resurrection of Christ, there is placed a third matter, which is not mentioned in any clause of the Apostles Creede, saue in this; and that is his bondage vnder death, which commeth in betweene his death and rising againe. And the words themselues doe most fitly beare this sense, as the speech of Iacob sheweth, *I will goe downe into a hell vnto my sonne mourning.* And this exposition doth also best agree with the order of the Creede; first he was crucified and died, secondly he was buried, thirdly laid in the graue, & was therein held in captiuitie and bondage vnder death. And these three degrees of Christs humiliatiō, are most fitly correspondent to the three degrees of his exaltation. The first degree of exaltation, *he rose againe the third day*; answering to the first degree of his humiliation, *he died*: the second degree of his exaltation, *hee ascended into heauen*, answering to his going downe into the graue, *was buried*: and thirdly his sitting at the right hand of God. (which is the highest degree of his exaltation) answering to the lowest degree of his humiliation, *he descended into hell*. These two last expositions are commonly receiued, and wee may indifferently make choice of either: but the last (as I take it) is most agreeable to the order and wordes of the Creede.

Thus much for the meaning of the wordes. Nowe followe the vses. And first of all Christs descending into hell, teacheth euery one of vs that professe the name of Christ, that, if it shall please God to afflict vs, either in bodie or in mind, or in both, though it be in most grieuous and tedious manner, yet must we not thinke it straunge. For if Christ vpon the crosse not onely suffered the pangs of hell, but after he was dead, death takes him, and as it were carries him into his denne, or cabbins; and there triumpheth ouer him, holding him in captiuitie and bondage, and yet for all this was he the sonne of God: and therefore when Gods hand is heauie vpon vs any way, we are not to despaire, but rather thinke it is the good pleasure of God to frame and fashion vs, that we may become like vnto Christ Iesus as good children of God. Dauid a man after Gods owne heart was by Samuel annointed King ouer Israel, but withall God raised vp Saul to persecute him, as the fowler hunteth the partridge in the mountaine, in so much that Dauid said, there was but one steppe between him and death. So likewise Job a iust man and one that feared God with all his heart, yet how heauily did God lay his hand vpon him: his goods and cattell were all taken away, and his children slaine, and his bodie stricken by Satan with loathsome byles from the sole of his foote vnto the crowne of his head: so as he was faine to take a potsherd and scrape himselfe sitting among the ashes. And Ionah the seruant and Prophet of the most high God, when he was called to preach to Ninuie, because he refused for feare of that great cittie, God mette with him, and hee must bee cast into the sea, and there be swallowed vp of a Whale, that so he might chastice him: and thus doth hee deale with his owne seruants, to make them conformable to Christ. And further, when it pleaseth God to lay his hand vpon our soules, and make vs haue a troubled and distressed conscience, so as we do as it were struggle with gods wrath

Act. 2. 24.

Gen. 37. 33.
a. or. th: graue.

Iob. 1. 3. 20.

wrath as for life and death, and can finde nothing but his indignation seazing vpon our soules, which is the most grieuous and perplexed estate that any man can be in: in this case howe soeuer we cannot discern or see any hope or comfort in our selues, wee must not thinke it straunge, nor quite despaire of his mercy. For the sonne of God himselfe descended into hell, and death carried him captiue, and triumphed ouer him in the graue: and therefore though God seeme to be our vtter enemy, yet we must not despaire of his helpe. In diuers Psalmes we read how Dauid was not onely persecuted outwardly of his enemies, but euen his soule and conscience were perplexed for his sinnes, so as his very bones were consumed within him, and his moisture was turned into the drought in sommer. This caused Iob to crie out that the arrowes of God were within him, and the venyme thereof did drinke vp his spirit, the terrours of God did fight against him, & the griefe of his soule was as waigh-tie as the sand of the sea, by reason whereof he saith, that the Lord did make him a marke and a but to shoote at: and therefore when God shall thus afflict vs, either in bodie or in soule, or in both, we must not alwaies thinke that it is the wrathfull hand of the Lord that beginnes to bring vs to vtter condemnation for our sinnes, but rather his fatherly work to kill sinne in vs, and to make vs growe in humilitie, that so we may become like vnto Christ Iesus. Secondly, whereas Christ for our sakes was thus abased euen vnto the lowest degree of humiliation that can be, it is an example for vs to imitate, as Christ himselfe prescribeth: *Learn of me that I am meeke and lowely.* And that we may the better doe this, we must learne to become nothing in our selues, that we may be al in al forth of our selues in Christ: we must loath and thinke as basely of our selues as possibly may be in regard of our sinnes. Christ Iesus vpon the crosse was content for our sakes, to become a worme and no man, as Dauid saith, which did chiefly appeare in this lowest degree of his humiliation, when as death did as it were tread on him in his denne; and the same mind must likewise be in vs which was in him. The liking that we haue of our selues must be meere nothing, but all our loue and liking must be forth of our selues in the death and blood of Christ.

And thus much of this clause, as also of the state of Christs humiliati-on. Nowe followeth his second estate, which is his exaltation into glorie, set downe in these wordes, *The third day hee arose againe from the dead, &c.* And of it wee are first to speake in generall, then in particular according to the severall degrees thereof. In generall, the exaltation of Christ is, that glorious or happie estate, into which Christ entred after he had wrought the worke of our redemption vpon the crosse. And hee was exalted according to both natures, in regard of his godhead, and also of his manhoode. The exaltation of the godhead of Christ, was the manifestation of the glorie of his godhead in the manhoode. Some will peradventure demaunde, howe Christs godhead can bee exalted, seeing it admits no alteration at all. *Answer.* In it selfe it cannot bee exalted, yet beeing considered as it is ioyned with the manhoode into one person, in this respect it may bee said to bee exalted: and therefore I say, the exaltation of Christs godhead is the manifestation of the glorie thereof in the

manhood. For though Christ from his incarnation was both God and man, and his godhead all that time dwelt in his manhood; yet from his birth vnto his death, the same godhead did little shewe it selfe, and in the time of his suffering did as it were lie hidde vnder the vaile of his flesh as the soule doth in the bodie, when a man is sleeping, that thereby in his humane nature he might suffer the curse of the lawe, and accomplish the worke of redemption for vs, in the lowe and base estate of a seruant. But after this worke was finished, hee began by degrees to make manifest the power of his Godhead in his manhood. And in this respect his godhead may be said to be exalted. The exaltation of Christs humanity stood in two things. The first, that he laid downe all the infirmities of mans nature, which he carried about him so long as hee was in the state of a seruant, in that he ceased to be wearie, hungrie, thirstie, &c. Here it may be demanded, whether the wounds and skars remaine in the bodie of Christ nowe after it is glorified. *Ans.* Some thinke that they doe remaine as testimonies of that victorie which Christ obtained of his and our enemies, and that they are no deformitie to the glorious bodie of the Lord, but are themselues also in him in some vnspeakable manner glorified. But indeede it rather seemes to be a trueth, to say that they are quite abolished; because they were a part of that ignominious and base estate in which our Sauour was vpon the crosse: which after his entrance into glorie he laid aside. And if it may be thought that the woundes in the handes and feete of Christ remaine to be seene, euen to the last iudgement, why may we not in the same manner thinke that the veines of his bodie remaine emptied of their blood, because it was shed vpon the crosse.

The second thing required in the exaltation of Christs manhood is, that both his bodie and soule were beautified and adorned with all qualities of glorie: His mind was enriched with as much knowledge & vnderstanding as can possibly befall any creature, & more in measure then all men & angels haue: and the same is to be said of the graces of the spirit in his will and affections: his bodie also was incorruptible, & it was made a shining bodie, a resemblance whereof some of his disciples sawe in the mount: and it was indued with agilitie, to moouae as well vpward as downward, as may appeare by the ascension of his bodie into heauen, which was not caused by constraint or by any violent motion, but by a propertie agreeing to all bodies glorified. Yet in the exaltation of Christs manhood we must remember two caueats: first, that hee did neuer lay aside the essentiall properties of a true bodie: as length, breadth, thicknes, visibilitie, localitie which is to be in one place at once and no more, but keepeth all these stil, because they serue for the being of his bodie. Secondly, we must remember that the gifts of glorie in Christs bodie are not infinite but finite: for his humane nature beeing but a creature, and therefore finite, could not receiue infinite graces and gifts of glorie. And hence it is more then manifest that the opinion of those men is false, which hold that Christs bodie glorified, is omnipotent and infinit: euery way able to doe whatsoeuer he wil: for this is to make a creature to be the Creator.

Thus much of Christs exaltation in generall. Nowe let vs come to the degrees thereof, as they are noted in the Creed, which are in number three: I. Hee

rose againe the third day: I I. He ascended into heauen: I I I. He sitteth at the right hand of God the father almightie. In the handling of Christs resurrection wee must consider these points: I. why Christ ought to rise againe: I I. the manner of his rising: I I I. the time when he rose: I V. the place where: V. the vses thereof. For the first, it was necessarie that Christ should rise againe, and that for three especiall causes. First, that hereby he might shewe to all the people of God that he had fully ouercome death. For else, if Christ had not risen, howe should we haue bene perswaded in our consciences, that he had made a full & perfect satisfaction for vs: nay rather we should haue reasoned thus: Christ is not risen, & therefore he hath not ouercome death, but death hath ouercome him. Secondly, Christ which died, was the sonne of God; therefore the author of life it selfe: and for this cause it was neither meete nor possible for him to be holden of death, but hee must needs rise from death to life. Thirdly, Christs priesthood hath two parts: one, to make satisfaction for sinne by his one onely sacrifice vpon the crosse: the other, to apply the vertue of this sacrifice vnto euery beleeuer. Now he offered the sacrifice for sinne vpon the crosse, before the last pang of his death, and in dying satisfied the iustice of God: and therefore being dead must needs rise againe to performe the second part of his priesthood, namely to apply the vertue thereof vnto all that shall truly beleue in him, and to make intercession in heauen vnto his father for vs here on earth. And thus much of the first point.

Nowe to come to the manner of Christs resurrection, fise things are to be considered in it. The first, that Christ rose againe not as euery priuate man doth, but as a publike person representing all men that are to come to life eternall. For as in his passion, so also in his resurrection, he stood in our roome and place: and therefore when he rose from death, we al, yea the whole Church rose in him, and together with him. And this point not considered, we doe not conceiue aright of Christs resurrection, neither can we reape sound comfort by it.

1 Pt. 2. 6.

The second is that Christ himselfe and no other for him, did by his owne power raise himselfe to life. This was the thing which he meant, when hee said, *Destroy this temple, and in three daies I will build it up againe:* & more plainly, *I haue* (saith he) *power to lay downe my life, and I haue power to take it againe.* From whence we learne diuers instructions. First, whereas Christ raiseth himselfe from death to life, it serueth to prooue that he was not onely man, but also true God. For the bodie being dead, could not bring againe the soule and ioine it selfe vnto the same, and make it selfe aliuie againe; neither yet the soule that is departed from the bodie, can returne againe and quicken the bodie: and therefore there was some other nature in Christ, namely his godhead, which did reuinite soule and bodie together, and thereby quicken the manhood. Secondly, if Christ giue life to himselfe being dead in the graue then much more now being aliuie and in heauen glorified, is hee able to raise vp his members from death to life. Wee are all by nature euen starke dead in sinne, as the deade bodie rotten in the graue: and therefore our duty is, to come to Christ our Lord by humble prayer, earnestly intreating him

Ioh 10. 18.

that

that he would raise vs vp euery day more and more from the graue of our finnes to newnesse of life. He can of men deade in their finnes, make vs aliuē vnto himselfe to liue in righteoufnes and true holines all the daies of our life.

The third thing is, that Christ rose againe with an earthquake. And this serueth to prooue that he lost nothing of his power by death, but still remained the absolute Lord and King of heauen and earth, to whome therefore the earth vnder his feete trembling doth him homage. This also prooueth vnto vs that Christ which lay dead in the graue did raise himselfe againe by his owne almightie power. Lastly it serueth to conuince the keepers of the graue, the women which came to embalme him, and the disciples which came to the sepulchre, and would not yet beleeuē that he was risen againe. But how came this earthquake? *Ans.* Saint Matthew saith, there was a great earthquake. For *the Angel of the Lord descended from heauen, &c.* This shewes that the power of angels is great, in that they can mooue and stirre the earth. Three angels destroied Sodom and Gomorrha. An angel destroied the first borne of Egypt in one night. In the hoast of Senacherib one angel slue in one night an hundredth fourescore and fūe thousand men. Of like power is the deuill himselfe to shake the earth, and to destroy vs all, but that God of his goodnesse limits and restraines him of his libertie. Well, if one angel be able to shake the earth, what then will Christ himselfe doe when he shall come to iudgement the second time, with many thousand thousands of angels? oh how terrible and fearefull will his comming be! Not without cause, saith the holy Ghost, that the wicked at that day shall crie out, wishing the hills to fall vpon them, and the mountaines to couer them for feare of that great and terrible day of the Lord.

The fourth thing is, that an Angel ministred to Christ; beeing to rise againe, in that he came to the graue and rolled away the stone, and sate vpon it. Where obserue, first how the angels of God minister vnto Christ, though dead and buried; whereby they acknowledge that his power, maiestie, and authoritie is not included within the bonds of the earth, but extends it selfe euen to the heauens themselues and the hosts thereof, and that according to his humanitie. Wicked men for their parts laboured to close him vp in the earth, as the basest of all creatures: but the angels of heauen most readily accept him as their soueraigne Lord and king: as in like manner they did in his temptation in the wilderness, and in his agonie in the garden. Secondly, that the opinion of the Papiests and others, which thinke that the bodie of Christ went through the graue-stone when he rose againe, is without warrant. For the end, no doubt, why the angel rolled away the stone was, that Christ might come forth. And indeed it is against the order of nature that one body should passe through another, without corruption or alteration of either; considering that euery bodie occupiēs a place, and two bodies at the same instant can not be in one proper place.

Furthermore it is saide, that when the angel sate on the stone, his countenance was like lightning, and his rayment as white as snow: and this serued to shew what was the glorie of Christ himselfe. For if the seruant and minister be so glorious, then endles is the glorie of the lord and master himselfe. Lastly it is

saide,

Math. 28.2.

Gen. 19. 1, 11.
Eze: ch. 12. 29.
2. King. 19. 35.

Math. 4. 22.

saide, that for feare of the angel, the watchmen were astonied, and became as dead men: which teacheth vs, that, what God would haue come to passe, all the world can neuer hinder. For though the Iewes had closed vp the graue with a stone, and set a band of souldiours to watch, least Christ should by any meanes be taken away, yet all this auaieth nothing: by an angel from heauen the seale is broken, the stone is remooued, and the watchmen at their wittes endes. And this came to passe by the prouidence of God; that after the watchmen had testified these things to the Iewes, they might at length be conuicted that Christ, whome they crucified, was the Messias.

The fifth and last point is, that Christ rose not alone, but accompanied with others: as S. Matthew saith, that *the graues opened, and many bodies of the Saints* Math 27.52 *which slept arose, and came out of the graues, and went into the holy citie, and appeared vnto many after Christs resurrection.* And this came to passe that the church of God might know and consider that there is a reuiuing and quickning vertue in the resurrection of Christ, wherby he is able not onely to raise our dead bodies vnto life, but also when we are dead in sinne, to raise vs vp to newnesse of life. And in this very point stands a maine difference betweene the resurrection of Christ, and the resurrection of any other man. For the resurrection of Peter nothing auailes to the raising of Dauid or Paul: but Christs resurrection auailes for all that haue beleueed in him: by the very same power whereby he raised himselfe, he raiseth all his members: and therefore he is called a *quickning spirit*. And let vs marke the order obserued in rising. First Christ riseth, and then the Saints after him. And this came to passe to verifie the Scripture, which saith that *Christ is the first borne of the dead*. Now he is the first borne of the dead, Col. 1.18 in that he hath this dignitie and priuledge to rise to eternall life the first of all men. It is true indeed that Lazarus and sundrie others in time rose before Christ: but yet they rose to liue a mortall life, and to die againe: Christ he is the first of all that rose to life euerlasting and to glorie: neuer any rose before Christ in this manner. And the persons that rose with Christ are to be noted, they were the *Saints of God*, not wicked men: whereby, we are put in minde that the elect children of God onely are partakers of Christs resurrection. Indeede both good and bad rise againe, but there is a great difference in their rising: for the godly rise by the vertue of Christs resurrection, and that to eternall glorie: but the vngodly rise by the vertue of Christ, not as he is a redeemer, but as he is a terrible iudge, and is to execute iustice on them. And they rise againe for this ende, that besides the first death of the bodie, they might suffer the second death, which is the powring forth of the wrath of god vpon bodie and soule eternally. This difference is prooued vnto vs by that which Paul saith, *Christ is the first fruits of them that sleepe*. Among the Iewes 1. Cor. 5. 16 such as had corne fields gathered some litle quantitie thereof, before they reaped the rest; and offered the same vnto God, signifying thereby that they acknowledged him to be the author & giuer of all increase: & this offering was also an assurance vnto the owner, of the blessing of God vpon the rest, & this beeing but one handful did sanctifie the whole crop. Now Christ to the dead is as the first fruits to the rest of the corne, because his resurrection is a pledge & an assurance of the resurrection of all the faithful. When a man is cast into the sea,

sea, and all his bodie is vnder the water, there is nothing to be looked for but present death; but if he carie his head about the water, there is good hope of a recouerie: Christ himselfe is risen as a pledge that all the iust shall rise againe: he is the head vnto his Church, and therefore all his members must needs follow in their time. It may be demanded what became of the Saints that rose againe after Christs resurrection. *Ans.* Some thinke they died againe, but seeing they rose for this ende to manifest the quickening vertue of Christs resurrection, it is as like, that they were also glorified with Christ, and ascended with him to heauen.

Thus much of the manner of Christs resurrection. Now followes the time when he rose againe, and that is specified in the Creede, *The third day he rose againe.* Thus saith our Sauour Christ vnto the Pharises, *As Ionas was three daies and three nights in the whales bellie: so shall the sonne of man be three daies and three nights in the heart of the earth.* And though Christ was but one day and two pieces of two daies in the graue; (for he was buried in the euening before the Sabbath, and rose in the morning the next day after the Sabbath) yet is this sufficient to verifie this saying of Christ. For if the analogie had stooode in three whole daies, then Christ should haue risen the fourth day. And it was the pleasure of God that he should lie thus long in the graue, that it might be knowne that he was throughly dead: and he continued no longer, that he might not in his bodie see corruption. Againe, it is saide, Christ rose againe in the end of the Sabbath, when the first day of the weeke began to dawne. And this very time must be considered, as the reall beginning of the new spirituall world, in which we are made the sonnes of God. And as in the first day of the first world, light was commanded to shine out of darknes vpon the deapes: so in the first day of this new world, the sonne of righteousnes riseth and giues light to them that sit in darknes, and dispells the darknes that was vnder the old Testament. And here let vs marke the reason why the Sabbath day was changed. For the first day of the weeke, which was the day following the Iewes sabbath, is our sabbath day, which day we keepe holy in memorie of the glorious resurrection of Christ: and therefore it is called *the Lords day.* And it may not vnfitly be tearmed *Sunday*, though the name came first from the heathen, because on this day the blessed sonne of righteousnesse rose from death to life.

Let vs now in the next place proceede to the proofes of Christs resurrection, which are diligently to be obserued, because it is one of the most principall points of our religion. For as the Apostle saith, *He died for our sinnes, and rose againe for our iustification:* and againe, *If Christ be not risen, then is our preaching vaine, and our faith is also vaine.* The proofes are of two sorts: first, Christs appearances vnto men: secondly, the testimonies of men. Christs appearances were either on the first day, or on the daies following. The appearances of Christ the same day he rose againe are five. And first of all earely in the morning he appeared to Marie Magdalen. In this appearance diuers things are to be considered. The first, of what note and qualitie the partie was, to whome Christ appeared. *Ans.* Marie Magdalen was one that had bin possessed with seven deuils, but was deliuered and became a repentant sinner, and stood by,

when

Math. 12. 39.

His abode in
the graue was
about 38.
houres.

Math. 23. 1.

Apoc. 1. 10.

in Hierome.

Rom. 4. 25.

1. Cor. 15. 14.

Mark. 16. 9.

when Christ suffered; and came with sweete odours when he was dead to embalm him. And therefore to her is graunted this prerogatiue, that she should be the first that should testifie his resurrection vnto men. And hence we learne, that Christ is readie and willing to receiue most miserable wretched sinners, euen such as haue bin vassals and bondslauers of the deuill, if they will come to him. Any man would thinke it a fearefull case, to be thus possessed with deuills, as Marie was: but let all those that liue in ignorance, and by reason thereof liue in sinne without repentance, know this; that their case is a thousand times worse then Marie Magdalens was. For what is an impenitent sinner? Surely nothing els but the castle and hold of the deuill, both in bodie and soule. For looke as a captaine that hath taken some hold or skonse, doth rule and gouerne all therein, and disposeth it at his will and pleasure: euen so it is with all blind and impenitent sinners; not one deuill alone, but euen legions of deuils possesse them, and rule their hearts: and therefore howsoeuer they may soothe themselues and say, all is well, for God is mercifull; yet their case is farre worse then Mariens was. Now then, would any be freed from this fearefull bondage? let them learne of Marie Magdalen to follow Christ, and to seeke vnto him, and then albeit the deuill and al his angels possesse their hearts, yet Christ being the strong man, will come and cast them all out, and dwell there himselfe.

The second is, what Christ in his appearance said to Marie. *Ans.* He saide, *Touch me not: for I am not yet ascended to my father.* Marie no doubt was glad to see Christ, and therefore looked to haue conuersed as familiarly with him as shee was wont before his death, but he forbids her to touch him, that is, not to looke to enioy his corporall presence as before, but rather to seeke for his spirituall presence by faith, considering he was shortly to ascend to his father. For this cause when he appeared to his disciples, he staid not long with them at any time, but onely to manifest himselfe vnto them, thereby to prooue the certentie of his resurrection. This prohibition shewes first of all that it is but a fond thing to delight in the outward picture and portraiture of Christ, as the Iesuits doe, who stand much vpon his outward forme and lineaments. Secondly, it ouerthroweth the popish crucifixes, and all the carued and molten images of Christ, wherein the Papists worship him. For corporall presence is not now required: therefore spiritual worship onely must be giuen vnto him. Thirdly it ouerthrowes the reall presence of Christ in the Sacrament. Many are of minde that they can not receiue Christ, except they eate and drinke his bodie and blood corporally: but it is not much materiall whether we touch him with the bodily hand or no, so be it we apprehend him spiritually by faith. Lastly, as we must not haue earthly considerations of Christ; so must we on the contrarie labour for the spirituall hand of faith, which may reach vp it selfe to heauen, and there lay hold on him. This is the very thing which Christ insinuateth vnto Marie in saying, *Touch me not.* And Saint Paul saith, *Henceforth know we no man after the flesh, yea though we had knowne Christ after the flesh, yet now know we him no more*, that is, we know him no more as a man liuing among vs, and therefore he addeth, *If any man be in Christ, he is a new creature: and this new creation is not by the bodily presence of Christ, but by the apprehension of faith.* The

Math. 28. 9.

The second appearance was to Marie Magdalen and to the other Marie, as they were going from the graue to tell his disciples: at which time, Christ meeteth them, and bids them goe tell his brethren that he is risen againe. And whereas Christ sendeth women to his disciples, he purposed hereby to check them for their vnbeleefe. For these women forsooke him not at his death, but stood by and saw him suffer, and when he was buried they came to embalme him: but all this while what became of Christs disciples? Surely Peter denied him, and all the rest fled away, euen James and Iohn the sonnes of thunder, saue that Iohn stood aloofe to behold his death. Hereupon Christ to make them ashamed of their fault, sendeth these women vnto them to publish that to them which they by their calling ought about all other to haue published. Secondly this teacheth, that whereas Christ buildeth his kingdome and publisheth his Gospell by Apostles, Euangelists, Pastours, teachers, he can if it so please him, performe the same by other meanes. In this his second appearance, he vsed weake and silly women to publish his resurrection, and thereby shewes that he is not bound to the ordinarie meanes, which now he vseth. Thirdly, he sent them to his disciples, to shew, that howsoeuer they had dealt vnfaithfully with him by forsaking him and denying him, yet he had not quite forsaken them, but if they would repent and beleue, he would receiue them into his loue and fauour againe, and therefore calleth them his brethren, saying, *Goe and tell my brethren.* This teacheth vs a good lesson, that howsoeuer our sinnes past are to humble vs in regard of our selues, yet must they not cut vs off or dismay vs from seeking to Christ; yea euen then when we are laden with the burden of them, we must come vnto him, and he will ease vs. Fourthly, whereas silly women are sent to teach Christs disciples, which were scholars brought vp in his owne schoole, we are admonished, that superioritie in place and calling, must not hinder vs sometime to heare and to be taught of our inferiours. Iob saith, he neuer refused the counsell of his seruant: and Naaman the Syrian obeyed the counsell of a silly maide which aduised him to goe to the Prophet of the Lord in Samaria to be cured of his leprosie: and when he had bin with the Prophet, he obeyed the counsell of his seruant, that perswaded him to doe all the Prophet had saide, *Wash and be cleane.*

Mark. 16. 7.

2 King. 5. 13.

Luk. 24. 11.

Now after that the women are come to the disciples and make relation of Christs resurrection, the text saith, *Their wordes seemed as fained things vnto them, neither beleeued they them.* Hence we learne two things: the first, that men of themselues can not beleue the doctrine of Christian religion: it is a hard matter for a man to beleue sundrie things in the worke of creation. The temporall deliuerance of the children of Israel seemed to them as a dreame: and the resurrection of Christ euen to Christs owne disciples seemed a fained thing. The second, that it is an hard thing truly and vnfaignedly to beleue the points of religion. Disciples brought vp in the schoole of Christ, and often catechised in this very point of Christs resurrection, yet dull are they to beleue it. This confuteth & condemneth our carnall gospellers, that make it the lightest and easiest thing that can be to beleue in Christ: and therefore they say their faith is so strong, that they would not for all the world doubt of gods mercie: whereas indeede they are deceiued and haue no faith at all, but blinde presumption.

The

The third appearance was on this maner. As two of Christs disciples were going from Ierusalem to *Emmaus* about threescore furlongs, and talked together of all the things that were done, Iesus drew neare and talked with them, but their eyes were holden that they could not know him: and as they went he communed with them, and prooued out of the Scripture his resurrection, expounding vnto them all things that were written of him: then they made him stay with them, and their eyes were opened, and they knew him by breaking of bread; but he was taken out of their sight. In this notable appearance we may obserue these foure points. The first, that Christ held their eyes that they could not know him: they saw a man indeed, but who he was, they could not tel. By this it is more thē manifest, that the vse of our outward senses, as seeing, feeling, smelling, &c. is supplied vnto vs continually by the power of Christ; and therefore euen in these things we must acknowledge the continuall goodnesse of God. Now if one man can not so much as discern another but by the blessing of Christ, then shall we neuer be able to discern the way of life from the way of death without him: and therefore we must pray vnto God that he would giue vs his holy spirit to inlighten the eyes of our vnderstanding, whereby we may be able to see and know the way that leadeth vnto life, and also to walke in the same.

The second, that as Christ was in expounding the Scriptures vnto them their hearts burned within them. By this we learne, that howsoeuer the ministers of God publish the Gospell to the outward eares of men; yet is it the proper worke of Christ alone to touch and inflame the heart by the fire of his holy spirit, and to quicken and raise men vp to the life of righteousness & true holines: it is he onely that baptizeth with the holy Ghost and with fire. And it further admonisheth vs, that we should heare the word preached from the mouth of Gods ministers with burning and melting hearts: but, alas, the ordinarie practise is flatte contrarie; mens eyes are drouisie and heauie, and their hearts dead and frozen within them: and that is the cause why after much teaching there followes but little profit.

The third thing is, that Christ did eat with the two disciples and was knowne of them in breaking of bread. It is very like that our Sauour Christ did in some speciall manner blesse the bread which he brake, whereby his disciples discerned him from others. And in like maner we must by blessing our meates and dringes distinguish our selues, though not from such as are the seruants of God, yet from all vngodly and carelesse men. Many being silent themselves doe make their children to giue thanks, and to blesse their meates. And indeede it is a cōmendable thing if it be done sometimes to nurture the child, but for men to disburden themselves wholly of this dutie is a fault. And it is a shame, that, that mouth which openeth it selfe to receiue the good creatures of God, should neuer open it selfe to blesse and praise God for the same. Therefore in this action of eating and drinking, let vs shew our selues followers of Christ, that as by blessing the same he was knowne from all other; so we may also hereby distinguish our selues from the profane and wicked of this world. Otherwise what difference shall there be betweene vs & the very hogge that eates mast on the ground, but neuer lookes vp to the tree from whence it falls.

falls. And as Christ reuealed himselfe vnto his disciples, at that time when they caused him to eate meate with them; so let vs suffer Christ to be our guest, and let vs entertaine him in his members, and no doubt he will blesse vs, and with all reueale himselfe vnto vs. The fourth thing is, that hauing eaten, he is taken out of their sight. And this came to passe not because the bodie of Christ became spirituall, but because either he held their eyes as before, or he departed with celeritie and speede according to the properties of a bodie glorified.

The fourth appearance of Christ was to Peter alone, mentioned onely by S. Paul, *He was seene of Cephas: yea also mentioned by Luk. 24. 34*

The fifth appearance was to all the disciples together saue Thomas. In it we must consider three things, which are all effectually arguments to prooue Christ's resurrection. The first, that he came and stood in the midst among them, the dores being shut. Now it may be demaunded, how this could be. *Ans.* The Papists say, his bodie was glorified and so passed through the dore, but (as I haue saide) it is against the nature of a bodie, that one should passe through an other, as heate doth through a piece of yron, both bodies remaining intire & sound: therefore we may rather think, that whereas Christ came in, when the dores were shut; it was either, because by his mightie power he caused the dores to giue place, the disciples not knowing how: or else because he altered the very substance of the dores, that his bodie might passe through, as he thickned the waters to carrie his bodie when he walked vpon the sea. Now if this be true, as very like it is, that these dumbe creatures gaue place to Christ, and became plyable vnto his commandement, then much more ought we to carrie our hearts conformable and pliant to the wil of our Lord Iesus in all his commandements. The second point is, that when as the disciples thought Christ to haue bene a spirit, he to prooue the truth of his manhood, sheweth vnto them his hands and his fete, and the wound in his side, and calls for meate, and eates it among them. But it may be asked how this could be, considering that a glorified bodie hath no blemish, and needes not to eate, but is supported by God without meate: for if this be true in our bodies when they shall be glorified, then much more was it true in Christ. *Ans.* True it is, a glorified bodie hath no blemishes; but our Sauour Christ had not yet entred into the fulnesse of his glorie. If he had bene fully glorified, he could not so sensibly and plainly haue made manifest the truth of his resurrection vnto his disciples: and therefore for their sakes and ours he is content after his entrance into glorie still to retaine in his bodie some remnants of the ignominies and blemishes, which if it had pleased him, he might haue laid aside; he is also content to eate, not for neede, but to prooue that his bodie was not a bodie in shew but a true bodie. This teacheth vs two lessons: I. if Christ for our good and comfort be content to retaine these ignominious blemishes, then answerably euery one of vs must as good followers of Christ referre the workes of our callings to the good of others, as Paul saith, *He was free from all men, yet he was content to become all things vnto all men, that by all meanes he might winne the moe.* Secondly we learne, that for the good of our neighbour, & for the maintaining of loue & charitie, we must be content to yeeld from our owne right, as in this place our Sauour Christ yeeldes of his owne glorie for the good of his Church.

The

1. Cor. 15. 5.

Job. 20. 19.

1. Cor. 9. 19.

The third point is, that he then gaue the disciples their Apostolicall commissions, saying, *Goe and teach all the nations:* of which, three points are to be considered: the first, to whome it is giuen. *Answer.* To them all, as well to one as to another, and not to Peter onely. And this ouerthrowes the fonde and forged opinions of the Papists concerning Peters supremacy. If his calling had beene about the rest, then he should haue had a speciall commission about the rest: but one and the same commission is giuen alike to all. The second, that with the commission he giues his spirit; for whome he appointeth to publish his will and word, them hee furnisheth with sufficient gifts of his holy spirit to discharge that great function: & therefore it is a defect, that any are set apart to be ministers of the gospell of Christ, which haue not receiued the spirit of knowledge, the spirit of wisdome, and the spirit of prophesie in some measure. The third point is, that in conferring of his spirit he vseth an outward signe, for the text saith, *He breathed on them, and said, receiue the Holy Ghost.* The reasons hereof may be these. First when God created Adam and put into him a liuing soule, it is said, *he breathed in his face.* And so our Sauour Christ in giuing vnto his disciples the holy Ghost, doth the same, to shewe vnto them, that the same person that giueth life, giueth graces; and also to signifie vnto them, that beeing to send them ouer all the worlde to preach his Gospell, he was as it were to make a second creation of man, by reuening the image of God in him which he had lost by the fall of Adam. Againe he breathed on them in giuing his spirit, to put them in mind that their preaching of the gospell could not be effectuell in the hearts of their hearers, before the Lord doth breath into them his spirit, and thereby drawe them to beleue: and therefore the spouse of Christ desireth the Lord *to send forth his north and south winde* Cant. 4.16 *to blow on her garden, that the spices thereof may flow out.* This garden is the church of God, which desireth Christ to comfort her, and to poure out the graces of his spirit on her, that the people of God which are the hearbes and trees of righteousness, may bring forth sweet spices whose fruit may be for meat and their leaues for medicines.

Thus much for the five appearances of Christ the same day he rose againe: Now follow the rest of his appearāces which were in the forty daies following, which are in number sixe. The first is mentioned by Saint Iohn in these wordes, *Eight daies after when the disciples were within, and Thomas with them,* Ioh. 20. 19. *came Iesus when the doores were shut, and stood in the midst of them, & said, Peace be vnto you.* In it we must consider two things: I. the occasion thereof. II. the dealing of Christ. The occasion was this: after Christ had appeared vnto the other disciples in Thomas his absence, they told him that they had seene the Lord: but he made aunswere, *Except I see in his bodie the print of his nailes, and put mine hand into his side I will not beleue.* Nowe eight daies after, our Sauour Christ appeared againe vnto all the disciples, especially for the curing of Thomas his vnbelcefe, which was no smal sinne, considering it contains in it three great sinnes. The first is blindnes of minde, for he had beene a hearer of our Sauour Christ a long time, and had beene instructed touching the resurrection diuers times: he was also with Christ and saw him when he raised Lazarus, and had seene, or at least wise had heard the miracles which he did: and

also he had heard all the disciples say that had seene the Lord, and yet will it not sinke into his head. The second is deadnesse of heart. When our Saviour Christ went to raise Lazarus that was dead, Thomas spake very confidently to him and said, *Let vs go, that we may die with him*, yet when Christ was crucified he fled away, and is the longest from Christ after his resurrection, and when he is certainly told thereof he will not acknowledge it or yeelde vnto it. The third is wilfulnesse: for when the disciples tolde him that they had seene the Lord, he said flatly, that vnlesse he sawe in his handes the print of the nailes, he would not beleeuē, and that which is worse then all this, hee continued eight daies in this wilful minde. Nowe in this exceeding measure of vnbeleefe in Thomas; any man, euen he that hath the most grace, may see what a masse of vnbeleefe is in himselfe, and what wilfulnesse and vntowardnesse to any good thing, in so much that wee may truely say with Dauid, *Lord, what is man, that thou so regardest him*. And if such measure of vnbeleefe was in such men, as the disciples were, then we may assure our selues, that it doth much more exceede in the common professours of religion. in these daies, let them protest to the contrarie what they will.

Nowe the cause of his vnbeleefe was this: he makes a lawe to himselfe that he will see and feele or else he wil not beleeuē: but this is flat against the nature of faith which consisteth neither in seeing nor feeling. Indeede in things naturall a man must first haue experience in seeing and feeling, and then beleeuē: but it is contrary in diuinitie: a man must first haue faith and beleeuē, and then comes experience afterward. But Thomas hauing not learned this, doth ouershoot himselfe: and herein also many deceiue themselues, which think they haue no faith because they haue no feeling. For the chiefest feeling that wee must haue in this life, must be the feeling of our sinnes and the miseries of this life: and though wee haue no other feeling at all, yet wee must not therefore cease to beleeuē.

In Christs dealing with Thomas we may consider three actions. The first, that he speaks to Thomas alone, & answers him according to the very words which he had spoken of him in his absence, and that word for word. And by this he laboured to overthrow his vnbeleefe, and to conuince him, that being absent he knewe what he spake. And by this we learne, that though wee want the bodily presence of Christ hee being now in heauen, yet he knoweth wel what we say, and if need were could repeat all our sayings word by word: and if it were not so, how could it be true that we must giue an account of euery idle word. Now this must teach vs, to looke that our speech be gracious according to the rule of Gods holy word. Secondly this must make vs willing and readie to direct our praiers to Christ, considering he knoweth what wee pray for, and heareth euery word we speake. The second action is, that Christ condescends to Thomas, and giues him libertie to feele the print of the nailes, and to put his finger into his side. He might haue reiected Thomas for his wilfulness, yet to helpe his vnbeleefe, he yeeldeth vnto his weaknesse. This sheweth, that Christ is most compassionate to all those that vnfaignedly repent them of their sinnes and cleaue vnto him, although they doe it laden with manifolde wants. Dauid saith, that the Lord hath compassion on all them that feare

him,

him, as a father hath compassion on his children: and he addes the reason, *For he knoweth of what we are made.* And the prophet Esay, *Hee will not breake the bruised reede, and smoking flaxe he will not quench.* When a child is very sicke, in so much that it casteth vp all the meate which it taketh, the mother will not be offended thereat, but rather pittie it. Nowe our Sauour Christ is ten thousand times more mercifull to them that beleue in him, then any mother is or can be. The third action is, that when Thomas had seene & felt the woundes, Christ reuiued his faith, whereupon he brake forth and said, *My Lord, and my God.* In which wordes he doth most notably bewaile his blindnesse and vnbeleefe; and as a fire that hath bene smothered, so doth his faith burst forth and shewe it selfe. And in this example of Thomas we may see the state of Gods people in this life. First, God giueth them faith, yet afterward for a time hee doth as it were, hide the same in some corner of their hearts, so as they haue no feeling thereof, but thinke themselues to be void of all grace: and this he doth for no other ende but to humble them: and yet againe after all this, the first grace is further reued and reuiued. Thus dealt the Lord with Dauid and Salomon (for whereas he was a pen-man of Scripture, and therefore an holy man of God, we may not thinke that he was wholly forsaken) with Peter, and in this place with Thomas. And the experience of this shall euery seruant of God finde in himselfe.

The second appearance of Christ was to seuen of the disciples as they went on fishing, in which hee giues three testimonies of his godhead, and that by death his power was nothing diminished. The first, that when the disciples had fished all night and caught nothing, afterward by his direction they catch fish in aboundance, and that presently. This teacheth vs, that Christ is a soueraigne Lord ouer all creatures, and hath the disposing of them in his owne handes: and that if good successe followe not when men are painefull in their callings, it is because God will prepare and make them fit for a further blessing. Christ comes in the morning and giues his disciples a great draught of fish: yet before this can be, they must labour all night in vaine. Ioseph must be made ruler ouer all Egypt, but first he must be cast into a dungeon where he can see no sunn nor light, to prepare him to that honour. And Dauid must be King ouer Israel, but the Lord will first prepare him hereunto by raising vp Saul to persecute him. Therefore when God sendeth any hinderances vnto vs in our callings, wee must not despaire nor bee discouraged, for they are the meanes whereby God maketh vs fit to receiue greater blessings at his handes either in this life or in the life to come. The second is, that the net was vnbroke though it had in it great fishes to the number of an hundred fifty three. The third, that when the disciples came to land, they sawe hotte coales and fish laid thereon and bread. Nowe some may aske, whence was this foode? *Ans.* The same Lord that was able to prouide a Whale to swallowe vp Ionas, and so to saue him: and he that was able to prouide a fish for Peters angle with a peece of twentie pence in the mouth: and to make a little bread and a fewe fishes to feede so many thousands in the wildernesse: the same also doeth of himselfe prouide bread and fishes for his disciples. This teacheth vs, that not not onely the blessing, but also the very hauing of meate, drinke, ap-

parell is from Christ : and hereupon all states of men. euen the kings of the earth are taught to pray that God would giue them their daily bread. Again, when we sit downe to eate and drinke, this must put vs in minde that wee are the guests of Christ himselfe : our foode which we haue comes of his meere gift; and hee it is that entertaines vs, if wee could see it. And for this cause wee must soberly and with great reuerence in feare and trembling vse all gods creatures as in his presence. And when we eate and drinke, wee must alwaies looke that all our speech be such as may besee the guests of our Lord and Sauour Iesus Christ. Vually the practise of men is farre otherwise; for in feasting many take libertie to surfet, & to be drunke, to sweare, & to blasphem: but if we serue the Lord; let vs remember whose guests we are, and who is our entertainer; and so behaue our selues as being in his presence, that all our actions and words may tend to his glorie.

The third appearance was to Iames, as S. Paul recordeth, although the same be not mentioned in any of the Euangelists.

The fourth was to all his disciples in a mountaine, whither he had appointed them to come.

The fift & last appearance was in the mount of Oliues, when he ascended into heauen. Of these three last appearances because the holy Ghost hath only mentioned them, I omitte to speake, and with the repeating of them, I let them passe.

Thus much of the appearances of Christ after his resurrection: the witnesses thereof are of three sorts: I. angels. II. women that came to the graue to embaulme him. III. Christs owne disciples who did publish and preach the same, according as they had seene and heard of our Sauour Christ : and of these likewise I omit to speake, because there is not any speciall thing mentioned of them by the Euangelists.

Nowe follow the vses, which are twofold : some respect Christ, and some respect our selues. Vses which concerne Christ are three: I. whereas Christ Iesus being starke dead rose againe to life by his owne power, it serueth to prooue vnto vs that he was the sonne of God. Thus Paul speaking of Christ saith, that hee was *declared mightily to bee the sonne of God touching the spirit of sanctification by the resurrection from the dead.* And by the mouth of Dauid God said, *Thou art my sonne, this day I haue begot thee.* Which place must be vnderstood not so much of the eternal generation of Christ before al worlds, as of the manifestation thereof in time after this manner. *This day*, that is, at the time of thine incarnation, but especially at the daie of thy resurrection, *haue I begotten thee*, that is, I haue made manifest that thou art my sonne : so is this place expounded by S. Paul in the Acts. Secodly Christs rising frō death by his own power, prooues vnto vs evidently that he is Lord ouer al things that are: & this vse S. Paul makes hereof, for saith he, *Christ therefore died that he might be Lord both of the dead & of the quirk.* And indeed whereas he rose againe on this maner, he did hereby shew himselfe most plainly to be a mighty prince ouer the graue, death, hel, & condemnation, & one that had al-sufficient power to ouercome them. Thirdly it prooues vnto vs, that he was a perfect priest, and that his death & passion was a perfect satisfaction to the iustice of god for the

sinnes

finnes of mankind. For whereas Christ died, he died for our sinnes: now if he had not fully satisfied for them all (though there had remained but one sinne for which he had made no satisfaction) he had not risen againe: but death which came into the world by sinne, and is strengthened by it, would haue held him in bondage: and therefore, whereas he rose againe, it is more then manifest, that he hath made so full a satisfaction that the merit thereof doth and shall counteruaile the iustice of God for all our offences. To this purpose Paul saith, *If Christ be not risen againe, your faith is vaine, and you are yet in your* 1. Cor. 15. 6. *sinnes*, that is, Christ had not satisfied for your sinnes, or at least you could not possibly haue knowne that he had made satisfaction for any of them, if he had not risen againe.

The vses which concerne our selues are of two sorts: comforts to the children of God, and duties that are to be learned and practised of vs all. The comforts are especially three. First Christs resurrection serueth for the iustification of all that beleeu in him, euen before God the father: as Paul saith, *Christ was giuen to death for our sinnes, and is risen againe for our iustification*: Rom 4. 25. which wordes haue this meaning: when Christ died, we must not consider him as a priuate man, as we haue shewed before, but as one that stood in the stead and roome of all the elect: in his death he bare our sinnes and suffered all that we should haue suffered in our owne persons for euer, and the guilt of our offences was laide vpon him: and therefore Esai saith, *he was numbred among the wicked*. Now in his rising againe he freed and disburdened himselfe not from any sinnes of his owne, because he was without sinne, but from the guilt and punishment of our sinnes imputed vnto him. And hence it comes to passe that all those which put their trust and affiance in the merit of Christ, at the very first instant of their beleeuing haue their owne sinnes not imputed vnto them, and his righteousness imputed.

Secondly the resurrection of Christ serueth as a notable meanes to worke inward sanctification, as S. Peter saith, *We are regenerate to a lively hope by the* 1. Pet. 1. 3. *resurrection of Iesus Christ from the dead*. And S. Paul, *We are then* (saith he) Rom. 6. 3. *buried with him by baptisme into his death, that like as Christ was raised up from the dead by the glorie of his father, so we also should walke in newnesse of life. For if we be grafted with him to the similitude of his death, we shall be also to the similitude of his resurrection*. Which words import thus much, that as Christ by the power of his owne Godhead, freed his manhood from death and from the guilt of our sinnes: so doth he free those that are knit vnto him by the bond of one spirit, from the corruption of their natures in which they are dead, that they may liue vnto God. In the naturall bodie, the head is the fountaine of all the senses and of motion: and therefore by sundrie nerues disperfed through the bodie, the power of moouing and of sense is deriued euen to the least parts; so as the hands and the feete mooue by meanes of that power which comes from the head: and so it is in the spirituall bodie of Christ, namely the church: he is the head and the fountaine of life, and therefore he conueyeth spirituall life to euery one of his members: and that very power of his Godhead whereby he raised vp himselfe when he was deade, he conueyeth from himselfe to his members, and thereby raiseth them vp from the death of sinne to newnesse

nes of life. And looke as in a perfect body, when the head hath sense and motion, the hand that is of the same bodie hath also the sense and motion conuenient for it: so like wise Christ being the resurrection and the life; as there is spirituall life in him, so euery member of his shall feele in it selfe spirituall sense and motion, whereby it is raised vp from sinne and liueth vnto God. For the better cōceiuing of this, we must consider two things: the outward means of this spirituall life, and the measure of it. For the meanes, if we wil haue common water we must goe to the well: and if we would haue water of life, we must goe vnto Christ, who saith, *If any man thirst, let him come vnto me and drinke.* Now this well of the water of life is very deepe and we haue nothing to draw with, therefore we must haue our pipes and conduits to conuey the same vnto vs, which are the word of God preached, and the administration of the sacraments. Christ saith, *The dead shall heare the voice of the sonne of God, and they that heare it shall liue;* where by the *dead* is meant, not the dead in the graue, but those that are dead in sinne. And againe Christ saith, the wordes which *I speake are spirit and life,* because the word of God is the pipe whereby he conueieth into our dead hearts spirit and life. As Christ when he raised vp dead men did onely speake the word and they were made aliuē: and at the day of iudgement by his very voice, when the trumpe shall blow, all that are dead shall rise againe. So it is in the first resurrection: they that are dead in their sins, at his voice vttered in the ministerie of the word shall rise againe. To goe further, Christ raised three from the dead: Iairus daughter newly dead: the widowes sonne dead and wound vp and lying on the hearse: Lazarus dead and buried and stinking in the graue; and all this he did by his very voice: so also by the preaching of his word, he raiseth all sorts of sinners, euen such as haue liē long in their sinnes as rotting and stinking carrion. The sacraments also are the pipes and conduits whereby God conueieth grace into the heart, if they be rightly vsed, that is, if they be receiued in vnfaigned repentance for all our sinnes, and with a true & liuely faith in Christ for the pardon of the same sinnes. And so, I take it, they are compared to flagons of wine, which reuiue the Church being sicke and fallen into a swoond. As for the measure of life deriued from Christ, it is but small in this life and giuen by little and little, as Ose saith, *The Lord hath spoiled vs, and he will heale vs, he hath wounded vs, and he will bind vs up. After two daies he will reuiue vs, and in the third he will raise vs up, and we shall liue in his sight.* The prophet Ezechiel in a vision is carried into the midst of a field full of dead bones, and he is caused to prophecy ouer them, and say, *O ye drie bones, heare the word of the Lord: at the first there was a shaking, and the bones came together bone to bone, and then sinewes and flesh grewe vpon them, and vpon the flesh grewe a skinne. Then he prophesied vnto the windes the second time, and they liued and stood vpon their feete, for the breath came vpon them, and they were an exceeding great army of men.* Hereby it signified not onely the state of the Iewes after their captiuitie, but in them the state of the whole Church of God. For these temporall deliuerances signified further a spirituall deliuerance. And wee may here see most plainly, that God worketh in the hearts of his children the gifts & graces of regeneration by little and little. First he giueth no more then flesh, si-

newes,

Ioh. 7. 37.

Ioh. 5. 25.

Ioh. 6. 63.

Cant. 2. 4.

Ose. 6. 1, 2.

Eze. 37. 4, 7, 8.

newes, and skin: then after he giueth them further graces of his spirit, which quickeneth them and maketh them alme vnto God. The same also we may see in the vision of the waters that ranne out of the temple: First, a man must wade to the ankles, then after to the knees, and so to the loynes: then after the waters growe to a riuer that cannot be passed ouer: and so the Lord conueyeth his graces by little and little, till at the last men haue a full measure thereof. Ezc. 47. 3, 4, 5.

Thirdly the resurrection of Christ serues as an argument to prooue vnto vs our resurrection at the day of iudgement. Paul saith, *If the spirit of Christ that raised vp Iesus from the dead dwell in you: he that raised Christ from the dead, shall also quicken your mortall bodies.* Some will say, that this is no benefit, for all must rise againe, as well the wicked as the godly. *Answe.* True indeed: but yet the wicked rise not againe by the same cause that the godly doe. They rise againe by the power of Christ, not as hee is a Sauour, but as hee is a iudge to condemne them: For God had said to Adam; at what time he should eate of the forbidden fruite, hee should die the death; meaning a double death, both the first and the second death. Nowe then the vngodly rise againe that God may inflict vpon them the punishment of the second death, which is the reward of sinne, that so Gods iustice may be satisfied: but the godly rise againe by the power of Christ their head and redeemer, who raiseth them vp that they may be partakers of the benefit of his death, which is to enioy both in bodie and soule the kingdome of heauen, which he hath so deere bought for them. Rom. 8. 11.

Thus much for the comforts: Nowe followe the duties, and they are also three. First as Christ Iesus when he was dead rose againe from death to life by his owne power, so wee by his grace, in imitation of Christ, must endeauour our selues to rise vp from all our sinnes both originall and actuall vnto newnesse of life. This is worthily set downe by the Apostle, saying, *Wee are buried by baptisme into his death, that as Christ was raised vp from the dead by the glorie of the father, so wee also should walke in newnesse of life:* and therefore we must endeauour our selues to shewe the same power to be in vs euery day, by rising vp from our owne personall sinnes to a reformed life. This ought to be remembered of vs, because howe soeuer many heare and knowe this point, yet very fewe doe practise the same. For (to speake plainly) as dead men buried would neuer heare though a man should speake neuer so loud: so vndoubtedly among vs there be also many liuing men, which are almost in the same case. The ministers of God may crie vnto them daily, and iterate the same thing a thousand times, and tell them that they must rise vp from their sinnes and lead a newe life, but they heare no more then the dead carkas that lieth in the graue. Indeede men heare with their outward eares, but they are so farre from practising this dutie, that many iudge it to bee a matter of reproch and ignominy. And those which make any conscience of this dutie, how they are laden with nicknames and taunts, who knoweth not? I neede not to rehearse them: so odious a thing nowe a daies is the rising from sinne to newnesse of life. Sound a trumpet in a dead mans eares, he stirs not: & let vs crie for amendment of life till breath go out of our bodies, no man almost saith, What haue I done? And for this cause vndoubtedly, if it were not for conscience of that duty which me

owe vnto God, wee should haue but fewe ministers in England. For it is the ioy of a minister to see the vnfaigned conuersion of his people: whereas, alas, men generally lie snorting in their corruptions, and rather goe forward in them still, then come to any amendment; such is the wonderful hardnesse that hath possessed the hearts of most men. He which hath but halfe an eie may see this to be true. Oh! howe exceedes Atheisme in all places, contempt of Gods worship, prophanation of the sabbath: the whordomes & fornications, the crueltie and oppression of this age, crie to heauen for vengeance. By these & such like sinnes the world crucifies Christ againe. For looke as Pilats souldiers with the wicked Iewes tooke Christ and stripped him of his garments, buffeted him, and slue him; so vngodly men by their wicked behauiour strip him of al honour, and slaie him againe. If an infidel should come among vs, & yee'd himsele to be of our religiō, after he had seene the behauiour of men, he would peraduenture leaue all religion: for hee might say, surely it seemes this God whome these men worship, is not the true God, but a God of licentious libertie. And that which is more, whereas at all times wee ought to shewe our selues newe creatures, and to walke worthie of our Sauour and redeemer, and therefore also ought to rise out of our sinnes, and to liue in righteousnes and true holinesse, yet we for the most part goe on still forward in sinne, and eue-ry day goe deeper then other to hel-ward. This hath beene heretofore the common practise, but let vs nowe learne after the example of Christ, being quickened and reuiued by his grace, to endeauour our selues especially to come out of the graue of sinne, and learne to make conscience of eue-ry bad action. True it is, a Christian man may vse the creatures of God for his delight, in a moderate and godly manner, but Christ neuer gaue libertie to any to liue licentiously: for *he that is free, is yet seruant vnto Christ*, as Paul saith: and therefore we must not enterprise any thing but that which may be a worke of some good dutie vnto God; to which ende the Apostle saith, *Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee life*. If this will not moue vs, yet let the iudgements of God drawe vs hereunto, *Blessed is he* (saith the holy Ghost) *that hath part in the first resurrection: for on such the second death hath no power*: where mention is made of a double death: the first is the separation of soule and bodie, the second is the eternal condemnation of soule and bodie in hell fire. Would we nowe escape the second death after this life? we must then labour in this life to be partakers of the first resurrection, and that on this manner: Looke what sinnes we haue liued in heretofore, we must endeauour to come out of them all, and lead a better life according to all the commaundements of God. But if it be so that ye wil haue no care of your own soules, goe on hardly to your owne perill, and so yee shall be sure to enter into the second death, which is eternall damnation.

Secondly, we are taught by the example of Saint Paul to labour about all things, *to know Christ and the vertue of his resurrection*. And this we shall doe, when we can say by experience, that our hearts are not content with a formall and drowsie profession of religion, but that we feele the same power of Christ whereby he raised vp himselfe from death to life, to be effectually and powerfull in vs, to worke in our hearts a conuersion from all our sinnes, wherein we

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3. Cor. 7. 22.

Eph. 5. 14.

Rev. 20. 6.

Phil. 2. 10.

haue lien dead, to newnesse of life, with care to liue godly in Christ Iesus. And that we may further attaine to all this, we must come to heare the worde of God preached and taught with feare & trembling; hauing heard the word, we must meditate therein, and pray vnto God, not onely publicly but priuately also, intreating him that he would reach forth his hand, and pull vs out of the graue of sinne, wherein we haue lien dead so long. And in so doing, the Lord of his mercy, according as he hath promised, will send his spirit of grace into our hearts to worke in vs an inward sense and feeling of the vertue of Christs resurrection. So dealt he with the two disciples that were going to Emmaus; they were occupied in the meditation of Christ his death and passion; and whiles they were in hearing of Christ who conferred with them, he gaue them such a measure of his spirit as made their hearts to burne within them. And Paul praieth for the Ephesians, that God would enlighten their eies, that they might see and feele in themselues the exceeding greatnesse of the power of God, which he wrought in Christ Iesus, when he raised him from the dead.

Thirdly as Saint Paul saith, *If wee be risen with Christ, then we must seeke the things that are aboue.* But howe and by what meanes can wee rise with Christ, seeing we did not die with him? *Ans.* We rise with Christ thus. The burgesse of a towne in the parliament house beareth the person of the whole towne, and whatsoeuer he saith, that the whole towne saith, and whatsoeuer is done to him, is also done to all the towne: so Christ vpon the crosse stood in our place, and bare our person; and what he suffered, we suffered; and when he died, all the faithfull died in him: and so likewise as he is risen againe, so are all the faithfull risen in him. The consideration whereof doth teach vs, that we must not haue our hearts wedded to this world. We may vse the thinges of this life, but yet so as though we vsed them not. For all our loue and care must be for thinges aboue, and specially wee must seeke the kingdome of God and his righteousnesse, peace of conscience, and ioy in the holy Ghost. Wee must therefore sue for the pardon of sinne, for reconciliation to God in Christ, and for sanctification. These are the pretious pearles which we must seeke, and when we haue found them, we must sell all that we haue to buy them; and hauing bought them, wee must lay them vp in the secret corners of our hearts, valuing and esteeming of them better then all things in the world beside.

Thus much of Christs resurrection, containing the first degree of Christs exaltation. Nowe followeth the second in these wordes, *Hee ascended into heauen:* in the handling whereof we are to consider these speciall points: I. the time of his ascension. II. the place. III. the manner. IV. the witnesses. V. the vses thereof. For the first, the time of Christs ascension was fortie daies after his resurrection, when he taught his disciples the things which appertaine to the kingdome of God. And this shewes that he is a most faithfull King ouer his Church, procuring the good thereof. And therefore Esay saith, *The government is on his shoulder:* and the Apostle saith, hee was more faithfull in all the house of God, then Moses was. Hence we gather that whereas the Apostles chaunged the sabboth from the seauenth day to the eight, it was no doubt, by the counsell and direction of Christ before his ascension: and likewise in that they planted Churches and appointed teachers and meete ouersers

uerseers for the guiding and instruction hereof, we may resolue our selues that Christ prescribed the same vnto them before his ascension: and for these and such like causes did he ascend no sooner.

Now looke what care Christ at his ascension had ouer his Church, the same must all masters of families haue ouer their households when God shall call them out of this world. They must haue care not onely that their families be well gouerned while they liue; but also, that after their death; peace, loue, and good order may be continued in their posteritie. And therefore the prophet Esay is sent to Ezechias King of Iudah, to bid him *set his house in order*: for he must die, signifying that it is the dutie of a good master of a familie, to haue care not onely for the gouernment of his house whilst he is aliue, but also that it may be well gouerned when he is dead. The same also must be practised of Gods ministers: a part of whose fidelitie is this, that they haue not onely a care to feede their particular flocks while they are aliue, but also that they further prouide for the people after their departure, as much as they can. Example whereof we haue in Peter, who saith, *I will endeavour alwaies that ye may be able also to haue remembrance of these things after my departure.*

The place of Christs ascension was, the mount of Oliues neere Bethanie: and it was the same place from whence Christ went to Ierusalem to be crucified. One place serued to be a passage both to paine and torments, and also to glorie. This shewes that the way to the kingdome of heauen is through afflictions. There are many which haue Gods hand heauie vpon them in lingering sicknesse, as the dead palsey and such like; wherein they are faine to lie many yeares without hope of cure, whereupon their beddes which should be vnto them places of rest and ease, are but places of woe and miserie. Yet may these men hence haue great comfort, if they can make good vse of their sicknesse: for the beddes whereon they suffer so much torment, shall be places from whence they shall passe to ioy and happinesse. Again, there be many that for the testimonie of the truth, and for religions sake suffer imprisonment, with many afflictions; now if they can vse their afflictions well, their prisons shall be Bethanies vnto them: although they be places of bondage, yet God will at length make them places of entrance to libertie. Many a man for the maintaining of faith and good conscience, is banished out of his countrey, and is faine to liue in a strange place among a people to whome he is vnknowne: but let him vse it well: for though it be a place of griefe for a time, as Bethanie was to Christ when he went to suffer, yet God will make it one day to be his passage into heauen.

Thus much of the place of his ascending. The third thing to be considered, is the manner of Christs ascension; and it containeth three points. The first, that Christ being now to ascend, lifts vp his hands and blessed his disciples. In the Scripture are mentioned diuers kinds of blessings. The first when one man praieth to God for a blessing vpon another: and this blessing doe Kings and princes bestow vpon their subiects, and parents on their children: and for this cause children are well taught to aske their fathers and mothers blessing, that they may pray to God to blesse them. There is an other kinde of blessing, when a man doth not onely pray for a blessing, but also pronounceth

Ira. 38. 10.

2. Pet. 1. 15.

Iuk. 24. 50.
Et 19. 29.
Act. 1. 12.

Luk. 24. 50.

it. This did the priests in the old Testament: and thus Melchisedeck when he met Abraham blessed him, saying, *Blessed art thou Abraham of God, the most high possessor of heauen & earth.* And this was the ordinarie duty of the priests, prescribed by God himselfe: & therefore the very forme of words which they vsed is set downe after this maner, *The Lord blesse thee, and keepe thee, the Lord make his face to shine vpon thee, &c.* The third kind of blessing is, when a man doth not onely pray to God, & pronounce blessing, but by the spirit of prophetic doth foretell a particular blessing vpon any. Thus Isaac blessed Iacob and Esau, particularly foretelling both their estates. And Iacob blessed the twelue Patriarks by the same spirit, foretelling them what should befall them many hundred yeares after. Now our Sauiour when he did not blesse his disciples any of these three waies: and therefore there remaineth a fourth kinde of blessing which he vsed, & that was after this manner: Christ in blessing his disciples did not onely pronounce or foretell a blessing that should come to his disciples, but did conferre & giue the same vnto them. For he is the fountaine and author of all blessings. And therefore Paul saith, that God the father hath blessed vs in all spiritual blessings in Christ. Hence we learne, first that al those which denie themselues & flie to Christ, and put their affiance in him, shall be freed from the curse of the law, & from the wrath of God, due vnto them for their sinns, whatsoeuer they are. Secondly, that the curses of men must not discourage vs from doing well. For though men curse, yet Christ blesseth: and for this cause he saith, *Woe be vnto you, when all men speake well of you:* as if he should say, then you want the blessing of God. And we must remember, that when men shall curse vs for doing our dutie, euen then the blessing of God shall be vpon vs; & the curse caueles shall not hurt. And God saith to Abraham, he will curse them that curse him. Thirdly, we learne that no witchcraft, nor forcerie, (which often are done with cursing) shall be able to hurt vs. For looke where Christ will blesse, there all the deuills in hell can neuer fasten a curse. This is found true by experiēce. For when Balaam the wizzard should haue cursed the people of Israel, & had assaid to doe it many waies, but could not; at length he said, *there is no forcerie against Iacob, nor soothsaying against Israel.* This is a notable comfort to the people of God, that witches and forcerers, doe what they can, shall neuer be able to hurt them. It may be, that their badde practises may annoy mens bodies and goods, yet the Lord will turne all to a blessing vpon his seruants either in this life or the life to come.

The second point is, that Christ went apart from his disciples, and ascended vpward toward heauen in their sight. For the right vnderstanding of this, sundrie speciall points must be obserued. The first, that the lifting vp of his bodie was principally by the mightie power of his godhead, and partly by the supernaturall propertie of a glorified bodie, which is to mooues well vpward as downward, without constraint or violence. The second, that Christ did goe from earth to heauen really and actually, and not in appearance onely. The third, that he went visibly in the sight of his disciples: The fourth, that he went locally, by chaunging his place and going from earth to heauen, so as he is no more on earth bodily, as we are now on earth. It may be obiected, that Christ made a promise that hee would bee with his Church to the ende

of the world. *Ans.* That promise is to be vnderstood of the presence of his spirit or godhead, not of the presence of his manhood. Again it may further be alleadged, that if the godhead be on earth, then must the manhood be there also, because they are both vnited together. *Ans.* It is not true, that of two things conioined, where the one is, there must the other be also. For the sunne it selfe, and the sunne-beames are both ioyned together, yet they are not both in all places together. For the bodie of the sunne is onely in the heauens, but the sunne-beames are also vpon the earth. The argument therefore followes not: Christ's manhood subsists in that person which is euery where: *ergo* his manhood is euery where. And the reason is, because the Sonne of God subsists not onely in his diuine nature, but also by it: whereas he doth not subsist at all by the manhoode, but onely in it: for he subsisted before all eternitie, when the manhood was not. Nay rather because the manhood doth subsist by the person of the Sonne, therefore the person extends it selfe further then the manhood which is assumed and sustained by it; and hath his existing thence. For that very thing whereby any other thing either essentially or accidentally is, extends it selfe further then the thing whereby it is. As the humane nature whereby Peter is a man, extends it selfe further then to Peter, namely to all other men: and the whiteneffe wherby the snow is white, extends it selfe further then to that snow which a man holds in his hand.

The third point is, that in the ascension a cloud tooke Christ from the sight of his disciples. And whereas he caused a cloud to come betweene their sight and himselfe, it signified vnto them that they must now be contented with that which they had seene, and not seeke to know further what became of him afterward: and the same thing is taught vnto vs also: we must content our selues with that which God hath reuealed in his word, and seeke no further specially in things which concerne God. For the like ende in the giuing of the law in Sinai, God appeared in a cloud: and when he did manifest his glorie in the temple which Salomon made, a thicke cloud filled the same.

The fourth point to be considered, is concerning the witnesses of his ascension, which were his owne disciples in the mount of Oliues at Bethanie, and none but they. Now it may be demanded, why he would not haue all the whol natiō of the Iewes to see him ascend, that so they might know that he was risen againe, and beleue in him. *Ans.* The reason may be this: it was his good pleasure that the points of faith and religion, wherof this article is one, should rather be learned by hearing, then by seeing. Indeece Christ's owne disciples were taught the same by sight, that they might the better teach others which should not see: whereas now the ordinarie meanes to come by faith, is hearing.

The vses to be made of Christ's ascension, are of two sorts: some are comforts to Gods Church and people, and some are duties. The comforts are especially foure. The first is this: Christ Iesus did ascend vp into heauen, to lead captiuitie captiue; a most worthie benefit. By captiuitie is meant, first sinne and Satan, which did and doe lead men captiue into perdition: secondly death and the graue, which held him captiue and in bondage for the space of three daies. And he leads them all captiue two waies: first in himselfe, in that he beganne his triumph vpon the crosse, as I haue shewed, and continued the same till his

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Vide Thom.
contra Gent.
lib. 4. c. 9.

Act. 1. 9.

Heb. 12. 9.

1. Cor. 14. 19.
Act. 1. 9.

Eph. 4. 8.

very ascension: secondly in all his members, because by his mightie power being now ascended, he doth subdue and weaken the power of sinne and Satan; which he manifesteth euery day by killing the corruption of their natures, Rom. 16. 10. and the rebellion of their flesh. But it may be demaunded, how Christ doth lead his enemies captiue, considering the deuill raignes euery where, and the world, and death, and hell. *Ans^w.* Christs victorie ouer his and our enemies hath five degrees. First, it is ordained by God, secondly it is foretold, thirdly it is wrought, fourthly it is applied, lastly it is accomplished. The ordaining of it was before all worlds: the foretelling of it was in all the ages of the olde testament: the working of it was vpon the crosse, and afterward: the applying hath bene since the beginning of the world more or lesse: and it is ouely in part in this life; that while Christ is in bruising of the head of Satan, he againe may bruisse his heele: the accomplishment shall not be before the last iudgement. From this great benefit bestowed on Gods Church, there are many duties to be learned. First here is an instruction for all ignorant persons and impenitent sinners, which abound among vs in euery place. Whosoever they be, that liue in the blindnesse of their mindes, and hardnes of their hearts; they must know this, that they are captiues and bondslaues of sinne and Satan, of hell, death, and condemnation: and let no man flatter himselfe of what state or degree soeuer he be (for it is Gods truth) if he haue not repented of all his sinnes, he as yet is no better then a seruant or vassall, yea a very drudge of the deuill. Now then, what wilt thou doe in this case? The best thing is, to lay to thy heart this benefit of Christ. He is ascended vp to heauen to lead captiue and to vanquish the deuill and all his angels, vnder whome thou lest bound, and that not ouely in himselfe, but in his members. Now then if thou wilt become a true member of Christ, he will free thee from this bondage. Therefore take heede how thou continuest longer in thy old sinnes, and in thy grosse ignorance: & seeing Christ hath made a way to libertie, let vs seeke to come out of this spirituall bondage: he is ascended for this end and purpose to free vs fro it; therefore if we refuse this benefit, our state will be the more damnable. A man lies bound hand and foote in a darke dungeon, and the keeper comes and sets open the prison dore; and takes off his bolts, and bids him come out; if he refuse and say that he is well: may it not be thought that he is a madde man, and will any be sorie for his case? No surely. Well, this is the state of all impenitent sinners. They lie fast fettered and bound vnder the power of sinne and Satan, and Christ it is who is ascended into heauen to vnloose them of this bondage: he hath set open the prison dore, and hath vnlocked our fetters: if we refuse to come out, and lie still in our sinnes, there remaineth nothing for vs but euerlasting thraldome. Let vs therefore in the feare of God, if we haue a care of our owne soules, receiue and imbrace this benefit which redoundes vnto vs by Christs ascension.

Secondly, in that Christ is ascended to heauen to lead captiue sinne and Satan, here is a good consolation for all those that are afflicted in conscience for their sinnes. There is no man in this case but he hath great cause to feare, yet must he not be discouraged. For Christ by his ascension like a noble captaine hath taken sinne and Satan prisoners, and hath pinnioned them fast, so as all
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the power they haue, is in Christs hand : and therefore for this cause although they are suffered to exercise and afflict vs, yet by his grace they shall neuer be able to preuaile against vs. Therefore we may safely cast our care vpon God, and not feare ouermuch. Hence also we may learne a third dutie. There is no man that knoweth what sinne meaneth, and what the blood of Christ meaneth, but in regard of the corruption of his owne nature, he will say with Paul that he is sold vnder sinne, and in regard thereof will crie out with him also, *O wretched man that I am, who shall deliuer me from this bodie of death?* yea it will make his heart to bleede within him. Nowe what shall he doe in this case? surely let him remember the ende of Christs ascension, which is to vanquish and subdue the rebellion of his nature, and labour to feele the benefit thereof: and then he shall no doubt finde that Christ will *dissolue in him the works of the deuil*, and *tread Satan vnder his feete*. And thus also those that feele in themselves the law of their members rebelling against the law of their minde, must come to Christ and he will helpe and free them.

1. Ioh. 1. 3.
Rom. 16. 30.

The second benefit of Christs ascension is, that he ascended vp to heauen to bestow gifts vpon his Church, as it is saide in the place before mentioned, He ascended vp on high, &c. *he gaue gifts vnto men*, that is, the gift of the knowledge of Gods word, the gift of preaching, and propheticie, and all other gifts needefull for the good of his Church. The consideration of this, that Christ who is the fountaine of grace, and in whome are hidde all the treasures of wisdom and knowledge, should be mindfull of vs and vouchsafe such speciall fauour to his Church, must cause euery one of vs who haue receiued any gift of God (as there is no man but he hath receiued his portion) to be humbled in his owne eyes for the same. There is no cause why we should be proud of our gifts; seeing we haue nothing, but that which we haue receiued. For to this ende Christ ascended, to giue gifts vnto men, and therefore our gifts whatsoever they be, are not our owne, but we had them from Christ; and we are stewards of them a while, for the good of others. The more the Lord giueth to a man, the more he requireth at his hands; and as for such as hauing good gifts abuse the same, their sinne is the more grieuous, and their daunger the greater. Men of great gifts vnlesse they vse them aright with humbled hearts, shall want Gods blessing vpon them. For he giueth grace to the humble. The high hills after much tillage are often barren, whereas the low vallies, by the streames of waters passing through them, are very fruitfull: and the gifts of God ioyned with a swelling heart are fruitlesse; but ioyned with loue and the grace of humilitie, they edifie.

Secondly, if Christ ascend vp to heauen to giue gifts vnto men; here we may see how many a man and woman in these our daies are ouerseene, in that they plead ignorance, and say that they hope God will haue them excused for it, seeing they are not learned; they haue dull wittes, and it is not possible to teach them now, they are past learning; and hereupon they presume they may liue in grosse ignorance, as blinde almost in religion as when they were first borne. But marke, I pray you, who it is that is ascended vp to heauen, namely Christ Iesus our Lord, who made thee of nothing. Now was he able

to giue thee a beeing, when thou was not, and is he not likewise able to put knowledge into thy soule, if so be thou wilt vse the meanes which he hath appointed? and the rather, seeing he is ascended for that end: but if thou wilt not vse the meanes to come to knowledge, thy case is desperate, and thou art the cause of thine owne condemnation, and thou bringest confusion vpon thine owne head. Therefore let ignorant men labour for knowledge of Gods word. Ignorance shall excuse none: it will not stand for paiment at the day of iudgement. Christ is ascended to this ende to teach the ignorant, to giue knowledge and wisdom vnto the simple, & to giue gifts of propheticie vnto his ministers, that they may teach his people. Therefore, I say againe, let such as be ignorant vse the meanes diligently, and God will giue the blessing. Thirdly, whereas it is thought to be a thing not possible, to furnish a whole Church with preaching ministers, it seemes to be otherwise. For wherefore did Christ ascend to heauen? was it not to giue gifts vnto his Church? what, is Christs hand now shortned? vndoubtedly we may resolue our selues, that Christ bestowed gifts sufficient vpon men in the Church: but it is for our sinnes that they are not imploied. The fountaines of learning the Vniuersities, though they are not dammed vp, yet they streame not abroad as they might. Many there be in them indued with worthie gifts for the building of the Church, but the couetousnes of men hindereth the comfortable entrance which otherwise might be. Lastly, seeing Christ ascended to giue gifts needefull for his Church, as the gift of teaching, the gift of propheticie, the gift of tongues, of wisdom, and knowledge, the dutie of euery man is, especially of those which liue in the schooles of learning, to labour by all meanes to increase, cherish, and preserue their gifts, and as Paul exhorteth Timothie, *to stirre up the gift of God*, that is, as men preserue the fire by blowing it, so by our diligence we must kindle and reuiue the gifts and graces of God bestowed on vs. Christ hath done his part, and there is nothing required but our paines and fidelitie.

The third benefit that comes by Christs ascension is, that he ascended to prepare a place for all that should beleeeue in him: *In my fathers house (saith Christ) are many dwelling places, if it were not so, I would have told you. I goe to prepare a place for you.* For by the sinne of Adam our entrance into heauen was taken away. If Adam by his fall did exclude himselfe from the earthly paradise, then how much more did he exclude himselfe from heauen? And therefore all mankind sinning in him, was likewise deprived of heauen. The people of Israel beeing in woe and miserie, cried out that they had sinned, and therefore the Lord had couered himselfe with a cloud, that their prayers could not passe through. And Esai saith, that our sinnes are a wall betwixt God and vs. And S. Iohn, that no vnclane thing must enter into the heauenly Jerusalem. Now seeing we haue shut our selues out of heauen by our sinnes, it was requisite that Christ Iesus our Sauour should goe before vs to prepare a place, and to make readie a way for vs. For he is king ouer all, he hath the keyes of heauen, he openeth and no man shutteth: & therefore it is in his power to let vs in, though we haue shut our selues out. But some may say, if this be the ende of his ascension to prepare a place in heauen; then helike such as died before

the coming of Christ were not in heauen. *Ans.* As there are two degrees of glorie, one incomplete and the other complete or perfect, (for the faithfull departed are in glorie but in part, and there remaineth fulnesse of glory for them at the day of iudgement, when soule and bodie shall be both glorified together:) so answerably there are two degrees of preparation of places in heauen. The places of glorie were in part prepared for the faithfull from the beginning of the world, but the full preparation is made by Christ's ascension. And of this last preparation is the place of Iohn to be vnderstood.

The vse of this doctrine is very profitable. First it ouerthroweth the fond doctrine of the church of Rome, which teacheth that Christ by his death did merit our iustification, and that we being once iustified doe further merit saluation, and purchase for our selues a place in heauen. But this is as it were to make a partition betweene Christ and vs in the worke of our redemption, whereas in truth not onely the beginning and continuance of our saluation, but also the accomplishment thereof in our vocation, iustification, sanctification, glorification, is wholly and onely to be ascribed to the meere merit of Christ: and therefore hauing redeemed vs on earth, he also ascends to prepare a place in heauen for vs. Secondly, this serueth to condemne the fearefull, lamentable, and desperate securitie of these our daies. Great is the loue of Christ in that he was content to suffer the pangs of hell to bring vs out of hell: and withall to goe to heauen to prepare a place for vs there: and yet who is it that careth for this place, or maketh any account thereof? who forsaketh this world, & seekes vnto Christ for it? And further, least any mā should say, alas, I know not the way: therefore Christ before he ascended, made a *new & liuing way* with his own blood, as the Apostle speaketh. And to take away all excuses frō men, he hath set markes and bounds in this way, and hath placed guides in it, namely his ministers, to shew all the passengers a straight and readie course into the kingdome of heauen. And though Christ haue done all this for vs, yet the blindness and securitie of men is such, that none almost walketh in this way, nor careth to come into this mansion place; but in stead of this, they walke in by-waies, according to the lusts of their owne flesh. When they are commanded to goe eastward to Ierusalem, they turne westward an other way: when they are commanded to goe on forward to heauen, they turne againe backward, and goe straight to hell. Men runne on all the daies of their liues in the broad way that leadeth to destruction, and neuer so much as once make inquirie for a resting place in heauen; but when the houre of death commeth, then they call for the guide; whereas all their liues before, they haue runne out of the way many thousand miles: but then, alas, it is too late, vnlesse it be the vnspcakable mercie of God. For they haue wandered so farre astray, that in so short a space they cannot be able to come into the right way againe. Yet generally this is the state of most among vs, whose securitie is so much the more grieuous and fearefull, because Christ hath done all that heart can wish. There is nothing else required, but onely that by his grace we should walke in the way. There was neuer any that knew the state of the people in these daies, but he will graunt, that this is most true which I say. Besides, as by this, we are brought to a sight of the desperate securitie of this age: so we may further

learne

learne our owne duties. Is Christ gone to heauen before hand to prepare a place for thee, then practise that which Paul teacheth: *Haue thy ^a conuersation in heauen.* The words which he vseth are verie significant, and the meaning of them is: Ye are free-denizens of the citie of God, and therefore as freemen in Gods house; let all your cares and studies, all your affaires and doings bee in heauen. In the world if a man make purchase of an house, his heart is alwaies there: there he pulls down and builds againe: there he makes him orchards & gardens: there he meanes to lue and die. Christ Iesus hath bought the kingdome of heauen for vs (the most blessed purchase that euer was) and hath paid the dearest price for it that euer was paid, euen his own pretious blood: and in this citie he hath prepared for vs a dwelling place, and made vs free-denizens of it: therefore all our ioy, and all our affaires ought to be there. It will be said, howe shall a man vpon earth haue his conuersation in heauen.

Ans. We must conuerse in heauen, not in bodie but in heart: and therefore, though our bodies be on earth, yet our hearts, ioy, and comfort, and all our meditation must be in heauen. Thus must wee behaue our selues, like good freemen in Gods house. It must be far from vs, to haue our ioy and our hearts set on the things of this world.

Phil. 3. 10.
 ἡ πολιτεία
 ἡ ἐν οὐρανοῖς

Thirdly, the consideration of this; that Christ Iesus hath prepared a place for vs in heauen, & also hath trained the way with his owne blood, must make euerie one of vs *to strue to enter in at the straight gate*, as our Sauour Christ Luk. 13. 24. counselleth vs: and that as wasters doe, which strue for life and death. Within this gate is a dwelling place of happines readie for vs. If a man were assured that there were made for him a great purchase in Spaine or Turkie, so as if he would but come thither, hee might inioy it; would he not adventure the daungers of the sea, and of his enemies also, if neede were, that he might come to his owne? Wel, behold Christ Iesus hath made a purchase for vs in heauen, & there is nothing required of vs, but that we wil come & enioy it. Why then should men refuse any paines, or feare in the way? nay we must strue to get in. It may be, we shall be pinched in the entrance. for the gate is both strait and lowe, and we must be faine to leaue our wealth behind vs, and the pleasures of this life; & enter we must, though we should be constrained to leaue our flesh behinde vs. For the purchase that is made is worth tenne thousand worldes. And besides, if we loose it by fainting in the way, our purchase shall be the blacknesse of darkenes for euer with the deuill and all his angels: who therefore would not strue, though he lost his life in the gate? The vrging of this point is needefull in these daies. There is struing enough for wordly preferment, but a man almost may go alone in the straight way that leadeth to heauen, he shall haue none to beare him company. And where are they that strue to enter in? where is the violence offered to the kingdome of heauen? where bee the violent which should take it to themselues as in the daies of Iohn Baptist.

Fourthly, if Christ haue prepared a place for vs in heauen, then we are in this world as pilgrimes and straungers, and therefore must learne the counsell of Saint Peter: *As straungers and pilstrimes abstaine from fleshy lusts, which fight against the soule.* He that doth esteeme himselfe as a pilgrime, is not to intangle

himselfe with the affaires of this worlde, nor put in practise the behauiour thereof, but to behaue himselfe as a freeman of heauen, as straungers vse to lue in forraigne countries, according to the fashion of their owne. And therefore in thought, word, and deede, in life and conuersation, hee must so carrie himselfe, as thereby he may appeare to al the world of what countrie he is. An ancient diuine speaking of such as had curled and embrodered haire, biddeth them consider, whether they must goe to heauen with such haire or no: and wheras they adorned themselues with winckles made of other womens haire, he asks them whether it may not be the haire of a damned person or no. If it may be, he further demandeth howe it may beseme them to weare it which professe themselues to be the sonnes and daughters of God. The like may be said of all other sinnes: they that be of Gods house must behaue themselues as freemen there. And when God hath made vs free, it doth not beseme vs to make our selues bondmen of sinne and Satan and of this world.

Fifthly, seeing Christ went to heauen to prepare a place for all that beleue in him, here is a good dutie for parents. Many of them are very carefull to preferre their children to great places and noble mens houses, and they are not to be blamed therefore: but if they would indeede be good parents to their children, they should first endeauour themselues to get roomes for them in heauen: they that doe this, are good parents indeede. Some will say, howe shall we get this preferment for them? *Ans.* God hath two houses, his Church, and the kingdome of heauen. The church is his house of grace, heauen is his house of glorie. Nowe if thou wouldst bring thy child to a place in the house of glorie, then thou art first of all to get him a place in the house of grace: bringing him vp so in the feare of God, that both in life and conuersation he may shew himselfe to be a member of the Church: and then assure thy selfe, that after this life, he shall be remooued to the second house of God, which is the house of glorie, and there be freeman for euer in the kingdome of heauen. And if thou shalt thus prouide for thy childe, thou shalt not leaue him as an orphan when thou diest, but he shall haue God for his father and Christ for his brother, and the holy Ghost his comforter. And therefore, first of all and aboue all, remember to make thy child a member of Gods Church. Let the example of Dauid excite all parents hereunto: *I had rather (saith he) be a dore keeper in the house of God, then to dwell in the tabernacles of wickednesse. For a day in thy courts is better then a thousand else where.*

Lastly, hence we may finde remedie against the tediousnes of sicknes and feare of death. Thou which fearest death, remember that Christ is gone to heauen to prepare a place for thy bodie, where it must be glorified and lue for euer with the blessed Trinitie and all the Saints and angels, though for a while it lie dead and rot in the graue. Remember this also, thou which continuest in any lingering sicknesse, Christ Iesus hath prepared a place for thee, wherewith thou shalt rest in ioy and blisse without all paine or faintnes.

The fourth benefit is, that Christ ascended vp to heauen to send the comforter vnto his Church. This was a speciall ende of his ascension, as appears by Christs owne wordes: *It is (saith he) expedient that I goe away, for if I goe not, the Comforter will not come, but if I depart I will sende him vnto you: And againe, I will pray vnto the Father, and he shall giue you another comforter, which shall a-*

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Psal. 84. 10.

Ioh. 16. 7.

Ioh. 14. 16.

hide with you for ever, euen the spirit of truth. But some wil say, howe can Christ send his spirit vnto his Church, for the person sending and the person sent are vnequall; whereas all three persons in trinitie are equall, none greater or lesser then another, none inferiour or superiour to other. *Ans.* It is true indeede: but we must knowe, that the action of sending in the Trinitie makes not the persons vnequall, but onely shewes a distinction and order among equalls. The father sends the sonne, the father and the sonne both send the Holy Ghost: yet the father is not aboue the sonne, neither the father or the sonne aboue the holy Ghost, but all are equall in degree, though in regarde of order one is before another: and it standeth with reason. For two men that are equall in degree, may vpon mutuall consent one send another. But it may be further demanded, howe the holy Ghost can be sent which is euery where? *Ans.* The Holy Ghost indeede is euery where, therefore he is sent not so much in regard of the presence of his essence or substance, as of his operation whereby he reneweth & guideth the members of Christ. Nowe then, this beeing so, here first we haue occasion to consider the miserie of the world. When a man is troubled in his minde (as no vngodly man, but sometime he feeleth the terrour of conscience for his sinnes) then hee labours to remooue it by merie company and pleasant bookes, whereas Christ at his ascension sent his holy spirit to bee the comforter of his Church: and therefore when wee are troubled in conscience for our sinnes, we should not seeke ease by such slender meanes, but rather seeke for the helpe and comfort of the holy ghost, and labour to haue our sinnes washed away and our hearts purified and censed by the bloode of Christ. As for wine and mirth and such like meanes of comfort, neither at the day of death, nor at the day of iudgement shall they stand vs in stead, or bee able to comfort vs. Againe, when crosses and calamities fall, the counsell of the minister is not sought for, but the helpe of such as are called cunning men and cunning women is, that is, of charmers, inchanters, and figure-casters: a badde practise. Christ at his ascension sent his holy spirit vnto his Church and people, to be their guide and comforter in their calamities and miseries: and therefore when any man is in distresse, he should haue recourse to the right meanes of comfort, namely the word and Sacraments, and there he should find the assistance of the holy Ghost. Thus the prophet Isai informeth the Jewes: when they shall say vnto you: inquire at them which haue a spirit of diuination, and at the southsayers which whisper and murmure: *Should not a people inquire at* Esa. 8. 19.
their God, from the liuing to the dead? to the Lawe and to the testimonie. Gen. 25. 22. Rebecca, when the two twinnes stroue in her wombe, what did shee? the text saith, shee sent to *aske the Lord.* Yet commonly the men of these daies leaue God & seeke to the instruments of the deuill. To goe yet further, god vseth for fundrie causes most of all to afflict his dearest children. *Judgement,* saith Peter, *beginnes at* 1 Pet. 4. 17.
Gods house. S. Luke saith, that a certaine woman was *bound of Satan eghteen* Luk. 13. 16.
yeeres, but what was shee? *a daughter of Abraham,* that is, a child of God. When the like condition shall befall any of vs, let vs remember the ende why Christ ascended vp to heauen: and pray vnto God that he will giue vs his spirit, that thereby we may be eased and deliuered, or else inabled to perseuere & continue in patience: and this is the true way and meanes to lighten & ease the

burden of all afflictions. And for this cause Paul praieeth that the Colossians might be *strengthened with all might, through his glorious power vnto all patience and long suffering with ioyfulnesse*. For to whomsoever God giueth grace to beleue, to them also he giues power to suffer affliction by the inward worke of his spirit. Secondly, if Christ haue sent vnto his church the holy spirit to be our comforter, our dutie is, to prepare our bodies and soules to bee fitte temples and houses for so worthe a guest. If a man were certified that a prince would come to his house, he would dresse it vp and haue all things in as good order as might bee: and shall not wee much more endeauour to purifie and cleanse our soules and bodies from all sinne, that they may be fitte temples for the entertainment of the Holy Ghost whome Christ Iesus hath sent to be our comforter. The Shunamite was carefull to entertaine the man of God Elisha, for shee said to her husband, *Let vs make him a little chamber, I pray thee, with walls, and let vs set him there a bed and a stoole, a table and a candlesticke*. Nowe howe much more carefull ought we to be to entertaine God himselfe, who is content to come and dwell with vs: and therefore we must adorne our bodies and soules with grace, that he may lodge, and suppe, and dine with vs, as hee hath promised; but on the contrarie, if wee defile our bodies with sinne, wee banish the Holy Ghost out of our hearts, and inuite the deuill to come and dwell with vs. For the more a man defileth his bodie, the siter and cleaner it is for him. And to cōclude this point, let vs remēber that saying, which is vsed of some, that Christ when he went hence gaue vs his pawne, namely his spirit, to assure vs, that he would come to vs againe, and also hee tooke with him our pawne, namely his flesh, to assure vs further, that we should ascend vp to him.

Thus much for the benefits of Christ's ascension: Nowe followe the duties whereunto we are mooued, and they are two. First, we must be here admonished, to renounce the vbiqutie and the errour of the reall and essentiall presence of the bodie of Christ in the Sacrament of the Lords supper; as flatly oppugning this article of Christ's ascension into heauen. For it is flat against the nature of a true bodie to subsist in many places at once. Secondly, as the Apostles then did, when they sawe Christ ascending vp into heauen, so must wee doe also: while hee was present with them, they gaue him honour, but when they saw him ascending, they adored him with farre greater reuerence: and so must we now for the same cause bowe the knees of our hearts vnto him.

Thus much of the second degree of the exaltation of Christ. Now followe the third in these words: *And siteth at the right hand of God the father almighty*. In the handling whereof, we are first to shewe the meaning of the wordes: secondly the comforts and benefits that redound to Gods Church: thirdly, the duties that we are mooued vnto. For the meaning of the wordes: if we speak properly, God hath neither right hand nor left, neither can he be said to sit or stand; for God is not a bodie but a spirit: the wordes therefore containe a borrowed speech from earthly kings and potentates, whose manner and custome hath bene to place such persons at their right handes, whome they purposed to aduance to any speciall office or dignitie. So, King Salomon when his mother came to speake with him, rose vp from his throne, and met her, & caused a

seate to be set at his owne right hand, and set her vpon it, in token, no doubt, of honour which he gaue vnto her. To the same purpose Dauid saith, *Upon thy right hand did stand the Queene in a vesture of gold.* And the sonnes of Zebedeus made suit to Christ, *that one of them might sit at his right hand, and the other at his left in his kingdome.* Now their request was to haue the two speciall and principall dignities of his kingdome. Thus we see it is manifest, that the sitting at the right hand of an earthly prince signifieth aduancement into authoritie and honour: and therefore the same phrase of speech applied to Christ signifieth two things. First, his full and manifest exaltation in dignitie, honour, and glorie: and in this sense it is saide, *that to him is giuen a name that is above all names, that at the name of Iesus euery knee shall bowe.* Secondly it signifieth his full and manifest exaltation into the authoritie and gouernment of his kingdome, which spreadeth it selfe ouer heauen and earth: So Dauid saith, *The Lord said vnto my Lord, Sit thou at my right hand vntill I make thine enemies thy footstool.* Which place beeing alleadged by S. Paul repeating the words but changing the phrase, is thus set downe: *He shall raigne till he haue put all his enemies vnder his feete.* And to speake in brieue, the scope of the wordes is to shewe, that Christ God and man after his ascension is aduanced to such an estate in which he hath fulnesse of glorie, power, maiestie, and authoritie in the presence of his father and all the Saints and holy angels. Furthermore in the words three circumstances must be obserued. The first is the place where Christ is thus aduanced, noted in the former article, *he ascended into heauen, and sits (namely in heauen) at the right hand of God.* The place then where Christ Iesus in both his natures, as he is God and also man, doth rule in full glorie, power, and maiestie; is heauen it selfe. To which effect Paul saith, *God raised Christ from the dead, and put him at his right hand in the heauenly places.* And in the Epistle to the Hebrewes it is saide, *He sitteth at the right hand of the maiestie in highest places.* This point well considered, serues to discouer the ouersight of sundrie Diuines, which hold and teach, that to sit at the right hand of God, is to be euery where in all places; and not in heauen onely, that they might hereby lay a foundation for the vbiquitie of Christs manhood: which neuerthelesse the heauens must containe till the time that all things be restored. The second circumstance, is the time when Christ began to sit at the right hand of God the father, which is to be gathered by the order of the articles. For first Christ died and was buried, then he rose againe and ascended into heauen, and after his ascension he is said to sit at the right hand of his father. This order is also noted vnto vs by S. Paul: *Who shall condemne (saith he) it is Christ which is dead, yea or rather which is risen againe, who is also at the right hand of God.* And S. Marke saith, when Christ was risen againe he appeared to his disciples, and after he had spoken vnto them *he was receiued into heauen, and sate at the right hand of God.* But it may be demanded how this can stand with truth, that Christ should not begin to sit at the right hand of his father before the ascension, considering he is one God with the father, and therefore an absolute and soueraigne King from all eternitie. *Answer.* As Christ is God or the Word of the father, he is coequall and coeternall with him in the regiment of his kingdome: and hath neither beginning, middle, or ending

thereof; yet as Christ is God incarnate, and in one person God-man or Man-god, he began after his ascension and not before, to sit at the right hand of his father: & as S. Peter saith, *was made Lord*; partly because as he was God, he did then manifest himselfe to be that which indeede he was before, namely God: and Lord of heauen and earth: and partly, because as he was man, he receiued dominion or Lordship from the father, which he had not before; & thereby was euen in his manhood exalted to be king of heauen and earth: and in this sense Christ saith of himselfe, *All power is giuen to me in heauen and earth*. The third circumstance is concerning the person, at whose right hand Christ sits, noted in the words of the article of *God the father Almighty*; whereby is signified, that he receiues all the honour, power, & glorie of his kingdome from his father: as he, that is set at the right hand of a prince, receiues the honour & authoritie which he hath, from the prince. Nowe if it be alleadged, that by this meanes Christ shall be inferiour to his father, because he which receiueh honour of another is inferiour to him of whome he receiueh it: the answer is, that in Christ we must consider his person and his office: in respect of his person as he is the eternall sonne of God he is equall to the father, and is not here said to sit at his right hand: yet in respect of the office which he beares, namely as he is mediatur, and as he is man, he is inferiour to the father, and receiues his kingdome from him. As he is God, he is our king and head, and hath no head more then the father: as he is mediatur, he is also our head, yet so as hee is vnder the father as being his head. And we must not thinke it strange that one and the same thing should bee both equall and inferiour to another, diuers respects considered.

Nowe in that Christis placing at the right hand of his father argues inferioritie betweene the father & him, hence we learne that they are deceiued which from this article gather, that in the glorification of Christ there is a transfusion of the proprietie of the godhead, as omnipotencie, omniscience, omnipresence. &c. into his manhood. For this is to abolish all inferioritie. and to make an equalitie betweene the creature and the creatour.

And whereas againe the word *Almightie* is repeated, it is done vpon special reason: because Christis sitting at the right hand of God doth presuppose omnipotencie. For in vaine were all power in heauen and earth giuen to him, vnlesse he were omnipotent as the father to execute the same. And therefore the song of the Elders was on this manner, *Worthie is the Lamb that was killed to receiue power and riches, and wisdom, and strength, and honour, and glory, and praise*.

The benefits which redound vnto vs by Christis sitting at the right hand of God are two, one concernes his priesthoode, the other his kingly office. The benefit rising from his priesthoode is his *Intercession* for vs: for this is one of the endes why Christ is now exalted in glorie, and sits at the right hand of his father; namely to make request in the behalfe of all that come vnto him, as Paul saith, *Christ is risen againe, and siteth at the right hand of God, and maketh request for vs*. Nowe that we may rightly vnderstand what his intercession is, wee are to consider these points. First to whome it is made: secondly, in what manner: thirdly, whether it be made by Christ alone or no: fourthly, what be the fruits

and benefits thereof: firstly, the duties whereunto wee are moued thereby. For the first, Intercession is, to make suite, request, or intreaty in some ones behalfe to another: and this is done by Christ for vs vnto God, as Paul saith, *there is one God, and one mediator betweene God and man, which is the man Christ Iesus.* Here at the verie first ariseth a difficultie: for in euery intercession there be three parties: the person offended; the person offending; the intercessour, distinct from them both. Now if Christ the sonne of God, make intercession to God for man, then hee maketh intercession to himselfe, because he is true God, which cannot be: howe then shall Christ be mediator? *Ans.* This point hath so troubled the Church of Rome, that for the resoluing of it, they haue deuised an error, auouching that Christ is mediator onely as he is man, not as he is God, which is vntrue. For as both natures doe concurre in the worke of satisfaction, so likewise they doe both concurre in the worke of intercession: and therefore a more meete and conuenient answer is this: Christ Iesus God-man in both natures, is directly our mediator to the first person the father, as S. Iohn saith, *If any man sinne, we haue an aduocate with the father, Iesus Christ the iust.* And thus we haue three persons in the worke of intercession really distinguished. The partie offended is God the Father; the partie offending is man: & thirdly the intercessour distinct frō them both is Christ the second person in Trinitie. For howsoeuer in Godhead he & the Father be one, yet in person they are really distinguished, and hee is as it were in the middle betweene the father and vs: for the father is God and not man: wee that beleeue in Christ are men not God: Christ himselfe both man and God. It may be further replied that this answer will not stand, because not onely the father is offended, but also the sonne and the holy Ghost: and therefore there must be a mediator to them also. *Answer.* The intercession of Christ is directed to the father the first person immediately: nowe the Father, the Sonne, and the holy Ghost haue all one indiuisible essence, and by consequent one and the same will: whereupon the father being appeased by Christs intercession, the Sonne and the Holy Ghost are also appeased with him and in him. Thus then intercession is made to the whole trinitie, but yet immediately and directly to the first person and in him to the rest.

The second point to be considered, is the maner of his intercession vnto his father. We must not imagine, that Christ nowe in heauen kneeles downe on his knees, and vtters wordes, and puts vp a supplication for all the faithfull to God the father; for that is not befeeming the maiestie of him that sits at the right hand of God. But the manner of his intercession is thus to be conceiued. When one is to speake to an earthly prince in the behalfe of another; first of al he must come into the presence of the king, and secondly make his request: and both these, Christ performeth for vs vnto God. For the first, after his ascension he entred into heauen, where he did present vnto his father. first of all his owne person in two natures, and secondly the inualluable merits of his death and passion, in which he was well pleased. And we must further vnderstand, that as on the crosse he stood in our roome, so in heaue he now appears as a publike person in our stead, representing all the elect that shal beleeue in him, as the holy Ghost saith, *Christ Iesus ascended vp into heauen to appeare in*

the sight of God for vs. And for the second, Christ makes request for vs; in that he *willeth* according to both his natures, and *desireth* as he is man, that the father would accept his satisfaction in the behalfe of al that are giuen vnto him. And that he makes request on this manner I prooue it thus. Looke what was his request in our behalfe when he was here vpon earth, the same for substance it continues still in heauen: but here on earth the substance of his request was that he *willed and desired* that his father would be well pleased with vs for his merits, as appears by his praier in S. Iohn, *Father, I will that those which thou hast giuen me be with me euen where I am, that they may beholde my glorie which thou hast giuen me: for thou louedst me before the foundation of the world.* Therefore he still continues to make request for vs by willing and desiring that his father would accept his merits in our behalfe. If it be alleadged that Christ in this solemne praier vsed speech and prostration of his bodie, the answer is, that these actions were no essentiall parts of his praier. The prostrating of his bodie serued onely as a token of submission to God, as Christ was a creature: and the speech which he vsed, serued onely to vtter and expresse his request. Furthermore, a difference here must be marked between Christs passion and his intercession. The passion serues for the working and causing of a satisfaction to Gods iustice for vs; and it is, as it were, the tempering of the plaister: the intercession goes further: for it applies the satisfaction made, and laies the salue to the very sore. And therefore Christ makes request not onely for the elect generally, but for particular men, as Paul, Iames, Iohn, and that particularly, as he testifieth of himselfe, saying, *I haue praied for thee Peter, that thy faith faile not.* If any shall say, that Christs *willing and desiring of a thing* can not be a request or intercession, the answer is, that in vertue and efficacie it couenteruailes all the praiers in the word. For whatsoeuer Christ willeth, the same also the father being well pleased with him, willeth; and therefore whatsoeuer Christ as a mediator willeth for vs at the handes of his father, in effect or substance is a request or praier.

The third point is, that Christ alone and none with him makes intercession for vs. And this I prooue by induction of particulars. First of al this office appertaines not to the angels: They are indeede ministring spirits for the good of Gods chosē: they reioice when a sinner is conuerted; and when he dieth, they are readie to carrie his soule into Abrahams bosome: and God otherwhiles vseth them as messengers to reueale his will: thus the Angel Gabriel brings a message to Zacharie the priest, that God had heard his praier: but it is not once said in all the scriptures, that they make intercession to God for vs. As for the Saints departed, they can not make intercession for vs, because they know not our particular estates here on earth, neither can they heare our requests. And therefore if we should pray to them to pray for vs, wee should substitute them into the roome of God, because we ascribe that to them which is proper to him, namely, the searching of the heart, and the knowledge of all things done vpon earth; though withall we should say, that they doe this not by themselves but of God. As for the faithful here on earth, indeed they haue warrant, yea commandement to pray one for another: yet can they not make intercession for vs. For first, he that makes intercession must bring something

of his owne that may be of value and price with God to procure the graunt of his request: secondly, he must doe it in his owne name: but the faithfull on earth make request to God one for another not in their owne names, nor for their owne merits, but in the name and for the merits of Christ. It is a prerogative belonging to Christ alone to make a request in his own name, and for his owne merits, wee therefore conclude that the worke of intercession is the sole worke of Christ God and man not belonging to any creature beside in heauen or in earth. And whereas the Papists can not content themselues with his intercession alone, as being most sufficient: it argues plainly, that they doubt either of his power or of his will: whereupon their prayers turne to sinne.

Iam 3.6.

The fruits and benefits of Christs intercession are these. First by meanes of it wee are assured, that those which are repentant sinners shall stand and appeare righteous before God for euer: at what time soeuer Christ, being now in heauen, and there presenting himselfe and his merits before his father, shewes himselfe desirous and willing, and they whosoever they are being sinners, should be accepted of God for the same, euen then immediately at that very instant this his wil is done, and they are accepted as righteous before god indeede. When a man lookes vpon things directly through the aire, they appeare in their proper formes and colours as they are: but if they bee looked vpon through a greene glasse, they all appeare greene: so likewise if God behold vs as we are in our selues, we appeare as vile and damnable sinners: but if he looke vpon vs as we are presented before his throne in heauen, in the person of our Mediatour Christ Iesus, willing that we should be approoued for his merits: then we appeare without all spot and wrinkle before him. And this is the vse Paul makes hereof: *It is God* (saith he) *that iustifieth*: and the reason is rendred: *For it is Christ that is dead, yea or rather which is risen againe, who is also at the right hand of God, and makes request for vs.*

Rom. 8.34.

Secondly Christs intercession serues to preferue al repentant sinners in the estate of grace: that being once iustified and sanctified, they may so continue to the ende. For when any seruant of God is ouertaken by the corruption of his owne nature, and falls into any particular sinne, then Christs intercession is made as a blessed hand to apply the salue of his death to that particular sore. For he continually appeares before God, and shewes himselfe to be willing that God the father should accept his one only sacrifice for the daily and particular finnes of this or that particular man: and this is done, that a man being iustified before God may not fall away quite from grace, but for euery particular sinne may be humbled and receiue pardon. If this were not so, our estate should be most miserable, considering that for euery sinne committed by vs after our repentance, we deserue to be cast out of the fauour of God.

Thirdly Christs intercession serueth to make our good works acceptable to God. For euen in the best workes that a man can doe, there are two wants. First they are good onely in part: secondly they are mingled with sinne. For as a man is partly spirit or grace and partly flesh: so are his workes partly gracious and partly fleshly. And because grace is onely begun in this life, therefore all the workes of grace in this life are sinfull and imperfitt. Now by Christs intercession

intercession his satisfaction is applied to our persons, and by consequent the defect of our workes is covered and remooued, and they are approoued of God the father. In a vision Saint Iohn saw an angel, standing before the altar with a golden censer full of sweete odours to offer vp with the prayers of the Saints vpon the same. And this signifies, that Christ presents our workes before the throne of God, and by his intercession sanctifies them, that they may be acceptable to God. And therefore we must remember that when we doe any thing that is accepted of God, it is not for our sakes, but by reason of the value and vigour of Christ his merit.

Fourthly the intercession of Christ made in heauen, breedeth and causeth in the hearts of men vpon earth that beleeuie another intercession of the spirit, as Paul saith, *He giueth vs his spirit, which helpeth our infirmities and maketh request for vs with sighes which can not be expressed, but he which searcheth the hearts knoweth what is the meaning of the spirit, for he maketh request for the Saints according to the will of God.* Now the spirit is said to make request, in that it stirres and mooues euery contrite heart to pray with sighes and grones vn-speakable to God for things needfull: and this grace is a fruit deriued from the intercession of Christ in heauen by the operation of the spirit. For as the Sunne though the bodie of it abide in the heauens, yet the beames of it descend to vs that are on earth. So the intercession of Christ made in heauen is tied as it were to his person alone, yet the grones and desires of the touched heart, as the beames thereof are here on earth among the faithfull. And therefore if we desire to know whether Christ make intercession for vs or no, we neede not to ascend vp into the heauens to learne the truth: but we must descend into our owne hearts and looke whether Christ haue giuen vs his spirit, which makes vs crie vnto God & make request to him with grones & sighes that can not be expressed: and if we finde this in our hearts, it is an euident and infallible signe that Christ continually makes intercession for vs in heauen. He that would know whether the Sunne shine in the firmament, must not clime vp into the cloudes to looke, but search for the beames thereof vpon the earth: which when he sees, he may conclude, that the sunne shines in the firmament. And if we would know whether Christ in heauen makes intercession for vs, let vs ransacke our owne consciences, and there make search whether we feele the spirit of Christ crying in vs, *Abba, Father.* As for those that neuer feele this worke of Gods spirit in them, their case is miserable, whatsoever they be. For Christ as yet makes no intercession for them, considering these two alwaies go together; his intercession in heauen, and the worke of his spirit in the hearts of men, moouing them to bewaile their owne sinnes with sighes and grones that cannot be expressed, and to crie and to pray vnto God for grace: and therefore all such, whether they be yong or old, that neuer could pray but mumble vp a few words for fashions sake, can not assure themselves to haue any part in Christs intercession in heauen.

The duties to be learned hence are these. First, whereas Christ makes intercession for vs, it teacheth all men to be most carefull to loue and like this blessed Mediatour, and to be readie and willing to become his seruants and disciples, and that not for forme and fashion sake onely, but in all truth and sinceritie

tie of heart. For he ascended to heauen, and there sits at the right hand of his father to make request for vs, that we might be deliuered from hell and come to eternall life. Wicked Haman procured letters from king Ahashueroth, for the destruction of all the Iewes, men, women, and children in his dominions: this done, Hester the Queene makes request to the king that her people might be saued, and the letters of Haman reuoked; shee obtains her request and freedome was giuen, and contrarie letters of ioyfull deliurance were sent in post hast to all prouinces where the Iewes were. Whereupon arose a wonderfull ioy and gladnes among the Iewes, and it is saide, that *thereupon many of the people of the land became Iewes.* Well now, behold a greater matter among vs then this: for there is the hand-writing of condemnation, the law; and therein the sentence of a double death, of bodie and soule, and Satan as wicked Haman accuseth vs, and seekes by all meanes our condemnation: but yet behold not any earthly Hester, but Christ Iesus the sonne of God is come downe from heauen, and hath taken away this hand-writing of condemnation, and cancelled it vpon the crosse, and is now ascended into heauen, and there sits at the right hand of his father, and makes request for vs: and in him his father is well pleased, and yeeldeth to his request in our behalfe. Now then what must we doe in this case? Surely, looke as the Persians became Iewes when they heard of their safetie, so we in life and conuersation must become Christians, turne to Christ, imbrace his doctrine, and practise the same vnfainedly. And we must not content our selues with a formall profession of religion, but search our owne hearts, and flie vnto Christ for the pardon of our finnes, and that earnestly as for life and death as the thiefe doth at the barre, when the iudge is giuing sentence against him. When we shall thus humble our selues, then Christ Iesus that sit at the right hand of God will plead our cause, and be our attorney vnto his father, and his father againe will accept of his request in our behalfe. Then shall we of Persians become Iewes, and of the children of this world become the sonnes of God. Secondly, when we pray to God, we must not doe as the blinde man doth, as it were, rush vpon God in praying to him without consideration had to the Mediator between vs and him, but we alwaies must direct our prayers to God in the name of Christ, for he is aduanced to power and glorie in heauen, that he might be a fit patrone for vs who might preferre and present our praiers to God the father, that thereby they might be accepted and we might obtaine our request. So likewise we must giue thanks to God in the name of Christ: for in him and for his sake God doth bestow on vs his blessings.

Thus much of Christs intercession: the other benefit which concernes Christ kingly office is, that he sits at the right hand of his father for the administration of that speciall kingdome which is committed to him. I say speciall, because he is our king not onely by the right creation governing all things created together with the father and the holy Ghost, but also more specially by the right of redemption in respect of another kingdome, not of this world, but eternall and spirituall respecting the very conscience of man. In the administration whereof he hath absolute power to commaund and forbidde, to condemne and absolue, and therefore hath the keyes of heauen and hell to open and shut: which power no creature beside no not the angels in hea-

uen, can haue. For the better vnderstanding of this which I say, we are to consider, first the dealing of Christ toward his owne Church; secondly his dealing in respect of his enemies. And his dealing toward his owne Church stands in foure things. The first is the collecting or gathering of it: and this is a speciall end of his sitting at the right hand of his father. Christ said to his disciples, *I haue chosen you out of this world*: and the same may truly be saide of all the Elect, that Christ in his good time will gather them all to himselfe that they may be a peculiar people to God. And this action of his in collecting the Church, is nothing els but a translation of those whome he hath ordained to life euerlasting out of the kingdome of darknes, in which they haue serued sinne & Satan, into his own kingdom of grace, that they may be ruled & guided by him eternally. And this he doth two waies: first by the preaching of the word, for it is a powerfull outward meanes, whereby he singleth and sorteth his owne seruants from the blind and wicked world, as Paul saith, *He gaue some to be Apostles, and some Prophets, and some Euangelists, and some pastors and teachers, for the gathering together of Saints*. And hence we learne two things. The first, that euery minister of Gods word, and euery one that intendeth to take vpon him that calling, must propound vnto himselfe principally this end, to single out man from man, and gather out of this world such as belong to the Church of Christ: and as Ieremie saith, to *separate the precious from the vile*. The second, that all those which will be good hearers of Gods word, must shew themselues so farre forth conformable vnto it, that it may gather them out of the world, and that it may worke a change in them, and make them the seruants of Christ: and if the preaching of the word doe not worke this good worke in our hearts, then the ende will be a separation from the presence of God. Christ when he came neere Ierusalem, and considered their rebellion whereby they refused to be gathered vnto him, wept ouer it, and saide, *O Ierusalem, Ierusalem, thou which stonest the Prophets, and killest them that are sent vnto thee, How often would I haue gathered thy children together, as the henne gathereth her chickens vnder her wings, and thou wouldest not*. And by this he teacheth, that if the preaching of the word turne not vs to Christ, it turnes to our destruction.

The other meanes of gathering the Church, and that the more principall is, the inward operation of the spirit, whereby the minde is enlightened, the heart is mollified, and the whole man is conuerted to God. And this ordinarily is ioyned with the ministerie or preaching of the word, as appears by the example of Lydia. Saint Luke saith, *God opened her heart to be attentive to the doctrine of the Apostle*. And by the example of Paul, when Christ saith, *Saul, Saul, why persecutest thou me?* at this very speech he is conuerted, and saide, *Who art thou, Lord: what wilt thou that I doe?* And this is manifest also by experience. There is nothing in the world more contrarie to the nature of man, then the preaching of the word: for it is the wisdom of God, to which the flesh is enimie. Here then it may be demanded, how it can be in force to turne any man to God. *Ans.* The word preached is the scepter of Christs kingdome, which against the nature of man by the operation of the holy Ghost ioyned therewith, doth bend and bow the heart, will, and affections of man to the will of Christ.

The

Eph. 4.11.

Ier. 23.19.

Mat. 23.37.

Act. 16.

Act. 9.6.

The second worke of Christ is, after the Church is gathered, to guide it in the way to life euerlasting. He is the shepheard of his Church, which guideth his flocke in and out, and therefore Paul saith, *They that are Christs, are guided by his spirit*. And by Esai the Lord saith, those his seruants which are turned from idolatrie, he will guide in the way, and *their cares shall heare a voice behinde them, saying, This is the way, walke in it, when thou turnest to the right hand and to the left*. Which voice is nothing els but the voice of the holy Ghost in the mouth of the ministers, directing them in the waies of God. The children of Israel were traouelling from Egypt to the land of Canaan full fourtie yeares, whereas they might haue gone the iourney in fourtie daies. Their way was through the wildernes of Arabia, their guides were a pillar of cloud by day, and a pillar of fire by night: the manner of their iourney was this: when the pillars mooued, they mooued; when the pillars stood still, they stood still: and so long as the pillars either mooued or stooode still, they likewise mooued or stood still. And by all this a further matter, namely the regiment of Christ ouer his Church, was signified. Euery one of vs are as passengers & trauailers, not to any earthly Canaan, but to the heavenly Ierusalem: and in this iourney we are to passe through the wild and desert wildernes of this world: our guide is Christ himselte, figured by the pillar of fire and the cloud: because by his word and spirit he sheweth vs how farre we may goe in euery action, and where we must stand, and he goes before vs as our guide to life euerlasting.

The third worke of Christ is, to exercise his Church vnto spirituall obedience by manifold troubles, crosses, temptations, and afflictions in this world, as earthly kings vse to traine and exercise their subiects. When our Sauour Christ was with his disciples in a shippe, there arose a great tempest vpon the sea, so as the shippe was almost couered with waues; but he was asleepe: and his disciples came & awoke him, saying, *Saue vs master, we perish*. Behold here a liuely picture of the dealing of Christ with his seruants in this life. His manner is to place them vpon the sea of this world, and to raise vp against them bleake stormes and flaes of contrarie windes by their enemies, the flesh, the deuill, the world. And further in the middelt of all these dangers he for his owne part maketh as though he lay asleepe for a time, that he may the better make triall of their patience, faith, and obedience. And the endes for which he vseth this spirituall exercise are these. The first to make all his subiects to humble themselues, and as it were to goe crooked and buckle vnder their offences committed against his maiestie in times past. Thus Iob after the Lord had long afflicted him, and laid his hand sore vpon him, saith, *Behold I am vile*: and againe, *I abhorre my selfe and repent in dust and ashes*. In the same manner we being his subiects and people, must looke to be exercised with temptations and afflictions which shall make vs bend and bow for our sinnes past, as the olde man goeth crooked and doubles to the earth by reason of age. The second, is to prevent sinnes in the time to come. A father when he sees his child too bold and venterous about fire and water, takes it and holds it ouer the fire or ouer the water, as though he would burne or drowne it, whereas his purpose indeede is nothing els but to prevent daunger in time to come. In like manner Christs subiects are bolde to sinne by nature, and therefore to prevent a mischiefe

chiefe he doth exercise them with affliction, and seemes for a season as though he would quite forsake his Church, but his meaning is onely to preuent offences in times to come. The third ende is, to continue his subiects in obedience vnto his commandements: so the Lord saith, when he would bring his Church from idolatrie: *Behold, I will stop thy way with thornes, & make an hedge, that shee shall not find her pathes.* The holy Ghost here borrowes a comparison from beasts, which going in the way, see greene pastures, & desire to enter in, & therefore goe to the hedge, but feeling the sharpnes of the thornes dare not aduenture to go in. So Gods people like vnto wild beasts in respect of sinne, viewing the greene pastures of this world, which are the pleasures thereof, are greatly affected therewith: & if it were not for sharpnes of crosses & temptations, which are Gods spirituall hedge by which he keepeth the in, they would range out of the way, and rush into sinne, as the horse into the battell.

The fourth and last worke of Christ in respect of his Church is, that he sits at the right hand of his father to defend the same against the rage of all enemies whatsoever they are: and this he doth two waies. First by giuing to his seruants sufficient strength to beare all the assaults of their enemies, the world, the flesh, and the deuill. For Paul saith, those to whome the Lord hath giuen the gift of faith, to them also he hath giuen this gift to suffer afflictions. And the same Apostle also praieth for the Colossians, that they may be strengthened with all might through his glorious power vnto all patience and long suffering with ioyfulness. The euidence hereof we may most plainly see in the most constant deaths of the Martyrs of Christ, recorded both in the word of God, and in the Church histories. It is wonderfull to see their courage and constancie. For at such times as they haue beene brought to execution, they refused to be bound or chained, willingly suffering most cruel torments, without shrinking or feare; such courage and strength the Lord gaue them to withstand the violent rage of all their aduersaries.

Secondly, he defends his Church by limiting the power and rage of all enemies. And hence it is, that although the power of the Church of God on earth be weake and slender in it selfe, and contrariwise the power of the deuill exceeding great, yet can he not so much as touch the people of God. And he more preuailes by inward suggestions and temptations, then by outward violence. And if it were not that the power of Christ doth bridle his rage, there could be no aboad for the Church of Christ in this world.

Thus we haue seene what are the workes of Christ in gouerning his church: and we for our parts that professe our selues to be members thereof, must shew our selues to be so indeed, by an experience of these works of his in our owne hearts. And we must suffer him to gather vs vnder his owne wing, and to guide vs by his word and spirit, and we are to acquaint our selues with those spirituall exercises, whereby his good pleasure is to nurture vs to all obedience. Lastly, we must depend on his ayde and protection in all estates. And seeing we in this land, haue had peace and rest with the Gospell of Christ among vs a long time, by Gods especiall goodness, we must now after these daies of peace looke for daies of tribulation: we must not imagine that our ease and libertie will continue alwaies. For looke as the day and night

Ost. 2. 6.

Phil. 1. 29.

Col. 1. 11.

night doe one follow another; so likewise in the administration of the church here vpon earth, Christ suffereth a continuall intercourse betweene peace and persecution. Thus he hath done from the beginning hitherto, and we may resolue our selues that so it will continue till the end: and therefore it shall be good for vs in these daies of our peace, to prepare our selues for troubles and afflictions: and when troubles come, we must still remember the fourth worke of Christ in the gouernment of his church, namely that in all daungers he will defend vs against the rage of our enemies, as well by giuing vs power and strength to beare with patience and ioy whatsoeuer shall be laid vpon vs, as also bridle the rage of the world, the flesh, and the deuill, so as they shall not be able to exercise their power and malice to the full against vs.

Thus much of the dealing of Christ toward his owne Church and people. Now followeth the second point, namely his dealing toward his enemies; and here by enemies I vnderstand all creatures, but especially men, which, as they are by nature enemies to Christ and his kingdom, so they perseuere in the same enimitie vnto the end. Now his dealing towards them is, in his good time to worke their confusion, as he himselfe saith, *Those mine enemies that would not that I should raigne over them, bring them hither and slay them before me.* And *Dauid saith, The Lord will bruise his enemies with a rodde of iron, and breake them in pieces like a potters vessell.* And againe, *I will make thine enemies thy footesteole.* As Iosuah dealt with the five Kings that were hidde in the caue; he first makes a slaughter of their armies; then he brings them forth and makes the people to set their feete on their necks, and to hang them on five trees. So Christ deales with his enemies: he treads them vnder his feete, and maketh a slaughter not so much of their bodies as of their soules. And this the Church of God finds to be true by experience, as well as it finds the loue of Christ towards it selfe. Now he confounds his enemies two waies. The first is by hardnesse of heart, which ariseth when God withdraweth his grace from man, and leaueth him to himselfe, so as he goeth on forward from sinne to sinne, and neuer repenteth to the last gaspe. And we must esteeme of it as a most fearefull and terrible iudgement of God: for when the heart is possessed therewith, it becomes so flintie and rebellious, that a man will neuer relent or turne to god. This is manifest in Pharao, for though God sent most grieuous plagues both vpon him and all the land of Egypt, yet would he not submit himselfe, saue onely for a fit, while the hand of God was vpon him: for after, he returned to the former obstinacie in which he continued till he was drowned in the sea. And this iudgement of God is the more fearefull, because when a man is in the midst of all his miserie, he feelles no miserie. And as in some kinde of sicknes a man may die languishing; so where hardnes of heart raignes wholly & finally, a man may descend to the pit of hell triumphing & reioycing. And to come neere to our selues, it is to be feared least this iudgement of all iudgements be among vs in these our daies. For where is any turning to God by repentance. Still men goe forward in sinne without remorse. We haue had the word preached among vs a long time, but it taketh no place in mens hearts. They are not softened with the hammer of Gods word: nay they are like the smiths stithy or anvil, which the more it is beat with the hamar, the harder it is.

But in the feare of God, let vs seeke to be changed, and take heede: the deceitfulnes of sinne is wonderfull. Let vs not be caried away with an ouerweening of our selues; a man may haue good gifts of God, as the gift of knowledge, the gift of prophetic, the gift of conceiuing a prayer (I say not of praying truly:) and hereupon thinke himselfe in good case; and yet for all this haue nothing but an impenitent and flintie heart. For this cause it standeth euery man vpon to looke vnto it, least this iudgement of God take hold on him. And that we may auoid the same, we must labour for two things: I. to feele the heauy burden of our sinnes, and be touched in conscience for them, euen as we are troubled in our bodies with the aches and paines thereof: this is a token of grace. II. We must labour to feele in our owne soules the want of Christ: we say indeede that we feele it, but it is a very great matter to haue an heart that doth open it selfe, and as it were gape after Christ, as the drie and thirstie land where no water is. Though we haue knowledge and learning neuer so much, and many other gifts of God, yet if we haue not broken hearts that feele the burden of our sinnes, and the want of Christ, and that we stand in neede of euery droppe of his blood for the washing away of all these our sinnes, our case is miserable. And the rather we must preuent this hardnesse of heart, because Christ Iesus in heauen sits at the right hand of his father in full power and authoritie, to kill and confound all those that be his enemies, and will not submit themselues to beare his yoke.

The second way is, by finall desperation; I say, finall, because all kind of desperation is not euill. For when a man despaireth of himselfe and of his owne power in the matter of his saluation, it tends to his eternall comfort. But finall desperation is, when a man vtterly despaires of the pardon of his owne sinnes and of life euerlasting. Examples hereof we haue in Saul that slue himselfe, and in Achitophel and Iudas, that hanged themselues. This sinne is caused thus: So many sinnes as a man committeth without repentance, so many most bloodie wounds he giueth vnto his owne soule: and either in death or life God makes him feele the smart, and the huge waight of them all: whereby the soule sinkes downe into the gulfe of despaire without recouerie. God said to Cain, If thou doe amisse, *sinne lyeth at thy doore*. Where he vseth a borrowed speech from wild beasts, who so long as they are sleeping stirre not; but being awaked, they flie in a mans face, and rend out his throat. In like maner the sinnes which thou committest, lie at the doore of thine heart, though thou feele them not: and if thou doe not preuent the danger by speedy repentance, God will make thee to feele them once before thou die, and raise vp such terrours in thy conscience, that thou shalt thinke thy selfe to be in hell before thou art in hell: and therefore it is good for euery man to take heede how he continues an enemy to Christ. The best course is to turne betime from our sinnes, and become the friends of Christ, that so we may escape these fearefull iudgements.

And whereas Christ in this manner gouernes all things in heauen & earth, we are bound to performe vnto him three duties, reuerence, obedience, thankfulness. For the first, Paul saith, *God hath exalted him and giuen him a name* about all names, that at the name of Iesus (which name, is his exaltation in hea-

uen in full power and glorie) *should every knee bowe*. We dare not so much as speake of an earthly king vnreuerently, what reuerence then do we owe vnto Christ the king of heauen and earth? Dauids heart was touched in that he had cut off but the lap of Sauls garment, when he might haue slaine him, because he was the Lords annointed. Oh then, howe much more ought our hearts to be touched, if we shall in the least measure dishonour Christ Iesus our Lord and king. Secodly, we are here taught to performe obedience to him, & to do him all the homage we can. The master of the family in all his lawfull commandements mult be obeyed: nowe the Church of Christ is a family, and we are members thereof: therefore we must yeeld obedience to him in all things: for all his commandements are iust. When Saul was chosen king ouer Israel, certaine men which feared God, whose hearts God had touched, followed him to Gibea and brought him presents, but the wicked despised him: the same is much more to be verified in vs toward Christ our Lord. Wee must haue our hearts touched with desire to performe obedience vnto him: if not, we are men of Belial that despise him. If this obedience were put in practise, the Gospel would haue better successe in the hearts of the people, and the Lords sabbath would be better kept, and men would beare greater loue both to God and to their neighbours then nowe they doe. The third dutie which we owe vnto him is thankfulness, for the endlesse care which he sheweth in the gouerning and preseruing of vs. When Dauid waxed olde, and had made Salomon his sonne king in his stead, al the people shouted and cried, *God saue king Salomon, God saue king Salomon, so as the earth rang againe*. Shall the people of Israel thus reioice at the crowning of Salomon, and shall not we much more reioice when as Christ Iesus is placed in heauen at the right hand of his father, and hath the euerlasting scepter of his kingdome put into his hand? And we are to shewe this thankfulness vnto him by doing any thing in this world that may tend to his honour and glorie, though it be with the aduerture of our liues. When Dauid desired to drinke of the water of the well of Beth-^{1. Sam. 30. 26}lem, three of his mightie men went and brake into the hoast of the Philistims, and brought him water. Thus they ventured their liues for Dauids sake: and shall not we much more willingly venture our liues to doe Christ seruice in token of thankfulness for his continuall preseruing of vs? ^{1. King. 1. 34.}

Thus much of the highest degree of Christs exaltation in his kingdome: nowe followeth the last point to be beleued concerning Christ in these wordes, *From thence he shall come to iudge the quicke and the dead*. And they containe a prooffe or a particular declaration of the former article. For as on earth those that are set at the right hand of kings doe execute iustice in courts or assises for the maintenance of the state & peace of the kingdome: so Christ Iesus sitting at the right hand of his father, that is, being made foueraigne Lord of all things both in heauen and earth, is to hold a court or assise, in which hee shall come to iudge both the quicke and the dead. Nowe in handling the last iudgement, we are to consider these points: I. whether there shall be a iudgement or not? II. the time of it. III. the signes thereof. IV. the manner of it. V. the vse which is to be made thereof. Of these in order. For the first point, whether there shall be a iudgement or not: the question is needefull: for as Saint

Peter saith, *There shall come in the last daies mockers, which shall walke after their lusts, and say, Where is the promise of his comming?* which daies are nowe. The answer to this question is set downe in this article, in which we professe that the comming of Christ to the last iudgement, is a point of religion specially to be helde and auouched. The reasons to prooue it, are principally two: first the testimonie of God himselfe in the bookes of the olde and newe testament, which affoord vnto vs plentifull proofes touching the last iudgement, so as he which will but lightly read the same, shall not neede to doubt thereof. The second reason is taken frō the iustice and goodnes of God, the propertie whereof is, to punish wicked and vngodly men, and to honour and reward the godly: but in this world the godly man is most of all in miserie, (for iudgement beginneth at Gods house,) and the vngodly haue their hearts ease. Wicked Diues hath the world at will, but poore Lazarus is hunger bitten, full of sores, and miserable euery way. This beeing so, it remaineth, that after this life, there must needs be a iudgement and a second comming of Christ, when the godly must receiue fulnesse of ioy and glorie, and the vngodly fulnesse of woe & miserie. This second reason may stoppe the mouthes of all gainefayers in the world whatsoeuer. But it may be obiected, that the whole world stands either of beleeuers or vnbeleuers, and that there is no last iudgement for either of these: for the beleuer, as Christ saith, hath euerlasting life, and shall not come into iudgement; and the vnbeleuer is condemned alreadie, and therefore needeth no further iudgement. *Ans.* Where it is said, he that beleueth shall not come into iudgement, it must bee vnderstood of the iudgement of condemnation, and not the iudgement of absolution; and he that beleueth not is condemned alreadie in effect and substance three waies; I. in the counsell of God, who did foresee and appoint his condemnation, as it is a punishment of sinne, and an execution of his iustice. II. in the word of God, where he hath his condemnation set downe. III. he is condemned in his own conscience: for euery vngodly mans conscience is a iudge vnto himselfe, which doth euery houre condemne him, and it is a forerunner of the last iudgement. And notwithstanding all this, there may remaine a second iudgement, which is a manifestation and finishing of that which was begunne in this worlde: and therefore the meaning of that place is this; hee that beleueth not is alreadie iudged in part, but so as the full manifestation thereof, shall be at the second comming of Christ.

The second circumstance, is the time of his iudgement: in handling whereof first let vs see what is the iudgement of men, secondly what is the trueth. For the first, two opinions touching this time take place. The first is, that the second comming of Christ shall be about sixe thousand yeares from the beginning of the worlde, and that for the Elects sake some of these daies must be shortned: and nowe since the beginning of the worlde, are passed five thousand & almost sixe hundred yeares. so as there remains but foure hundred. The groundes of this opinion are these. First the testimonie of Elias, *two thousand yeares before the lawe: two thousand yeares vnder the lawe: and two thousand yeares vnder Christ.* And for the elects sake some of these yeares shall be shortned. *Answer.* This was not the sentence of Elias the Thisbite, but of another

Elias which was a Iewe. no prophet. And wheras he saith: two thousand yeres before the lawe: and two thousand yeres vnder the lawe, he faileth. From the giuing of the law to the comming of Christ, was about one thousand and five hundred yeres: and from the lawe to the creation about two thousand. Now if Elias cannot set downe a iust number for the time past, which a meane man may do, what shal we think that he can do for the time to come? And if he deceiue vs in that which is more easie to find, how shal we trust him in things that be harder? The secõd reason is this: How long god was in creating the world, so long he shall be in gouerning the same; but he was sixe daies in creating the worlde, and in the seuenth he rested, and so proportionally hee shall bee sixe thousand yeres in gouerning the world; every daie answering to a thousand yeres, as Peter saith: *A thousand yeres are but as one day with God*, and then shall the end bee. *Ans.* This reason likewise hath no ground in Gods word: as for that place of Peter, the meaning is, that innumerable yeres are but as a short time with God: and we may as well say, two thousand or tenne thousand yeres are but as one daie with God. For Peter meant not to speake any thing distinctly of a thousand yeres, but of a long time. Thirdly it is alleaged, that within sixe thousand yeres from the creation of the world, shall appeare in the heauens straunge coniunctions, and positions of the starres, which signifie nothing els but the subuersion of the state of the world: nay, some haue noted that the ende thereof should haue beene in the yeare of our Lord, a thousand five hundred eightie eight: their writings are manifest: but we finde by experience that this opinion is false and friuolous, and their groundes be as friuolous. For no man can gather by the ordinarie course of the heauens, the extraordinary change of the whole world.

A certain number put for an vncerten.

The second opinion is, that the ende of the world shall be three yeres and an halfe after the reuealing of Antichrist. And it is gathered out of places in Daniel and the Reuelation, abused. Where a time and halfe a time signifie not three yeres and a halfe, but a short time. And therefore to take the wordes properly, is farre from the meaning of the holy Ghost. For marke, if the ende shall be three yeres and a halfe after the reuealing of Antichrist, then may any man knowe before hand the particular moneth wherein the ende of the world should be, which is not possible.

Nowe the trueth which may be auouched against all, is this, that no man can know or set downe or coniecture the day, the weeke, the moneth, the yere, or the age, wherin the second comming of Christ and the last day of iudgement shall be. For Christ himselfe saith, *of that daie and howre knoweth no man, no not the angels in heauen, but God onely*: nay Christ himselfe as he is man knew it not. And when the disciples asked Christ at his ascension, whether he would restore the kingdome vnto Israel, he answered, *It is not for you to knowe the times and seasons, which the father hath put in his owne power*. And Paul saith, *Of the times and seasons, brethren, you haue no neede that I write vnto you. For you your selues knowe perfectly that the daie of the Lord shall come, euen as a thiefe in the night*. Nowe wee knowe that a man that keepeth his house, can not coniecture or imagine when a thiefe will come: and therefore no man can set downe the particular time or age, when Christ shall come to iudgement.

1000 yeres.

Math 24. 36.

Act 1. 7.

1. The 1. 3.

This must we hold steadfastly, and if we read the contrarie in the writings of men, we are not to beleue their sayings, but account of them as the deuices of men, which haue no ground in Gods word.

To come to the third point, namely the signes of the last iudgement, they are of two sorts: some goe before the comming of Christ, and some are ioyned with it. The signes that goe before, are in number seuen, recorded distinctly by the holy Ghost. The first, is the preaching of the Gospel through the whole world. So our Sauour Christ saith, *this Gospell of the kingdome must be preached through the whole world for a witnesse vnto all nations, and then shall the ende come.* Which place must thus be vnderstood; not that the Gospell must be preached to the whole world at any one time, for that (as I take it) was neuer yet seene, neither shall be; but that it shall be published distinctly and successiuelly at feuerall times; and thus vnderstanding the words of Christ, if we consider the time since the Apostles daies, wee shall finde this to be true, that the Gospel hath bene preached to all the world: and therefore this first signe of Christs comming is alreadie past and accomplished.

The second signe of his comming, is the reuealing of Antichrist, as Paul saith, *The daie of Christ shall not come before there be a departure first, and that man of sinne be disclosed, euen the sonne of perdition, which is Antichrist.* Concerning this signe, in the yeare of our Lord 602. Gregory the eight pope of Rome, a- uouched this solemnly as a manifest trueth, that whofoeuer did take to him- selfe the name of Vniuersall Bishop, the same was Antichrist. Now fye yer- after, Boniface succeeding him, was by Phocas the Emperour entituled, Vni- uersall Bishop, pastour of the Catholike Church, in the yeare of our Lord 607. and of all Popes he was the first knowne Antichrist, and since him all his successours haue taken vnto the same title of Vniuersal and Catholike Bishop, whereby it doeth plainely appeare, that at Rome hath bin and is the Antichrist. And this signe is also past.

The third is a generall departing of most men from the faith. For it is saide in the place before named, *let no man deceiue you: for the day of Christ shall not come, except there be a departing first.* Generall departure hath bin in former a- ges. When Arius spread his heresie, it tooke such place that the whole worlde almost became an Arian. And during the space of 900. yeares from the time of Boniface, the popish heresie spread it selfe ouer the whole earth, and the faithfull seruants of God were but as an handfull of wheat in a mountaine of chaffe, which can scarce be discerned. This signe is in part already past, neuer- theles it shall continue to the ende. because men shall continually depart from the faith. And the nearer the end of the world is, the more Satā rageth & seeks to bring mē into his kingdō. Therefore it standeth vs in hād to labour for the knowledge of true religiō, & hauing learned it, most hartily to loue the same.

The fourth signe is, a generall corruption in manners. This point the Apo- stle sets downe at large, saying, *Toward the latter daies shall come perilous times, wherein men shall be louers of themselues, conetons, boasters, proud, cursed speakers, disobedient to parents, unthankfull, unholy, and without naturall affection, truce- breakers, false accusers, intemperate, fierce, despisers of them which are good, traytors, beadie, high minded, louers of pleasures more then louers of god, &c.* This

generall

generall corruption in the manners of men, is noted by our Sauour Christ, when he saith, *When he commeth he shall scarce finde faith upon the earth.* This signe hath bin in former ages, and is no doubt at this day in the world. For it is hard to finde a man that walketh iustly, soberly, and faithfully, doing the duties of his calling to God and man.

The fifth signe of Christs comming stands in terrible and grieuous calamities. For Christs disciples asking him a signe of his comming, and of the ende of the world, he saith, *There shall be warres and rumours of warres, nation shall rise against nation, and realme against realme: and there shall be pestilence and famine and earthquakes in diuers places, and men shall be at their wittes endes.* Math. 24. 6, 16. These haue bin in former ages. In the first three hundred yeares after Christ, were tenne most fearefull persecutions: and since in Europe the Church of God hath bin wonderfully persecuted by the Antichrist of Rome in the hundred yeares last past.

The sixth signe is, an exceeding deadnes of heart, so as neither iudgements from heauen, nor the preaching of the word shall moouie the hearts of men. So Christ saith, *It shall be in the comming of the sonne of man, as it was in the daies of Noe, and in the daies of Sodom: they knew nothing till the flood came, and fire from heauen destroyed them all.* Luk. 17. 26. This signe vndoubtedly is manifest in these our daies, howsoeuer it hath beene also in former times. For where are any almost that are mooued with Gods iudgements, or touched at the preaching of the word, nay rather men harden their hearts, and become secure and careles. The small fruit that the word of God bringeth forth in the liues of men, shewes this to be most true.

The seauenth and last signe, set downe by the Apostle Paul is, that there shall be a calling of the Iewes before the Lord come to iudgement: but of the time when this calling shall be, of the manner how, or the number of them that shall be called, there is no mention made of in the word of God. Now it is likely that this signe is yet to come. Rom. 11. 25.

These are the signes that goe before the comming of Christ, all which are almost past, and therefore the end can not be farre off. Now follows the signe that is ioyned with the comming of Christ, called *the signe of the sonne of man.* What this signe is, we finde not in the Scriptures. Some thinke it to be the signe of the crosse; but that is friuolous: some, the glorie and maiestie of Christ, which shall be made manifest in his appearance: which seemes to be otherwise by the very words of Christ. *Then (saith he) shall appeare the signe of the sonne of man, &c.* and then *they shall see him come in the clouds of heauen with power and great glorie:* where he distinguisheth the one from the other. Math. 24. 30. But I rather coniecture it to be the burning of heauen and earth with fire, at the very instant of Christs comming, mentioned by Peter. We must not here dispute whence this fire shall come, or how it shall be kindled, for that the word of God hath concealed: and where God hath not a mouth to speake, there we must not haue an eare to heare.

The vses to be made hereof, are these. When S: Peter had set downe the change that shall be at the comming of Christ, and that heauen and earth must be purged with fire, he makes this vse thereof. *Seeing all things must be dissol-*

ued, what manner of men ought we to be in holy conuersation and godlines? and the reason is good. For if heauen and earth must be changed and purged at Christs comming, then much more ought we to be changed, and to put off the old man of sinne, and to become newe creatures created after the image of God in righteoufnesse and true holinesse. If the bruit creatures must be renewed by fire, then much more are wee to labour that the heat of Gods spirit may burne vp sinne & corruption in vs, & so change vs that we may be ready for him against his comming: els heauen and earth it selfe shall stand in iudgement against vs to our condemnation. Secondly, the consideration of this, that the world shall be consumed with fire, teacheth vs moderation and sobrietie in the vse of Gods creatures, as in costly buildings, gorgeous attire, and such like. What madnes is this, to bestow all that we haue, on such things, as at the day of iudgement shall be consumed with fire. For looke whatsoeuer abuse shall come to Gods creatures by our follie, the same shall then be abolished. Thirdly we must consider that the cause why heauen and earth must be consumed with fire, is mans sin, by means wherof, they are made subiect to vanity & corruption. Here then we haue iust occasion to acknowledge the greatnes & wretchednes of our sinnes. If any of vs had but seene the Iewes leprosie, it would haue made vs to wonder: for the contagion thereof did infect not onely the whole man, but his garments also that were about him, and sometime the walls of his house: but howsoever wee cannot see that leprosie among vs, yet we may see a worse. For the leprosie of our sinnes doth not onely infect our garments, and the things about vs, with our bodies; but euen the high heauens and the earth are stained with the contagion thereof, and are made subiect to vanitie and corruption: yea by sinne in vs the most glorious creatures in them, as the Sunne, Moone, and starres are become subiect to vanitie. Oh then, howe wretched is the heart of man, that makes no bones of sinne, which is the most noisome thing in all the world, the stinke whereof hath infected both heauen and earth. If we could consider this, wee would not be so slacke in humbling our selues for the same as we are. We cannot abide to looke on a poore lazar full of blanes and sores: but if wee could see our sinns in their right colours, they would make vs seeme vnto our selues tenne thousand times more ugly then any lazar man can be; the contagion thereof is so great and noisome, that the very heauens which are many thousand miles distant from vs, are infected therewith. Yet here we are to knowe, that this fire shall not consume the substance of heauen and earth, but onely change the qualitie, & abolish the corruption which our sinnes haue brought vpon them.

The fourth point to be considered, is the manner of the last iudgement, in which we may obserue two things: I. who shall be iudge: II. the proceeding of this iudge. The first is expressed in this article; *From thence he shall come to iudge.* He that is, Christ Iesus the second person in Trinitie. For the father hath committed all iudgement vnto him. It is indeede an action common to all the three persons in trinitie, but yet the execution thereof appertaines vnto the sonne. The father indeed doth iudge the world, but yet by the sonne. But some may object, that the *Apostles shall sit on twelue thrones and iudge the twelue tribes*

of Israel. And S. Paul saith, *The Saints shall iudge the world.* Howe then is this true, that Christ is the onely iudge of the worlde. *Ans.* The authoritie of iudgement and giuing sentence at the last day is proper to Christ alone, and doth not belong either to the Apostles or to the Saints: and they shall iudge at the last day onely as witnesses and approouers of Christs iudgement. At the great day of assise beside the iudge, the iustices on the bench are also in a manner iudges, not that they giue sentence, but because by their presence they approve and witness the equitie of the sentence of the iudge: so, the definitiue sentence doth belong to Christ: and the Apostles and Saints doe nothing but approve, and being present giue assent to his righteous sentence.

The whole proceeding of the last iudgement may bee reduced to seuen points or heads. The first is the comming of the iudge in the cloudes. Here at the first may be demanded, why Christ holdes the last iudgement rather on earth then in heauen. *Ans.* He doth it for two causes. One, the creature to bee iudged hath sinned here vpon earth: and hee proceedes after the manner of earthly iudges, who holde their sessions and assises there where trespasses are commonly committed. The second, because the deuill & his angels are to be iudged, & it is a part of their punishment to be cast out of heauen. For no vn-cleane thing may come into this heauely Ierusalē, & therefore they now remain in the lower parts of the world, and there must be iudged. Furthermore, the second comming of Christ is sudden, as the comming of a thiefe in the night. He will come when the world thinketh not of him, as the snare doth on the bird. The consideration whereof must teach vs the same duties which our Satiour Christ taught the men of his time. First he teacheth them what they must not doe: for he knowing all things knew also the disposition of mans heart, and therefore he saith, *Take heede to your selues, least at any time your hearts be oppressed with surfeiting and drunkennes, and the cares of this life, least that day come vpon you vnawares.* For these finnes benumme the heart, and steale away all grace. This exhortation in these our daies is most needefull. For mens hearts are like the smithes stithie, the more they are beaten with the hammar of Gods word, the harder they are. Secondly he teacheth them what they must doe: *Watch therefore (saith he) and pray continually: that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the sonne of man.* But you will say: how may we be found worthy to stand before Christ at that day? *Ans.* Doe but this one thing: for your liues past be humbled before God, and come vnto him by true, heartie, and vnfaigned repentance, be changed and become new creatures: pray vnto him earnestly for the pardon of your finnes in Christ, and pray continually that God will turne your hearts from your old finnes euery day more and more: and then come the last iudgement when it will, ye shall be found worthy to stand before Christ at his coming. The repentant sinner is he, that shall find fauour in the sight of God at that day. The consideration hereof may mooue vs to change our liues. Those which were neuer yet humbled for their finnes, let them nowe beginne: and those which haue already begunne, let them goe forward and continue. But the deuill will crike in the hearts of some men, that this exhortation is as yet needelesse: for the day of iudgement

ment is not neere, because all the signes thereof are not yet passed. *Ans.* Suppose the day of iudgement be farre off, yet the day of thy death cannot be so: for the common saying is true, to day a man, to morrowe none. Nowe looke as death leaueth thee, so shall the day of iudgement finde thee. Impenitent Cain died long since, and yet the day of iudgement when it commeth, shall finde him impenitent still. The same thing may bee said of Saul, Achitophel, and Iudas. They died desperatly and impenitent. & the Lord shall finde them so at his comming. So will it be with thee, whatsoeuer thou art that repentest not. Death may come vpon thee, the next day or the next houre, therefore watch and pray. Prepare thy selfe against the day of death, that at the day of iudgement thou maist be found worthie to obtaine fauour in the sight of the Lord. Securitie doth ouerwhelme the worlde; but let vs for our parts learne to prepare our selues daily: for if the day of death doe leaue thee vnworthie, then the Lord Iesus at his comming shall finde thee vnworthie: and the deuill shall stand before thee and accuse thee, thy conscience shall condemne thee, and hell shall be readie to swallowe thee vp. If this admonition take no place in thy heart, then at the day of iudgement it shall stand against thee, and be a bill of inditement to thy further condemnation.

Math. 24. 30. The second point followeth, that Christ after that he is come in the clouds shall sit in a throne of glorie, as the soueraigne iudge of heauen and earth, after the manner of earthly kings, who when they will shewe themselues vnto their subiects in maiestie, power, and glorie, vse to ascend into the thrones of their kingdomes, and there to shewe themselues and appeare in state vnto all the people. Nowe what this throne is, and howe Christ sits in the same, the scripture hath not reuealed, and therefore I will not stand to search. Yet here must we further marke, that this appearance of his in endlesse glorie and maiestie shall be most terrible and dreadfull to the vngodly, and therefore in Daniel his throne is saide to be like a flame of fire, and at the very sight hereof men shall desire the mountaines to fall vpon them, and the hills to couer them.

Dan. 7. 9. The third point, is the citing of all men and of the angels before his maiestie in that day, there to answer for themselues. This citing shall be done by the voice of Christ, as he himselfe saith, *In that day all that are in the graues shall heare his voice, & they shall come forth.* And here we are to consider two things: I. the power of this voice: II. the ministerie whereby it shall be vttered. For the first, no doubt the power of this voice shall be vspeakable, and therefore it is compared to a trumpet, the lowdest and shrillest of all muscally instruments; and to the crie of the mariners, whose manner hath beene in the doing of any busines with all their strength at one instant to make a common shout. And sensible experience shall manifest the force thereof. For it shall cause all the deade euen from the beginning of the world to rise againe, though they haue lien rotten in the earth many thousand yeares: and all vnclene spirits shall be forced and compelled, will they, nill they, to come before Christ; who shall be vnto them a most fearefull and terrible iudge, neither man nor angel shall be able to absent or hide himselfe; all without exception must appeare, as wel high as low, rich as poore: none shall be able to withdrawe themselves, no not the mightie Monarches of the earth.

Furthermore, this voice shall be vttered by angels. As in the Church Christ vseth men as his ministers by whome he speaks vnto his people: so at the last daie he shall vse the ministerie of Angels, whome he shall send forth into the foure windes to gather his elect together: and therefore it is likely that this voice shall be vttered by them. And by this which hath bene said, we must be moued to inake conscience of all sinne. For there is no auoiding of this iudgement, we can not absent our selues, no excuse will serue the turne: euen the most rebellious of all creatures whether man or angel, shall be forced to appeare: and therefore it standes vs in hand, while we haue time in this life, to looke vnto our estates, and to practise the duties of christianitie, that when we shall be cited before his glorious maiestie at the last day, we may be cleared and absolued.

The fourth point is, the separation of the sheepe from the goates, the good from the badde; for when all the kinreds of the earth, and all vnclane spirits shall stand before Christ, sitting in the throne of his glorie: then as a good sheapheard he shall separate them one from another, the righteous from the wicked, and the elect from the reprobate. He which knoweth the hearts of all men, knoweth also howe to doe this, and he will doe it. This full and small separation is reserued to Christ, and shall not be accomplished till the last day. For so it is in the parable, that the tares must grow with the wheate til haruest, and the reapers must separate them, and gather the wheate into the barne, but the tares must be burned with vnquenchable fire. By the consideration of this one point, we learne diuers things: I. that in the Church of God in this world, good and badde are mingled together, elect and reprobate: and wee are not to imagine any perfection of the church of God vpon earth, as many haue dreamed, which when they could not finde, they haue therefore forsaken all assemblies. I confesse indeede that the preaching of the word is the Lords sinne, whereby he clenseth his Church in part, but yet the finishing of this worke shall not be before the last iudgement. For when the ministers of God haue done all that they can, yet shall the wicked be mingled with the godly. Therefore the Church is compared to a barne flore, where is both wheate & chaffe: and a corne fiede, where is both tares and good corne: and a draw net, wherein is both good fish and badde. Secondly, whereas this separation must not be before the ende of the world, hence wee learne the state of Gods Church in this life. It is like a flocke of sheepe mingled with goates, and therefore the condition of Gods people in this world, is to bee troubled many waies by those with whome they liue. For goates vse to strike the sheepe, to annoy their pasture, and to make their water muddie that they can not drinke of it: and therefore we must prepare our selues to beare all annoyances, crosses, and calamities that shall befall vs in this world by the wicked ones, among whome we liue. Thirdly, we are taught, that howsoever the goates and the sheepe be very like, and feede in one pasture, and lie in one fiede all their life time: yet Christ can and will seuer them afunder at the last day. Therefore, considering as wee are borne of Adam we haue the nature of the goate, yea of the wilde beast; and not of the sheepe it standes vs in hand to lay aside our goatish conditions, and to take vnto vs the properties of the sheepe of Christ, which hee expres-

Ioh. 19. 27.

expresseth in these words, *My sheepe* (saith he) *heare my voice, I know them, and they follow me.* And the properties are three; to know him, to be knowne of him, and to follow him, namely in obedience: and he that findes them all in himselfe, weareth the brand and marke of the true sheepe of Christ: but contrariwise they that make profession of Christ, and yet therewithall ioyne not obedience, howsoever the world may account of them, they are but goates and no sheepe. Let vs therefore with the knowledge of Christ ioyne obedience to his word, that when the day shall come that the goates must be separated from the sheepe, we may be found to be in the number of the true sheepe of Christ. We may deceiue men both in life and death, and beare them in hand that we are sheepe, but when the iudgement shall come, we cannot deceiue Christ: he it is that formed vs, he knowes our hearts, and therefore can easily discern what we are.

1 Cor. 5. 10.

The fifth thing is the triall of euery mans particular cause, a point especially to be considered. For as at the barre of an earthly iudge, the malefactor is brought out of prison and set before the iudge, and there examined: euen so in that great day, shall euery man without exception be brought before the Lord, to be tried. But how shall this triall be made? *Ans.* By workes: as the Apostle saith, *We must all appeare before the iudgement seat of Christ, that euery man may receiue the things which are done in his bodie according to that he hath done, whether it be good or euill.* And the reason is, because workes are the outward signes of inward grace and godlinesse. And though we be iustified by faith alone without workes, yet may we be iudged both by faith and workes. For the last iudgement doth not serue to make men iust that are vniust, but only to manifest them to be iust indeed, which were iust before & in this life truly iustified. The consideration of this very point should moue vs al to repent vs of our sinnes past and to reforme our selues throughout, and to be plentifull in all good workes. And vndoubtedly if we seriously thinke vpon it, it will hold vs more straightly to all good duties, then if with the Papists, we held iustification by workes.

Rey. 20. 21.

Furthermore, in this triall two things must be skamed: I. how all mens workes shall be made manifest: II. by what meanes they shall be examined: Of the manifestation of euery mans worke, S. John speaketh, *And I saw* (saith he) *the dead both great and small stand before God, and the bookes were opened: and another booke was opened, which is the booke of life, and the dead were iudged of these things which were written in the bookes according to their workes.* God is said to haue bookes not properly, but because all things are as certen and manifest to him, as if he had his Registers in heaven to keepe rolles and records of the. His bookes are three; the booke of Providence, the booke of Iudgement, the booke of Life. The booke of his providence is the knowledge of all particular things past, present, to come. Of this the Psalmist speaketh, *Thine eyes did see me when I was without forme: for in thy booke were all things written which in continuance were fashioned, when there was none of them before.* The booke of iudgement is that whereby he giues iudgement: and it is twofold. The first is Gods knowledge or prefcience, in which all the affaires of me, their thoughts, words, and deedes, are as certenly knowne and set downe, as if they were put
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P. 136. 16.

in booke of record. We may forget our finnes, but God keepes them in a register; he knowes them euery one. The second booke is euery mans particular conscience, which also brings to remembrance and testifies what men haue done, and what they haue not done. The booke of life is nothing else but the decree of Gods election, in which God hath set downe who be ordained to life eternall. I Ga. 4. 3.

Now the opening of these bookes is a thing wherein the endles power of God shall most notably shew it self. For when we shall stand before the iudgement seat of Christ, he then knowing all things in his eternall counsell, shall reueale vnto euery man his owne particular finnes, whether they were in thought, word, or deede, and then also by his mightie power he shall so touch mens consciences, that they shall afresh remember what they haue done. Now indeede, the wicked mans conscience is shut vp as a closed booke; but then it shall be so touched, and as it were opened, that he shall plainly see and remember all the particular offences which at any time he hath committed; and his very conscience shall be as good as a thousand witnesses: whereupon he shall accuse and vtterly condemne himselfe. The consideration of this ought to terrifie all those that liue in their sins: for howsoeuer they may hide & couer them from the world; yet at the last day, God will be sure to reueale them all.

Now after that mens workes are made manifest, they must further be tried whether they be good or euill. And that shall be done on this manner. They that neuer heard of Christ must be tried by the law of nature, which serues to make them inexcusable before God. As for those that liue in the Church, they shall be tried by the Law and the Gospel, as Paul saith, *As many as haue li- Rom. 2. 12.*
ued by the law, shall be iudged by the law. And againe, *At the day of iudgement* ver. 16.
God shall iudge the secrets of our hearts according to his Gospell. And, *By faith* Heb. 11. 7.
Noah builded an arke, whereby he condemned the old world. If this be true, then we must in the feare of God heare his word preached and taught with all reuerence; & make conscience to profit by it. For otherwise in the day of iudgement when all our workes shall be tried by it, the same word of God shall be a bill of inditement, and the fearefull sentence of condemnation against vs. Therefore let vs be humbled by the doctrine of the law, & willingly embrace the sweete promises of the Gospel: considering it is the onely touchstone, whereby all our words, thoughts, and workes must be examined.

The sixth point in the proceeding of the last iudgement, is the giuing of sentence, which is twofold: the sentence of absolution, and the sentence of condemnation, both which are to be obserued diligētly, that we may receiue profit thereby. And first of all Christ shall begin his iudgement with the sentence of absolution; which shewes, that he is readie to shew mercie & slow to wrath. In this sentence we are to consider foure points: I. a calling of the Elect to the kingdome of heauen: II. the reason thereof: III. a reple of the Elect: IV. the answer of Christ to them againe. The calling of the Elect is set downe in these wordes, *Come yee blessed of my father, inherit the kingdome prepared for you from the beginning of the world.* And the words are to be obserued one by one. *Come ye blessed* Math. 25. 34. Though Christ nowe sit in glorie and maiestie in iudgement, yet he ceaseth not to shew his tender affection of loue. vnto his

his chosen. And this ouerthroweth the opinion of the Church of Rome, which would haue vs rather to come vnto Christ by the intercession of saints, then by our selues immediatly, because he is now exalted in glorie and maiestie. But marke, when he was here on earth, he said, *Come vnto me all ye that are beauie laden and I will ease you.* And when he shall be most glorious in maiestie and power at the day of iudgement, he will then also say, *Come ye blessed of my father:* and therefore we may resolue our selues, that it is his will now, that we should come vnto him without any intercession of Saints. *Ye blessed of my father*] The Elect are here called the blessed of God, because their righteousnes, saluation, and ail that they haue, springs of the meere blessing of God. Nothing therefore must be ascribed to the worke of man. *Inherit*] that is, receiue as your inheritance: therefore the kingdome of heauen is Gods meere gift. A father giueth no inheritance vnto his sonne of merit, but of his free gift: whereupon it followes, that no man can merit the kingdome of heauen by his works. *The kingdome*] that is, the eternall estate of glorie and happines in heauen: therefore in this life we must so vse this world, as though we vsed it not: all that we haue here is but vaine and transitorie: and all our studie and endeaour must be to come to the kingdome of heauen. *Prepared*] Here note the vnspeakable care of God for the faithfull. Had he such care to provide a kingdome for his children before they were? then we may assure our selues, he will haue greater care ouer them now when they haue a beeing. *For you*] that is, for the elect and faithfull. Hence it appeares that there is no vniuersall election whereby (as some suppose) God decrees that all and euery man shall be saued. Indeede if he had said, *Come ye blessed of my father, inherit the kingdome prepared for all but receiued of you,* it had bin something, but he saith onely, *prepared for you:* and therefore all were not chosen to saluation.

The reason of this calling, is taken from workes as from signes, in these words, *For I was hungrie and ye gaue me meate, &c.* When he saith, *for I was hungrie,* he meanes his poore and distressed members vpon earth: and thereby he signifies vnto vs that the miseries of his seruants are his owne miseries. Thus the Lord saith in Zacharie, *He which toucheth you, toucheth the apple of mine eye.* And when Saul was going to persecute them in Damasco and else where that called on the name of Christ, he cried from heauen, *Saul, Saul, why persecutest thou me?* And this is a notable comfort to Gods Church and people, that they haue an high priest who is touched with the feeling of our infirmities: and if he account our miseries his owne miseries, then no doubt he will pitie our estate and make vs able to beare the worst. *And ye gaue me meate*] Here we note, that the principall workes of men are those which are done to the poore members of Christ. We are indeede to helpe all, in as much as they are our very flesh and the creatures of God; but the rule of S. Paul must be remembered, *Doe good to all, but especially to those that are of the household of faith.* Many are of mind that the best workes are to build Churches and Monasteries, but Christ tells vs here, that the best worke of all is to relecue those that be the liuing members of his mysticall bodie.

The third point is the replie of the Saints to Christ againe, in these words, *Lord, when saw we thee as hungred, and fedde thee? &c.* They doe not denie that which

Zach. 2. 3.

Act. 9. 4.

Heb. 4. 15.

Gal. 6. 10.

which Christ auouched, but doe, as I take it, standing before the tribunall seat of God, humble themselues, hauing still an after-consideration of the infirmities and offences of their liues past. Here note then, that it is a Satanicall practise for a man to bragge of workes and to stand vpon them in the matter of iustification before God. And we must rather doe as the Saints of God doe, abase our selues in regard of our sinnes past.

The last point is the answer of Christ to them againe, in these words, *Verily, I say vnto you, in as much as ye did it to the least of these my brethren, you did it to me.* A most notable sentence: and it serueth to teach vs, how we should behaue our selues in doing workes of mercie, which are duties to be performed in this life. We are not to doe them of any sinister respect, as for praise of men or commoditie, but we must propound vnto our selues the partie to whome we doe any good, and in him looke on Christ, and so doe it, as vnto Christ and for Christs sake onely: and this is a good worke indeede. Christ saith, *Who soeuer shall giue a cuppe of cold water to a disciple in the name of a disciple, shall not loose his reward.* It is but a small gift, but yet the manner of doing it, namely in the name of a disciple, that is, in respect that he is a member of Christ, doth make it an excellent worke of mercie. It is a speciall marke of a child of God to shew mercie on a christian because he is a Christian. If any would know whether he be a christian or no, let him search himselfe, whether he loue a man, and can doe good vnto him, because he is a child of God, and a member of Christ. For this is a plaine argument, that he also is the child of God. Many can loue, because they are loued againe, but to loue for Christ his sake, is a worke of Christ in vs and a speciall gift of God.

The sentence of condemnation followes in the second place: and it containes foure points: I. the reiection of the vngodly: II. the reason of their reiection: III. the defence which the wicked make for themselues: lastly, the answer of Christ to them againe. The reiection of the wicked is vittered by a terrible sentence, *Away from me ye cursed into hell fire.* The vse hereof in generall is twofold. First it serues to awake and excite all men and women in the world whofoeuer they be that shall heare it, to looke vnto their owne estates. It is wonderfull to see what great securitie reigneth euery where in these our daies. Men goe on in sinne from day to day and from yeare to yeare without repentance, nothing at all fearing the sentence of condemnation at the last day; like vnto many which for the obtaining of other mens goods are neither by the feare of arraignment or imprisonment kept in good order. The occasions of securitie are twofold: I. the prosperitie of the wicked, who of all men liue most at ease without trouble, either in bodie or in minde. II. Gods patience and long suffering; as Salomon saith, *Because sentence against an euill worke is not executed speedily, therefore the hearts of the children of men are fully set in them to doe euill.* But to awake all those which liue in this securitie; they must remember that howsoeuer the Lord God doth now deferre his iudgement, yet there is a day wherein he will no way shew mercie and long suffering, when they shall heare this fearefull sentence of condemnation pronounced against them, *Away from me ye cursed.* The second vse is to the godly: It serues to nurture them & to keepe them in awe before God: and no doubt,

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this was a principall cause why this sentence was here penned by the holy Ghost. A wise master of a family will check his seruant, & if the cause require, correct him in his childs presence, that the child it selfe may learne thereby to feare & stand in awe of his father: so Christ the most carefull and wise gouernour of his Church hath set downe this sentence of condemnation against the wicked, that the children of God in this world whensoever they shall heare or read the same, might be moued thereby to stand in feare of God, and more dutifully performe obedience vnto his commandements. *Away from me*] Here we may learne, what a blessed thing it is for a man to haue true fellowship with Christ in this world. For in the day of iudgement the punishment of the wicked is to be cut off from him, and driuen away from his presence. Now he that would haue fellowship with God after this life, & escape that punishmēt, must seeke to haue it in this life: and he that will not seeke to haue fellowship with him in this life shall neuer haue it after in the day of iudgement. Againe, let vs marke that it is nothing to draw neere vnto Christ with our lippes, if the heart be not with him: for such as come neere with the lippe and keepe aloofe in the heart, shall heare the sentence pronounced, *Away from me ye cursed*; and shall be seuered as farre from Christ as hell from heauen. Therefore let vs not content our selues with formall profession, but open the doores of our hearts, that the king of glorie may come in. *Ye cursed*] They are cursed who are borne in sinne and liue in their sinnes, and all the daies of their liues so perseuere to the last gaspe without seeking recouerie. Whosoever he be, that is in this estate, the curse of God hangeth ouer his head, and will so doe till he get reconciliation with God in Christ. This beeing so, aboue all things in this world we must labour to be at peace with God, and neuer cease nor be quiet with our selues till we haue the same wrought and sealed in our hearts. For before such time as we be in Gods fauour, his fearefull curse hangs ouer our heads, and if we so perseuere without repentance, the day will come when we shall heare this fearefull sentence pronounced against vs: *Away from me ye cursed into hell fire*. What hell fire is, we must not curiously search, but rather giue our whole endeauour to learne how we may auoid it: as when a mans house is on fire, his care must be, not to search how it came, but rather how to quench it: yet we are to know thus much, that by hell fire is not meant any bodily flame, but it signifies the seazing of the fearefull and terrible wrath of God both on bodie and soule for euer. For howsoever the bodie be subiect to burning with bodily fire, yet the soule beeing spirituall can not burne; and therefore hell fire is not a materiall fire, but a gricuous torment, fitly resembled thereby. *Prepared for the deuill and his angels.*] There is in euery mans heart by nature this corruption; whereby when he sinneth, he thinks that there is no danger but all is well, hauing as Esai saith, made a *comenant with hell*. But here consider, that, although the deuill was once an angel of light, yet when he had sinned, he could not escape hell: it was prepared euen for him. How then shall vngodly men, which are not halfe so wily, thinke to escape?

Now followeth the reason of their reiection in these wordes: *For I was an hungred and ye gave me no meate. &c.* Hence we learne these two points: I. that all mans religion and seruing of God is in vaine, if so be we shew no compas-

sion

tion toward the poore members of Christ, in feeding, clothing, lodging, and visiting of them. For we must thinke, that many of those against whome this reason shall be brought, did know religion and professe the same, yea they prophesied in the name of Christ, and called on him, saying, *Lord, Lord:* and yet the sentence of condemnation goeth against them, because they shew no compassion toward the members of Christ, and therefore it is a principal vertue, and a speciall note of a Christian, to shew the bowels of compassion towards his needie brethren. Here againe we note, that it is not sufficient for vs to abstaine from euill, but we must also doe good. For it is not saide, *I was an hungred and ye tooke from me,* but, *When I was hungrie ye gaue me no meate.* Math. 25. They are not charged with doing euill, but, for not doing good. S. Iohn saith, *The axe is laid to the roote of the tree,* and the reason followes, not because the tree bare euill fruit, but *because it bare not good fruite:* therefore it must be cast into the fire. This condemnes a bad opinion of ail worldly men, who thinke that all is well, and that God will be mercifull vnto them, because they doe no man harme. Thus we see how the deuill blinds the eyes of men: for it will not stand for paiement at the day of iudgement to say, *I haue hurt no man,* ynlesse we further doe all the good we can.

The third point is the defence which impenitent sinners make for themselves in these words, *Lord, when saw we thee an hungred, or thirstie, or naked, or in prison, or sicke, and did not minister vnto thee?* Thus in their owne defence, that which Christ saith, they gainesay, & iustifie themselves. Here marke the nature of all impenitent sinners, which is to sooth and flatter themselves in sinne, and to maintaine their owne righteousnes, like to the proud Pharisie in his prayer, who bragged of his goodnes, and said, *Lord, I thanke thee, that I am not as other men are, extortioners, &c.* and in the very same manner ignorant persons of all sorts among vs, iustifie themselves in their strong faith, and bragge of their zeale of Gods glorie, and of their loue to their brethren, and yet indeede shew no signes thereof. And truly we are not to maruell when we see such persons to iustifie themselves before men, whereas they shall not be ashamed to doe it at the day of iudgement before the Lord Iesus himselfe. Luk. 13. 32.

The last point, is Christs answer to them againe in these words: *Verily, I say vnto you, in as much as ye did it not to one of the least of these, ye did it not to me.* This sentence being repeated againe, doth teach vs the lesson which we learned before, that when we are to shew compassion to any man, especially if he be a member of Gods Church, we must not consider his outward estate or his basenes, in that he wats food or raiment; but behold Christ in him, not respecting him as a man, but as a member of Christ. This it is, that must mooue vs to compassion, and cause vs to make a supplie of his wants more then any respect in the world beside. And surely when Christ in his members comes to our dores and complains that he is hungrie and sicke, and naked, if our bowels yearne not towards him, there is not so much as a sparke of the loue of God in vs.

The seventh point in the proceeding of the last iudgement is, the retribution or reward in these words: *and they shall go into euerlasting paine, and the righteous into life eternall.* How doe the wicked enter into hell and the godly into heauen? *Answer.* By the powerfull and commanding voice of Christ, which

is of that force, that neither the greatest rebell that euer was among men, nor all the deuills in hell; shall be able to withstand it. And seeing that after the day of iudgement we must remaine for euer either in heauen or in hell, we are to looke about vs and to take heed vnto our hearts. Indeede if the time were but a thousand or two thousand yeares, then with more reason men might take libertie to themselues: but seeing it is without ende we must be most carefull through the whole course of our liues so to liue and behaue our selues, that when the day of iudgement shall come, we may auoid that fearefull sentence of euerlasting woe and condemnation, which shall be pronounced against the wicked. And whereas all wicked men shall goe to hell at Christs commaundement, it teacheth vs, willingly to obey the voice of Christ in the ministerie of the word. For if we rebell against his voice in this world, when in the day of iudgement sentence shall be pronounced against vs, we shall heare an other voice, at the giuing whereof, we must obey whether we will or no, and thereupon goe to euerlasting paine, whither we would not. Let vs therefore in time denie our selues for our sinnes past, and onely relic vpon Christ Iesus for the free remission of them all; and for the time to come, lead a new reformed life.

Thus much of the order of Christ his proceeding at the day of iudgement. Now follow the vses thereof, which are either comforts to Gods Church or duties for all men. The first comfort or benefit is this, that the same person which died for vs vpon the crosse to worke our redemption, must also be our iudge. And hence we reape two speciall comforts. I. The people of God shall hereby inioy full redemption from all miseries and calamities which they had in this life. So Christ himselfe speaking of the signes of the ende of the world saith to his disciples; *When you see these things, lift up your heads: for your redemption draweth neere.* Then he shal wipe all teares from their eyes. Secondly, we shall hereby haue a finall deliuerance from all sinne. Now what a ioyful thing it is, to be freed from sinne, may plainly appeare by the crie of S. Paul: *O wretched man that I am, who shall deliuer me from this bodie of death?* And certen it is, that he which knowes what sinne is, & seriously repents him of the same, would wish with all his heart to be out of this world, that he might leaue off to sinne, and thereby cease to displease God.

The second comfort is this: the godly in this world haue many enemies: they are reuiled, slandered, and oftentimes put to death: well, Christ Iesus at the day of iudgement will take euery mans case into his owne hand: he will then heare the complaint of the godly, howsoever in this world they found no remedie: and then he will reuenge their blood that is shed vpon the earth, according to their prayer. This comfort is to be considered especially of all those that are any way persecuted or molested by the wicked of this world.

Now follow the duties to be learned of euery one of vs, and they are diuers. First, the consideration of the last iudgement serueth to teach all ignorant persons and impenitent sinners, repentance and humiliation for their sinnes, and to moue them with all speede to seeke vnto Christ for the pardon of the same. When Paul preached to the Athenians, he willed them to repent vpon this ground and reason, *because the Lord hath appointed a day wherein he will iudge the world in righteousness.* To speake plainly; we can be content to heare the

Ioh. 11. 23.

2 Cor. 6. 10.

2 Cor. 11. 3.

the word, and to honour him with our lipps, yet for the most part, all is done but for fashions sake: for still we liue in our old sinnes: our hearts are not turned: but in the feare of God let vs bethinke our selues of the time, when wee shall come before the iudge of heauen and earth, and haue all our sinnes laide open, and wee must anſwer for them all. This is the point which the holy Ghost vseth as a reason to mooue men vnto repentance: and assuredly if this will not mooue vs, there is nothing in the world will. Secondly, to this purpose Paul saith, *If wee would iudge our selues, wee should not be iudged.* Wouldest thou then escape the iudgement of Christ at the last day? then in this life iudge thy selfe. Nowe a man in iudging of himselfe, must performe foure things: I. he must examine himselfe of his owne sinnes: I I. he must confesse the before the Lord. I I I. he must condemne himselfe & as a iudge vpon the bench, giue sentence against himselfe. Lastly, he must plead pardon, and crie vnto God as for life and death, for the remission of all his sinnes: and he that doth this vnfaignedly shal neuer be iudged of the Lord at the last day: but if we slacke and neglect this dutie in this life, then vndoubtedly there remains nothing but eternall woe in the world to come.

Thirdly, by this we may learne, one not to iudge or condemne another, as Paul sayeth, *Iudge nothing before the time vntill the Lord come, who lighten all things that are in darknes, & make the counsels of the hearts manifest.* And Christ saith, *Iudgement is mine: and iudge not, and ye shall not be iudged.* And againe Paul saith to the Romans, *Why doest thou iudge thy brother? for we must all appeare before the iudgement seat of Christ: but some will aske, howe doth one iudge another? Ans.* Thus: I. when a man doth well, to saie of him that he doth euill: I I. when a man doth euill, then to make it worse: I I I. when a thing is doubtfull, to take it in the worst part. And by any of these three waies we are not to iudge either of mens persons or of their actions.

Fourthly, wee must endeaour our selues to keepe a good conscience before God and before all men. This is the practise of S. Paul, who in consideration and hope of a resurrection vnto iudgement as well of the iust as of the vniust, endeaoured himselfe to haue alwaies a cleare conscience both towards God and towards men. His example is worthie our marking and imitation; for fewe there be that vpon this occasion make any conscience either of duty to God or to their brethren.

Fifthly, the last iudgement must stirre vs vp to a reuerend feare of God, & cause vs to glorifie him: as the Angel saith in the Reuelation, *Feare God and giue glorie to him: for the houre of his iudgement is come.* And doubtlesse if any thing in the world will mooue a man to feare the Lord, it is this, to remember the fearefull and terrible daie of iudgement.

Nowe hauing spoken hitherto of the first person the father, and also of the sonne, it followeth in the next place to speake of the third person in these wordes, *I beleene in the holy Ghost.* In which wee may consider two things, the title of the person, and the action of faith, repeated from the beginning. The title is, *Holy Ghost, or spirit.* It may here be demanded, howe this title can be fit to expresse the third person, which seemes to bee common to the rest: for the father is holy, and the sonne is holy: againe, the father is a spirit, and the sonne

is a spirit. *Ans.* Indeed the father and the sonne are as wel to be tearmed holy in respect of their natures, the third person: for all three subsisting in one and the same godhead, are consequently holy by one and the same holinesse: but the third person is called holy, because beside the holinesse of nature, his office is to sanctifie the Church of God. Nowe if it be said that sanctification is a worke of the whole Trinitie, the answer is, that although it be so, yet the worke of sanctification agrees to the Holy Ghost in speciall manner. The father sanctifieth by the sonne and by the holy Ghost: the sonne sanctifieth from the father and by the Holy Ghost: the holy Ghost sanctifieth from the father and from the sonne by himselfe immediatly: and in this respect is the third person tearmed holy. Again the third person is tearmed a Spirit, not onely because his nature is spirituall (for in that respect the father is a spirit and the sonne is a spirit) but because hee is *spired* or *breathed* from the father and from the sonne, in that he procedes from them both. Thus wee see there is a speciall cause why the third person is called the *Holy Ghost*.

Nowe the action of faith which concernes the third person, is to *beleue in him*. Which is, I. to acknowledge the Holy Ghost as he hath reuealed himselfe in the word. I I. In special to beleue that he is my sanctifier and comforter. I I I. To put all the confidence of my heart in him, for that cause. In these wordes are comprised foure points of doctrine, which are to be beleued concerning the holy Ghost. The first, that he is very God. For we are not to put our affiance or confidence in any but in God alone. And no doubt the penners of the Creede in that they prefixed these wordes, *I beleue in*, before the article of the third person, meant thereby to signifie, that he is true God, equall with the father and the sonne, according to the tenour of the Scriptures themselves. Peter saith to Ananias: *Why hath Satan filled thine heart, that thou shouldst lie vnto the Holy Ghost?* and continuing the same speech, he changeth the tearme onely, and saith, *Thou hast not lied vnto men, but vnto God*. Whereby he insinuateth that the Holy Ghost is very God. In the vision of the Prophet Isai, the wordes by him set downe are thus: *I heard the voice of Iehoua, saying, Whome shall I send, &c. and he said, Goe and say to this people: Ye shall heare indeed, but ye shall not vnderstand*. But Paul quoting the same place, spake on this manner: *Well spake the Holy Ghost by E. say the Prophet, saying, Goe vnto this people and say vnto them*. Now these places being compared together make it plaine, that the title of *Iehoua*, agreeth to the holy Ghost. But yet the enemies of this truth which thinke that the Holy Ghost is nothing els but the action or operation of God, obiect out of the Scriptures to the contrarie: I. God knoweth the sonne: the holy Ghost knoweth not the sonne: *for none knoweth the sonne but the father: ergo* the holy Ghost is not God. *Ans.* That place excludeth no person in Trinitie, but onely creatures and false gods, and the meaning is this: *None*, that is, no creature, or idol god, knoweth the sonne of God, but the father. And the opposition is made to exclude creatures, not to exclude the holy Ghost. Again they obiect, that the holy Ghost maketh request for vs with grones and sighes that can not be vttered: therefore (say they) the Holy ghost is not God, but rather a gift of God. For he that is true God, can not pray, grone, or sigh. *Ans.* Pauls meaning is thereby to signifie that the Holy Ghost

causeth vs to make requests, and stirreth vp our hearts to grone and sigh to God: for he said before, *we haue receined the spirit of adoption, whereby we cry, Abba, father.* Yet further, they obiect the words of the Angel Gabriel to the virgin Marie, saying, *The vertue of the most high hath ouershaadwed thee:* and hence they gather, that if the holy Ghost be the vertue of God, then he is not God indeede. *Ans.* As Christ is called the Word of God, not a worde made of letters or syllables, but a substantial word, that is, beeing for euer of the same substance with the father: so in this place the holy ghost is called the vertue of the most highest, not because he is a created qualitie, but because he is the substantiall vertue of the Father and the sonne: and therefore God equall with them both. Furthermore they allcadge, that neither the scriptures nor the practife of the Primitiue Church doth warrant vs to pray to the holy Ghost.

Ans. It is not true. For whēsoeuer we direct our praier to any one of the three persons, in him we pray to them all. Besides we haue example of praier made to the holy Ghost in the word of God. For Paul saith to the Corinthians, *The grace of our Lord Iesus, the loue of god the father, & the fellowship of the holy ghost be with you all.* And the words are as it S. Paul had said thus; O Father, let thy loue, O Sonne, let thy grace, O holy Ghost, let thy fellowship bee with them all. And therefore this first doctrine is true, and as well to bee beleueed as any other, that the *Holy Ghost is God.*

The second point is, that the Holy Ghost is a distinct person from the father and the sonne. Hereupon the articles touching the three persons are thus distinguished: I beleue in the father, I beleue in the sonne, I beleue in the holy Ghost. This point also is consonant to the Scriptures which make the same distinction. In the baptisme of Christ, the father vttereth a voice from heauen, saying, *This is my beloued Sonne in whome I am well pleased:* and not the sonne, or the holy ghost. Secondly the sonne stood in the water, and was baptized by Iohn, and not the father, or the holy Ghost. Thirdly, the holy Ghost descended from heauen vpon Christ in the forme of a doue; and not the father, or the sonne, but the holy Ghost alone. Christ in his commiſſion vnto his disciples, saith, *Goe teach all nations, baptizing them into the name of the father, the sonne, and the Holy Ghost.* Now if the Holy Ghost had bene the same person either with the father, or with the sonne, then it had bene sufficient to haue named the father and the sonne onely. And the distinction of the third person from the rest, may be conceiued by this, that the Holy Ghost is the Holy Ghost, and not the father or the sonne.

The third point to bee beleueed is, that the holy Ghost proceedeth from the father and the sonne. For a further prooffe hereof, consider these places. Paul saith, *Ye are not in the flesh, but in the spirit: for the spirit of God dwelleth in you. But if any man haue not the spirit of Christ, hee is not his.* And againe, *Because ye are somes, God hath sent forth the spirit of the sonne into your hearts:* where we may obserue, that the holy Ghost is the spirit both of the father and of the sonne. Now the holy Ghost is called the spirit of the father, not only because he is sent of him, but because hee proceedeth from the father; as Christ saith to his disciples: *When the comforter will come, whome I shall send vnto you from the father, euen the spirit of truth which proceedeth of the father, hee shall*

shall testify of me. And therefore likewise he is the spirit of the sonne, not onely because he is sent of the sonne, but also because hee proceedeth from him. Againe, in the Trinitie the person sending doth communicate his whole essence and substance to the person sent. As the father sending the sonne doth communicate his essence and substance to the sonne. For sending doth presuppose a communication of essence. Nowe the father and the sonne send the holy Ghost: therefore both of them communicate their substance and essence vnto the same person. Thirdly Christ saith, *The holy Ghost hath receiued of mine which he shall shewe vnto you,* namely knowledge and truth, to be reuealed vnto his Church. Whence we may reason thus: the person receiuing knowledge from another, receiues essence also: the holy Ghost receiues truth and knowledge from Christ to be reuealed vnto the Church: and therefore first of all he hath receiued substance and essence from the sonne. But some peradventure will say, where is it written in all the bible in expresse wordes, that the holy Ghost proceeds from the sonne as he proceeds from the father. *Answer.* The scripture saith not so much in plaine termes, yet we must know that that which is gathered forth thence by iust cōsequence, is no lesse the truth of god, then that which is expressed in words. Hereupon all Churches, saue those in Greece, with one consent acknowledge the truth of this point.

The fourth and last point is, that the holy Ghost is equall to the father and the sonne. And this we are taught to acknowledge in the Creede, in that wee doe as well beleue in the Holy Ghost, as in the father and the sonne. And though the holy Ghost be sent of the father and the sonne, yet (as I haue said before) that argues no inequality (for one equall may send another by consent) but order onely, whereby the Holy Ghost is last of all the three persons. Againe in that the holy Ghost receiueth from the sonne, it prooues no inferiority. Because he receiues frō the sonne whatsoever he receiues by nature, and not by grace. And he receiues not a part, but all that the sonne hath, sauing the propriety of his person.

Nowe followe the benefits which are giuen by the holy Ghost, and they are of two sorts: some are common to all creatures, & some are proper to men. The benefit of the Holy Ghost common to all creatures, is the worke of creation and preseruation. For all things were created and made, and afterwarde perserued by the holy Ghost. So Elishu saith, *The spirit of God hath made me.* And Moses saith, *In the beginning the spirit mooued upon the waters.* The phrase is borrowed from a bird, who in hatching of her young ones, sits vpon the egges, mooues her selfe vpon them, and heats them. And so likewise the holy Ghost in the beginning did by his own power cherish and preserue the masse or lumpe whereof all things were made, and caused it to bring forth the creatures. This being euident, that the Holy Ghost hath a stroke in the worke of creation and preseruation, wee must vnfainedly acknowledge that we were first created, and since that time continually preserued by the benefit euen of the third person.

The benefits proper vnto men, are of two sorts: some are common to all men both good and bad, and some proper to the elect and faithfull. The benefits common to all men are diuers: 1. the gift of praesising a particular calling.

Iob. 14. 16.

Iob. 33. 4.
Gen. 1. 2.

ling. As in the bodie feuerall members haue feuerall vses; so in euery societie feuerall men haue feuerall offices and callings, and the gifts whereby they are inabled to performe the duties thereof, are from the holy Ghost. When Gedeon became a valiant captaine to deliuer the Israelites; it is said he *was clothed with the spirit.* Bezaleel and Aholiab being fet apart to build the tabernacle, were filled with the *spirit of God* in wisdom and in vnderstanding, and in all workmanship, to finde out curious works, to worke in gold and in siluer & in brasse; also in the art to set stones, and to carue in timber, &c. By this it is manifest, that the skill of any handicraft is not in the power of man, but comes by the holy Ghost. And by this we are taught to vse al those gifts wel, wherby we are inabled to discharge our particular callings; that they may serue for the glorie of God, and the good of his Church: and those that in their callings vse fraud and deceit, or else liue inordinately, doe most vnthankfully abuse the gifts of God, and dishonour the spirit of God the author of their gifts, for which thing they must giue an account one day.

The second gift common to all, is Illumination, whereby a man is inabled to vnderstand the will of God in his word. The Iewes in the reading of the old testament had a vaile ouer their hearts: and the like haue all men by nature, to whome the word of God is foolishnes. Paul' at his conuersion was smitten blind, & skales were vpon his eyes: the like also be ouer the eyes of our mindes, and they must fall away, before we can vnderstand the will of God. Now it is the worke of the holy Ghost to remooue these skales and filmes from our eyes. And for this very cause he is called *the anointing and eye-salue:* for as it doth cleare the eyes, and take away the dimmenes from them; so doth the holy Ghost take away blindness from our mindes, that we may see into the truth of Gods word. This being a common gift, and receiued both of good and bad, it standeth vs in hand not to content our selues with the bare knowledge of the word, but therewithall we must ioyne obedience, and make conscience thereof, or else that will befall vs which Christ foretold, that he which knoweth his masters will and doth it not, shall be beaten with many stripes.

The third gift of the holy Ghost, is the gift of prophecie, whereby a man is made able to interpret and expound the Scriptures. Now albeit this gift be very excellent and not giuen to euery man, yet is it common both to good and badde. For in the day of iudgement when men shall come to Christ and say, Master, we haue prophecied in thy name, he shall answer againe, I neuer knew you, depart from me ye workers of iniquitie. Hereupon those that are in the calling of the ministerie, and haue receiued the gift of prophecie, must not herewithall be puffed vp. For if they be not as well doers of Gods will, as teachers, their gifts will turne to their further condemnation. As the carpen- ters that built Noahs arke when the flood came were drowned, because they would not obey Noahs preaching: so those that haue the gifts of prophecie, and are builders in Gods house, if they build not themselues as well as others; for all their preaching, at the day of iudgement, they shall be condemned: and therefore it standeth them in hand, not to content themselues with this, that they know and teach others Gods will, but they themselues must be the first doers of the same.

The fourth common gift of the Holy Ghost, is Ability to bridle and re-
 straine some affections, so as they shall not breake out into outragions beha-
 viour. Haman a wicked man, and an enemy to Gods Church, when he sawe
 Mordecai the Iewe sitting in the kings gate, and that hee would not stand vp
 nor moouē vnto him, he was full of indignatiō: neuertheles the text saith, that
 he refrained himselfe. And when Abimelech an heathen king had taken Sara
 Abrahams wife, God said vnto him: *I knowe that thou didst this with an upright
 heart: and the text addeth further, I haue kept thee, that thou shouldest not sinne a-
 gainst me.* And thus the Lord giueth to men, as yet without the spirit of sancti-
 fication, this gift to bridle themselves, so as in outward action they shall not
 practise this or that sinne. For why did not Abimelech commit adulteries
 surely because God kept him from it. Againe in the histories of the heathen
 we may read of many that were iust, liberall, meeke, continent, &c. and that by
 a generall operation of the holy Ghost that represseth the corruption of na-
 ture, for the common good. Here then if any man aske, howe it commeth to
 passe that some men are more modest and ciuil then others, seeing all men by
 nature are equally wicked, the answer may be, not as the common saying is;
 because some are of better nature then others (for all the sonnes of Adam are
 equall in regard of nature: the child newe borne in that respect is as wicked as
 the eldest man that euē liued) but the reason is, because God giues this com-
 mon gift of restraining the affections more to some then to others. This must
 be considered of vs all. For a man may haue the spirit of God to bridle many
 finnes, and yet neuer haue the spirit to mortifie the same, and to make him a
 newe creature. And this beeing so, we must take heede that we deceiue not
 our selues. For it is not sufficient for a man to liue in outward ciuility, and to
 keepe in, some of his affections vpon some occasion (for that a wicked man
 may doe) but we must further labour to feele in our selues the spirit of God;
 not only bridling sinne in vs, but also mortifying and killing the same. Indeed
 both of them are the good gifts of Gods spirit, but yet the mortification of
 sinne is the chiefest, being an effectuall signe of grace, and proper to the elect.

The fifth grace and gift of the holy Ghost is, to heare and receiue the word
 of God with ioy. In the parable of the sower, one kind of badde ground are
 they, *which when they haue heard, receive the worde with ioy.* And this is that
 which the authour of the Hebrues calls *the tasting of the good word of God;*
and of the powers of the world to come. We knowe that there is great difference
 betweene tasting of meate and eating of it. They that sit down at the table do
 both tast and eate, but they that dresse the meate do onely see and taste there-
 of: so it is at the Lords table. Many there be that haue this gift, truely both to
 tast and eate of the bodie and blood of Christ offered in the word and Sacra-
 ments: and some againe doe onely taste and feele the sweetnesse of them and
 reioice therein, but yet are not indeede partakers thereof. Nowe if this be so,
 then all those which heare the word of God must take heede how they heare,
 and labour to finde these two things in themselves by hearing: I. that in heart
 and conscience they be throughly touched and humbled for their finnes: I I.
 that they be certainly assured of the fauour and loue of God in Christ, and that
 the sweete promises of the Gospel doe belong to them: and in consideration

hereof.

hereof they must make conscience of all sinne both in thought, word, and deed, through the whole course of their liues. And this kind of hearing bringeth that ioy which vanisheth not away.

Thus much of the benefits of the holy Ghost common to all men both good and badde: nowe followe such as are proper to the elect, all which may be reduced vnto one, namely, the inhabitation of the spirit, whereby the elect are the temples of the holy Ghost: who is said to dwell in men, not in respect of substance (for the whole nature of the holy Ghost cannot be comprised in the bodie or soule of man) but in respect of a particular operation: and this dwelling standes in two things. The first, that the holy Ghost doth abide in them, not for a time onely, but for euer: for the word *dwelling*, noteth perpetuities. Secondly, that the holy Ghost hath the full disposition of the heart, as when a man commeth to dwell in an house, whereof he is lord, he hath libertie to gouerne it after his owne will. Nowe this disposition of the hearts of the faithful by the holy Ghost, stands in fīue special and notable gifts; euerie one worthie our obseruation.

The first is a certen knowledge of a mans owne reconciliation to God in Christ. As it is said in Eſai, *By his knowledge my righteous seruant shall iustifie me.* ^{Eſai. 53. 11.} And Christ saith, *This is life eternal that they knowe thee to be the onely verie God, and whome thou hast sent Iesus Christ.* ^{Ioh. 17. 3.} This knowledge is not generall, for then the deuils might be saued; but it is particular, whereby a man knoweth God the father to be his father, and Christ the redeemer, to bee his redeemer, and the holy Ghost to bee his sanctifier and comforter. And it is a speciall worke of the holy Ghost, as Paul saith, *The spirit of God beareth witnesse to our spirits, that we are the children of God.* ^{Rom. 8. 16.} And, *we haue receiued the spirit which is of God, that we might know the things that are giuen vnto vs of God.* ^{1. Cor. 2. 12.}

The second gift is regeneration, whereby a man of a limme of the deuill is made a member of Christ, and of a child of Satan (whome euerie one of vs by nature doe as liuely resemble as any man doeth his owne parent) is made the child of God. *Except a man* (saith our Sauiour Christ) *be borne againe by water and the spirit, he cannot enter into the kingdome of heauen.* ^{Ioh. 3. 5.} John Baptist in saying that Christ baptized with the holy Ghost and fire, compares the spirit of god to fire and water. To fire for two causes: I. as it is the nature of fire to warme the body that is benumbed and frozen with colde: so when a man is benumbed and frozen in sinne, yea when he is euen starke dead in sinne, it is the property of the Holy Ghost to warme and quicken his heart, and to reuīue him. II. Fire doth purge and eat out the drosse from the good mettall: now there is no drosse nor canker that hath so deeply eaten into any mettall as sinne into the nature of man, and therefore the Holy Ghost is as fire to purge and eat out the hidden corruptions of sinne out of the rebellious heart of man. Again the holy Ghost is compared to cleare water for two causes: I. man by nature is as drie wood without sappe, and the property of the holy Ghost is as water to supple and to put sap of grace into the dead and rotten heart of man. II. the propertie of water is to cleanse and purifie the filth of the bodie: euen so the holy Ghost doth spiritually wash away our sinnes, which are the filth of our nature; and this is the second benefit of the Holy Ghost. By this we are

taught that he which would enter into the kingdome of God, and haue the Holy Ghost to dwell in him, must labour to feele the worke of regeneration by the same spirit: and if a man would knowe whether hee haue this worke wrought in him or no, let him marke what Saint Paul saith, *They that are of the spirit, saunour the things that are of the spirit: but they that liue after the flesh, saunour the things of the flesh*. If therefore a man haue his heart continually affected with that which is truely good, either more or lesse; it is a certaine token that his wicked nature is changed, and he regenerate: but contrariwise if his heart be alwaies set on the pleasures of sinne, and the things of this world, hee may iustly suspect himselfe that he is not regenerated. As for example: if a man haue all his minde set vpon drinking and gulling in of wine and strong drink, hauing little delight nor pleasure in any thing els, it argues a carnall minde & vnregenerate, because it affects the things of the flesh; and so of the rest. And on the contrarie, he that hath his minde affected with a desire to doe the will of God, in practising the workes of charitie and religion, he I say, hath a spirituall and a renewed heart, and is regenerate by the holy Ghost.

The third worke of the holy Ghost is, to gouerne the hearts of the elect: this may be called spirituall regiment. A man that dwelleth in a house of his owne, orders and gouerns it according to his own will: euen so the holy ghost gouerns all them in whome he dwelleth, as Paul saith, *they that are the sonnes of God are led by his spirit*, a most notable benefit: for looke where the h. Ghost dwelleth, there he will be Lord, gouerning both heart, minde, will, and affections; and that two waies: I. by repressing all badde motions vnto sinne, arising either from the corruption of mans nature, from the world, or from the deuil. II. by stirring vp good affections and motions vpon euery occasion: so it is said, *The flesh* (that is, the corruption of mans nature) *lusteth against the spirit: & the spirit* (that is, grace in the heart) *lusteth against the flesh*; & that after a double fort: first by labouring to ouermaster and keep down the motions thereof: secondly, by stirring vp good motions and inclinations to pietie and religion. In Esay the holy Ghost hath most excellent titles: *The spirit of the Lord: the spirit of wisdom and understanding: the spirit of counsell, & of strength: the spirit of knowledge, & of the feare of the Lord*. Now he is so called, because he stirres vp good motions in the godly, of wisdom, of knowledge, of strength, of vnderstanding, of counsell, and of the feare of the Lord. And S. Paul saith, that the fruits of the spirit are *ioy, peace, loue, long suffering, gentlenesse, goodnesse, faith, meekenes, temperance, &c.* all which are so tearmed, because where the holy Ghost ruleth, there he ingendreth these good gifts and motions of grace: but among all the inward motions of the spirit, the most principall are these: I. an vtter disliking of sinne, because it is sinne. And that is, when a man hath an eye not so much to another mans sinnes, as to his own, & seeing them, is truely sorrowfull for them, and disliketh them, and himselfe for them; not so much because there is a place of torment, or a day of iudgement to come, wherein hee must answer to God for them all: but as if there were no hell or iudgement, because God is displeas'd by them, who hath beene vnto him a most louing and mercifull father in redeeming him by Christ. The second is an hungriing desire aboue all things in this worlde, to be at vnitie with God in Christ for the same

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finnes. This is a motion of the holy Ghost, which no man can haue but he in whome the holy Ghost doth dwell. The third, the gift of hearty praier. For this cause the Holy Ghost is called the *spirit of supplications*, because it stirreth Zach. 12. 10. vp the heart, and makes it fit to pray: and therefore Paul saith, that *the spirit of God helpeth our infirmities: for we knowe not what to pray as we ought, but the spirit it selfe maketh request for vs with sighes which cannot be expressed.* Rom 8. 26. This is an ordinarie worke of the holy Ghost in all that beleue: & he that would knowe whether he haue the spirit dwelling truely in his heart, shall knowe it by this: A mother carrieth her child in her armes; if it crie for the dugges, and sucke the same, it is aliue: being obserued many daies together, if it neither crie nor stirre, it is dead. In like manner it is an vnfallible note of a true child of God to crie to his father in heauen by praier, but he that neuer crieth nor feeleth himselfe stirred vp to make his mone to God, is in a miserable case, and he may well be thought to be but a dead childe; and therefore let vs learne in praier vnfaignedly to poure out our soules before God, considering it is a speciall gift of the Holy Ghost bestowed on the children of God.

The fourth worke of the holy Ghost in the heart of the elect is, comfort in distresse, and therefore our Sauour Christ calleth him the *comforter whome he will send*: and in the Psalme hee is called *the oyle of gladnesse*, because he maketh glad the heart of man in trouble and distresse. There be two things that fill the heart full of endlesse griefe: the first, outward calamities, as when a man is in any danger of death, when he loofeth his goods, his good name, his friends, and such like. The second is, a troubled conscience, whereof Salomon saith, *A troubled spirit, who can beare it?* and of all other it is the most heauie and grievous crosse that can bee. When as the hand of God was heauie vpon Iob, this was the forest of all his affliction, and therefore he crieth out that the arrowes of the almightie did sticke in his soule. Nowe what is the comfort in this case? *Ans.* In the midst of all our distresses the holy Ghost is present with vs, to make vs reioice and to fill vs with comforts that no tongue can expresse out of the word of god and specially the promises thereof. And hereupon, the vngodly man when afflictions befall him, is readie to make away himselfe: because he wants the comfort of the holy Ghost.

The last benefit wrought in the hearts of the elect is, the strengthening of them to doe the weightiest duties of their callings: and hence the holy Ghost is called *the spirit of strength*. There be diuers things to bee done of a Christian man that are farre beyond the reach of his power; as first, when he seeth his owne sinnes and is truely humbled for them, then to lift vp the hand of faith to heauen, and thereby to catch holde on the mercy of God in Christ, is the hardest thing in the whole world: and this doe all those knowe to be true in some part, which knowe what it is to beleue. Secondly it is as hard a thing in the time of temptation to resist temptation, as for drie wood to resist the fire when it begins to burn. Thirdly, when a mā is put to his choice, either to loofe his life, goods, friends, and all that he hath, or els to forsake religion; euen then to forsake all and to sticke vnto Christ, is a matter of as great difficultie as any of the former. Fourthly, when a man wanteth the ordinary meanes of Gods prouidence, as meate, drinke, and cloathing, then at the very same instant to

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acknowledge Gods providence, to reioyce in it, and to relie thereon, is as much as if a man should shake the whole earth. It is against our wicked nature to trust God, vnlesse he first lay downe some pawne of his loue & mercie to vs. How then, will some say, shall any one be able to doe these things? *Ans.* The holy Ghost is the spirit of strength, and by him we do all things, as Paul saith, *I am able to doe all things through the helpe of Christ which strengtheneth me.*

Concerning these gifts of the holy Ghost, two questions may be mooued. First, what is the measure of grace in this life. *Ans.* Small, in respect. In this world, we receiue, as Paul saith, not the tenths, but the *first fruits of Gods spirit*: & the *earnest of the spirit*. Now the first fruits properly are but as an handfull or twaine of corne, to a whole corne field, containing many acres & furlongs of ground. And the earnest in a bargain it may be is but a penie laid down for the paying of twentie thousand pound. The second question is, whether the graces of the holy Ghost may be wholly lost or not. *Ans.* The common gifts of the spirit may be lost and extinguished. But the gifts proper to the Ele& can not. Indeed they may be diminished & couered as coales vnder ashes, and as the sappe in the roote of the tree in the winter season, not appearing at all in the branches; & the feeling of them may be lost: but they can not either finally or totally be abolished. It is true that God doth forsake his children; but that is onely in part, as he *left Ezechias to prouue and trie what was in his heart*. A mother that loues her child most tenderly, sets it downe in the flore, lets it stand, and fall, and breake the face, and all this while shee hides her selfe, not because her purpose is to leaue her child quite, or to make it hurt it selfe; but that wh& shee taketh it vp againe, it may loue her the better. So dealeth the holy Ghost with men to make them see their owne weaknes and frailltie: he hides himselfe as it were in some corner of the heart for a season, that they may the more earnestly hunger after grace, the want whereof they feele.

The vse of this article whereby we confesse that we beleue in the holy Ghost is manifold. First, considering that all the gifts which any man hath, whether they be gifts of knowledge in the word of God, or of humane learning, or againe gifts whereby men are inabled to practise their trades or handicrafts, doe come not from our selues but from the holy Ghost, we are taught this dutie. Looke what gifts soeuer we for our parts haue receiued of the spirit of God, we must vse them so, as they may euer serue for the glorie of God and good of our brethren, and not to the practising and setting forth of any manner of sinne, and by consequent to the seruice of the deuill. For that is as if a man receiuing riches and reuenues of his prince, should straight way goe to the princes enemy and employ them for his benefit; which were a point of exceeding trecherie.

Furthermore, in euery place the greater part of men are blinde and ignorant persons both yong and old; and aged folkes, as they are ignorant themselves, so they nuzzle vp their youth in ignorance. Conferre with them, you shall finde that they can say nothing but that which may be learned by common talke, as that there is a God, and that this God must be worshipped: but aske them further of the meanes of their saluation, and of their duties to God and man, and they will answer you, that they are not booke-learned: tell them fur-

Phil. 4. 12.

Rom. 8. 23.

2. Cor. 1. 22.

2. Chr. 32. 1.

further that the ordinarie meanes to bring men to knowledge is the preaching of the word, which if they will not vse, they shall be inexcusable; they will say, alas, we are dull of memorie, and cannot learne. Wel, for all this, thou saiest thou beleueest in the holy Ghost; and he is thy schoolemaster to teach thee: though thy capacitie be dull, yet he is able to open thine vnderstanding: for as there is outward teaching by the minister, so the worke of the holy Ghost is ioyned withall to enlighten the conceit of the mind, that they which heare the word with reuerence may profit thereby and get knowledge. But if for all this men will not learne, but remaine ignorant still, then let them marke the example of the sonnes of Eli: he in some part did rebuke them for their wickednes, but yet they would not obey; and the reason is there set downe, *because the Lord would destroy them.* In the same manner howsoeuer we may not iudge of any mans person, yet this may be said, that if men refuse to heare the word of God when they may, or if in hearing they will not obey, it is a fearefull signe that God will at length destroy them. When a trumpet is founded in a mans eare, and he lies still, not stirring at all; he is certainly dead. And surely when the trumpet of the Gospel is founded in the eares of our hearts, if we awake not out of our sinnes to newnes of life, we are no better then dead men before God. Wherefore the case beeing thus dangerous, and the punishment so great; let vs labour in time for the knowledge of Gods will, & preuent Gods iudgements before they light vpon vs.

Thirdly, as the Apostle saith, *If we liue in the spirit, we must walke in the spirit,* Gal 5.25. that is, if we be dead vnto sinne by the power of the holy Ghost, and be raised vp to newnes of life, then we must walke in the spirit. Now to walke in the spirit, is to lead our liues in shewing forth the fruits of the spirit. In Esai the holy Ghost is compared vnto water powred forth on the drie land, which maketh the willowes to blossome and to beare fruit: wherefore those that haue the gifts of the spirit must betrees of righteousness bringing forth the fruits of the spirit, which (as they are set downe by Paul) are principally nine.

The first fruit is *loue*, which respects both God and man. Loue vnto God is an inward and spirituall motion in the heart, whereby God is loued absolutely for himselfe. This loue shewes it selfe in two things: I. when a mans heart is set and disposed to seeke the honour and glorie of God in all things: II. when a man by all meanes struiues and endeauours himselfe to please God in euery thing, counting it a most miserable estate to liue in the displeasure of God: and the heart that is thus affected, can haue no greater torment then to fall into sinne, whereby God is offended and his displeasure prouoked. By these two signes a man may know whether he loue God or no, and by them also must he testifie his loue. Now our loue to man, is a fruit of this loue of God: for God is to be loued for himselfe: man is loued for God. This loue must not be in shew onely, but in deede and action. S. Iohn biddeth vs not to loue in word and tongue onely, but in deede and truth. Brotherly loue doth not alwaies he hid, but when an occasion is offered, it doth breake forth into action; it is like fire, which though for a time it be smothered, yet at length it breakes forth into a flame. And so much loue a man sheweth to his neighbour, as he hath; and where none is shewed, none is.

The second fruit is *loy*, when a man is as glad at the good of his neighbour as at his owne good: and this is a speciall worke of the holy Ghost. For the nature of man is to pine away, and to grieue at the good of another; and contrariwise it is a worke of grace to reioyce thereat. Paul saith, *Reioyce with them that reioyce.* And this was the holy practise of the friends and neighbours of Zacharias and Elizabeth, when Iohn Baptist was borne, *they came and reioyced with them.*

The third fruit of the spirit, is *peace.* Of this Paul speaketh most excellently, saying, *If it be possible, as much as in you is haue peace with all men.* It is nothing els but concord which must be kept in an holy manner, with all men, both good and badde, so farre forth as can be. Isai the Prophet speaking of the fruits of the Gospel saith, *The wolfe shall dwell with the lambe, and the leopard with the kidde, &c.* Where note, that in the kingdome of Christ, when a man is called into the state of grace, howsoeuer by nature he be as a wolfe, as a leopard, as a lyon, or as a beare; yet he shall then lay away his cruell nature, and become gentle, & liue peaceably with all men. Now for the practising of this peace, there are three duties especially to be learned and performed: I. rather then peace should be broken, a man must yeeld of his own right. When Publicans came to our Sauour Christ for tribute, he had a lawfull excuse: for howsoeuer he liued in low estate among them, yet he was the right heire to the kingdome, and therefore was free: neuerthelesse he stooode not on his priuiledge, but calleth Peter, saying, *Least we offend them, goe to the sea and cast in an angle, and take the first fish that cometh up: and when thou hast opened his mouth, thou shalt finde a peece of twentie pence: take it, and giue it to them for thee and me.* Here we see that our Sauour Christ, rather then he would breake the common peace, yeelds of his owne right; and so we must doe if we will be good followers of him. Secondly, when any man shall sinne either in word or in deede, specially if it be vpon infirmitie, we must auoid bitter inuectiues and mildly tell him of his fault, and in all meeknes and loue labour for his amendment. So Paul teacheth vs, saying, *If any man be fallen into any fault by occasion, restore such an one with the spirit of meeknes, considering thy selfe, least thou be also tempted, &c. Bearē ye one an others burden.* Thirdly, euery man within the compasse of his calling, must be a peace-maker betweene them that are at variāce. This is a speciall dutie of godlines and christianitie, and therefore our Sauour Christ doth highly commend such, and pronounceth this blessing vpon them, *that they shall be called the children of God.*

The fourth fruit of the spirit, is *long suffering*: and it standeth in two points: I. when a man deferreth his anger and is hardly brought to it: II. beeing angrie doth yet moderate the same, and stay the hotnesse of that affection. For the first, to bridle anger, it is a speciall worke of the holy Ghost, & the meanes to attaine vnto it are these: I. not to take notice of the iniuries & wrongs done vnto vs, if they be not of great moment; but to let them passe, as not knowing them. Salomon saith, *It is a mans discretion to deferre his anger.* Now how is that done? it is added in the next words, *It is the glorie of a man to passe by infirmitie:* that is, when a man shall ouershooote himselfe, either in word or in deede, to let it passe either wholly, or till a time conuenient, as though we knew not of it.

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The second way to deferre and bridle anger is, when a man hath iniuried vs either in word or deede, to thinke with our selues that we haue iniuried other in the same manner: and for this cause Salomon saith, *Give not thine heart to all the words that men speake, least thou heare thy seruant cursing thee: for oftentimes thine heart also knoweth that thou hast cursed others.* A man must not listent to euery mans words at all times: but he is to thinke that he hath spoken or done the same to other men, and that now the Lord meeteth with him by the like, as it is said, *With what measure yee mete, it shall be measured to you againe.* This is a thing which fewe consider. Euill men desire good report and would haue all men speake well of them, whereas they can speake well of none: but indeede they must beginne to speake well of others before others shall speake well of them. Thirdly, a man must consider how God dealeth with him. For so often as he sinneth he prouoketh God to cast him away and to confound him eternally; yet the Lord is mercifull and long suffering. Euen so when men doe offend and iniurie vs, we must doe as God doth: not be angrie but fight against our affections, endeauouring to become patient and long suffering as God is with vs. The second proprietie of long suffering, is to keepe the affection of anger in moderation and compasse. It is not alwaies a sinne to be angrie, and therefore it is said of Christ (in whome was no blemish of sinne) *that he was angrie:* yet we must looke that our anger be moderate not continuing ouerlong, as Paul saith, *Let not the sunne goe downe vpon your wrath.*

The fifth fruit of the spirit is *gentlenes*, whereby a man behaueth and sheweth himselfe friendly and courteous to euery man, as Paul saith to Titus, *Put them in remembrance that they speake euill of no man, that they be no fighters but soft, shewing all meekenes vnto all men, whether they be good or bad.* This gentlenes standeth in these points: I. to speake to euery man friendly and louingly. II. to salute friendly and courteously. III. to be readie vpon euery occasion to giue reuerence and honour to euery man in his place. It is made a question of some, whether a man is to salute and speake vnto them that are knowne to be leud and wicked men: but here we see what our dutie is in that we are taught to be courteous to all men both good and bad, yet so as we approoue not of their sinnes: as for that which S. Iohn saith of false prophets, *receiue them not, neither bid them God speede,* it is to be vnderstood of giuing an outward approbation to false teachers.

The sixth fruit is *goodnes*, which is, when a man is readie to doe good and become seruiceable in his calling to all men at all times vpon all occasions. This was to be seene in that holy man Iob: he saith, *that he was eyes to the blind, and feete to the lame, a father vnto the poore, and when he knew not the cause, he sought it out.* And S. Paul shewed this fruit most notably after his conuersion, for he saith, *that he was made all things to all men that he might saue some.* He was content to vndergoe any thing for the good of any man. And as we haue heard, the godly are trees of righteousnes bearing fruit not for themselues but for others, and therefore Paul in the epistle to the Galatians giueth this rule, *Doe seruice one to another in loue.* In these daies it is hard to finde these duties performed in any place. For both practise and prouerb is commonly this, *Euery man for himselfe, and God for vs all:* but it is a graceles saying; and the contrarie.

trarie must be practised of all, that desire to be guided by the spirit.

The seventh fruit is *faith*. Faith or fidelitie standeth in these two duties. **One**, to make conscience of a lie, and to speake euery thing whereof we speake, as we thinke it is, and not to speake one thing and thinke an other. A rare thing it is, to finde this vertue in the world now adades: who is he that maketh conscience of a lie? and is not truth banished out of our coasts; considering that for gaires and outward commodities men make no bones of glosing and dissembling? but alas, the practise is damnable, and the contrarie is the fruit of the holy Ghost, namely to speake the truth from the heart: & he that can doe this, by the testimonie of God himselfe shall rest in the mountaine of his holines, euen in the kingdome of heauen. The second point, wherein fidelitie consisteth is, when a man hath made a promise that is lawfull and good, to keepe and performe the same. Some thinke it is a small matter to breake promise, but indeede it is a fruit of the flesh; and contrariwise a fruit of the spirit to performe a lawfull promise: and a mans word should be as sure as an obligation: and in conscience a man is bound to keepe promise so farre forth as he will, to whome the promise is made. Indee if a man be released of his promise, he is then free: otherwise if we promise and doe not performe, we doe not onely cracke our credit before men, but also sinne before God.

The eight fruit of the spirit is *meekenesse*, which is a notable grace of God, when a man prouoked by iniuries doth neither intend nor enterprise the requitall of the same. And it stands in three duties. The first is to interpret the sayings and doings of other men in better part as much as possibly may be. The second, when men mistake and misconsture our sayings and doings, if the matter be of smaller moment, to be silent & patient as Christ was; when he was accused before the high priests & Pharises: this being withal remembered, that if the matter be of weight and moment, we may defend our selues by soft and mild answers. The third, is not to contend in word or deed with any man, but when we are to deale with others, to speake our minde, and so an ende.

The last fruit of the spirit is *temperance*, whereby a man bridleth his appetite or lust in meate, drinke, and apparell. In bridling the lust, these rules must be obserued. I. Eating and drinking must be ioyned with continuall fasting, after this manner. We must not glut our selues, but rather abstaine from that which nature desireth, and as some vse to speake, leaue our stomackes crauing. II. A man must so eate and drinke, as afterward he may the better be inabled for Gods worship. Creatures are abused when they make vs unfit to serue God. The common fault is, on the Sabbath day men so pamper themselues, as that they are made unfit both to heare and learne Gods word, and fitte for nothing but to slumber and sleepe: but following this rule of temperance these faults shall be amended. III. This must be a caueat in our apparell, that we be attired according to our callings in holy comelineffe. The Lord hath threatned to visit all those that are cloathed in strange apparell. And holy comelineffe is this, when the apparell is both for fashion and matter so made and worne, that it may expresse & shew forth the graces of God in the heart, as sobrietie, temperance, grauitie, &c. and the beholder may take occasion by the apparell, to acknowledge and commend these vertues. But lamentable is the

Ecl. 15.

Tit. 2. 3.

the time, looke on men and women in these daies, and you may see and read their sinnes written in great letters on their apparell, as intemperance, pride, and wantonneffe. Euery day new fashions please the world; but in deede that *holy comelines* which the holy Ghost doth commend to vs, is the right fashion when all is done. And these are the nine fruits of the spirit, which we must put in practise in our liues and conuersations.

Fourthly, if we beleue in the holy Ghost, and thereupon doe perswade our selues, that he will dwell in vs: we must daily labour as we are commaunded to *keepe our vessells in holinesse and honour vnto the Lord*: and the reason is good. If a man be to entertaine but an earthly prince or some man of state, he would be sure to haue his house in a readines, and all matters in order against his comming, so as euery thing might be pleasing vnto so worthy a guest: well now, behold, we put our confidence and affiance in the holy Ghost, and doe beleue that he wil come vnto vs, and sanctifie vs, and lodge in our hearts. He is higher then all states in the world whatsoeuer; and therefore we must looke that our bodies and soules be kept in an honourable and holy manner, so as they may be fit temples for him to dwell in. S. Paul biddeth vs *not to grieue the holy spirit*, where the holy Ghost is compared to a guest, and our bodies and soules vnto Innes: and as men vse their guests friendly and courteously, shewing vnto them all seruice and dutie: so must we doe to Gods spirit which is come to dwell and abide in vs, doing nothing in any case, which may disquiet or molest him. Now there is nothing so grieuous vnto him as our sinnes, and therefore we must make conscience of all manner of sinne, least by abusing of our selues, we doe cause the holy Ghost (as it were) with greefe to depart from vs. When the arke of the couenant which was a signe of the presence of God, was in the house of Obed Edom, the text saith, that the Lord blessed him and all his house: but when the holy Ghost dwels in a mans heart, *there is more then the arke of the Lord present, euen God himselfe*: and therefore may we looke for a greater blessing. Now then shall we grieue the holy Ghost by sinning, seeing we reape such benefit by his aboad? It is said that our Sauiour Christ was angrie when he came into the temple at Ierusalem, and saw the abuses therein. Now shall he be angrie for the abuses that are done in a temple of stone, and seeing the temples of our bodies which are not made of stone, but are spiritua^l, figured by that earthly temple, seeing them (I say) abused by sinne, will he not be much more angrie? Yea we may assure our selues, he can not abide that. And therefore if we beleue in the holy Ghost, we must hereupon be moued to keepe our bodies and soules pure and cleane. And further, to perswade vs hereunto, we must remember this, that when we pollute our soules and bodies with any manner of sinne, we make them euen stables and styes for our wretched enemy the deuill to harbour in. For when Satan is once cast out, if afterward we fall againe to our old sinnes & loosenes of life, and so defile our bodies, they are then most cleane and neat for them to dwell in: whereupon he will come and bring seuen other deuills worse then himselfe, & so a mans last end shall be worse then his beginning. Now what a fearefull thing is this, that the bodie which should be a temple for the holy Ghost, by our sins should be made a stable for the deuill. Furthermore S. Paul biddeth vs, *not to quench the spirit*. The graces of the holy spirit in this life, are:

like sparkes of fire, which may soone be quenched with a little water. Now so oft as we sinne, we cast water vpon the grace of God, and as much as we can put out the same: therefore it stands vs in hand to make conscience of euery thing wherein we may offend and displease God. And we may assure our selues, that so long as we liue and lie in our corruptions and sinnes, the holy Ghost will neuer come and dwell with vs. He is a spirit most pure and chaste, and therefore must haue an vndefiled temple to dwell in.

Thus we haue heard what is to be beleueed concerning the Father, Sonne, and holy Ghost. Now, looke as we beleuee in God distinguished into three persons: so we must remember, that when we performe diuine worship to him, we may distinguish the persons, but we are not to seuer them: when we pray to the Father, we must not omit the Sonne or the holy Ghost, but make our prayers to them all: for as in nature they are one, and in person not deuided but distinguished: so in all worship we must neuer confound or seuer the persons, but distinguish them, and worship the Trinitie in vnitie and vnitie in trinitie: one God in three persons, and three persons in one God.

Hitherto we haue intreated of the first part of the Creede concerning God: now follows the second part thereof concerning the Church: and it was added to the former vpon speciall consideration. For ^a the right order of a confession did require, that after the Trinitie the Church should be mentioned, as the house after the owner, the temple after God, and the citie after the builder. Againe, the Creede is concluded with points of doctrine concerning the Church, because whosoever is out of it, is also forth of the number of gods children: and he can not haue God for his father, which hath not the Church for his mother.

Question is made what the words are which are to be supplied in this article, *the holy Catholike Church*, whether *I beleuee*, or *I beleuee in*: and ancient expositours haue sufficiently determined the matter. One ^b saith, *In these words, in which is set forth our faith of the godhead, it is saide, In God the father, in the Sonne, and in the holy Ghost; but in the rest where the speech is not of the Godhead, but of creatures and mysteries, the preposition In is not added that it should be, in the holy Church, but, that we should beleuee there is an holy Church not as God, but as a ^{church} gathered to God. And men should beleuee that there is remission of sinnes, not, in the remission of sinnes: and they should beleuee the resurrection of the bodie, not, in the resurrection of the bodie: therefore by this preposition the Creator is distinguished from the creatures, and things pertaining to God from things pertaining to men.* Another vpon these words, *This is the worke of God* that ye beleuee in him, saith, *If ye beleuee in him, ye beleuee him; not if ye beleuee him, ye beleuee in him, for the deuills beleueed God, but did not beleuee in him. Againe of the Apostles, we may say, we beleuee Paul, but we doe not beleuee in Paul: we beleuee Peter, but we beleuee not in Peter. For his faith that beleueneth in him, which iustifieth the vngodly, is imputed to him for righteousnes. What is it therefore so beleuee in him, by beleueing to loue and like, and as it were to passe into him, and to be incorporated into his members.* Now the reasons which some Papisits bring to the contrarie to prooue that we may beleuee in the creatures, & in the church, are of no moment. First they alleadge the phrase of Scripture, Exod. 14. 31.

They

^a August. in
enchr. c. 59.

Aug. 1. 4. c. 10.
de symb. ad
Catech.

^b Rufin. in

Byz. ad
de symb. ad
Catech.

August. tract.
de symb. ad
Catech.

They beleueed in God, and in Moses. 1. Sam. 27. 12. And Achis beleueed in Dauid. 2. Chron. 20. 20. *Beleuee in the Prophets and prosper.* Ans. The Hebrew phrase in which the seruile letter *Beth* is vsed, must not bee translated with a preposition that ruleth an accusatiue or ablatiue case, but with a datiuue case on this manner, *Beleuee Moses, Dauid, the Prophets*: and it doth not impart any affiance in the creature, but onely a giuing of credance by one man to another. Secondly they alleadge, that ancient fathers read the article on this manner, *I beleuee in the holy Catholike Church.* Ans. Indeece some haue done so: but by this kind of speech they signified no more but thus much, that they beleueed that there was a Catholike Church.

Thus hauing found what words are to be supplied, let vs come to the meaning of the article. And that we may proceede in order, let vs first of all see what the Church is. *The Church is a peculiar companie of men, predestinate to life euerlasting and made one in Christ.* First I say, it is a peculiar company of men: for Saint Peter saith, *Ye are a chosen generation, a royall priesthood, an holy nation, and a peculiar people.* He speakes indeede of the Church of God on earth, but his saying may be also extended to the whole Church of God, as well in heauen as in earth. Nowe because there can be no companie vnlesse it haue a beginning and a cause whereby it is gathered: therefore I adde further in the definition, *predestinate to life euerlasting.* Noting thereby the ground and cause of the Catholike Church, namely Gods eternall predestination to life euerlasting: and to this purpose our Sauour Christ saith, *Feare not little stocke, for it is your fathers will to giue you the kingdome:* signifying thereby, that the first and principall cause of the Church, is the good pleasure of God whereby he hath before all workes purposed to aduance his elect to eternall saluation. Therefore one saith well, *onely the elect are the Church of God.* And further, because no companie can continue and abide for euer, vnlesse the members thereof be ioyned and coupled together by some bond, therefore I adde in the last place, *made one with Christ.* This vnion maketh the Church to be the Church: and by it the members thereof, whether they be in heauen or in earth, are distinguished from all other companies whatsoeuer. Now this coniunction betweene Christ and the Church is auouched by Saint Paul when he saith, *Christ is the head to his bodie, which is his Church:* and when he ascribes the name of Christ not onely to the person of the Sonne but to the Church it selfe, as in the Epistle to the Galatians. *To Abraham and his seede were the promises made:* he saith not, *and to his seedes,* as speaking of many, but, *and vnto his seede,* as speaking of one, *which is Christ:* that is. not the redeemer alone, but also the Church redeemed. For Christ as he is man is not the onely seede of Abraham. And this definition of the Church is almost in so many wordes set downe in the Scriptures in that it is called the *Familie of God,* partly in heauen, and partly in earth. named of Christ: and it is also called *the heauenly Ierusalem, the mother of vs all:* and, *the celestiall Ierusalem:* and, *the congregation of the first borne.* Nowe for the better vnderstanding of the nature, estate, and parts of the Church, two points among the rest must bee considered; the efficient cause therof, Gods predestination; and the forme, the mysticall Vnion.

In handling the doctrine of *Predestination,* my meaning is, onely to stand

Ephian in Anchor,

De Ecclesia di et endomij... i. § 20 (Ante autem)

1. Pet. 2. 9.

Luk. 12. 32.

a Bernard. in Cant.

Col. 1. 18.

Gal. 3. 16.

Eph. 3. 15.

Gal. 4. 20.

Heb. 12. 23.

on such points as are revealed in the worde and necessarie, tending to edification. And first I will shewe what is the truth, and secondly the contrary fallhoode. In the truth I consider foure things; I. what Predestination is: II. what is the order of it: III. what be the parts of it: IV. what is the use.

Predestination may thus be defined: *It is a part of the counsell of God, whereby he hath before all times purposed in himselfe to shewe mercy on some men, & to passe by others, shewing his iustice on them for the manifestation of the glorie of his owne name.* First, I say, it is a part of his counsell, because the counsell or decree of God, vniuersally extends it selfe to all things that are: and Predestination is Gods decree so farre forth as it concernes the reasonable creatures, especially man. Nowe in every purpose or decree of God, three things must be considered; the beginning, the matter, the end. The beginning is the will of God whereby he willetth and appointeth the estate of his creatures: & it is the most absolute, supreme, and soueraigne cause of all things that are, so farre forth as they haue being; hauing nothing either about it selfe or out of it selfe, to be an impulsive cause to mooue or incline it; and to say otherwise, is to make the will of God to be no will. Indeepe mens wils are mooued and disposed by externall causes, out of themselves borrowed from the things whereof deliberation is made, because they are to be ruled by equitie and reason: and a mans bare will without reason is nothing. Nowe Gods will is not ruled by another rule of reason or iustice, but it selfe is an absolute rule both of iustice and reason. A thing is not first of all reasonable and iust, and then afterward willed by God: but it is first of all willed by God, and thereupon becomes reasonable and iust. The matter of his purpose is a decreed manifestation of two of the most principall attributes of the godhead, mercy and iustice: and that with a limitation or restraint of mercy to some of the creatures, and iustice to some others, because it was his good will and pleasure. And we are not to imagine that this is a point of crueltie in God: for his very essence or nature is not iustice alone, or mercy alone, but iustice and mercy both together: and therefore to purpose the declaration of them both vpon his creatures ouer whome hee is a soueraigne Lord; and that without other respects, vpon his very will and pleasure, is no point of iniustice. The supreme end of the counsell of God, is the manifestation of his owne glorie partly in his mercy, and partly in his iustice. For in common equitie, the end which he propoundes vnto himselfe of all his doings, must be answerable to his nature; which is maiestie and glorie: and (as I haue said) iustice and mercy it selfe.

And because Pauls disputation in the 9. to the Romanes giues light and sufficient confirmation to this which I nowe teach, I will stand a litle to open and resolue the same. From the 1. verse to the 6. he sets downe his grieffe conceiued for his brethren the Iewes, and therewithall, that it might not be thought that he spake of malice, he doth onely in close and obscure maner insinuate the *Reijection* of that nation. This done in the 6. v. he answers a secret obiection which might be made, on this manner: If the Iewes be reiected, the word of Gods is of none effect: that is, then the couenant made with the forefathers is void: but the couenant can not be void: therefore, the Iewes are not reiected.

reiected. The assumption he takes for graunted, and denies the consequence of the proposition. And the ground of his deniall is, because there is a distinction betweene man and man, euen among the Iewes, whereby some are indeede in the couenant. some not. And this distinction is prooued by three examples: the first in this verse, that of the children of Iacob the common parent of all the Iewes, some are *Israel*, that is, truely in the couenant as Iacob was: and some are not *Israel*. Now it might be further obiected, that the Iewes are not onely the posteritie of Iacob, but the seede of Abraham in whome all nations of the earth are blessed: and therefore not to be reiected. And to this Paul answers vers. 7. alleading a second example of the distinction betweene man and man out of the familie of Abraham, in which some were indeede sonnes, some were not. For the prooffe of this, first he sets downe the words of the text in Moses, *In Isaac shall thy seede be called*: and secondly makes an exposition of them with a collection on this manner: Al they which are the sonnes of the promise are the seede of Abraham or the sonnes of God: but Isaac is a sonne of promise and not Ismael: therefore Isaac is the seed of Abraham and heire of the blessing, and not Ismael. The proposition is in the 8. verse, the assumption in the 9. vers. the conclusion in the 7. vers. Here marke, I. howe he makes a double seede, one according to the flesh, the other spirituall: and two kinde of sonnes, one of the flesh, the other the sonne of the promise or the sonne of God: for he puts the one for the other. I I. that the distinction betweene Isaac and Ismael, whereby one is in the couenant of grace, the other not; standes not in their foreseene faith and vnbeleefe, and the fruites of them: but in the purpose and will of God it selfe. For Isaac is called *the childe of promise*, because by the vertue of it he was borne, and beleueed, and was adopted the child of God, and made heire of the couenant giuen to Abraham: and therefore consequently the right of apoption befall him by the meere good pleasure of God, which is the first cause of our saluation, without respect of any thing in the person of Isaac. For what God by his promise brings to passe in time, that he most freely decreed before all times. Nowe considering the Iewes might say that Ismael was reiected, because he was borne of the handmaid Hagar, whereas they, for their parts descend of Abraham and Sarai; by Isaac the lawefull sonne, Paul addes a third example of the distinction betweene man and man out of the familie of Isaac, in which Iacob was a true sonne and heire of the promise, and Esau was not. Nowe the distinction of these two persons is propounded in the 10. vers. and confirmed verse 11, 12, 13. in which are set downe three things: I. the time of this distinction, *yer the children were borne*, and therefore *when they had neither done good nor euill*. And this circumstance is noted, to shewe, that God was not moued by any preuision or preconsideration of Iacobs godlinesse and Esaus prophanenesse to preferre the one before the other. II. the ende why the distinction was made at this time and not afterward when they were borne is, *that the purpose of God which is according to his election might remaine sure, not of workes but by him that calleth*: that is, that by this meanes it might appeare, that when God receiues any man into the couenant of eternall life, it procedes not of any dignitie in the man whome God calleth, but from his mercie and alone

good pleasure, that his decree of sauing the elect might remaine firme and sure for euer. Hence it is manifest that there is an vnchangeable decree of election of some men (for he that takes all and accepts none can not be said to choose) to saluation, depending vpon the alone will of God; and therefore necessarily by the lawe of contraries, there is an opposite decree of reprobation: for in that God ordaineth some to eternall saluation, hee testifies thereby, that his purpose is to passe by some without shewing of mercy. I I I. The author of this distinction, God himselfe by his purpose before al times, which purpose he made manifest by testimony giuen to Rebecca, saying, *the greater shall serue the younger*: that is, the first borne and more excellent according to the flesh, shall loose his birthright and the blessing of his father, and in respect of title to the couenant, be subiect to the younger. And because this testimony concerning the freedome and seruitude of Iacob and Esau might seeme sufficient to prooue the election of the first and the reiection of the second, therefore Paul addes a secōd testimony out of Malachi, *I haue loued Iacob & hated Esau*: that is, I haue purposed to loue Iacob & to hate Esau. And these words no doubt, are alleadged to expound the former place out of Moses, and shew that the bondage of Esau was ioyned with the hatred of God, and the freedome of Iacob with the loue of God as tokens thereof.

Against this receiued exposition of the former words which I haue nowe propounded, sundrie exceptions are made. First, that the prerogatiue of Isaac aboute Ismael, and Iacob aboute Esau, was only in temporarie blessings, in that God vouchsafed vnto them the right of the land of Canaan. *Ans.* If these places are to bee vnderstood of temporall blessings and not spirituall, then the Apostle hath not fitly alleadged the former examples, to prooue the reiection of the Iewes from the Couenant. For though it be graunted, there be a difference betweene man and man, in respect of earthly blessings, yet doeth it not followe that there shall be the same difference in things concerning the kingdome of heauen. If a father for some cause disinherit one or two of his children, it were absurd thereupon to conclude that he might therefore kil any of the rest. Againe, the land of Canaan was not onely an earthly inheritance, but also a pledge and figure vnto our forefathers of a better inheritance in heauē: and therefore the excluding of Ismael and Esau from the land of Canaan was a signe that they were excluded from the couenant of grace, and the right of eternall life. Some others say, that by Iacob and Esau are not meant two persons, but the two nations of the Idumeans and the Israelites. *Ans.* It is a manifest vntrueth. For it was not possible for two nations to striue in the wombe of Rebecca, vnlesse wee considered them as they were comprehended vnder the two heads, to wit, the verie persons of Iacob and Esau. And whereas they say that Esau in person neuer serued Iacob, but onely in his posteritie, the answer is, that Iacobs freedome and prerogatiues were spirituall, and not temporall, which by faith he saw a farre off, but inioyed not: and therefore proportionally Esau was debased to the condition of a seruant in respect of his younger brother, not so much in respect of his outward estate and condition, as in regard of the couenant made with his auncestours from which hee was barred. And though it bee graunted that by Iacob and Esau

two nations and not two persons are to be vnderstood, yet all comes to one head, for the receiuing of the nation of the Israelites into the couenant, and the excluding of the nation of the Edomites, both descending of Jacob and Esau, serue as wel to prooue Gods eternal election & reprobation, as the receiuing and reiecting of one man. Others say that these words, *I haue hated Esau*, are thus to be vnderstood; I haue lesse loued Esau then Jacob. But how then shall we say that Paul hath fitly alleadged this text to prooue the reiection of the Iewe from the fauour of God and the Couenant of grace, considering that of men, wherof one is loued more of God, the other lesse; both may still remain in the Couenant. Lastly, it is alleadged that the former exposition makes Ismael & Esau damned persons. *Ans.* We must leaue vnto God all secret iudgement of particular persons, and yet neuerthelesse Paul doth very fitly in these two persons; both descending of Abraham, and both circumcised; set forth examples of such, as for their outward prerogatiues, are indeede barred from the couenāt of life euerlasting before god. And again the opposition made by Paul requires that the contrarie to that which is spoken of Isaac and Jacob, should be said of Ismael and Esau. And there is nothing spoken of either of them in the Scriptures which argues the disposition of men ordained to eternal life. Ismael is noted with the brand of a mocker, and Esau of a prophane man.

To proceede in the text, because the doctrine of Paul deliuered in the former verses might seeme strange vnto the Romanes, therefore in the 14. verse, he laies downe an obiection, and answers the same. The obiection is this: If God put distinction betweene man and man, without respect had to their persons, vpon his owne will and pleasure, then is he vniust: but he is not vniust: therefore he makes no such distinction. The answer is, *God ferbid*. Whereby he denies the consequence of the proposition, on this manner: Though God should elect some to saluation, and reiect some others and that vpon his will, yet were there no iniustice with God. The reason of this answer followes in the 18. verse. God hath *absolute power or freedom of will*, whereby without being bound to any creature, he may and can first of all haue mercie on whome he will, and secondly harden whome he will. For the prooue of the first, that God hath mercie on whome he will, he laies downe the testimonie of Moses, vers. 15. *I will haue mercie on him on whome I will shew mercie, and I will haue compassion on him on whome I will haue compassion*. And in verse 16. makes his collection thence, that it [namely the purpose of God according to election verse 11.] is not in him that willeth or in him that runneth, but in God that sheweth mercie. Whereby he teacheth, that the free election of God in order goes before all things that may in time befall man: and that therefore neither the intentions and endeaours of the minde, nor the workes of our life, which are the effects of election, can be the impulsue causes to mooue God to choose vs to saluation. The second, that God hardens whome he will, is confirmed & made plaine by the testimonie of Scripture concerning Pharao, verse 17.

In the 19. verse there followes an other obiection, arising out of the answer to the former, on this manner: If God will haue some to be hardened and re-

reiected, and his will can not be resisted, then with no iustice can he punish the
 that are necessarily subiect to his decree: but God will haue some to be harde-
 ned and reiected, and his will can not be resisted: therefore (saith the aduersarie)
 with no iustice can hee punish man that is necessarily subiect to his decree.
 Here marke, that if there had beene an vniuerfall election of all men, and if
 men had beene elected or reiected according as God did foresee that they
 would beleue or not beleue, the occasion of this obiection had beene cutte
 off. But let vs come to Pauls answer. In the 20. verse hee takes the assumption
 for graunted, that some are reiected because God will: and that the wil, that is,
 the decree of God can not be resisted: and onely denies the coherence of the
 proposition, checking the malipert pride of the aduersarie, and shewing that
 the making of this wicked and blasphemous collection against the will of
 God, is as if a man should sue God at the lawe, and bring him as it were to the
 barre, and plead against him as his equall, whereas indeede the creature is no-
 thing to the creatour, and is absolutely to submit it selfe to his will in all things.
 In vers. 21. he procedes to a second answer, shewing that Gods will is not to
 be blamed, because by his *absolute souveraignie* and the right of creation, hee
 hath power to choose men, or to reiect and harden them. And where there is
 right and power to doe a thing, the will of the doer is not to be blamed. Now
 that God hath this right and power over his creature, it is prooued by a com-
 parison from the lesse to the greater, on this manner: The potter hath power
 over the clay to make of the same lump one vessel to honour, and another
 to dishonour: therefore may God much more *make some vessels of mercy, and
 some vessels of wrath prepared to destruction.* The first part of the comparison is
 vers. 21. the second part vers. 22; 23. And least any man should thinke that
 God makes vessels of honour and dishonour without sufficient and iust cause
 in himselfe, as the potter may doe: therefore he sets downe endes of the will of
 God: he makes vessels of dishonour *to shewe his wrath*, and to *make manifest his
 power*: and againe he condemnes no man til he haue *suffered him with long pati-
 ence.* And he makes vessels of honour that he might *declare the riches of his
 glorie* vpon them. Hence it is manifest, first that the ende of predelination is
 the glorie of God, which is to be made manifest partly in his iustice and
 partly in his mercy: secondly that men are not elected or refused of God, for
 their foreseene corruptions or vertues: for then Paul would not haue said,
 that God made vessels of dishonour, but that being so already, he left them in
 their dishonour.

Thus from the 6. verse of this chapter to the 24. Paul hath described vnto
 vs the doctrine of Gods eternall predelination, and that by the iudgement of
 Diuines in all ages.

The order of Gods *Predelination* is this. It is the propertie of the reasona-
 ble creature to conceiue one thing after another, whereas God conceiues all
 things at once with one act of vnderstanding, and all things both past and to
 come are present with him; and therefore in his eternall counsell he decrees
 not one thing after another, but all things at once. Neuerthelisse for our vn-
 derstanding sake, we may distinguish the counsell of God concerning man in-
 to two acts or degrees: the first is, the purpose of God in himselfe, in which hee
 de-

A child might
 answer his
 obiection, if
 men were elect
 and refused
 for their fore-
 seene faith and
 obeie, etc.

a Aug de Pr-
 dest. l. 3. ad
 Paulinum, ep.
 79. enchir. 8.
 99. ad Sixtum.
 105. epist.
 Hierony. He-
 libre 9. 10.
 Beda in Rom.
 & Aquinas,
 362

determines what he wil do, and the end of al his doings: and that is to create al things, (pecially man for his owne glory, partly by shewing on some men his mercy, and vpon others his iustice. The second is, an other purpose whereby he decrees the execution of the former, and laies downe meanes of accomplishing the ende thereof. These two acts of the counsell of God, are not to bee seuered in any wise, nor confounded, but distinctly considered with some difference. For in the first, god decrees some men to honour by shewing his mercy and loue on them, and some againe to dishonour by shewing his iustice on them; and this man more then that, vpon his will and pleasure, and there is no other cause hereof, known to vs. In the second, knowne and manifest causes are set downe of the execution of the former decree. For no man is actually condemned; yea God decrees to condemne no man but for his sinnes: and no man is actually saued but for the merit of Christ. Furthermore this latter act of the counsell of God, must be conceiued of vs in the second place and not in the first. For euermore the first thing to be intended is the ende it selfe, and then afterward the subordinate meanes and causes wherby the end is accomplished. Againe the second act of Gods counsell contains two other; one which setteth downe the preparation of the meanes whereby Gods *Predestination* beginnes to come in execution; and they are two. the creation of man righteous after the image of God, the voluntarie fall of Adam and withall the shutting vp of all men vnder damnation: the other appoints the applying of the seuerall meanes to the persons of men; that Gods decree, which was set downe before all times, may in time bee fully accomplished; as shall afterward in particular appeare.

Predestination hath two parts, the Decree of *Election*, the Decree of *Reprobation* or *No-election*. This diuision is plaine by that which hath beene said out of the 9. chapter to the Romanes. and it may be further confirmed by other testimonies. Of some it is said, that the Lord *knowes who are his*: and of some others. Christ shall say in the day of iudgement, *I neuer knewe you*. In the Acts it is said, that as many of the Gentiles as were *ordained to life euerlasting beleued*. And Iude saith of false prophets, that they were *ordained to condemnation*.

1. Tim. 2. 19.

Math. 7. 23.

Act. 13. 48.

Iud. 4.

In handling the decree of *Election*, I will consider three things: I. what *Election* is: II. the execution thereof: III. the knowledge of particular *Election*. For the first, *Gods Election is a decree in which according to the good pleasure of his will, he hath certainly chosen some men to life eternall in Christ for the praise of the glorie of his grace*. This is the same which Paul saith to the Ephesians, *God hath chosen vs in Christ before the foundation of the world, that we should be holy and without blame before him in loue: who hath predestinate vs to be adopted thronoh Iesus Christ vnto himselfe, according to the good pleasure of his will*. Nowe that wee may the better conceiue this doctrine, let vs come to a consideration of the seuerall points thereof. First of all I saie, *Election* is Gods decree. For there is nothing in the worlde that comes to passe either vniuersally or particularly without the eternall and vchangeable decree of God. And therefore whereas men are actually chosen, & brought to life euerlasting it is because God did purpose with himselfe and decree the same before all

Eph. 1. 4.

worlds. Now touching the decree it selfe, fixe things are to be obserued. The first, what was the motiue or impulsiue cause that moued God to decree the saluation of any man. *Ans.* The good pleasure of God. For Paul saith, *he will haue mercy on whom he will haue mercy*; and, *He hath predestinate vs according to the good pleasure of God*. As for the opiniō of them that say, that foreseene faith and good works are the cause that moued god to choose men to saluation, it is friuolous. For faith and good works are the fruits and effects of gods election. Paul saith, *he hath chosen us*, not because he did foresee that we would becōe holy, but *that wee might be holy*. And, *he hath predestinate vs to adoption*. Which is all one as if hee had said, he hath predestinate vs to beleeuē, because adoption comes by beleeuē. Now if men are elected that they might beleeuē, then are they not elected because they would beleeuē. For it can not be that one thing should be both the cause and the effect of another.

The second point is, that Gods election is vnchangeable; so as they which are indeed chosen to saluation can not perish, but shall without faile attaine to life euerlasting. Paul takes it for a conclusion, that the purpose of God according to election must remaine firme and sure; and againe, that the gifts and calling of god are without repentance. And Samuel saith, *The strength of Israel will not lie or repent. For he is not a man that he should repent*. Such as Gods nature is, such is his will and counsell: but his nature is vnchangeable, *I am Iehouah*, saith he, and *I change not*: therefore his will likewise and his counsels be vnchangeable. And therefore whensoever the spirit of God shall testifie vnto our spirits, that we are iustified in Christ, and chosen to saluation; it must be a means to comfort vs, and to stablish our hearts in the loue of God. As for the opinion of them that say, the elect may fall from grace and be damned; it is full of hellish discomfōrt, and no doubt from the deuil. And the reasons cōmonly alleadged for this purpose, are of no moment, as may appeare by the skanning of them. First they obiect that the Churches of the Ephesians, Thessalonians, and the dispersed Iewes are all called Elect by the Apostles themselues, yet fundrie of them afterward fell away. *Ans.* I. There are two kindes of iudgement to be giuen of men; the iudgement of certenty, and the iudgement of charitie. By the first indeede, is giuen an infallible determination of any mans election; but it belongs vnto God principally and properly: and to men but in part, namely so farre forth as God shall reueale the estate of one man vnto another. Nowe the iudgement of charitie belongs vnto all men; and by it, leauing all secret iudgements vnto God, wee are charitably to thinke, that all those, that liue in the Church of God, professing themselues to be members of Christ, are indeede elect to saluation, till God make manifest otherwise. And on this manner, and not otherwise doe the Apostles call whole Churches elect. II. they are called elect of the principall part, and not because every member thereof was indeede elect; as it is called an heape of corne though the bigger part be chaffe. Secondly it is alleadged, that Dauid praies that his enemies *may be blotted out of the booke of life*, which is the election of God, and that Moses and Paul did the like against themselues. *Answer.* Dauids enemies had not their names written in the booke of life, but onely in the iudgement of men. Thus Iudas so long as hee was one of the disciples of

Christ,

Roma 9. 18.
Eph. 1. 5.Eph. 1. 4.
Ioh. 1. 12.Roma 9. 11.
and 11. 29.

2 Sam. 15. 49.

Mal. 3. 6.

Eph. 1. 4.
1. Theff. 1. 4.
1. Pet. 1. 4.Psal. 69. 18.
Exod. 32. 32.
Rom. 9. 3.

Christ, was accounted as one hauing his name written in heauen. Now hence it followes, that mens names are blotted out of Gods booke, when it is made cleare and manifest vnto the worlde; that they were neuer indeede written there. And where Moses saith, *Forgiue them this sinne: if not, blotte me out of thy booke:* and Paul, *I could wish to be accursed, &c.* there meaning was, not to signifie that men elected to saluation might become reprobates: onely they testifie their zealous affections, that they could bee content to be depriued of their owne saluation, rather then the whole bodie of the people should perish, and God loose his glorie. As for that which Christ saith, *Haue I not chosen you* Ioh. 6. 70. *twelue, and one of you is a deuill,* it is to be vnderstood not of election to saluation, but of election to office of an Apostle; which is temporarie and changeable.

The third point is, that there is an actuall election made in time, beeing indeede a fruite of Gods decree, and answerable vnto it, and therefore I added in the description these wordes, *whereby he hath chosen some men.* All men by nature are sinners, and children of wrath, shut vp vnder one & the same estate of condemnation. And actuall election is, when it pleaseth God to seuer and single out some men about the rest, out of this wretched estate of the wicked world, and to bring them to the kingdome of his owne sonne. Thus Christ saith of his owne disciples, *I haue chosen you out of the world.* Ioh. 15. 19.

The fourth point is, the actuall or reall foundation of Gods election, and that is Christ: and therefore we are said to be chosen to saluation *in Christ.* Eph. 1. 4. He must be considered two waies: as he is God, we are predestinate *of him*, euen as we are predestinate of the father and the holy Ghost. As he is our Mediatour we are predestinate *in him.* For when God with himselfe had decreed to manifest his glorie in sauing some men by his mercie, hee ordained further the creation of man in his owne image, yet so as by his owne fall hee should in-fold himselfe and all his posteritie vnder damnation: this done, he also decreed that the Word should bee incarnate actually, to redeeme those out of the former miserie, whome he had ordained to saluation. Christ therefore himselfe was first of all predestinate as hee was to bee our head, and as Peter saith, *ordained before all worlds;* and wee secondly predestinate in him, because God ordained that the execution of mans Election should be in him. Here if any demand, howe wee may be assured that Christ in his passion stood in our roome and steade, the resolution will be easie, if we consider that hee was ordained in the eternall counsell of God, to bee our suretie and pledge, and to be a publicke person to represent all the elect in his obedience and sufferings: and therefore it is, that Peter saith, that hee *was deliuered by the foreknowledge and determine counsell of God.* And Paul, that *grace was giuen vnto vs through Christ Iesus before the world was.* 1. Pet. 1. 20.
Aug. de pre-
dest. l. 1. c. 15.

The fifth point is, concerning the number of the Elect. And that I expressed in these wordes, *hath chosen some men to saluation.* If God should decree to communicate his glorie and his mercie to all and euery man, there could bee no election. For he that takes all, cannot be said to choose. Therefore Christ saith, *Many are called, but fewe are chosen.* Some make this question, howe great the number of the elect is, and the answer may bee this, that the Elect

considered in themselves be innumerable, but considered in comparison to the whole world, they are but fewe. Hence it followes necessarily, that *sauiing grace is not vniuersall, but indefinite or particular*, vnlesse we will against common reason make the streames more large & plentifull then the very fountaine it selfe. And this must excite vs aboue all things in the world to labour to haue fellowship with Christ, & to be partakers of the speciall mercie of God in him, yea to haue the same sealed vp in our hearts. Benefits common to all, as the light of the sunne, &c. are not regarded of any. Things common to fewe, though they be but temporall blessings, are sought for of all. God giues not riches to all men, but to some more, to some lesse, to some none. And herupon how doe men like drudges toile in the world from day to day, and from yere to yere, to enrich themselves. Therefore much more ought men to seeke for grace in Christ, considering it is not common to all. We must not content our selues to say, God is mercifull, but we must goe further, and labour for a certificate in the conscience, that we may be able to say that God is indeede mercifull to vs. When the Disciples would haue knowne how many should be saued, he omitting the question, answers thus, *Striue to enter in at the straight gate.*

The last point is, the ende of Gods election, and that is the manifesting of the praise and excellencie of the glorious grace of God.

Thus hauing seene what Election is, let vs come to the Execution thereof. Of which remember this rule, *Men predestinate to the ende, that is, glorie, or eternall life, are also predestinate to the subordinate meanes, whereby they come to eternall life: and these are vocation, iustification, sanctification, glorification.* For the first, he that is predestinate to saluation, is also predestinate to be called, as Paul saith, *Whome he hath predestinate, them also he calleth.* Secondly, whome God calleth, they also were predestinate to belecue; therefore sauiing faith is called *the faith of the elect.* And in the Actes, *as many as were ordained to life euerlasting, beleued.* Thirdly whome God hath predestinate to life, them he iustifieth, as Paul saith, *whome he hath predestinate, them he calleth, and whome he calleth, them he iustifieth.* Fourthly, whome he hath predestinate to life, them he hath predestinate to sanctification and holinesse of life, as Peter saith, that the Iewes were elect according to the foreknowledge of God the father vnto sanctification of the spirit. Lastly, they that are predestinate to life, are also predestinate to obedience, as Paul saith to the Ephesians, *Ye are the workmanship of God, created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them.*

This rule beeing the truth of God, must be obserued: for it hath speciall vse. First of all it serues to stoppe the mouthes of vngodly & profane men. They vse to bolster vp themselves in their sinnes by reasoning on this manner: *If I be predestinate to eternall life, I shall be saued whatsoever come of it, how wickedly and lewdly soeuer I liue: I will therefore liue as I list, and follow the swinge of mine owne will.* But, alas, like blinde bayards they thinke they are in the way, when as they rush their heads against the wall, and farre deceiue themselves. For the case stands thus: all men that are ordained to saluation, are likewise ordained in the counsell of God to vse all the good meanes whereby they may come to saluation. And therefore all the elect that liue in
this

Eph. 4.5.

Rom. 8.30.

Tit. 1.1.
Ac. 13.48.

Rom. 8.30.

1 Pet. 1.2.

Eph. 2.10.

this world shall be called, iustified, sanctified, and lead their liues in all good conscience before God and men: and they that liue and continue in their own wicked waies disputing on this manner, If I be ordained to saluation, I shall not be damned; ouerhoote themselues, and as much as they can, plunge themselues headlong into the very pit of hell. And for a man to liue and die in his sinnes, let the world dispute as they will, it is an infallible signe of one ordained to damnation. Secondly, there be others that thinke that the preaching of the word, the administration of the Sacraments, admonitions, exhortations, lawes, good orders, and all such good meanes are needlesse, because Gods counsels be vnchangeable: if a man shall be condemned, nothing shall helpe: if a man be saued, nothing shall hinder. But we must still for our part remember, that God doth not onely ordaine the ende, but also the meanes wherby the ende is compassed: and therefore the very vse of all prescribed meanes is necessarie. And for this cause we must be admonished with diligence to labour and vse all good meanes, that we may be called by the ministerie of the Gospell, and iustified, and sanctified, and at length glorified. If a king should giue vnto one of his subiects a princely pallace, vpon condition that he shall goe vnto it in the way which he shall prescribe; oh what paines would the man take to know the way, and afterward to keepe and continue in it: but behold, the kingdome of heauen is the most glorious and royall pallace that euer was; and God hath bestowed the same on his elect: and he requires nothing at their handes but that they would turne their faces from this world, and walke vnto it in the way which he hath chalked forth vnto them in his word. Therefore if we would haue life euerlasting, we must come forth of the broad way that leades to destruction, and enter into the straight way that leades to eternall life. Wee must acquaint our selues with the guides which are the Ministers of the word, that will crie vnto vs, Here is the way, walke ye in it, when we goe to the right hand or to the left. Vocation, iustification, sanctification, repentance, new-obedience, are the markes of the way, and we must passe by them all: and thus our wearie soules weltring a while in this wretched world, shall at length be receiued into eternall ioy and happinesse.

Touching the knowledge of particular election, two speciall points are to be skanned: I. whether a man may know his election: II. how it may be knowne. For the first, Papists are of mind that no man can certainly know his owne election vnlesse he be certified thereof by some speciall reuelation from God: but the thing is false and erroneous which they say. When the disciples of our Saviour Christ returned from preaching, and shewed what wonders they had done, and how deuills were subiect vnto them, the text saith they reioyced greatly. But Christ answered them againe, saying, *In this reioyce not, but rather reioyce that your names are written in heauen.* Luk. 10. 20 Whereby he signifies that men may attaine to a certen knowledge of their owne election. For we can not, neither doe we reioyce in things: either vnknowne or vncerten. Saint Peter saith, *Giue all diligence to make your election sure.* Now in vaine were it to vse diligence if the assurance of election could not be any waies compassed without an extraordinarie reuelation. And Paul saith to the Corin- 2. Pet. 1. 10
thians,

2 Cor. 13. 5.

thians, *Prooue your selues whether ye be in the faith or not.* Where he takes it for granted, that he which hath faith may know that he hath faith, and therefore may also know his election: because sauing faith is an vnfallible marke of election.

The second point is, how any man may come to know his owne election. And there be two waies of knowing it. The one is by ascending vp as it were into heauen, there to search the counsel of God, and afterward to come downe to our selues. The second by descending into our owne hearts to goe vp from our selues, as it were by Iacobs ladder, to Gods eternall counsell. The first way is dangerous, and not to be attempted. For the waies of God are vnsearchable and past finding out. The second way alone is to be followed, which teacheth vs by signes & testimonies in our selues, to gather what was the eternall counsell of God concerning our saluation. And these testimonies are two: the testimonie of Gods spirit, and the testimonie of our spirits; as Paul saith, *the spirit of God beareth witnesse together with our spirits, that we are the sonnes of God.*

Eo. 2. 8. 16.

Touching the testimonie of Gods spirit, two questions may be demaunded. The first is, by what meanes the spirit of God giueth a particular testimonie in a mans conscience of his adoption. *Ans.* It is not done by any extraordinary reuelation, or *enthusiasme*, that is, an ordinary reuelation without the word; but by an application of the promises of the Gospel in the forme of a practicall syllogisme, on this manner: *Whosoever beleeueth in Christ, is chosen to life euerlasting.* This proposition is set downe in the word of God, and it is further propounded, opened, and applied to all that be in the Church of God, by the ministers of the Gospel set apart for this ende. Now while the hearers of Gods word giue themselues to meditate and consider of the same promise, comes the spirit of God and enlightens the eyes, and opens the heart, & giues them power both to will to beleue, and to beleue indeede: so as a man shall with freedome of spirit, make an assumption and say, *but I beleue in Christ, I renounce my selfe, all my ioy and comfort is in him: flesh and blood can not say this, it is the operation of the holy Ghost.* And hence ariseth the blessed conclusion which is the testimonie of the spirit, *therefore I am the child of God.*

The second question is, how a man may discern betweene the *illusion* of the deuill, and the testimonie of the spirit. For as there is a certen perswasion of Gods fauour from Gods spirit; so there be sleights and frauds of the deuill whereby he flatters and soothes men in their finnes: and there is in all men naturall presumption in shew like faith, indeede no faith. And this counterfeit mocke-faith is farre more common in the world then true faith is. Take a view hereof in our ignorant and careles people; aske any one of them, whether he be certen of his saluation or no; he will without bones making, protest that he is fully perswaded and assured of his saluation in Christ: that if there be but one man in a cuntrie to be saued, it is he: that he hath serued God alwaies, and done no man hurt: that he hath euermore beleued, and that he would not for all the world, so much as doubt of his saluation. These and such like presumptuous conceits in blind and ignorant persons, runne for current faith in the world. Now the true testimonie of the spirit is discerned from naturall presumption, and all illusions of the deuill by two effects and fruits there-

thereof, noted by Paul in that he saith, that the spirit makes vs crie *Abba*, that is, *father*. The first is, to pray so earnestly with groanes and sighes, as though a man would euen fill heauen and earth with the crie not of his lippes, but of his heart, touched with sense and feeling of his manifold sinnes and offences. And this indeede is a speciall and principall note of the spirit of adoption. Now looke vpon the loose and carelesse man, that thinkes himselfe so filled with the perswasion of the loue and fauour of God, ye shall finde that he very seldome or neuer praies: and when he doth, it is nothing els but a mumbling ouer the Lords praier, the Creede, and the tenne Commandements for fashions sake. Which argues plainly that the perswasion which he hath of Gods mercie, is of the flesh and not of the spirit. The second fruit is, the affection of a dutifull child to God a most louing father: and this affection makes a man stand in feare of the maiestie of God wheresoeuer he is, and to make conscience of euery euill way. Now those that are caried away with presumption, so soone as any occasion is giuen, they fall straight into sinne without mistike or stay, as fire burnes with speede when drie wood is laide vnto it. In a word, where the testimonie of the spirit is truly wrought, there be many other graces of the spirit ioyned therewith, as when one branch in a tree buddeth the rest budde also.

The testimonie of our spirit is the testimonie of the heart and conscience, purified and sanctified in the blood of Christ. And it testifieth two waies, by inward tokens in it selfe, by outward fruits. Inward tokens are certaine speciall graces of God imprinted in the spirit, whereby a man may certainly be assured of his adoption. These tokens are of two sorts, they either respect our sinnes, or Gods mercie in Christ. The first are in respect of sinnes past, present, or to come. The signe in the spirit which concerneth sinnes past, is *godly sorrow*, which I may tearme a beginning & mother grace of many other gifts and graces of God. It is a kind of griefe conceiued in heart in respect of God. And the nature of it may the better be conceiued, if we compare it with the contrarie. Worldly sorrow springs of sinne, and it is nothing else but the horror of conscience, and the apprehension of the wrath of God for the same: now godly sorrow, it may indeede be occasioned by our sinnes, but it springs properly from the apprehension of the grace and goodnes of God. Worldly sorrow is a griefe for sinne onely in respect of the punishment: godly sorrow is a liuely touch and griefe of heart for sinne because it is sinne, though there were no punishment for it. Now that no man may deceiue himselfe in iudging of this sorrow, the holy Ghost hath set downe seuen fruits or signes thereof whereby it may be discerned. The first is *Care* to leaue all our sinnes: the second is *Apologie* whereby a man is mooued and carried to accuse & condemne himselfe for his sinnes past, both before God and men. The third is *indignation*, whereby a man is exceedingly angrie with himselfe for his offences. The fourth is *feare*, lest he fall into his former sinnes againe. The fifth is *desire*, whereby he craueth strength and assistance, that his sinnes take not hold on him as before. The sixth is *zeale*, in the performance of all good duties contrarie to his speciall sinnes. The seventh is *revenge*, whereby he subdues his bo-die least it should hereafter be an instrument of sinne as it hath bene in for-

mer time. Now when any man shall feele these fruits in himselfe, he hath no doubt the godly sorrow, which here we speake of.

Gal. 5. 17.

The token which is in regard of sinnes present, is the combat betweene the flesh and the spirit, proper to them that are regenerate, who are partly flesh and partly spirit. It is not the checke of conscience which all men finde in themselves both good and badde, so oft as they offend God: but it is a fighting and struing of the minde, will, and affections with themselves, whereby so farre forth as they are renewed, they carrie the man one way, and as they still remaine corrupt, they carie him flat contrarie. Men hauing the disease called *Ephialtes*, when they are halfe asleepe feele as it were some weightie thing lying vpon their breasts, and holding them downe: now lying in this case, they strue with their hands and feete and with all the might they haue to raise vp themselves, and to remooue the weight, and can not. Behold here a lively resemblance of this combate. The flesh which is the inborne corruption of mans nature, lies vpon the hearts of the children of God, and preffeth them downe as if it were the very weight of a mountaine: now they, according to the measure of grace receiued, strue to raise vp themselves from vnder this burden, and doe such things as are acceptable to God; but can not as they would.

1. Ioh. 5. 18.

The token that respects sinne to come, is Care to preuent it. That this is the marke of Gods children, appeareth by the saying of Iohn, *He that is borne of God sinneth not, but keepeth himselfe that the wicked one touch him not.* And this care shewes it selfe not onely in ordering the outward actions, but euen in the very thoughts of the heart. For where the Gospel is of force it brings e-*uery thought into captiuitie to the obedience of Christ*: and the Apostles rule is followed, *whatsoeuer things are true, whatsoeuer things are honest, &c. thinke on these things.*

2. Cor. 10. 5.

3. Ioh. 4. 8.

The tokens which concerne Gods mercie are specially two. The first is, when a man feeles himselfe distressed with the burden of his sinnes, or when he apprehends the heauie displeasure of God in his conscience for them: then further to feele how he standes in neede of Christ, and withall heartily to desire, yea to hunger and thirst after reconciliation with God in the merit of Christ, and that about all other things in the world. To all such Christ hath made most sweete and comfortable promises, which can appertaine to none but to the elect. Ioh. 7. 37. *If any man thirst, let him come to me and drinke: he that beleeueth in me, as saith the Scripture, out of his bellie shall flow riuers of water of life.* Rev. 21. 6. *I will giue vnto him which is a thirst of the well of the water of life freely.* Now if he that thirsteth, drinke of these waters, marke what followeth, Ioh. 4. 14. *Whosoever drinketh of the water that I shall giue him, shall neuer be more a thirst: but the water that I shall giue him, shall be in him a well of water springing vp vnto euerlasting life.*

The second is a strange affection wrought in the heart by the spirit of God, whereby a man doth so esteeme and value, and as it were, set so high a price on Christ and his righteousnesse, that he accounts euen the most pretious things that are, to be but as dung in regard thereof. This affection was in Paul, and it is expressed in the parable in which after a man hath found a treasure, he first

Phil. 3. 8.

3. Ioh. 17. 44.

hides

hides it, and then sells all he hath and makes a purchase of the field where it is. Now euery man will say of himselfe, that he is thus affected to Christ, and that he more highly esteemes the least droppe of his blood, then all things in the world beside: whereas indeede most men are of Esaus minde, rather desiring the red broth then Isaaks blessing; and of the same affection with the Israelites, which liked better the onyons and flesh pottes of Egypt, then the blessings of God in the land of promise. Therefore that no man may deceiue himselfe, this affection may be discerned by two signes. The first is to loue and like a Christian man because he is a Christian. For he that doth aright esteeme of Christ, doth in like manner esteeme of the members of Christ. And of this very point our Sauour Christ saith, *he that receiueth a Prophet in the name of a prophet, shall receive a Prophets reward, and he that receiues a righteous man in the name of a righteous man, shall receive the reward of a righteous man.* And Saint Iohn saith, *Hereby we know that we are translated from death to life, because we loue the brethren:* that is, such as are members, euen because they are so. The second signe of this affection is a loue and desire to the comming of Christ, whether it be by death vnto any man particularly, or by the last iudgement vniuersally, and that for this ende that there may be a full participation of fellowshippe with Christ. And that this very loue is a note of adoption, it appears by that which S. Paul saith, *that the crowne of righteousness is laid vp for all them that loue the ap-*

Math. 10. 41.

2. Tim. 4. 8.

The outward token of adoption is New-obedience, wherby a man endeauours to obey Gods commandements in his life and conuersation: as Saint Iohn saith, *Hereby we are sure that we know him, if we keepe his commandements.* Now this obedience must not be iudged by the rigour of the morall law, for then it should be no token of grace, but rather a meanes of damnation: but it must be esteemed & considered as it is in the acceptation of God, who spares them that feare him as a father spares an obedient sonne, esteeming things done not by the effect and absolute doing of them, but by the affection of the doer. And yet least any man should here be deceued, wee must knowe that the obedience, which is an infallible marke of the childe of God, must be thus qualified. First of all it must not be done vnto some fewe of Gods commandements, but vnto them all without exception. Herod heard Iohn Baptist willingly, and did many things: and Judas had excellent things in him, as appears by this, that he was content to leaue all and to follow Christ, and he preached the Gospel of the kingdome in Iurie as well as the rest: yet alas, all this was nothing: for the one could not abide to become obedient to the seauenth commaundement in leauing his brother Philips wife; and the other would not leaue his couetousnesse, to die for it. Vpright and sincere obedience doth enlarge it selfe to all the commandements, as Dauid saith, *I shall not be confounded, when I haue respect to all thy commandements.* And Saint James saith, *he which faileth in one law is guiltie of all:* that is, the obedience to many commaundements is indeede before God no obedience, but a flatte sinne if a man wittingly and willingly carrie a purpose to omit any one dutie of the lawe. He that repents of one sinne truly, doth repent of all: and he that liues, but in one knowne sinne without repentance, though he pretend neuer fo-

1. Ioh. 2. 3.

Mal. 3. 17.
Siquod vis potes deus factum compertur. August.

Psal. 119. 6.

Iam. 2. 10.

much reformation of life, indeed repents of no sinne. Secondly this obedience must extend it selfe to *the whole course of a mans life* after his conuersion and repentance. We must not iudge of a man by an action or two, but by the tenour of his life. Such as the course of a mans life is, such is the man: though he, through the corruption of his nature, faile in this or that particular action, yet doth it not prejudice his estate before God, so be it he renew his repentance for his feuerall slipes and falls, not lying in any sinne; and withall from yeare to yeare walke vnblameable before God and men. S. Paul saith, *The foundation of God remaineth sure: the Lord knoweth who are his.* Now some might hereupon say, it is true indeede, God knowes who are his; but how may I be assured in my selfe that I am his? to this demand as I take it, Paul answers in the next words, *Let every one that calleth on the name of the Lord depart from iniquitie:* that is, let men inuocate the name of God, praying seriously for things whereof they stand in neede, withall giuing thanks, and departing from all their former sinnes, and this shall be vnto them an infallible token that they are in the election of God. Thirdly in outward obedience it is required that it proceede from the whole man: as the regeneration which is the cause of it, is through the whole man in bodie, soule, and spirit. Againe, obedience is the fruit of loue, and loue is from the pure heart, the good conscience, and faith vnfaigned.

Thus we haue heard the testimonies and tokens whereby a man may be certified in his conscience that he was chosen to saluation before all worlds. If any desire further resolution in this point, let them meditate vpon the 15. psal: and first epistle of S. Iohn, being parcels of Scripture penned by the holy Ghost for this ende.

Here some will demand how a man may be assured of his adoption, if he want the testimonie of the spirit to certifie him thereof. *Ans.* Fire is knowne to be no painted but a true fire, by two notes; by heate, and by the flame: now if the case fall out that the fire want a flame, it is still knowne to be fire by the heate. In like manner, as I haue saide, there be two witnesses of our adoption, Gods spirit, and our spirit: now if it fall out that a man feele not the principall, which is the spirit of adoption, he must then haue recourse to the second witness, and search out in himselfe the signes and tokens of the sanctification of his owne spirit, by which he may certainly assure himselfe of his adoption, as we know fire to be fire by the heate though it want a flame.

Againe it may be demanded on this manner: how if it come to passe that after inquirie, we finde but fewe signes of sanctification in our selues. *Ans.* In this case we are to haue recourse to the least measure of grace, lesse then which, there is no sauing grace; and it stands in two things: an heartie disliking of our sinnes because they are sinnes, and a desire of reconciliation with God in Christ for them all: and these are tokens of adoption, if they be soundly wrought in the heart, though all other tokens for the present seeme to be wanting. If any shall say, that a wicked man may haue this desire, as Balaam, who desired to die the death of the righteous: the answer is, that Balaam indeede desired to die as the righteous man doth, but he could not abide to liue as the righteous: he desired the ende, but not the proper subordinate meanes which

which tend vnto the ende; as vocation, iustification, sanctification, repentance, &c. the first is the worke of nature, the second is the worke of grace. Nowe I speake not this to make men secure and to content themselues with these smal beginnings of grace, but onely to shewe howe any may assure themselues that they are at the least babes in Christ: adding this withall, that they which haue no more but these smal beginnings must be carefull to increase them, because he which goes not forward goes backward.

Lastly, it may be demanded what a man should doe if he want both the testimonie of Gods spirit and his owne spirit, and haue no meanes in the world of assurance. *Ans.* He must not vtterly despaire, but be resolued of this, that though he want assurance nowe, yet he may obtaine the same hereafter. And such must he aduertised to heare the word of God preached: and beeing outwardly of the Church, to receiue the Sacraments. When we haue care to come into the Lords vine-yarde and to conuerse about the wine-presse, wee shall finde the sweete iuyce of heauenly grace pressed forth vnto vs plentifully by the word and sacraments, to the comfort of our consciences, concerning gods election. This one mercy that God by these meanes in some part reueales his mercy, is vnspeakeable. When sickenesse or the day of death comes, the dearest seruants of God, it may bee, must encounter with the temptations of the deuill, and wraastle in conscience with the wrath and displeasure of God, as for life and death: and no man knowes howe terrible these things are, but those which haue felt them. Nowe when men walke thus through the valley of the shadowe of death, vnlesse God should, as it were open heauen, and streame downe vnto vs in this world some lightsome beames of his loue in Christ by the operation of his spirit, miserable were the case euen of the righteous.

Thus much of Election, nowe followes Reprobation, in handling whereof we are to obserue three things. I. what it is. II. howe God doth execute this decree. III. how a man may iudge of the same.

For the first, *Reprobation is Gods decree, in which because it so pleased him, he hath purposed to refuse some men by meanes of Adams fall and their owne corruptions, for the manifestation of his iustice.* First, I say, it is a decree, and that is euident thus. If there be an eternall decree of God, whereby he chooseth some men, then there must needs be another decree whereby he doth passe by others and refuse them. For election alwaies implies a refusall. Againe, what God doth in time, that he decreed to doe before time: as the case falls out euen with men of mean wisdome, who first of al intend with themselues the things to be done and after do them. But god in time refuseth some men as the scripture testifieth, and it appeareth to be true by the euent: Therefore God before all worldes decreed the reiecting of some men.

Nowe in this decree foure points are to be considered. The first is the matter or obiekt thereof, which is the thing decreed, namely the reiecting of some men in respect of mercie, or, the manifestation of his iustice vpon them. This may seeme strange to mans reason. but here wee must with all submission strike our top-sailes, for the worde of God saith as much in plaine tearmes. The Apostle Iude speaking of false Prophets saith, that they were of old ordained to this damnation. And Paul saith in emphaticall tearmes, that God

Rom. 9 22.

2. Cor. 4. 3.

2. Thel. 5. 13.

makes vessels of wrath prepared to destruction: and that some are reiected, whome he opposeth to them which are elected to saluation.

Mat. 11. 25.

Ver. 26.

The second point is the impulsiuē cause that moued God to set downe this decree concerning his creature, & that was nothing out of himselfe, but his verie will and pleasure. Hee hardened Pharaoh with finall hardnesse of heart because he would: and therefore hee deceed to doe so because he would. And our Saviour Christ saith, *I thanke thee, O father, Lord of heauen and earth, because thou hast hid these things from the wise and men of understanding, and hast opened them vnto babes.* But vpon what cause did God so? It followes in the next wordes, *It is so, O father, because thy good pleasure is such.* And if it be in the power and libertie of a man to kil an ox or a sheepe for his vse, to hunt & kill the hare and partridge for his pleasure: then much more without iniustice may it be in the will and libertie of the creator to refuse and forsake his creature for his glorie. Nay it standes more with equitie a thousand folde that all the creatures in heauen and earth should ioyntly serue to set forth the glorie and maiestie of God the creator in their eternall destruction, then the striking of a flie or the killing of a flea should serue for the dignitie of all men in the worlde. For all this, it is thought by verie many to be very hard to ascribe vnto God who is full of bountie and mercy such a decree, and that vpon his very wil: but let vs see their reasons. First of all they say it is a point of crueltie for God to purpose to create a great part of the world to damnation in hell fire: the answer is, that by the vertue of this decree God cannot be said to create any man to damnation, but to the manifestation of his iustice and glorie in his due and deserued damnation: and the doing of this is absolute iustice. Secondly it is alleaged that by this meanes God shall hate his owne creature, and that before it is: but it is an vntrueth. Wee must distinguish betweene Gods purpose to hate and actuall hating. Now indeede God before all worlds did purpose to hate some creatures: and that iustly so farre forth as his hating of them will serue for the manifestation of his iustice: but he neither hates them indeed nor loues them before they are: and therefore actuall hatred comes not in till after the creation. Whome God hath decreed to loue, them, when they are once created, hee beginnes to loue in Christ with actuall loue: and whome hee hath decreed to hate, them being once created, hee hates in Adam with actuall hatred. Thirdly it is objected, that by this doctrine God shall be the author of sinne, for he which ordaines to the ende ordaines to the meanes of the end: but God ordaines men to the ende, that is, damnation: therefore he ordaines them to the meanes thereof, that is, sinne. *Ans.* The proposition beeing thus vnderstood, he which ordaines a man to an ende, in the same order and manner ordaines him to the meanes, is false. For one may be ordained to the end simply, the ende beeing simply good: and yet not be simply ordained to the meanes, because they may be euill in themselves, and onely good in part, namely so far forth as they haue respect of goodnesse in the minde of the ordainer. Secondly, the assumption is false: for the supreamē ende of Gods counsell is not damnation, but the declaration of his iustice in the iust destruction of the creature: neither doth God decree mans damnation as it is damnation, that is, the ruine of man and the putting of him forth to perishment, but as it is a recall executi-

on of iustice. Thirdly wee must make distinction betweene sinne it selfe and the permission thereof, and betweene the decree of reiection, and actual damnation: nowe the permission of sinne, and not sinne it selfe properly is the subordinate meanes of the decree of reiection. For when God had decreed to passe by some men, he withall decreed the permission of sinne, to which permission men were ordained: and sinne it selfe is no effect, but onely the consequent of the decree: yet so, as it is not onely the antecedent, but also the efficient and meritorious cause of actual damnation.

The third point is, the reall foundation of the execution of this decree, in iust condemnation, and that is the voluntarie fall of Adam and of all his posteritie in him with the fruite thereof, the generall corruption of mans nature. For howsoever God hath purposed to refuse men because it so pleased him, yet when his purpose comes to execution he condemneth no man but for his finnes: and sinne though it were not in the counsel of God an impulsive cause that moued him to purpose a declaration of iustice and iudgement, yet was it a subordinate meanes of damnation: God in wonderfull wisdome ordering & disposing the execution of this decree, so as the whole blame and fault of mans destruction should be in himselfe. And therefore the Lord in the Prophet Ose saith, *One hath destroyed thee, but I will helpe thee:* that is, saluation is of ^{Hos. 13. 9.} God, and the condemnation of men is from themselves. Nowe whereas many depraving our doctrine say, that wee ascribe vnto God an absolute decree in which he doth absolutely ordaine men to damnation, they may here bee answered. If by absolute, they vnderstand that, which is opposed to conditional, then we hold and auouch, that all the eternall decrees of God are simple or absolute, and not limited or restrained to this or that condition or respect. If by absolute, they vnderstande a bare and naked decree without reason or cause, then we denie Gods decrees to be absolute. For though the causes thereof be not knowne to vs, yet causes there be, knowne to him, and iust they are: yea the very will of God it selfe is cause sufficient, it being the absolute rule of iustice. And though men in reason can not discern the equitie and iustice of Gods will in this point, yet may wee not thereupon conclude that therefore it is vniust. The sunne may shine clearly though the blinde man see it not. And it is a flatte mistaking to imagine that a thing must first of all be iust in it selfe, and then afterward be willed of God. Whereas contrarie, God must first will a thing before it can be iust. The will of God doth not depend vpon the qualitie and nature of the thing, but the qualities of things in order of causes followe the will of God. For euery thing is as God wills it. Lastly, if it be called an absolute decree, because it is done without al respect to mans sinne, then we still denie it to be absolute. For as God condēnes man for sinne: so he decreed to condemne him for and by his sinne: yet so, as if the question be made what is the cause why he decrees rather in his iustice to condemne this man then that man, no other reason can be rendred, but his will.

The last point, is the ende of Gods decree, namely the manifestation of his iustice, as Salomon saith, *The Lord hath made all things for his owne sake, and the wicked for the day of euill.* And Paul saith, that God made vessels of wrath, ¹to ²show his wrath and to make his power knowne. ¹Prov. 16. 4. ²Rom. 9. 22.

Thus we haue seene what Reprobation is: nowe follows the execution thereof, for that which God decrees before time, in time hee executes. And here a speciall rule to be remembred is this. *Those which are ordained to iust dānation, are likewise ordained to be left to themselves in this worlde, in blindness of minde and hardnesse of heart, so as they neither shall nor will repent of their sinnes.* The trueth of this we may see in Gods word. For S. Peter speaking of the priests and Doctours, and cheife of the people among the Iewes saith plainly, *They stumbled at the word, and were disobedient.* Why so? the reason is there set downe, *because they were ordained to it of olde.* And so Paul saith to the Corinthians, that he handled not the word of God deceitfully, but in the declaration of the trueth he approoued himselfe to euery mans conscience in the sight of God. Nowe hereupon it might be saide: howe then comes it to passe that all receiue not the Gospel in Corinth; and to this hee answers with a terrible sentence, *If (saith he) our Gospell be hid, it is hid to them that perish: giuing vs to vnderstand, that God leaues them to themselves in this world, whome he purposeth to refuse.* And the Lord by the Prophet Esai saith of the Iewes, *By hearing they shall heare and not understand, and by seeing they shall see & not perceiue, least they should heare with their eares, and see with their eyes, and understand with their hearts, and so turne and be saued.*

The vse of this is manifolde: first it serueth to ouerthrowe the opinion of carnall men which reason thus: If I be ordained to damnation, let me liue neuer so godly and well, I am sure to be damned, therefore I will liue as I list: for it is not possible for me to alter Gods decree. Blasphemous mouthes of men make nothing of this and like speeches, and yet they speake flatte contraries. For whome God hath purposed in his eternal counsell to refuse, them also he hath purposed for their sinnes, to leaue to the blindness of their mindes and hardnes of their hearts, so as they neither will nor can liue a godly life.

Secondly, this rule doth as it were, lead vs by the hand, to the consideration the fearefull estate of many people among vs. We haue had for the space of thirtie yeares and more the preaching of the Gospel of Christ, and the more plentifully by reason of the schooles of learning. But what hath bin the issue of it? I doubt not but in many it hath beene the meanes of their conuersion & saluation: but to speake generally of the greater part there is little or no fruite to be seene. The most after this long preaching remaine as blinde, as impenitent, as heard hearted, and as vnreformed in their liues as euer they were, though they haue heard the Lord calling them to repentance from day to day, and from yeare to yeare. Well if this rule bee the trueth of God, as no doubt it is, then I say plainly, that there is a most fearefull iudgement of God among vs. My meaning is not to determine or giue sentence of any mans person, of any towne or people, neuertheless this may be auouched, that it is a terrible and dangerous signe of the wrath of God, that after this long and daily preaching, there is still remaining a generall hardnesse of heart, impenitencie, and want of reformation in the liues of men. The smithes stithie, the more it is beaten the harder it is made: and commonly the hearts of men, the more they are beaten with the hammer of Gods worde, the more dull, secure, and senselesse they are. This beeing so, it standes euery man in hand to

looke to his owne estate. We are carefull to flie the infection of the bodily plague: oh then! how carefull should we be to flie the common blindness of minde and hardnes of heart, which is the very plague of all plagues, a thousand fold worse then all the plagues of Egypt? And it is so much the more fearefull, because the more it takes place, the lesse it is perceiued. When a malefactor on the day of assise is brought forth of the iayle, with great bolts and fetters to come before the iudge, as he is going all men pitie him and speake comfortably vnto him: but why so? because he is now to be arraigned at the barre of an earthly iudge. Now the case of all impenitent sinners is farre more miserable, then the case of this man: for they lie fettered in bondage vnder sinne and Satan; and this short life is the way, in which they are going euery hour to the barre of Gods iustice, who is the King of kings and Lord of lords, there to be arraigned and to haue sentence of condemnation giuen against them. Now canst thou pitie a man that is before an earthly iudge, and wilt thou not be touched with the miserie of thine owne estate who goest euery day forward to the barre of Gods iustice; whether thou be sleeping or waking, sitting or standing, as a man on the sea in a shippe goes continually toward the hauen, though he himselte stirre not his foote. Begin now at length to lay this point to your hearts, that, so long as ye runne on in your blind waies without repentance, as much as ye can, yee make post hast to hel-ward: and so long as you continue in this miserable condition, as Peter saith, *Your iudgement is not furre off, and your damnation sleepeth not.* Thirdly, seeing those whom God hath purposed to refuse shall be left vnto themselues, and neuer come to repentance, we are to loue and embrace the word of God preached & taught vnto vs by the ministers of the Gospell: withall submitting our selues vnto it, and suffering the Lord to humble vs thereby, that we may come at length out of the broad way of blindness of mind and hardnes of heart leading to destruction, into the strait way of true repentance and reformation of life, which lea- deth to saluation. For so long as a man liues in this world after the lusts of his owne heart, he goes on walking in the very same broad way to hell, in which all that are ordained to condemnation walke: and what a fearefull thing is it, but for a little while to be a companion in the way of destruction with them that perish: and therefore I say once againe, let vs all in the feare of God, lay his word vnto our hearts, and heare it with reuerence, so as it may be in vs the sword of the spirit to cut downe the sinnes and corruptions of our natures, and worke in vs a reformation of life and true repentance.

The third point concerning the decree of Reprobation, is the Iudgement to be giuen of it. This iudgement belongeth to God principally and properly, because he knoweth best what he hath determined concerning the estate of euery man, and none but he knowes who they be which are ordained to due and deserued damnation. And againe, he onely knoweth the hearts and wills of men, and what grace he hath giuen them, what they are, and what all their sinnes be, and so doth no angel nor creature in the world beside. As for men, it belongs not to them to giue iudgement of reprobation in themselues or in others, vnlesse God reueale his will vnto them and giue them a gift of discerning. This gift was bestowed on sundrie of the Prophets in the olde te-

ftament, and in the newe testament on the Apostles. Dauid in many psalmes
 makes request for the confusion of his enemies, not praying onely against
 their finnes, (which we may do) but euen against their persons, which we may
 not doe. No doubt he was guided by Gods spirit, and receiued thence an ex-
 traordinarie gift to iudge of the obstinate malice of his aduersaries. And Paul
 praies against the person of Demetrius, saying, *The Lord reward him according
 to his doings.* And such kind of praies were lawful in them, because they were
 carried with pure and vpright zeale, and had no doubt a speciall gift whereby
 they were able to discern of the finall estate of their enemies. Againe, God
 sometimes giues this gift of discerning of some mens finall impenitencie to
 the Church vpon earth, I say not, to this or that priuate person, but to the
 bodie of the Church or greater part thereof. So Iohn writing vnto the Chur-
 ches saith, *There is a sinne vnto death* (that is, against the holy Ghost) *I say not
 that thou shouldest praie for it:* in which wordes he takes it for granted, that this
 sinne might be discerned by the Church in those daies. And Paul saith, If any
 man belecue not the Lord Iesus, *let him be had in execration, Mara-natha,* that
 is, pronouced accursed to euerlasting destruction. Whence it appeares, that
 the Church hath power to pronounce men reiected to euerlasting damnati-
 on, vpon some speciall occasions, though I dare not say ordinarily and vsu-
 ally. The primitiue Church with one consent praied against Iulian the Apo-
 stata, and the praies made were not in vaine, as appeared by the euent of his
 fearefull ende. As for priuate and ordinarie men, for the tempering and recti-
 fying of their iudgements, in this case they must followe two rules. The one
 is, that euery member of the Church is bound to belecue his owne election. It
 is the commandement of God binding the very conscience, that wee should
 belecue in Christ. Nowe to belecue in Christ, is not onely to put our affiance
 in him, and to be resolued that we are iustified and sanctified and shall be glo-
 rified by him, but also that we were elect to saluation in him before the begin-
 ning of the worlde, which is the foundation of the rest. Againe, if of things
 that haue necessarie dependance one vpon another, we are to belecue the one
 then we are to belecue the other. Nowe election and adoption are things con-
 ioined, and the one necessarily depends vpon the other. For all the elect (as
 Paul saith) are predestinate to adoption: and wee are to belecue our owne a-
 doption: and therefore also our election. The second rule is, that concerning
 the persons of those that be of the Church, we must put in practise the iudge-
 ment of charitie, and that is to esteeme of them as of the elect of God till God
 make manifest otherwise. By vertue of this rule the ministers of Gods worde
 are to publish and preach the gospel to all without exception. It is true indeed
 there is both wheate and darnell in Gods felde, chaffe and corne in Gods
 barne, fish and drosse in Gods net, sheepe and goates in Christs tolde: but se-
 cret iudgements belong vnto god, & the rule of loue, which is to think & with
 the best of others, is to be followed of vs that professe faith working by loue.

It may be demanded, what we are to iudge of them that as yet are enemies
 of God. *Ans.* Our dutie is, to suspend our iudgement concerning their finall
 estate: for we knowe not whether God will call them or no: and therefore we
 must rather pray for their conuersion then for their confusion.

Againe,

Againe, it may be demaunded, what is to be thought of all our anctours and forefathers that liued and died in the times when poperie tooke place.

Ans. We may well hope the best and thinke that they were saued: for though the Papacie be not the Church of God, and though the doctrine of Poperie raise the foundation, yet neuertheless in the verie midst of the Romane Papacie, God hath alwaies had a remnant which haue in some measure truly serued him. In the olde testament when open Idolatrie tooke place in all Israel, God said to Eliah, *I haue reserved seuen thousand to my selfe that neuer bowed knee to Baal:* and the like is and hath bene in the generall apostasie vnder Antichrist. Saint Iohn saith, that when the woman fled into the wildernesse for a time, euen then *there was a remnant of her seede which kept the commandements of God, and had the testimonie of Iesus Christ.* And againe, when ordinarie meanes of saluation faile, then God can and doth make a supplie by meanes extraordinarie, and therefore there is no cause why we should say, that they were condemned.

See Illyr. Cap. tal. test. veris.

Rev. 12. 5.

Thirdly it may be demanded, whether the common iudgement giuen of *Francis Spira* that he is a reprobate be good or no? *Ans.* We may with better warrant say no; then any man saie, yea. For what gifts of discerning had they, which came to visit him in his extremitie; and what reasons induced the to giue this peremptorie iudgement. He said himselfe that he was a reprobate: that is nothing; a sicke mans iudgement of himselfe is not to be regarded. Yea, but he despaired; a senselesse reason: for so doth many a man yeare by yeare, & that very often as deeply as euer *Spira* did; and yet by the good helpe of the ministerie of the word, both are and may be recouered. And they which will auouch *Spira* to be a reprobate. must goe further and prooue two things, that he despaired both *wholly* and *finally*: which if they cannot prooue, wee for our parts must suspende our iudgements, and they were much to blame that first published the booke.

Lastly it may be demanded, what is to be thought of them that make very fearefull endes in rauiug and blaspheming. *Ans.* Such straunge behaiours are oftentimes the fruits of violent diseases which torment the bodie, and bereaue the minde of sense and reason: and therefore if the persons liued wel, we must thinke the best: for we are not by outward things to iudge of the estate of any man. Salomon saith, that all things come alike to al, and the same condition to the iust and to the wicked.

Thus much of the parts of Predestination. Nowe follows the vse thereof: and it concernes partly our iudgements, partly our affections, and partly our liues. The vses which concerne iudgement are three. And first by the doctrine of Predestination we learne that there cannot be any iustification of a sinner before God by his workes. For Gods election is the cause of iustification, because whome God electeth to saluation after this life, them he electeth to be iustified in this life. Nowe election it selfe is of grace and of grace alone, as Paul saith, *Election is by grace, and if it be of grace, it is no more of workes: or else were grace no grace:* therefore iustification is of grace and of grace alone: & I reason thus. The cause of a cause is the cause of all things caused: but grace alone is the cause of predestinatiō, which is the cause of our vocatiō, iustificatiō

Rom. 11. 5.

sanctification, &c. Grace therefore is also the alone cause of all these. Therefore the Scriptures ascribe not onely the beginning, but also the continuance and accomplishment of all our happinesse to grace. For first, as election, so vocation is of grace. Paul saith, *God hath called us not according to our works, but according to his purpose and grace.* Againe, saith in Christ is of grace. So it is said, *To you it is giuen to beleue in Christ.* Also the iustificatiō of a sinner is of grace. So Paul saith plainly to the Romans: *you are iustified freely by his grace.* Againe, sanctification and the doing of good workes is of grace. So it is said, *We are his workmanship created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them.* Also perseuerance in good workes and godlines is of grace. So the Lord saith, *I will make an euerlasting conenant with them, that I will neuer turne away from them to doe them good, but I will put my feare in their hearts, that they shall not depart from me.* Lastly, life euerlasting is of grace. So Paul saith, *Life euerlasting is the gift of God through Iesus Christ.* Nowe they of the Church of Rome teach the flat contrarie: they make two iustifications; the first whereby a man of an euill man is made a good man: the second, whereby of a good man he is made better. The first they ascribe to grace; but so, as the second is by workes. Secondly hence we learne, that the art of iudiciall astrologie is vaine and friuolous. They that practise it, doe professe themselues to tell of things to come almost whatsoever, and this they doe by casting of figures: and the speciall point of their art is to iudge of mens natiuities. For if they may knowe but the time of a mans birth, they take vpon them to tell the whole course of his life from yeare to yeare, from weeke to weeke, and from day to day, from the day of his birth to the houre of his death: yea that which is more, they professe themselues to tell all things that shall befall men either in bodie, goods, or good name, and what kinde of death they shall die. But that this their practise is not of God, but indeede vnlawefull, it may appeare by this, because it standes not with the doctrine of Gods predestination. Two twinnes begotten of the same parents, and borne both at one and the same time, by the iudgement of Astrologians must haue both the same life and the same death, and be euery way alike both in goods and good name: yet we see the contrarie to be true in Iacob and Esau, who were borne both of the same parents at one time. For Iacob tooke Esau by the heele, so as there could not be much difference betweene them in time: yet for all this Esau was a fierce man and wilde, giuen to hunting; but Iacob was milde of nature, and liued at home: the one had fauour at Gods hand and was in the conenant, but God kept backe that mercie from the other. Againe, in a pitch field are slaine a thousand men at one and the same time: nowe if we consider the time of their births, it may be, they were borne at a thousand fundrie times, and therefore vnder so many diuers positions of the heauens, and so by the iudgement of all Astrologers should haue all diuers and fundrie liues and endes: but we see according to the determination of the counsell of God, they haue all one and the same end: and therefore this must admonish all those that are brought vp in schooles of learning, to haue care to spend their times in better studies: and it teacheth those that are fallen into any manner of distresse, not to haue recourse vnto these sonde figure-casters. For their astrologicall iudgements are

false and foolish, as wee may see by the two former examples. Thirdly, the knowledge of God is one of the most speciall points in Christian religion: & therefore the Lord saith, *Let him that reioice, reioice in this, that he understandeth and knoweth me. For I am the Lord which shewe mercy and iudgement in the earth.* Ier 9.24.

And our Sauour Christ saith, *This is life eternall to knowe thee, the onely very God, and whome thou hast sent Iesus Christ.* Now Gods predestination is a glasse wherein we may behold his maiestie. For first, by it we see the wonderfull wisdom of God, who in his eternall counsell did foresee and most wisely sette down the state of euery man: secondly his omnipotencie, in that he hath power to saue and power to refuse whome he will: thirdly his iustice and mercy both ioyned together in the exequution of election: his mercy in that he saue those that were vtterly lost; his iustice in that he ordained Christ to bee a mediatur to suffer the curse of the lawe, and to satisfie his iustice for the elect: fourthly his iustice in the exequution of the decree of Reprobation; for though hee decreed to holde backe his mercie from some men, because it so pleased him, yet he condemneth no man but for his sinnes. Now the consideration of these and the light points, bring vs to the knowledge of the true God.

The vses which concerne our affections are these. First the doctrine of predestination ministers to all the people of God matter of endlesse consolation. For considering Gods election is vchangeable, therefore they which are predestinate to saluation can not perish: though the gates of hell preuaile against them so as they be hardly saued, yet shall they certainly be saued; therefore our Sauour Christ saith, that in the latter daies shall arise false Christs and false prophets, which shall shew great signes and wonders, *so that if it were possible they should deceiue the verie elect.* In which wordes he takes it for granted, that the elect of God can neuer finally fall away. And hereupon he saith to his disciples when they reioiced that the devils were subiect to them, *neither reioice tht your names are written in heauen.* Luk 10.20. And S. Paul speaking of Hymeneus and Alexander, which had fallen away from the faith, least the church would be discouraged by their fall, because they were thought to be worthy men and pillars of the Church; he doth comfort them from the very gounde of election, saying, *The foundation of Gods remaineth sure and hath this seale: The Lord knoweth who are his.* 1. Tim. 3.19. Where Gods election is compared to the foundation of an house, the building whereof may be shaken, but the groundworke standeth fast: and therefore Paul saith further, *Who shall lay any thing to the charge of Gods elect?* Rom. 8.33. Nowe then that wee may haue comfort in distresse, and some thing to stay vpon in all our troubles: we in this world are as straungers in a farre countrie: our passage homeward is ouer the sea of this worlde: the shippe wherein we saile is the Church: and Satan stirres vp many blasts of troubles and temptations, and his purpose is to sinke the shippe, or to driue it on the rocke; but we must take the anchor of hope and fasten it in heauen vpon the foundation of Gods election: which beeing done, wee shall passe in safetie and reioice in the midst of all stormes and tempests. Secondly whereas God refuseth some men and leaues them to themselves, it serues to strike a feare into euery one of vs whatsoeuer we be, as S. Paul saith in the like case, the

Rom. 11. 10.

Jewes being the naturall branches are broken off through vnbeleefe, and thou standest by faith: be not high minded, but feare. This indeede was spoken to the Romanes, but we must also lay it vnto our hearts. For what is the best of vs, but a lump of clay? and howsoeuer in Gods counsell we are chosen to saluation, yet in our selues we are all shut vp vnder vnbeleefe, and are fit to make vessels of wrath. Our Sauour Christ calleth Judas a deuill, and we know his leud life and fearefull end: now what are we better then Judas by nature? If we had bin in his stead, without the speciall blessing of God, we should haue done as he did: he betrayed Christ; but if God leaue vs to our selues, we shal not onely betray him, but by our finnes euen crucifie him a thousand waies. Furthermore, let vs bethinke our selues of this, whether there be not already condemned in hell, who in their liues were not more grieuous offendours then we. Esai calleth the people of his time a people of Sodom & Gomorrha; giuing the Jewes then liuing to vnderstand, that they were as bad as the Sodomites, & as the people of Gomorrha, on whome the Lord had shewed his iudgements long before. If this be true, then let vs with feare and trembling be thankfull to his maiestie that he hath preserued vs hitherto from deserued damnation.

Ezr. 1. 10.

The vses which respects our liues and conuersations are manifold. First, seeing God hath elected some to saluation, & hath also laid downe the meanes in his holy word wherby we may come to the knowledge of our particular election, we must therefore as Saint Peter counselleth vs, *give all diligence to make our election sure*. In the world men are carefull and painefull ynough to make assurance of landes and goods to themselues and to their posteritie: what a shame is it then for vs, that we should be slacke in making sure to our selues the election of God, which is more worth then all the world beside? and if we shall continue to be slacke herein, the leases of our lands and houses and all other temporall assurances shall be bills of accusation against vs at the day of iudgement to condemne vs. Secondly, by this doctrine we are taught to liue godly and righteously in this present world; because all those whome God hath chosen to saluation, he hath also appointed to liue in newnesse of life, as Saint Paul saith, *God hath chosen vs in Christ before the foundation of the world, that we should be holy and without blame before him*. And againe, *We are created in Christ Iesus vnto good workes, which God hath ordained that we should walke in them*. And, *God hath chosen you to saluation through sanctification of the spirit and faith of the truth*. The Elect are vessels of honour: and therefore all those that will be of the number of the Elect, must carrie themselues as vessels of honour. For so long as they lie in their finnes they be like vessels of dishonour, imploing themselues to the most base seruice that can be, euen to the seruice of the deuill. The sunne was ordained to shine in the day, and the moone in the night, and that order they keepe; yea euery creature in his kinde obserueth the course appointed vnto it by creation, as the grasse to grow, and trees to bring forth fruit: now the elect were ordained to this ende to lead a godly life; and therefore if we would either perswade our selues or the world, that we are indeede chosen to saluation, we must be plentifull in all good workes, and make conscience of euery euill way: and to doe otherwise, is as much as to chaunge the order of nature, and as if the sunne should cease to shine by day

2. Pet. 1. 10.

Eph. 1. 4.

Eph. 2. 10.

2. Thef. 2. 13.

Rom. 9.

2. Tim. 2. 12.

day and the moone by night. Thirdly, when God shall send vpon any of vs in this world crosses and afflictions, either in bodie or in minde, or any way else (as this life is the vaile of miserie and teares, and iudgement must beginne at Gods house) we must learne to beare them with all submission and contentation of minde. For whome God knew before, them he hath *predestinate to be* Rom 8. 29. *made like vnto his sonne.* But wherein is this likenes? Paul saith, *in the fellowship* 1 Iul 3. 10. *of his afflictions*, and in a conformitie to his death. And the consideration of this, that afflictions were ordained for vs in the eternall predestination of God, must comfort our hearts, and restrain our impatience so oft as we shall goe vnder the burden of them. Hence againe we learne, that they which perswade themselues that they are in the fauour of God, because they liue at ease in wealth and prosperitie, are farre deceiued. For Saint Paul saith, *God suffereth* Rom 9 22- *with long patience the vessells of wrath prepared to destruction, to make knowne his power and to shew forth his wrath on them.* This beeing so, no man then by outward blessings ought to plead that he hath the loue of God. Sheepe that goe in fat pastures come sooner to the slaughterhouse then those which are kept vpon the bare common: and they which are pampered with the wealth of this world, sooner forsake God, and therefore are sooner forsaken of God, then others. Salomon saith, *No man knoweth loue or hatred*, that is, by outward things: for all things come alike to all: the same condition is to the iust and to the vniust, to the wicked and good, to the pure and polluted. Lastly, it may be an offence vnto vs, when we consider that the doctrine of the Gospel is either not knowne, or else despised and persecuted of the whole world; but we must stay our selues with this consideratiō, that nothing comes to passe by chance; that God knowes who are his; and that there must be some in the world, on whome God hath in his eternall counsell purposed to manifest his power and iustice. Againe, Ministers of the Gospel may be discouraged, when after long preaching they see little or no fruit of their labours: the people whome they teach remaining as blind, impenitent, and vnreformed as euer they were. But they must also consider, that it is the purpose of God to choose some to saluation and to refuse others: and that of the first, some are called sooner: some later, and that the second beeing left to themselues neuer come to repentance. To this Paul had regard when he said, *If our Gospel be hid, it is hid to them that perish.* And againe, *We are vnto God the sweete smour of Christ in them that are saved and in them that perish.*

Hitherto I haue deliuered the truth of this weightie point of Religion, which also is the doctrine of the church of England: now it followeth that we should consider the falshoode. Sundrie Diuines haue deuised, and in their writings published a new frame or platforme of the doctrine of Predestination: the effect whereof is this. The nature of God (say they) is infinite loue, goodnesse, and mercie it selfe: and therefore he propounds vnto himselfe an ende answerable thereunto, and that is the communication of his loue and goodnesse vnto all his creatures. Now for the accomplishing of this supream and absolute ende, he did foure things. First he decreed to create man righteous in his owne image: secondly, he foresaw the fall of man after his creation, yet so, as he neither willed nor decreed it: thirdly, he decreed the vniuersall

Redemp-

Redemption of all and every man effectually by Christ, so be it they will beleeue in him: fourthly, he decreed to call all and every man effectually, so as if they will, they may be saued. This beeing done, he in his eternall counsel foreseeing who would beleeue in Christ, did thereupon elect them to eternall saluation: and againe foreseeing who would not beleeue but contemne grace offered, did thereupon also decree to reiect them to eternall damnation.

This platforme howsoever it may seeme plausible to reason, yet indeed it is nothing els but a Deuise of mans braine: as will appere by fundrie defects & errors that be in it. For first whereas it is auouched that Adams fall came by the bare prescience of God, without any decree or will of his, it is a flat vntruth. The putting of Christ to death was as great a sinne as the fall of Adam; nay in some respects greater. Now that came to passe not onely by the foreknowledge of God, but also by *his determinate counsell*. And therefore as the Church of Ierusalem saith, *Herod and Pontius Pilate with the Gentiles and the people of Israel gathered themselues together to doe whatsoever thine hand and thy counsell had determined before to be done*: so may we say, that *Adam in his fall did nothing but that which the hand of God and his counsell had determined before to be done*. And considering the will of God extends it selfe to the least things that are, euen to sparowes; whereof none doe light vpon the ground without our heauently father, how can a man in reason imagine that the fall of one of the most principall creatures that are, shall fall out altogether without the will and decree of God. And there can be nothing more absurd then to seuer the foreknowledge of God from his counsel or decree. For by this meanes, things shall come to passe God ^a nilling, or not knowing, or not regarding them.

Now if any thing come to passe God nilling it, then that is done which God would not haue done; and to say so, is to bereaue him of his omnipotencie. And if we shall say that things fall out, God not knowing of them; we make him to be imprudent, and denie his omniscience: lastly, if we shall say that a thing is done, God not regarding it; we bring in an idol of our owne braines, and stablish the idle-god of the Epicures. But it is objected to the contrarie; that if God any way decreed and willed the fall of Adam, then he was the author of sinne: which once to say, is blasphemie. *Ans.* The argument follows not. There be three actions in the will of God; one whereby he doth absolutely will any thing and delight in it: and of all such things God himselfe is the author. The second is, wholly or absolutely to Nill a thing: and all things thus nilled, can not possibly come to passe, or haue the least beeing in nature. There is also a third action which comes as a meane betweene the two former, which is remissely or in part both to nill and will a thing; wherby though God approoue not euill as it is euill, and therefore doth it not: yet he willeth the permitting of it to be done by others, or the being of it; because in respect of God that decreeth the permitting of euill, it is good that there should be euill. And on this manner and no otherwise God willed the fall of Adam: and therefore in the reason of any indifferent man, though he decreed the fall, yet shall he be free from the blame thereof, which lies wholly vpon the doer; these two caucats alwaies remembered: first that God by his will did not constrain ^{or} force the will of Adam to sinne, or infuse into it any corruption; and that there-

A. 3. 23.

A. 4. 28.

a. Nolente, nesciente, non curante.

i. Volendo velle.

2. Nolendo nolle, or, penitus nolle.

3. Remissè & velle & nolle, or, nolendo velle.

therefore he sinned willingly and freely, onely by the^a necessitie of immutabilitie, and not by the necessitie of coaction: secondly that God willed the fall for a most worthie ende, which was, to lay downe a way tending to the manifestation both of iustice and mercie. Againe, it is alleaged that if God willed Adams fall, then his will is flat contrarie to it selfe, because he wills that which he had by expresse commandement forbidden. *Ans^w*. Indeede if God should both will and forbid one and the same thing, in one and the same respect, there should be a contradiction in Gods will: but that God doth not. He forbid Adams fall, as it was sinne: for so in euery commandement sinne as it is sinne is condemned and punished: and yet because it was in a new respect, a meanes of manifesting his glorie, who is able to bring light out of darknesse; therefore he willingly decreed the permission of it. Incest as it is sinne, it is condemned in the seuenth commandement, and punished with death: yet as incest was a punishment of Dauids adulteric, God is said to take his wiues and *to giue them* to his sonne Absolom.

^a Decretum Dei non tollit libertatem voluntatis sed ordinat

^a Sam. 11. 12

Some againe, as it appears by their writings, feare to ascribe vnto God so much as a permission of Adams fall: but no doubt they are deceiued. For if these rules be true; that God is omnipotent: that he works all things that are by the counsell of his will, and gouernes them: that he hath care and regard ouer man: that nothing is hid from him: that he is vnchangeable, there must needes be permission of euill. If the deuill could not enter so much as into an heard off wine without Christs permission, shall we thinke that he could passe the fall and ouerthrow of man, without a permission? Indeede to permit, is not to hinder euill when one may; and with men it is a fault, but not with God, because he is not bound to hinder the euill which he permits.

Mark. 5. 12

The second fault is, that they make the Prescience of mans faith and vnbeleefe, to be the^b impulsue cause of Gods decree. For they say that God eternally decrees to saue or refuse men, because he did foresee that they would beleue or not beleue. But indeede it is a manifest vntruth. Among the causes of all things that are, there is an order set downe by God himselfe, in which order some causes are highest some lowest, some in the midst. Now the highest cause of all is that, which ouerrules all and is ouerruled of none: and that is Gods will, beyond which there can be no higher cause: for God is placed aboue all, and subiect to none. And this very will of his is the cause of all things that haue being: for we must not imagine that a thing first of all existeth, and then afterward is willed of God; but first of all God wills a thing, and then afterward it comes to haue a being. Now to say that foreseene faith or vnbeleefe are the moouing causes whereby God was induced to ordaine men either to saluation or to iust damnation, is to vndoe this diuine order of causes, and to displace the linkes; in that Gods will is made a secundarie or middle cause subordinate to other causes placed aboue it: yea this is to make the will of God to depend vpon the qualitie and condition of the creature, whereas contrariwise all things depend vpon Gods will. Againe, Paul saith *which he had purposed to himselfe*: whereby he makes a distinction betweene the creature and the Creatour. Men, when they purpose the doing of any thing,

or, as some speake, a rule according to which he ordereth his decree.

Eph. 1. 9.

thing, borrow reasons of their purposes and wills out of themselves from the things to be done; because mans bare will is no sufficient cause to warrant the doing of this or that, in this or that manner, vnlesse there be iust reason. But Gods will is a simple and absolute rule of righteousnesse, and a thing is good, so farre forth as God wills it. Therefore there is no cause, why he should goe forth of himselfe for externall inducements and reasons of his eternall counsell: his very will in himselfe is a sufficient reason of all his purposes and decrees. And hereupon Paul saith, that Gods *purpose was in himselfe*, to shew that there is no dependance of his will vpon the creature, and that in ordering and disposing of his decrees he had no reference or respectiue consideration of the qualities and workes of men. Thirdly by this doctrine, there is fastened vpon God want of wisdom, who is wisdom it selfe: and that is very absurd. A simple man that hath in him but a sparke of the wisdom of God, first of all intends with himselfe the ende and euent of the businesse to be done, and then afterward the means whereby the ende is accomplished: but in this platforme God is brought in, in the first place to foresee and consider with himselfe the meanes which tend to the ende, namely faith and vnbeleefe of men, and then afterward to determine with himselfe what shall be the ende and finall condition of euery man either in life or death: as if a man should purpose with himselfe to build an house without any consideration of the ende why; and afterward conceiue with himselfe the particular vses to which he will apply it. Fourthly hence it followeth, that faith shall not onely be an instrument, but also an efficient cause in the acte of iustification of a sinner before God. For the cause of a cause is also the cause of the thing caused; but foreseene faith is an impulsiu cause whereby God was moued to chøose some men to saluation (as it is saide:) and therefore it is not onely an instrument to apprehend Christs righteousnesse, but also a cause or meanes to mooue God to iustifie a sinner; because iustification procedes of Election which comes of foreseene faith: now this is erroneous by the doctrine of all Churches, vnlesse they be Popish. Fifthly, this doctrine takes it for graunted, that all both young and olde, euen Infants that die in their infancie, haue knowledge of the Gospell, because both faith and vnbeleefe in Christ presuppose knowledge of our saluation by him: considering that neither ordinarily, nor extraordinarily men beleefe or contemne the thing vnknowne. But how false this is, euen common experience doth shew. Lastly, this platforme quite ouerthrowes it selfe. For whereas all men equally corrupt in Adam, are effectually both redeemed and called, the difference betweene man and man, standes not in beleeuing or not beleeuing, for all haue power to beleefe: but in this properly, that some are confirmed in faith, some are not. Now when all without exception are indued with grace sufficient to saluation, I demaund why some men are confirmed in grace, and others not confirmed; as also of Angels, some were confirmed and stand, and some not confirmed, fell? No other reason can be rendered but the will of God. And to this must all come, striue as long as they will, that of men beeing in one and the same estate some are saved, some iustly forsaken, because God would. Againe, as the foreseeing of faith doth presuppose Gods giuing of faith, vnlesse men will say it is naturall:

for the foreseeing of faith in some men alone, doth presuppose the giuing of faith to some men alone. But why doth not God conferre the grace of constant faith to all? no other reason can be rendered, but because he will not. Thus then those men whose faith was foreseene, are saued, not because their faith was foreseene, but because God would.

The third fault is, that they ascribe vnto God a conditionall Purpose or counsell, whereby he decrees that all men shall be saued, so be it they will beleeue. For it is euery way as much against common sense, as if it had bin saide, that God decreed nothing at all concerning man. A conditionall sentence determines nothing simply but conditionally, and therefore vncertainly: and when we speake of God, to determine vncertainly, is as much as if he had determined nothing at all, specially when the thing determined is in the power of mans wil, and in respect of God, the decree may come to passe or not come to passe. Men, if they might alwaies haue their choise, desire to determine of all their affaires simply without condition: and when they doe otherwise it is either because they know not the euent of things, or because things to be don are not in their power. No reason therefore that we should burden God with that, whereof we would disburden our selues. Againe, the maiestie of God is disgraced in this kind of decree. God for his part would haue all men to be saued: why then are they not? men will not keepe the condition and beleeue. This is flat to hang Gods will vpon mans will, to make euery man an Emperour, and God his vnderling, and to change the order of nature by subordinating Gods will which is the first cause to the will of man, which is the second cause: whereas by the very law of nature, the first cause should order and dispose the second cause. But for the iustifying of a conditionall decree it is alledged, that there is no eternall and hidden decree of God beside the Gospel, which is Gods predestination revealed. *Ans.* It is an vntruth. There be two wills in God, ^aone whereby he determineth what he will doe vnto vs or in vs: ^bthe other, whereby he determineth what we shall doe to him. Now Predestination is the first: whereupon it is commonly defined to be the preparation of the blessing of God, whereby they are deliuered which are deliuered, and the Gospel is the second. Againe, Predestination determines who they are, and how many which are to be saued, and hereupon Christ saith, *I know whom I haue chosen*: but the Gospel rather determines what kind of ones and how they must be qualified which are to be saued. Lastly, Predestination is Gods decree it selfe: and the Gospel is an outward meanes of the execution of it: and therefore though the Gospel be propounded with a condition; yet the decree of God it selfe, may be simple and absolute.

The fourth defect is the opinion of *vniuersall sauing grace*, as pertaining to all and euery man: which may be fitly tearmed the Schoole of vniuersall Atheisme. For it pulls downe the pale of the Church, and laies it wast as euery common field: it breeds a carelesnes in the vse of the means of grace, the word and Sacraments; when as men shall be perswaded that grace shall be offered to euery one effectually, whether he be of the Church or not, at one time or other, wherefoeuer or howfoeuer he liues: as in the like case, if mē should be told that whether they liue in the market towyne, or no, there shall be sufficient provision

a quid vult fieri de nobis. I. in nobis.
l. quid vult fieri a nobis

Ioh. 13. 28.

uision brought them, if they will but receiue it and accept of it, who would then come to the market?

Vniuersall grace hath three parts. Vniuersall Election: vniuersall Redemption: vniuersall Vocation. Vniuersall Election of all and euery man, is a witlesse conceit: for if men vniuersally be appointed to grace without exception, then there is no electing or choosing of some out of mankind to grace: and if some alone be appointed to grace, as it must needs be in election, then is not grace vniuersall. And it is flat against the word of God. For Christ auoucheth plainly that fewer be chosen then called, and (as afterward we shall see) all are not called. And he further saith, that all which are *giuen unto him* shall be one with him and haue life euerlasting: but all men shall not be one with him and haue life euerlasting: and therefore all men are not giuen to Christ of the father, that is, ordained to saluation. And the Scripture saith, that all mens names are not written in the booke of life: and that the kingdome of heauen was not prepared for all. And whereas men build this their vniuersall election vpon the largeness of the promise of the Gospel: vpon the like ground they might as well make an vniuersall decree of Reprobation, whereby God decrees all men to be damned indefinitely vpon this condition, if they doe not beleue. Now if vniuersall Reprobation be absurd, as it is indeede; then vniuersall Election of all and euery man must take part therewith.

As for the vniuersall Redemption of all and euery man, it is no better then a forgerie of mans braine. There shall be many in the day of iudgement of whome Christ shall say, *that he neuer knew them*. Againe he saith, *He which beleeueth not is alreadie iudged, and the wrath of God abides vpon him*. But if all were effectually redeemed, & onely condemned for not beleeuing in Christ, it should haue bene saide that they are alreadie iudged, and that the wrath of God not abides but *returnes vpon them*. Christ makes no intercession for the world: and therefore his redemption is not effectually to all men. For the intercession is the meanes of applying the satisfaction. If it be saide that by the world is meant onely contemners of grace, it appeares to be otherwise in that Christ opposeth the world to them which *are the fathers*, and are *giuen to Christ* by him: thereby signifying that by the world he meanes all such as are not the fathers, and were *neuer giuen to Christ*. And he laies downe his life for his *sheepe*: now the sheepe haue all these brands or marks; they *heare his voice*, they *know him*, they *follow him*, they *shall not perishe*, none shall *pluck them out of Christs hands*: and these are onely such of whom Paul saith; *Who shall lay any thing to the charge of Gods elect: it is God that iustificieth who shall condemne?* And if this should be true, that Christ was crucified and died no lesse to make satisfaction for the sinnes of the damned, then for the sinnes of Peter and Paul and the rest of the Saints, it followes necessarily that all their sinnes are forgiuen: considering that remission of sinne depends inseparably vpon satisfaction made to Gods iustice for sinne: and satisfaction doth necessarily abolish all fault. We graunt that Christs death is *sufficient* to saue many thousand worlds: we graunt againe it is euery way most *effectually* in it selfe: but that it is effectually *in*, or *unto* the person of euery man, that we denie. For if it were thus effectual, then it should be applied to the person of euery man, as to Cain, Iudas, Nero, Heliogabalus,

&c.

Math. 22. 14.

Ioh. 17. 2, 11.
24.

Apoc. 17. 4.
and 20. 12.
Math. 15. 14.

Math. 17. 23.
Ioh. 1. 16.

Ioh. 17. 9.

Ioh. 10. 27.

Rom. 8. 33.

Sec. euen as the plaister is laid to the fore: being applied, Christs righteousnes should be imputed for the iustification and sanctification of all and euery mā: and thus some iustified before God and sanctified should after goe to hell and be damned, whereas Dauid, neuer so much as dreaming of this diuinitie saith, that they are blessed which haue the pardon of their sinnes: and Paul, that they which are iustified haue peace with God. But let vs heare what reasons may be alleadged to the Vniuersalitie of redemption: I. Ezechiel 33. v. 11. *As I liue saith the Lord, I will not the death of the wicked: but, that the wicked returne from his wicked way.* *Ans.* The place is to be vnderstood not simply but in respect; of the twaine God rather wils the repentance of the sinner then his death. Againe, he wils not death as it is the destruction of his creature; and so this place may be vnderstood: yet neuertheles he wils the same as it is a means of manifestation of his iustice: and therefore the prophet Esai saith, that God *createth enill.* II. 1. Tim. 2. *God would haue all men to be saued and come to the acknowledgement of the truth.* *Ans.* The place is meant not of the persons of all particular men, but of the orders and kinds of men. For in the first verse Paul exhorted Timothie that praier should be made for all men: and in the second verse opening his owne meaning, he addeth these wordes, *for kings and all that be in authoritie:* as though he should say, wee must pray not onely for priuate men and for the common people, but also for publike persons, though they persecute the Gospell. But why? because in that very order God hath his elect which shall be saued. And on this manner Paul expounds himselfe elsewhere. *There is neither Iewe nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ.* I I I. Rom. 11. v. 32. *God hath shut vp all in unbeleefe that he might haue mercy on all.* *Ans.* The word *all*, must be vnderstood of all that are to be saued, both of Iewes and Gentiles, as the article added to *all* importeth, and the meaning is, that God will saue all whome hee purposeth to saue of his mercy, and not of their merit, because al are sinners as well Iewes as Gentiles: thus Paul expoundes himselfe, Galat. 3. 22. *The scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them that beleue.* And if wee should expound the worde *all*, for euery particular man, as some would haue it, Paul must contradict himselfe, who said before that God would haue mercie on whome hee will haue mercy, and whome he will he hardeneth, and in this very chapter his drift is to prooue the reiection of the Iewes, and the calling of the Gentiles. I V. Ioh. 3. 16. *God so loued the world that he hath giuen his onely begotten sonne, that whosoener beleueth in him shall not perish but haue euerlasting life:* and Ioh. 6. 51. *I will giue my flesh for the life of the world.* *Ans.* By *world*, wee must not vnderstand euery particular man in the worlde, but the Elect among the Iewes and Gentiles: for in both these places Christ doth ouerthwart the conceit of the Iewes, which thought that they alone wereloued of God, and not the Gentiles. And howe this word is to be vnderstood in the newe testament, Paul doeth fully declare. Rom. 11. v. 12. *If (saith he) the full of them, that is, the Iewes, be the riches of the worlde, and the diminishing of them the riches of the Gentiles, &c.* and v. 15. *If the casting away of them be the reconciling of the worlde, what shall the receiuing be but life from the dead.* Where by the worlde, hee vnderstandes

Esa. 32. c.
Rom. 5. 16.

Esa. 45. 7.

Gal. 3. 27.

τὸς πάντας.

the bodie of the Gentiles in the last age of the world. And thus he fully declares his owne meaning, when he saith to the Corinthians, *God was in Christ reconciling the world unto himselfe.* V. Rom. 14. v. 15. *Destroy not him with thy meate for whom Christ dyed.* 2. Pet. 2. 1. *Denying the Lord that bought them, and bring upon themselves swift damnation.* Therefore Christ died for them also which are condemned. *Answer.* The reason is not good. For in these and such like places the scripture speakes of men, not as they are indeede before God, but as they are in appearance and profession, and as they are in the acceptation with men. For so long as a man holdes and imbraces the Christian faith, so long in the iudgement of charitie wee must esteeme him to be one that is redeemed by Christ, though indeede he be not. And this is the meaning of Peter when he saith, that false prophets denie the Lord that bought them. IV. In the preaching of the gospell grace is freely offered not onely to the Elect, but to all men indifferently: and God in offering grace deludes no man: and therefore Christs death appertaines and belongs to all men indifferently. *Answer.* The preaching of the Gospell is an ordinance of God appointed for the gathering together and the accomplishment of the number of the elect: and therefore in the ministerie of the word, grace and saluation is offered principally and directly to the elect, and onely by consequent to them which are ordained to iust damnation: because they are mingled with the elect in the same societies: and because the ministers of God, not knowing his secret counsell, in charitie thinke all to be elect. And though God in offering grace doe not conferre it to all, yet is there no delusion. For the offering of grace doth not onely serue for the conuersion of a sinner, but also to be an occasion by mens fault of blinding the minde and hardening the heart, and of taking away excuse in the day of iudgement.

To conclude this point; Vniuersall redemption of all men, we graunt: the Scripture saith so: and there is an vniuersalitie among the elect and beleeuers: but vniuersall Redemption of all and euery man as well the damned as the elect and that effectually, wee renounce as hauing neither footing in the scripture, nor in the writings of any ancient and orthodoxe diuine, for many hundred yeares after Christ, his wordes not depraued and mistaken.

As for Vniuersall vocation, it is of the same kinde with the former: because it is flatte against the word of God in which is fully set downe a distinction of the whole world from the creation to the daies of Christ, into two parts: one, the people of God being receiued into the couenant: the other, (being the greatest part of the worlde) No-people, and forth of the couenant. From the beginning of the world to the giuing of the lawe, the Church was shut vp in the families of the Patriarches: and the couenant in the verie familie of Abraham was restrained to Isaak: and the members of these families, for this cause, were called the sonnes of God: the rest of the world beside being tearmed as they were indeede, the sonnes of men. From the giuing of the lawe til Christ, the nation of the Iewes was the Church of God, and the rest of the world beside, no people of God. And therefore Esu calls them *prisoners* and them *that are in darkenesse*: and Ose, Such as are *without mercie* and *no people*: and Zacharie, Such as are *not ioyned to the Lord*: and Paul, Such as are *set to walke in their owne waies*, being *without God* and: *without Christ* in the world. And this distinc-

2. Cor. 5. 28.

Gen. 6.

Fla 4. 9.
Ose. 1. 13.
E 1. 10.
Zach. 11.
A. ch. 1. 16.
Eph. 2. 12.

tion betweene Iewe and Gentile stood till the very ascension of Christ. And hereupon when he was to send his disciples to preach, hee charged them not to goe into the way of the Gentiles; and not to enter into the cities of the Samaritanes, but rather to goe to the lost sheepe of the house of Israel: and when the woman of Canaan made request for her daughter, he gaue a deniall at the first vpon this distinction, saying, *It is not meete to take the childrens bread and giue it vnto dogges*: and againe, *I am not sent but vnto the lost sheepe of the house of Israel*. It will be said, that this distinction arose of this, that the Gentiles at the first fell away from the couenant, & contemned the Messias. It is true indeede of the first heades of the Gentiles the sonnes of Noe: but of their posteritie it is false, which in times following did not so much as heare of the couenant, and the Messias. The Prophet Esai saith of Christ, *A nation that knewe not thee shall runne vnto thee*. And Paul speaking to the Athenians saith, that the times of this *their ignorance* God regarded not: but now admonisheth all men euery where to repent: and to the Romanes he saith, that the mysterie touching Christ and his benefits *was kept secret* since the worlde began, and *nowe* opened and published among all nations. And if the Gentiles had but knowne of the Messias, why did not their Poets and Philosophers who in their writings notoriously abuse the Iewes with sundrie ^a nickenames, at the least signifye the contempt of the Redeemer. Wherefore to holde, and much more to auouch by writing, that all and euery one of the heathen were called, it is most absurde: and if it were so, the Caniballs and the sauadge nations of America should haue knowne Christ without preaching, which by the histories of the discouerie of those countries, is knowne to be false.

Againe, if the Vocation of euery man bee effectuall, then faith must bee common to all men either by nature or by grace, or both: now to say the first, namely that the power of beleeuing is common to all by nature, is the heresie of the Pelagians, and to say it is common to all by grace, is false. *All men haue not faith*, saith Paul: nay many to whome the Gospell is preached, doe not so much as vnderstand it and giue assent vnto it; *Satan blinding their mindes that the light of the glorious gospel of Christ should not shine vnto them*: and to saie that faith is partly by nature & partly by grace, is the condēned heresie of the semi-Pelagian: for we can not so much as thinke a good thought of our selues.

The last defect in the platforme is, that they ascribe vnto God a wrong end of his counsels: namely the communication of mercie or goodnesse in eternal happines. For the absolute and soueraigne ende of all Gods doings must bee answerable to his nature, which is not mercie and loue alone, but also iustice if selfe: and therefore the right ende is the manifestation of his glorie both in iustice and mercie by the expresse testimonie of scripture. Againe, if the communication of his goodnes were the highest end of all his counsells, all men without exception should be saued, because God can not be frustrated of his end and purposed: & if but one may be damned, he is damned, either because God will not faue him, or because he can not. If they say he will not, then is he changeable; if he can not, then is he not omnipotent, considering his purpose was to conuey happinesse to all creatures.

Thus much of the efficient cause of the Church, namely Gods predestina-

tion: which doctrine could not here bee omitted considering no man can beleeue himfelfe to be a member of the Church, vnlesse withall hee belecue that he is predestinate to life euerlasting. Nowe wee come to the second point, namely the *Mysticall vniou*, which is the very forme of the Church, whereby all that beleuee are *made one with Christ*. To the causing of this vniou two things are required, a Donation or giuing of Christ vnto that man, which is to bee made one with him: and a Coniunction betweene them both. Of the first, the Prophet Esai saith, *Vnto vs a child is borne, and vnto vs a sonne is giuen*: and Paul, *Who spared not his owne sonne, but gaue him for vs all: how shall he not with him giue vs all things also?* And touching it fundrie points must be considered. The first is, what is meant by this giuing? *Ans.* It is an action or worke of God the Father by the holy ghost, whereby Christ as redeemer in the appointed time is really communicated to al ordained to saluation in such manner, that they may truely say, that Christ himfelfe withall his benefits is theirs, both in respect of right thereto, and in respect of all fruit redounding thence, and that as truely as any man may say that house and land giuen him of his anctours is his owne both to possesse and to vse.

The second point is, what is the very thing giuen? *Ans.* Whole Christ God and man is giuen, because his humanitie without his godhead, or the godhead without the humanitie doth not reconcile vs to God. Yet in this giuing there must be a diuers consideration had of the two natures of Christ: for the communication of the godhead is merely energeticall, that is, onely in respect of operation; in that it doth make the manhood personally vniued vnto it to be propitiatorie for our finnes and meritorious of life eternall. And to auouch any communication of the godhead in respect of essence, were to bring in the heresie of the Maniches, and to maintaine a composition and a commixtion of our natures with the nature of God. Again, in the manhood of Christ wee must distinguish betweene the subiect it selfe, the substance of body and soule, and the blessings in the subiect which tend to our saluation. And the communication of the asorfaid manhood is in respect of both, without separation: for no man can receiue sauing vertue from Christ, vnlesse first of all he receiue Christ himfelfe, as no man can haue the treasure hid in the field, vnlesse first of all he haue the field: and no man can be nourished by meate and drinke vnlesse first of all he receiue the substance of both. And this is the cause why not onely in the preaching of the worde but also in the institution of the Lords supper, expresse mention is made, not onely of Christs merit, but also of his verie bodie and blood, whereby the whole humanitie is signified, as appeares by that place where it is said, that the *Word was made flesh*. And though the flesh of it selfe profit nothing as S. Iohn saith, yet as it is ioyned to the godhead of the sonne and doth subsist in his person, it receiue thence quickening vertue, to reuiue and renue all those to whome it shall be giuen. Lastly, among the blessings that are stored vp in the manhood of Christ for our saluation, some are giuen vnto vs by imputation, as when wee are iustified by the righteousnesse indeede inherent in his manhood, but imputed vnto vs: some by infusion, as when holinesse is wrought in our heartes by the spirit, as a fruite of that holinesse which is

ca. Martyr:
... clark: 3:
J. 30. 3. 28.

Esai. 9. 16.
Rom. 8. 32.

Ioh. 6. 53. 54.

Ioh. 1. 14.

in the manhood of Chriſt, and deriued from it, as the light of one candle from another.

The third point is, in what manner Chriſt is giuen vnto vs. *Anſ.* God the father giueth Chriſt vnto his Church not in any earthly or bodily manner, as when a king beſtoweth a gift with his owne hand, and putteth it into the hand of his ſubiect: but the manner is altogether celeftiall and ſpirituall: partly becauſe it is brought to paſſe by the meere diuine operation of the holy Ghoſt: & partly becauſe in reſpect of vs, this gift is receiued by an inſtrument which is ſupernaturall, namely, faith, whereby we lay hold on, and applie vnto our ſelues the Euangelicall promiſes. And this manner of giuing may be conceiued thus. A man that neuer ſtirred foote out of England holds and enioyes land in Turkie: but how comes it to be his? Thus: the Emperour was willing and content to beſtow it; and the man for his part as willing to accept and receiue it: and by this meanes that which at the firſt was the Emperours, by mutuall conſent becomes the mans. In the ſame manner God the Father hath made an Euangelicall couenant with his Church: in which of his mercie he hath made a graunt of his owne ſonne vnto vs, with righteouſneſſe and life euerlaſting in him: and we againe by his grace accept of this graunt and receiue the ſame by faith: & thus by mutuall conſent according to the tenour of the couenant, any repentant ſinner may truly ſay, though I now haue mine aboad vpon earth, and Chriſt in reſpect of his manhood be locally in heauen; yet is he truly mine to haue and to enioy, his bodie is mine, his blood is mine. As for the giuing & receiuing of the bodie & blood of Chriſt in bodily manner (which the Papiſts maintaine in auouching the reall tranſubſtantiation of bread and wine in the ſacrament into the bodie and blood of Chriſt, and the Lutherans alſo in teaching that his bodie and blood is ſubſtancially either in, or with, or vnder the bread and wine) is an erroneous conceit flat oppoſite to ſundrie points of the Chriſtian faith. For Chriſt to this very houre retaineth ſtill the eſſence and eſſentiall properties of a true bodie, and we beleue that really and viſibly he aſcended into heauen, and there abides till his ſecond comming to the laſt iudgement: who then hauing but common reaſon would imagine a communication of the bodie of Chriſt pent vp in the element of bread, and conueyed into our bodies by the mouth and ſtomacke.

The third point is, whether we are not lords of Chriſt, he being thus giuen vnto vs. *Anſ.* No: for this donation is not ſingle but mutuall. As Chriſt is giuen to vs, ſo we againe are giuen to Chriſt, as he himſelfe ſaith, *Thoſe whom Iob. 17.2. thou haſt giuen me, Father, I haue kept.* And we are giuen vnto him in that our bodies and ſoules are made his not onely as he is God, but alſo as he is our redeemer: and our finnes with the guilt thereof are made his by imputation, and the puniſhment thereof is wholly laid vpon him. This is all the dowrie which the Church, being the ſpouſe of Chriſt, hath brought vnto him.

The fifth point is, how any man in particular may know that Chriſt is giuen vnto him of the Father. *Anſ.* When God giues Chriſt to man, he withall giues man grace and power to receiue Chriſt, and to apprehend him with all his benefits: and this we doe when we vtterly renounce our ſelues, this world and all things therein, bewaile our finnes paſt, reſting on the death of Chriſt

for the pardon of them al, and as it were with both the armes of faith catching holde vpon him in all estates, both in life and death. When the heart of any man is truly disposed and inclined to doe these and the like things, wee may truly say, that God hath giuen him grace to receiue Christ.

The second thing required to make vs one with Christ is, the Mystical v-nion, which is a Coniunction wherby Christ & his Church are actually coupled into one whole Mystical bodie. Now that we may the better cōceiue the nature of it, sundrie questions are to be mooued. The first, what kinde of con-iunction this is. *Ans.* In the scripture we meete with three kinde of con-iunctions. The first is, con-iunction in nature, when sundrie things are coupled by one and the same nature. As the Father, the Sonne, and the holy Ghost, being three distinct subsistances are all one, and therefore ioyned in one godhead or diuine nature. Nowe Christ and the beleuer are not ioyned in nature: for thē they twaine should haue one bodie and soule. The second con-iunction is in person, when things in nature different, so con-curre together, that they make but one person; as the bodie and soule make one man: and the godhead of the sonne with his manhood make but one Christ: in whome there is an vnion of distinct natures with vnity of person. Nowe Christ and a Christian are not ioyned in person: for Christ is one person, Peter a second, and Paul a third distinct from thē both: & so many men as there bee, so many seuerall persons. The third con-iunction is in spirit; and this is the con-iunction meant in this place: whereby Christ and his Church are ioyned together: for the verie same spirit of God that dwelleth in the manhood of Christ and filleth it with all graces aboue measure, is deriued thence and dwelleth in all the true members of the Church, and filleth them with the like graces in measure, and therefore S. Iohn saith, *Hereby wee knowe that we dwell in him and he in vs, because he hath giuen vs of his spirit.* Hence it followes, that the bond of this con-iunction is one and the same spirit descending from Christ the head to all his members, creating also in them the instrument of faith whereby they apprehend Christ and make him their owne.

The second is, what are the things vnited? *Ans.* Not the bodie of the beleuer, to the bodie of Christ, or the soule to his soule, but the whole person of the man to the whole person of Christ: yet in this order; we are first of al & immediately ioyned to the manhood of Christ, & by the manhood to the godhead.

The third question is, what is the manner of this con-iunction. *Ans.* Wee must not thinke that Christ and his Church are ioyned by imagination, as the minde of man and the thing whereof he thinks: or by consent of heart as one friende is ioyned with another, and as the Iewes conuerted were all of one heart and soule: or by any abode in one place, or by touching; as sea and lande are both ioyned together and make one globe: or by any composition or cō-mixtion of substances, as when many ingredients are put together, to make one medicine. But this con-iunction is altogether spirituall as the former. Gi-ving was; and incomprehensible to mans reason: and therefore wee must rather labour to feele it by experience in the heart, then to conceiue it in the braine. Yet neuerthelesse it shall not be amisse to consider a resemblance of it in this comparison. Suppose a man hauing the parts of his bodie disioyned

farre aſunder, his head lying in Italy, one arme in Germanie, the other in Spaine, and his leggs with vs in England: ſuppoſe further all theſe parts or quarters haue all one ſoule, extending it ſelfe vnto them all, and quickening each of them ſeuerally as though they were neerely ioyned together: and though the parts be ſeuered many hundred miles aſunder, yet the diſtance of place doth not hinder the coniunction, conſidering one and the ſame ſoule doth enlarge it ſelfe and giue life vnto them all. In the ſame manner the head of the Myſticall bodie Chriſt our Sauour is nowe in heauen, and ſome of his members in heauen with him, and ſome in earth: and of theſe, ſome in England, ſome in Germanie, ſome in Italy, ſome in Spaine, diſtant many thouſand miles aſunder: and the ſpirit of God is as it were the ſoule of this bodie which giueth ſpirituall life to all the members: diſtance of place doth not hinder this coniunction, becauſe the holy Ghoſt which linketh all the partes together is infinite.

The benefiſts which we receiue by this Myſticall vnion are manifold. For it is the ground of the conueiance of all grace. The firſt is, that by means hereof euery Chriſtian as he is a Chriſtian or a man regenerate hath his beginning and being in Chriſt, howe ſoeuer as he is a man hee hath his being and ſubſiſting in himſelfe, as Paul ſaith, *Ye are of God in Chriſt.* And, *We are members of his bodie of his fleſh and of his bones.* Howe will ſome ſay can this be? After this manner. The compariſon is taken from our firſt parents. Eue was made of a rib taken out of Adams ſide, he being caſt into a ſlumber: this being done, Adam awaked and ſaid, *This nowe is bone of my bone and fleſh of my fleſh.* Chriſt was nailed on the croſſe and his moſt pretious blood was ſhed, and out of it ariſe and ſpring all true Chriſtians; that is, out of the merit of Chriſts death & paſſion, whereby they become newe creatures. Secondly, euery one that beleueth in Chriſt by reaſon of this vnion hath an vnſpeakable prerogatiue: for hereby he is firſt vnited to Chriſt, and by reaſon thereof is alſo ioyned to the whole trinitie, the father, the ſonne, and the holy Ghoſt, and ſhall haue eternal fellowship with them. Thirdly, ſundrie men ſpecially Papiſts deride the doctrine of iuſtification by imputed righteouſnes: thinking it as abſurde, that a man ſhould be iuſt by that righteouſneſſe which is inherent in the perſon of Chriſt; as if we ſhould ſay, that one man may liue by the ſoule of another: or be learned by the learning of another. But here we may ſee that it hath ſufficient foundation. For there is a moſt neere and ſtrait vnion betweene Chriſt and all that beleue in him: and in this vnion Chriſt with all his benefiſts according to the tenour of the couenant of grace, is made ours really: & therefore we may ſtande iuſt before God by his righteouſneſſe; it being indeede his, becauſe it is in him as in a ſubiect; yet ſo as it is alſo ours; becauſe it is giuen vnto vs of God. Nowe there is no ſuch vnion betweene man and man, and for that cauſe one man can not liue by the ſoule of another, or be learned by the learning of another. Fourthly frō this fountaine ſpringes our ſanctificatiō, wherby we die to ſin and are renewed in righteouſnes and holines. Wormes & flies that haue lien dead al winter, if they be laid in the ſunne in the ſpring time begin to reuiue, by vertue thereof: euen ſo, whē we are vnited to Chriſt, & are (as it were) laid in the beames of this bleſſed ſonne of righteouſnes, vertue is

deriued thence, which warmeth our benumbed hearts dead in sinne, and re-
 uiueth vs to newnes of life: whereby we begin to affect and like good things,
 and put in practise all the duties of religion. Fifthly, hence we haue the prote-
 ction of Gods angels; for they alwaies waite and attend on Christ, and because
 we are made one with him, they attend vpon vs also. Lastly by reason of this
 vnion with Christ, euery beleeuer commeth to haue interest & to recouer his
 title in the creatures of God, and to haue the holy and lawfull vse of them all.
 For we must consider, that although Adam created in the image of God, was
 made lord ouer all things in heauen and earth; yet when hee fell by eating the
 forbidden fruite; he, and in him all mankind lost the title and vse of them all.
 Nowe therefore that a man may recouer his interest, he must first of all be v-
 nited and made one with Christ: and then by Christ, who is Lord and King
 ouer all, shall hee recouer that title in the creatures of God, which hee had by
 creation; and be made lord ouer them againe. But some will say, if this bee so,
 then a Christian man may haue and enioy all creatures at his pleasure; and
 therefore the goods of other men. *Ans.* The reason is not good, for in this
 life we haue no more but ^a right vnto the creature, and ^b right in it, that is, a-
 ctuall possession is reserued for the life to come. Therefore we must content
 our selues with our allowed portions giuen vnto vs by god, by his grace vsing
 them in holy manner, expecting by hope the full fruition of all things till after
 this life. Again, if all title to the creatures be rocouered by Christ, it may be
 demanded, whether infidels haue any interest to their goods or no? *Ans.* In-
 fidels before men are right lords of all their landes and possessions which they
 haue obtained by lawfull meanes; and in the courts of men they are not to be
 depriued of them: but before God they are but vsurpers, because they holde
 them not *in capite*, that is, in Christ: neither haue they any holy and right vse of
 them, for to the vnclane, all things are vnclane. And they must first of all be-
 come members of Christ before they can hold and enioy them aright, and vse
 them with good conscience.

The duties which are to be learned of the doctrine of this vnion are mani-
 folde. And first of all we are taught to purge our hands and heartes of all our
 finnes, and especially to auoid all those finnes whereby mens bodies are defil-
 ed, as drunkennesse, vnclannes, fornication: for they driue away the spirit of
 God from his own house, and dissolue the bond of the coniunction between
 Christ & vs. Secondly we must euerie one of vs, which professe our selues to
 be members of Christ, labour to become conformable vnto him in holinesse
 of life, and to become newe creatures: for this vnion requireth thus much. Let
 a man take the grifts of a crabtree, and set them into good stockes: yet will
 they not change their sap, but bring forth fruit according to their own nature;
 euen sowre crabs: but it must not be so with vs: we are indeede wilde oliues, &
 the branches of wilde vines; yet seeing we are perswaded that wee are grafted
 into Christ and made one with him, we must lay aside our wilde and sowre
 nature, and take vpon vs the nature of the true vine, beare good fruite, haue
 good iuyce in vs, and render sweete wine. Thirdly we are taught hence to be
 plentifull in all good workes. considering wee are ioyned to him that is the
 fountaine of grace. And therefore Christ saith, *I am the true vine and my father*

so haue
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is the husbāck-man: euery branch that beareth not fruite in me, he taketh away: & euery one that beareth fruite he purgeth it that it may beare more fruite. And the Prophet Esai compares the Church of God to a vineyard with a tower and a wine-presse in it. And God himselfe comes often downe vnto it, to see the fruits of the valley, to see if the wine budde, and the Pomegranets flourish. And further we must bring forth fruite with patience. For the Lord of this vineyard comes with crosses and afflictions, as with a pruning knife in his hand. to pare and to dresse vs that we may be fit to bring forth fruite plentiful in duties of pietie to God, and in duties of loue to all men, yea to our enemies. Christian men are trees of righteousnesse growing by the waters of the sanctuarie: but what trees? not like ours: for they are rooted vpward in heauen in Christ, and their graines and branches grow downward that they may beare fruit among men.

Esai. 5. 7.

Cant. 6. 10.

Luk. 8. 15.

Ezec. 47. 12.

Hitherto we haue heard what the Church is, nowe to beleue the Church is nothing els but to beleue that there is a companie of the predestinate made one in Christ, and that withall we are in the number of them.

Before wee proceede any further, three rules must be obserued touching the Church in generall. The first, that Christ alone is the head of the Catholike Church, and that he neither hath nor can haue any creature in heauen or earth to be his fellowe herein. For the Church is his bodie, and none but hee can performe the dutie of an head vnto it: which dutie standes in two things: the first is, to gouerne the Church by such power and authoritie whereby he can and doeth prescribe lawes properly binding the consciences of all his members; the second is, by grace to quicken and to put spirituall life into thē, so as they shall be able to saie, that they liue not but Christ in them. As for the Supremacie of the sea of Rome whereby the Pope will needes stand ministeriall head to the Catholike Church, it is a satanicall forgerie. For the headship (as I may tearme it) of Christ is of that nature or qualitie, that it can admitte no deputy, whether we respect the *commanding* or the *quicken* power of Christ before named. Nay Christ needes no vicar or deputie; for he is al-sufficient in himselfe and alwaies present with his Church, as he himselfe testifieth, saying, *Where two or three are gathered together in my name, there am I in the midst among them.* And whereas all commissions cease in the presence of him that giues the commission: it is as much pride and arrogancie for the Pope to take vnto himselfe the title of the head and vniuersall Bishop of the Church; as it is for a subiect to keepe himselfe in commission in the presence of his King.

Eph. 2. 22.

Colos. 2. 9.

The second rule is, that there is no saluation out of the Church, and that therefore euery one which is to be saued must become a member & a citizen of the Catholike and Apostolike Church: and such as remaine for euer out of the same perish eternally. Therefore S. Iohn saith, *They went out of vs, they were not of vs: for if they had bene of vs, they would haue remained with vs: but this cometh to passe that it might appeare, that they are not all of vs.* And againe, that such as be holy, are in the citie of Gods; but without, that is, forth of the Church, are dogs, enchanters, whoremongers, adulterers, &c. And the Arke out of which all perished, figured the Church; out of which al are condemned. And for this

Laurent h. 4.
man carit. h.
vener. de cult.
et de dominio.
I. Ioh. 2. 19. p. h.
quis non intro
ne videro ay
na aliam q
Cyprian. de fin
Per. 22. 19. p. 2.
ad Christ. pro

linguit. estiam. nisi. alienus est. profanus est. habere iam non potest. causa. demp. patrem non habet matrem. Aug. Conf. 10. 3. Non deputabo te inter Christianos nisi in ecclesia te videro. This church is the house a god. 1 Tim. 3. 15. of which we say, we want to be dogfish the church of god 1 Cor. 11. 22. he that despises this church must be as a heathen

cause Saint Luke saith, that *the Lord added to the Church from day to day such as should be saved.* And the reason hereof is plaine: for without Christ there is no saluation, but out of the militant church there is no Christ nor faith in Christ: and therefore no saluation. Againe, forth of the militant church there are no meanes of saluation, no preaching of the word, no inuocation of Gods name, no Sacraments, and therefore no saluation. For this cause euery man must be admonished euermore to ioyne himselfe to some particular church being a found member of the Catholike church.

The third rule is, that the church which here we beleue is onely one. As Christ himselfe speaketh, *My doue is alone, and my undefiled is the onely daughter of her mother.* And as there is onely one God and one Redeemer, one faith, one baptisime, and one way of saluation by Christ onely, so there is but one church alone.

The Catholike church hath two parts: the church Triumphant in heauen, and the church Militant on earth.

The Triumphant church may thus be described: *It is a companie of the spirits of iust men, triumphing ouer the flesh, the deuill, and the world, praising God.* First I say it is a companie of the spirits of men as the holy Ghost expressly tearmeth it, because the soules onely of the godly departed, as of Abraham, Isaac, Jacob, David, &c. are as yet ascended into heauen, and not their bodies. Furthermore the properties of this companie are two. The first is, to make triumph ouer their spirituall enemies the flesh, the deuill, the world: for the righteous man so long as he liues in this world is in continuall combate without truce with al the enemies of his saluation: and by constant faith obtaining victorie in the ende of his life, he is translated in glorious and triumphant manner into the kingdome of glorie. This was signified to Iohn in a vision in which he saw an *innumerable companie of all sorts of nations, kiareds, people, and tongues stand before the Lambe clothed in long white robes with palmes in their handes,* in token that they had beene Warriours, but now by Christ haue gotten the victorie and are made conquerours. Their second proprietie is to praise and magnifie the name of God, as it followeth in the former place, *saying Amen: praise and glorie, and wisdom, and thanks, honour, power, and might be vnto our God for euermore.* Hence it may be demanded whether Angels be of this Triumphant church or no? *Ans.* The blessed Angels be in heauen in the presence of God the Father, the Sonne, and the holy Ghost, but they are not of the mysticall bodie of Christ, because they are not vnder him as he is their redeemer, considering they can not be redeemed, which neuer fell: and it can not be prooued that they now stand by the vertue of Christs redemption: but they are vnder him as he is their Lord and King, and by the power of Christ as he is God, and their God, are they confirmed. And therefore as I take it, we can not say, that Angels are members of the mysticall bodie of Christ or of the triumphat church; though indeed, they be of the cōpany of the blessed.

The church Militant may be thus described: *It is the companie of the elect or faithfull, lining vnder the crosse, desiring to be remooued and to be with Christ.* I say not that the Militant church is the whole bodie of the elect, but onely that part thereof which liueth vpon earth: and the infallible marke thereof is that
faith

faith in Christ which is taught and deliuered in the writings of the Prophets and Apostles: and this faith againe may be discerned by two markes. The first is, that the members of this companie liue vnder the crosse, and profit by it in all spirituall grace. And therefore it is said, that *we must through many afflictions enter into the kingdome of heauen*. And our Sauour Christ saith, *If any man will come after me, let him denie himselfe, and take up his crosse every day and follow me*. The second marke is a desire to depart hence and to be with Christ, as Paul saith, *We loue rather to be remooued out of this bodie and to be with Christ*. And againe, *I desire to be loosed and to be with Christ, which is best of all*. Where yet we must remember, that the members of Christ doe not desire death simply and absolutely, but in two respects: I. that they might leaue off to sinne, and by sinning leaue to displease God. I I. That they might come to enioy happines in heauen, and to be with Christ.

Touching the generall estate of the Militant church, two questions are to be considered. The first, how farre forth God is present with it, assisting it by his grace. *Ans.* God giues his spirit vnto it in such a measure, that although the gates of hell can not preuaile against it, yet neuerthelesse it remains still subiect to errour both in doctrine and manners. For that which is true in euery member of the church is also true in the whole: but euery member of the Militant church is subiect to errour both in doctrine and manners: because men in this life are but in part enlightened and sanctified; and therefore still remaine subiect to blindness of minde and ignorance, and to the rebellion of their wills and affections: whereby it comes to passe that they may easily faile either in iudgement or in practise. Againe, that which may befall one or two particular churches may likewise befall all the particular churches vpon earth, all beeing in one and the same condition, but this may befall one or two particular churches to faile either in doctrine or manners. The church of Ephesus failed in leauing her first loue, whereupon Christ threatneth to remooue from her the candlesticke. And the church of Galatia was remooued to an other Gospell from him that had called them in the grace of Christ: now why may not the same things befall twentie yea an hundred churches which befell these twaine. Lastly experience sheweth this to be true, in that generall Councils haue erred. The Councell of Nice beeing to reforme sundrie behauiours among the Bishops and Elders, would with common consent haue forbidden marriage vnto them, thinking it profitable to be so; vnlesse Paphnutius had better informed them out of the Scriptures. In the third Councell at Carthage certaine bookes Apocrypha, as the booke of Syrach, Tobie, and the Macchabees are numbred in the Canon, and yet were excluded by the Councell of Laodicea. And the saying of a Diuine is received, that former Councils are to be reformed and amended by the latter. But Papists maintaining that the Church can not erre, alleadge the promise of Christ: *Howbeit when he is come which is the spirit of truth, he will lead you into all truth.* *Ans.* The promise is directed to the Apostles, who with their Apostolicall autoritie had this priuiledge granted them, that in the teaching and penning of the gospel they should not erre: and therefore in the councell at Ierusalem they conclude thus, *It seemes good vnto vs and to the holy Ghost.* And if

the promise be further extended to all the Church, it must be vnderstood with a limitation: that God will giue his spirit vnto the members thereof to lead them into all truth, so farre forth as shall be needfull for their saluation.

The second question is, wherein stands the dignitie and excellencie of the Church. *Ans.* It stands in subiection and obedience vnto the will and word of his spouse and head, Christ Iesus. And hence it followes, that the Church is not to challenge vnto her selfe authoritie ouer the Scriptures, but onely a ministerie or ministeriall seruice whereby shee is appointed of God to preferue and keepe, to publish and preach them, and to giue testimonie of them. And for this cause, it is called the *pillar and ground of truth*. The church of Rome not content with this, faith further that the authoritie of the Church in respect of vs is aboute the authoritie of the Scripture, because (say they) we can not know Scripture to be Scripture but by the testimonie of the Church. But indeede they speake an vntruth. For the testimonie of men that are subiect to errour can not be greater and of more force with vs, then the testimonie of God who can not erre. Againe, the Church hath her beginning from the word: (for there can not be a Church without faith, & there is no faith without the word, & there is no word out of the Scriptures) and therefore the Church in respect of vs, depends on the Scripture, and not the Scripture on the Church. And as the lawyer which hath no further power but to expound the law, is vnder the law: so the Church which hath authoritie onely to publish and expound the Scriptures, can not authorize them vnto vs, but must submit her selfe vnto them. And whereas it is alleadged that *faith comes by hearing*, and this hearing is in respect of the voice of the Church, and that therefore faith comes by the voice of the Church: the answer is, that the place must be vnderstood not of that generall faith whereby we are resolued that Scripture is Scripture, but of iustifying faith, whereby we attaine vnto saluation. And faith comes by hearing the voice of the Church; not, as it is the Churches voice, but as it is a ministerie or meanes to publish the word of God, which is both the cause and obiect of our beleeuing. Now on the contrarie we must hold, that as the carpenter knowes his rule to be straight, not by any other rule applied vnto it, but by it selfe: for casting his eye vpon it, he presently discernes whether it be straight or no: so we know and are resolued that Scripture is Scripture, euen by the Scripture it selfe, though the Church say nothing, so be it we haue the spirit of discerning when we read, heare, and consider the Scripture. And yet the testimonie of the Church is not to be despised, for though it breede not a perswasion in vs of the certenty of the Scripture, yet is it a very good inducement thereto.

The militant Church hath many parts. For as the Ocean sea which is but one, is deided into parts according to the regions and countries against which it lieth, as into the English, Spanish, Italian sea, &c. so the Church dispersed ouer the face of the whole earth, is deided into other particular churches according as the countries are feuerall in which it is seated, as into the Church of England and Ireland, the Church of France, the Church of Germanie, &c.

Againe, particular Churches are in a twofold estate: sometime lie hid in per-

Ion. 3. 34.
Act. 20. 27.

1. Tim. 3. 11.

1. Cor. 10.

persecution, wanting the publike preaching of the word, and the administration of the Sacraments: and sometimes againe they are visible, carrying before the eyes of the world an open profession of the name of Christ: as the moone is sometime eclipsed and sometime shineth in the full. In the first estate was the Church of Israel in the daies of Eliah, when he wished to die: because the people had forsaken the couenant of the Lord, broken downe his altars, slaine his Prophets with the sword, and he was left alone and they sought to take his life also. Behold a lamentable estate, when so worthie a Prophet could not finde an other beside himselfe that feared God: yet marke what the Lord saith vnto him, *I haue left seuen thousand in Israel, euen all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.* Againe it is said, *That Israel had bene a long season without the true God, without priest to teach, and without the law.* Neither must this trouble any that God should so farre forth forsake his Church: for when ordinarie meanes of saluation faile, he then gathereth his Elect by extraordinary meanes; as when the children of Israel wandered in the wildernes wanting both circumcision and the Passeouer, he made a supplie by Manna and by the pillar of a cloud. Hence we haue direction to answer the Papiſts, who demand of vs where our Church was three-score years agoe before the daies of Luther: we say, that then for the space of many hundred years, an vniuersall Apostasie ouerspread the whole face of the earth; and that our Church then was not visible to the world, but lay hid vnder the chaffe of Poperie. And the truth of this, the Records of all ages manifest.

1. King 19, 14, 18.

2. Christs.

Math. 13, 25, 47.

The second estate of the Church is, when it flourisheth and is visible, not that the faith and secret election of men can be seene (for no man can discern these things but by outward signes) but because it is apparant in respect of the outward assemblies gathered to the preaching of the word and the administration of the Sacraments, for the praise and glorie of God and their mutuall edification. And the visible Church may be thus described: *It is a mixt companie of men professing the faith, assembled together by the preaching of the word.* First of all I call it a mixt companie, because in it there be true beleeuers and hypocrites, Elect and Reprobate, good and badde. The Church is the Lords field, in which the enimie soweth his tares: it is the corne flore, in which lieth wheate and chaffe: it is a band of men, in which beside those that be of valour and courage, there be white liuered souldiours. And it is called a Church of the better part, namely the Elect whereof it consisteth, though they be in number fewe. As for the vngodly, though they be in the Church, yet they are no more parts of it indeede, then the superfluous humours in the vaines, are parts of the bodie. But to proceede; how are the members of the visible Church qualified and discerned? the answer followeth in the definition, *professing the faith.* Whereby I meane the profession of that religion which hath bin taught from the beginning, and is now recorded in the writings of the Prophets and Apostles. And this profession is a signe and marke whereby a man is declared and made manifest to be a member of the Church.

Again, because the profession of the faith is otherwhiles true and syncere, and otherwhiles onely in shewe: therefore there be also two sorts of members.

of the visible church, members before God and members before men. A member of the church before God is he, that beside the outward profession of the faith, hath inwardly a pure heart, good conscience, and faith vnfained, whereby he is indeede a true member of the church. Members before men, whome we may call reputed members, are such as haue nothing else but the outward profession, wanting the good conscience and the faith vnfained. The reason why they are to be esteemed members of vs, is; because we are bound by the rule of charitie to thinke of men as they appeare vnto vs; leauing secret iudgements vnto God.

I added in the last place, *that the Church is gathered by the word preached*, to shew that the cause whereby it is begunne and continued, is the word: which, for that cause is called the *immortall seede* whereby we are borne anew, and *milke*, whereby we are fedde and cherished to life euerlasting. And hence it followeth necessarily, that the preaching of the doctrine of the Prophets and Apostles, ioyned with any measure of faith and obedience, is an vnfallible marke of a true church. Indeede it is true, there be three things required to the good estate of a church, the preaching of the Gospell, the administration of the Sacraments, and due execution of Discipline according to the word: yet if the two latter be wanting, so be it there be preaching of the word with obedience in the people, there is for substance a true church of God. For it is the banner of Christ displaid, vnder which all that warre against the flesh, the deuill, the world, must range themselues. As the Lord saith by the Prophet Esai, *I will lift up my hand to the Gentiles, and set up my standard vnto the people, and they shall bring their sonnes in their armes, and their daughters shall be carried vpon their shoulders*. Hence it followeth, that men which want the preaching of the Gospell, must either procure the same vnto themselues; or if that can not be, because they liue in the middest of idolatrous nations, as in Spaine and Italie, it is requisite that they should ioyne themselues to those places where with libertie of conscience they may enioy this happie blessing. Men are not to haue their hearts glued to the honours and riches of this world; but they should be of Dauids minde, and rather desire to be dorekeepers in the house of God, then to dwell in the tents of vngodlines. In the Canticles, the spouse of Christ saith, *Shew me, O thou whome my soule loneth, where thou feedest, where thou liest at noone: for why should I be as shee that turneth aside to the flocks of thy companions*. To whome he answereth thus: *If thou know not, O thou the fairest among women, get thee forth by the steppes of the flocks, and feede thy kids by the tents of the shepheards*: that is, in those places where the doctrine of righteousness and life euerlasting by the Messias, is published. When the Shunamites child was dead, shee told her husband that shee would go to the man of God, to whome he answered thus; *Why wilt thou goe to him to day, it is neither new moone nor sabbath day*: whereby it is signified that when teaching was skarfe in Israel, the people did resort to the Prophets for instruction and consolation. And Dauid saith, that the people wheresoeuer there aboad was, *went from strength to strength till they appeared before God in Sion*. And oftentimes, they beeing Profelytes, there aboad must needs be out of the precincts of Iewrie.

Thus

1. Pet. 1. 9.
Heb. 5. 12.
1. Cor. 3. 2.

Eccl. 4. 12.

Can. 1. 6.

Yer. 23.

2. King. 4. 23.

Psal. 124.

Thus we see what the visible Church is: now further concerning it, three questions are to be skanned. The first is, how we may discern whether particular men and particular Churches holding errors, be found members of the Catholicke church or no. For the answering of this, we must make a double distinction, one of errors, the other of persons that erre. Of errors, some are destroyers of the faith, some onely weakners of it. A destroyer is that, which ouerturneth any fundamentall point of religion; which is of that nature, that if it be denied, religion it selfe is ouerturned; as the deniall of the death of Christ, and the immortalitie of the soule, iustification by workes, and such like: and the summe of these fundamentall points is comprised in the Creede of the Apostles and the Decalogue. A weakning error is that, the holding whereof doth not ouerturue any point in the foundation of saluation; as the error of freewill, and sundrie such like. This distinction is made by the holy Ghost, who saith expressly that the doctrines of repentance, and faith, and baptisines, and laying on of hands, and the resurrection, and the last judgement, *are the foundation*, namely of religion: and againe, that *Christ is the foundation*, and that other doctrines consonant to the word, are as gold and siluer laid thereupon. Secondly, persons erring, are of two sorts: some erre of weaknes, beeing carried away by others; or of simple ignorance, not yet beeing conuicted and informed concerning the truth. Some againe erre of obstinacie, or affected ignorance, which hauing bin admonished and conuicted, still perseuere in their forged opinions. This beeing saide, wee nowe come to the point. If any man or Church, shall hold an error of the lighter kinde, he still remaines a member of the Church of God, and so must be reputed of vs. As when a Lutherane shall hold, that images are still to be retained in the church; that there is an Vniuersall Election of all men, &c. for these and such like opinions may be maintained, the foundation of saluation vnrafed. This which I say is flatly auouched by Paul. If any man (saith he) build on this foundation gold, siluer, pretious stones; *timber, hay, or stubble*, his worke shall be made manifest by the fire, &c. *and if any mans worke burne, he shall loose, but yet he shall be safe himselfe*. And therefore the hay and stubble of mens errors that are beside the foundation, on which they are laid, doe not debarre them from beeing Christians or members of the church. A man breaks downe the windows of his house; the house stands: he breakes downe the rooffe or the walls; the house yet stands, though deformed: he pulls vp the foundation; the house it selfe falls and ceaseth to be an house. Now religion which we professe is like an house or building: and some points thereof are like windowes, doores, walls, roofes, and some are the very foundation: and the former may be battered, the foundation standing. Againe, if the error be directly or by necessary consequent, euen in common-sense against the foundation, consideration must be had whether the Church or partie erreth of weaknes or malice: if of weaknes, the party is to be esteemed as a member of the Catholike church. And thus Paul writes vnto the church of Galatia, as to a church of God, though by false teachers it had bin turned away to another Gospell, and embraced the fundamentall error of iustification by workes. But when any man or church shall hold fundamentall errors in obstinacie or affected ignorance, we are not

2. Tim. 1. 13.

Gal. 5. 29.
Heb. 5. 1.
1st. Cor. 3. 12.

1. Cor. 3. 15.

2. Tim. 2. 8.

then bound to repute them any longer as churches or Christians, but as such to whome condemnation belongs, as Paul sheweth by the example of Iannes and Iambres. *And as Iannes and Iambres, saith he, withstood Moses, so doe these also resist the truth, men of corrupt mindes, reprobate concerning the faith.* Yet withall, this caueat must euer be remembered, that we rather condemne the error then the person that erreth, because Gods mercie is like a bottomles sea, whereby he worketh what he will and when he will in the hearts of miserable sinners.

The second question is, where at this day we may finde such visible Churches as are indeede sound members of the Catholike church. And for the resolving of it, we are to goe through all countries and religions in the world. And first to begin with Turkes and Iewes, we are not in any wise to acknowledge their Assemblies for churches, because they worship not God in Christ who is the head of the church.

As for the Assemblies of Papists which haue bin a great part of the world, if thereby we vnderstand companies of men holding the Pope for their head, and beleeuing the doctrine established in the council of Trent; in name they are called churches, but indeede they are no true or sound members of the Catholike church. For both in their doctrine and in the worship of God, they raise the very foundation of religion, which will appeare by these three points. First of all they holde iustification by workes of grace: auouching that they are not onely iustified before God by the merit of Christ, but also by their owne doings. Which opinion flatly ouerturneth iustification by Christ. For as Paul saith to the Galatians, *If ye be circumcised Christ profiteth you nothing,* that is, if ye looke to be iustified by the workes of the ceremoniall law, ye are fallen from Christ: ioyne circumcision and Christ together in the matter of iustification, and ye doe quite ouerthrow iustification by Christ. Now if this be true, which is the word of God that can not lie, then we say to the Papists; If ye will needes be iustified by workes of grace, ye are fallen from grace. The second point is, that they maintaine a daily reall sacrifice of the bodie of Christ in the Masse for the sinnes of the quicke and dead. And this is also a fundamentall heresie. For Christs sacrifice on the crosse must either be a perfect sacrifice or no sacrifice: and if it be often iterated and repeated by the Massepriest, it is not perfect but imperfect. The third point is, that they worship the Images of the Trinitie and of Saints departed, and their Breaden-god, which is as vyle an abomination as euer was among the Gentiles: all being directly against the true meaning of the second commaundement, and defacing the worship of God in the very substance thereof. Thus then it appeares that the old church of Rome is changed, and is now at this day, of a spouse of Christ become an harlot: and therefore no more a church of Christ indeede, then the carkasse of a dead man that weareth a liuing mans garment is a liuing man, though he looke neuer so like him. And whereas they plead for themselves that they haue succession from the Apostles, the answer is, that succession of person is nothing without succession of doctrine, which they want: and we see that Heretikes haue succeeded lawfull Ministers. Secondly, whereas it is alledged that in the Popish assemblies the sacrament of Baptisme is rightly for sub-

substance administred; and that also it is a note of a Church, three things may be answered. First, that bapufine seuered from the preaching of the gospel, is no more a signe of a Church, then the seale seuered from the indenture is of force; & that is nothing. Circumcision was vsed in Colchus, yet no church, and among the Samaritanes. and yet no people. Secondly, Bapufine in the assemblies of the Church of Rome, is as the purse of the true man in the hand of the thiefe: and indeede it doth no more argue them to be Churches, then the true mans purse argues the thiefe to be a true man. For bapufine though it be in their assemblies, yet doth it not appertaine vnto them, but vnto another hidden Church of God, which he hath in all ages gathered forth of the midst of them. Thirdly, though they haue the outward bapufine, yet they by necessarie consequent of doctrine, ouerturne the inward bapufine that stands in iustification and sanctification. Moreouer, whereas it is alleadged, that they maintaine the bookes of the olde and new testament penned by the Prophets and Apostles; the answer is, that they doe it with adding to the Canon, and by corrupting the natie sense of the Scriptures in the very foundation: and therefore they are but as a lanthorne that shewes light to others & none to it selfe. Fourthly, it is further said that they holde the Creede of the Apostles, and make the same confession of faith that wee doe. I answer that in shewe of wordes they doe so indeede: but by necessarie consequents in the rest of their doctrine they ouerturne one of the natures and all the offices of Christ, and therewithall most of the articles of the Creede. And herein they deale as a father, that in outward shewe tenders the bodie of his childe, and will not abide the least blemish vpon it: and yet by secret conuiciences inwardly annoyes the heart, the braine, or the liuer, and so in trueth destroies the same. Fifthly it is alleadged, that Antichrist must sitte in the temple of God, that is, the Church: therefore say some that desire an vnion betweene vs and the Papists, popish assemblies are true churches: but the argument is not good. For it is one thing to be in the Church, and another thing to be of it. And Antichrist is said to sit in the Church, not as a member thereof, but as an vsurper, or as the pyrate in the shippe of the marchant: and hence it can not be prooued, that the assemblies of Papists are Churches, but that in them and with them there is mingled an other hidden Church in the midst whereof Antichrist the Pope ruleth, though himselfe hath no part therein. Lastly, whereas some, being no Papists, thinke their churches to be like a bodie diseased and full of sores and woundes from the head to the foote, and the throat also cut, yet so as life is still remaining; wee may better thinke, (their foule errors considered and their worship of God, which is nothing els but a mixture of Iudaisme and Paganisme) that it is a rotten and dead corpes voide of spirituall life. And therefore we haue seuered our selues from the Church of Rome vpon iust cause: neither are we schismaticks in so doing, but they rather; because the ground and the proper cause of the schisme is in them.

As for the assemblies of Anabaptists, Libertines, Antinomies, Tricheits, Arrians, Samofatenians, they are no churches of God, but conspiracies of monstrous heretickes iudicially condemned in the primitive Church, and againe by the malice of Satan renued and reuiued in this age. The same we are to thinke and say of the Familie of loue.

As for the Churches of Germanie commonly called the Churches of the Lutheranes, they are to be reputed of vs as the true churches of God. Though their Angustane Confession haue not satisfied the expectation of other Reformed Churches: yet haue they all the same enemies in matter of religion, & doe alike confesse the Father, the Sonne, and the holy Ghost: and of the office of the Mediatour, of faith and good workes, of the Word, the Church and the Magistrate, are all of one iudgement. They differ indeede from vs in the question of the sacrament, but it is no sufficient cause to induce vs to holde them as no Church: for that there is a true or reall receiuing of the bodie and blood of Christ in the Lords supper, we al agree; and we ioyntly confesse that Christ is there present so farre forth that he doth truly feede vs with his verie bodie and blood to eterna! life: and all the controuersie lies in the manner of receiuing; we contenting our selues with that spirituall receiuing which is by the hand of faith, they adding thereto the corporall, whereby they imagine themselves to receiue Christ with the hand and mouth of the bodie. And though to maintaine this their opinion, they be constrained to turne the ascension of Christ into a disparition, whereby his bodie beeing visible becomes inuisible, yet in the maine points we agree: that Christ ascended into heauen: that he entered into his kingdome in our name and for vs: that we are gouerned and preserved by his power and might: and that whatsoeuer good thing we haue or doe, procedes wholly from the grace of his spirit. Indeeede the opinion of the *Vbiquitie* of the bodie of Christ reuiueth the condemned heresies of Eutiches and Nestorius, and it ouerturneth by necessarie consequent most of the articles of faith: but that was priuate to some men, as Brentius and others, and was not receiued of whole churches: and whereas the men were godly & learned, and we are vncerten with what affection, and how long they held this error, we rest our selues in condemning it, leauing the persons to God. Againe Popish Transubstantiation, and Lutheran Consubstantiation, are both against the trueth of the manhood of Christ; yet with great difference. Transubstantiation is flatte against an article of faith: for if Christs body be made of bread, and his blood of wine (which must needes bee if there be a conuersion of the one into the other) then was not he conceiued and borne of the virgine Marie: for it cannot both be made of bakers breade and of the substance of the virgin. Againe it aboliseth the outward signe in the Lords supper, as also the analogie betweene the signe and the thing signified, and so ouerturnes the sacrament: but Consubstantiation doth not so, neither doeth it ouerturne the substance of any article of Religion, but onely a maine point of Philosophie, which is, that *A bodie doth occupie onely one place at once.*

Furthermore, the Churches of Heluetia, and Savoie, and the free citties of Fraunce, and the lowe Countries, and Scotland, are to bee reuerenced as the true Churches of God, as their confession make manifest. And no lesse must we thinke of our owne Churches in England and Ireland. For wee holde, beleue, and maintaine, and preach the true faith, that is, the ancient doctrine of saluation by Christ, taught and published by the Prophets and Apostles, as the booke of the articles of faith agreed vpon in open Parliament doe fully shewe: and withall now we are, and haue beeng readie to testifie this our faith;

by

by venturing our liues even in the cause of religion against torraigne power, and especially the Spaniard:and hereupon all the Churches in Europe giue vnto vs the hand of fellowship. And whereas fundrie among vs that separate and indeede excommunicate themselues, giue out that there is no Church in England, no Ministers, no Sacraments: their peremptorie asseuerations wanting sufficient ground, are but as paper-shot. They alleadge that our assemblies are full of grievous blottes and enormities. *Ans.* The defects and corruptions of Churches must be distinguished: and they bee either in doctrine, or manners. Againe corruptions in doctrine must further be distinguished: some of them are errors indeede, but beside the foundation; and some errors directly against the foundation: and these ouerturne all religion, whereas the former doe not. Nowe it can not be shewed that in our Churches is taught any one error that raseth the foundation, and consequently annihilateth the truth of Gods Church. Indeed there is controuersie among vs touching the point of Ecclesiastical regiment: but marke in what manner. We all ioyntly agree in the substance of the regiment, confessing freely that there must bee preaching of the word, administration of the Sacraments according to the institution, and the vse of the Power of the Keyes in admonitions, suspensions, excommunications: the difference betweene vs is onely touching the persons, and the manner of putting this gouernment in exequution: and therefore men on both parts, though both hold not the trueth in this point; yet because both holde Christ the foundation, they still remaine brethren and true members of Christ. As for corruptions in manners, they make not a Church to be no church, but a badde church. When as the wicked Scribes and Pharises sitting in Moses chaire, taught the things which he had written, the people are commanded to heare them, and to doe the things which they say, not doing the things which they doe. And whereas it is said, that wee hold Christ in worde, and denie him indeede; that is answered thus: deniall of Christ is double, either in iudgement, or in fact: deniall in iudgement ioyned with obstinacie, makes a Christian to be no christian; deniall in fact, the iudgement still remaining sound, makes not a man to be no christian, but a badde christian. When the Iewes had crucified the Lord of life, they still remained a Church, if any vpon earth: and notwithstanding this their fact, the Apostles acknowledged that the couenāt & the promises stil belonged vnto thē: & they neuer made any separation from their Synagogues, till such time as they had bin sufficiently *conuicted* by the Apostolicall ministry that Iesus Christ was the true Messias.

Mat 23.2.

Rom. 9.4.
Act. 1.39.

Thus wee see where at this day wee may finde the true Church of God. Nowe I come to the third question; and that is, at what time a man may with good conscience make separation from a Church. *Ans.* So long as a Church makes no separation from Christ, we must make no separation from it: and when it separates from Christ, we may also separate from it: and therefore in two cases there is warrant of separation. The one is, when the worship of God is corrupt in substance. And for this we haue a commandement, *Be not, saith Paul, unequally yoked with infidels: for what fellowship hath righteousness with un-*

2. Cor. 6.14.

righteousnesse, or what communion hath light with darknesse, or what concord hath Christ with Belial? or what part hath the beleeuer with the infidel? or what

agreement hath the temple of God with idols? wherefore come out from among them, and separate your selues, saith the Lord. And we haue a practise of this in the old testament. When Ieroboam had set vp idols in Israel, then the priests and Leuites came to Iudah and Ierusalem to serue the Lord. The second is, when the doctrine of religion is corrupt in substance: as Paul saith, *If any man teach otherwise, and consent not to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlinesse, he is puffed up: from such separate your selues.* A practise of this we haue in the Apostle Paul, who beeing in Ephesus in a Synagogue of the Iewes, spake boldly for the space of three moneths, disputing and exhorting to the things which concerne the kingdome of God: *but when certaine men were hardened and disobeyed, speaking euill of the way God, he departed from them, and separated the disciples of Ephesus:* and the like hee did at Rome also. As for the corruptions that be in the manners of men that be of the Church, they are no sufficient warrant of separation, vnlesse it be from priuate companie, as we are admonished by the Apostle Paul; and by the examples of Dauid and Lot. By this which hath beene said, it appears that the practise of such as make separation from vs, is very badde and schismaticall, considering our Churches faile not either in the substance of doctrine, or in the substance of the true worship of God.

Nowe to proceede in the Creede. The Church is further set forth by certaine properties and prerogatiues. The properties or qualities are two, *holines* and *largenes*. That the Church is *holy*, it appears by Peter, which calls it *an holy nation, and a chosen people:* and by S. Iohn, who calls it *the holy ciitie.* And it is so called, that it may be distinguished from the false Church, which is tearmed in Scriptures *the synagogue of Satan,* and *the malignant Church.*

Nowe this holinesse of the Church is nothing else but a created qualitie in euery true member thereof, whereby the image of God, which was lost by the fall of Adam is againe renewed and restored. The author of it is God by his worde and spirit, by little and litle abolishing the corruption of sinne, and sanctifying vs throughout, as Christ saith, *Father, sanctifie them in thy truth, thy word is truth.* And holines must bee conceived to bee in the Church on this manner: it is perfect in the Church Triumphant, and it is onely begunne in the Church militant in this life: and that for speciall cause, that we might giue all glorie to God; that we might not be high minded, that we might work our saluation with feare and trembling; that we might denie our selues and wholly depend vpon God. Hence we learne three things: first that the Church of Rome erreth in teaching that a wicked man, yea such an one as shall neuer be saued, may be a true member of the Catholike Church: for in reason, euery man should be answerable to the qualitie and condition of the Church whereof he is a member: if he be holy, as it is; he must be holy also. Secondly we are euery one of vs, as Paul saith to Timothie, *to exercise our selues vnto godlines,* making conscience of all our former vnholly waies; endeauouring our selues to please god in the obedience of all his commandemts. It is a disgrace to the holy Church of God that men professing themselves to be members of it, should be vnholly. Thirdly our duty is, to eschew the societie of Atheists, drunkards, fornicatours, blasphemers, and all wicked and yngodly persons, as Paul

saith,

3. Chro. 11. 14.

1. Tim. 6. 3.

A. 19. 9.
& 23. 28.

1. Cor. 5. 11.

Psal 17. 4.
2. Pet. 2. 8.1. Pet. 2. 9.
Rev. 11. 2. &
2. 4. 9.
Rev. 2. 9.
& 3. 9.
Eial. 26. 5.

Ioh. 17. 17.

1. Tim. 1. 17.
Rom. 11. 20.
Phil. 2. 11.
Eial. 9. 24.

1. Tim. 4. 7.

faith, *Be no companions of them and haue no fellowship with unprofitable workes of Eph 3.7. darknes.* And he chargeth the Theſſalonians, that if any man among them *walke inordinately they haue no companie with him that he may be aſhamed.*

2. Theſſ. 3. 14.

The largenes of the Church is noted in the word *Catholicke*, that is, generall or vniuerſall. And it is ſo called for three cauſes. For firſt of all it is generall in reſpect of time; becauſe the Church hath had a beeing in all times and ages euer ſince the giuing of the promiſe to our firſt parents in Paradife. Secondly it is generall, in reſpect of the perſons of men: for it ſtands of all ſorts and degrees of men, high and low, rich and poore, learned and vnlearned, &c. Thirdly it is Catholicke or vniuerſall in reſpect of place; becauſe it hath bene gathered from all parts of the earth, ſpecially now in the time of the new Teſtament; when our Sauour Chriſt ſaith, that the *Gospell ſhall be preached in the whole world.* To this purpoſe Iohn ſaith in the Reuelation, *I beheld and loe a great multitude which no man could number of all nations and kindreds, and peoples, and tongues, ſtood before the throne and before the lambe, cloathed with long white robes and palmes in their hands.*

vide Domini d. 2: pa: 106

Math. 26. 13.

Rev. 7. 9.
Catholica i.
per totum orbem diſtufa.
Aug. epilt. 170.

And the Church which we here profeſſe to beleue, is called Catholicke, that we may diſtinguiſh it from particular Churches, which are not beleued, but ſeene with eye, whereof mention is made often in the Scriptures. Rom. 16. 5. 1. Cor. 16. 19. *the Church in their houſe:* and, *the Churches of Aſia.* Coloff. 4. 15. *Salute Nymphas and the Church in his houſe.* Act. 11. 22. *the Church of Ieruſalem.* Act. 13. 1. *the Church at Antioche, &c.*

That the Church is Catholicke in reſpect of time, place, perſon, it miniſters matter of endleſſe comfort vnto vs. For hereby we ſee that no order, degree, or ſtate of men are excluded from grace in Chriſt, vnleſſe they will exclude themſelues. Saint Iohn ſaith, *If any man ſinne, we haue an Aduocate with the father, Ieſus Chriſt the righteous.* Now it might be answered, it is true indeede Chriſt is an aduocate to ſome men, but he is no aduocate to me. Saint Iohn therefore ſaith further, *and he is the reconciliation for our finnes, and not for our finnes onely, but for the whole world,* that is, for all beleeuers of what condition or degree ſo euer.

Ioh. 1. 3. 2.

Thus much of the properties of the Church: now follow the prerogatiues or benefits which God beſtoweth on it, which are in number foure. The firſt is expreſſed in theſe words, *The communion of Saints.* Where communion ſigniſieth that fellowſhip or ſocietie that one hath with an other: and by *Saints* we vnderſtand not dead men inrolled in the Popes calender, but all that are ſanctified by the blood of Chriſt, whether they be living or dead: as Paul ſaith, *Vnto the Church of God which is at Corinthus, to them that are ſanctified in Ieſus Chriſt Saints by calling.* And, *God is the God of peace in all the Churches of the Saints.* Now if we adde the claufe *I beleue,* vnto theſe words, the meaning is this; I confeſſe and acknowledge that there is a ſpiritual fellowſhip & ſocietie among all the members of Chriſt, beeing the faithfull ſeruants and children of God: and withall I beleue that I am partaker of the ſame with the reſt.

1. Cor. 12. 2.

and 14. 3.

This communion hath two parts, fellowſhippe of the members with the head, and of the members with themſelues. The communion of the members with their head is not outward, but altogether ſpiritual in the conſcience: and

for the opening of it, we must consider what the Church receiveth of Christ, and what he receiveth of it. The Church receiveth of Christ foure most worthy benefits. The first, that Christ our Mediatour, God and man, hath truly giuen himselfe vnto vs, and is become our lot and portion, and withall God the father, and the holy spirit, in him, as David saith, *Iehoua is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot: the lines are fallen vnto me in pleasant places: yet I haue a faire heritage.* And, *My flesh faileth: and my heart also: but God is the strength of my heart, and my portion for ever.* The second is, the Right of adoption, whereby all the faithfull whether in heauen or earth are actually made the children of God. The benefit is wonderfull, howfoeuer carnall men esteeme not of it. If a mā should either by election or birth, or any waie else be made the sonne and heire of an earthly prince, he would thinke himselfe highly aduanced: how highly then are they extolled which are made the sonnes of God himselfe? The third benefit is a title and right to the righteousness of Christ in his sufferings, and his fulfilling of the lawe. The excellencie of it is vnspeakable, because it serues to award the greatest temptations of the deuill. When the deuill replieth thus, thou art a transgressour of the lawe of God, therefore thou shalt be damned: by means of that communion which wee haue with Christ wee answer againe: that Christ suffered the curse of the lawe to free vs from due and deserued damnation: and when he further replies, that seeing we neuer fulfilled the lawe, we can not therefore enter into heauen: we answer againe, that Christs obedience is a fulfilling of the law for vs, and his whole righteousness is ours to make vs stand righteous before God. The fourth benefit is a right to the kingdome of heauen, as Christ comforting his disciples saith, *Feare not little flocke, it is your fathers pleasure to giue you a kingdome:* and hence it is sundrie times called *the inheritance and the lot of the Saints.*

Furthermore, for the conueiance of these benefits vnto vs, God hath ordained the preaching of the word and the administration of the Sacraments, specially the Lords supper: and hath commanded the solemne and ordinarie vse of them in the Church. And hereupon the Lords supper is called the Communion. *The cuppe of blessing* (saith Paul) *which wee blesse, is it not the communion of the blood of Christ: and the bread which we breake, is it not the communion of the bodie of Christ:* that is, a signe and seale of the communion.

Again, the things which Christ receiveth of vs are two: our sinnes with the punishment thereof made his by application or imputation: and our afflictions with all the miseries of this life which he accounts his owne, and therefore doth as it were put vnder his shoulders to beare the burden of them. And this communion betweene Christ and vs is expressed in the scriptures by that blessed and heavenly bargaine in which there is mutuall exchange betweene Christ and vs: he imparts vnto vs, *milke and wine without fluer or money* to refresh vs, and *gold tried by the fire* that we may become rich, and *white raiment* that we may be cloathed, and *eye-salve* to annoint our eyes that wee may see: and we for our parts returne vnto him nothing but blindenes and nakednes, and pouertie, and the loathsome burden of our filthy sinnes.

The second part of the communion is that which the Saints haue one with

Esa. 55.

Esa. 73:26.

2 Cor. 13:18.
Colosi. 1:12.
Eph. 1:18.

1 Cor. 10:16.

1 Cor. 13:1.

1 Cor. 13:18.

an other. And it is either of the liuing with the liuing, or of the liuing with the dead. Nowe the communion of the liuing standes in three things: I. the like affection: II. in the gifts of the spirit: III. in the vse of temporall riches. For the first; communion in affection is, whereby all the seruants of God are like affected to God, to Christ, to their owne sinnes, and each to other. They are all of one nature and heart alike disposed, though they bee not acquainted nor haue any externall fellowship in the flesh. As in a familie children are for the most part one like another & brought vp alike: euen so it is in Gods familie which is his Church: the members thereof are all alike in heart and affection: and the reason is, because they haue one spirit to guide them all: and therefore Saint Peter saith, *The multitude of them that beleeued were of one heart and of one soule, neither any of them said that any thing of that which he possessed was his own, but they had all things cōmon.* And the Prophet Esay foretelling the vnity which should be in the kingdome of Christ, saith, *The wolfe shall dwell with the lamb, and the leopard shall lie with the kidde, and the calfe and the lyon, and the fat beast together, and a little childe shall leade them. The cooe and the beare shall feede, and their young ones shall lie together: and the lyon shall eate strawe like the bullocke. The sucking child shall plaiue upon the hole of the aspe, and the weaned child shall put his hand into the cockatrice hole.* By these beasts are signified, men that be of a wicked and brutish nature: which, when they shall be brought into the kingdom of Christ, shall lay aside the same and become louing, gentle, curteous, and all of one minde. And S. Peter requires of the Church the practise of brothely loue, and that is to carrie a tender affection to men, not because they are of the same flesh, but because they are ioyned in the bond of one spirit with vs. Furthermore by reason of this that all the children of God are of one heart, there follows another dutie of this communion, whereby they beare one the burdens of another, and when one member is grieued all are grieued; when one reioyceth all reioyce, as in the bodie when one member suffereth all suffer.

The second branch of their communion, is in the gifts of Gods spirit, as loue, hope, feare, &c. And this is shewed, when one man doth inploy the graces of God bestowed on him, for the good and saluation of another. As a candle spendeth it selfe to giue light to others: so must Gods people spend those gifts which God hath giuen them for the benefit of their brethren. A Christian man howe soeuer he bee the freest man vpon earth, yet is he seruant to all men, especially to the Church of God to doe seruice vnto the members of it by loue for the good of all. And this good is procured, when we conuey the graces of God bestowed on vs to our brethren: and that is done fīue waies. I. by example: II. by admonition: III. by exhortation: IV. by consolation: V. by praier. The first, which is good example, we are enioyned by Christ, saying, *Let your light so shine before men, that they may see your good works and glorifie your father which is in heauen.* And that our hearts might be touched with speciall care of this dutie, the Lord sets before vs his owne blessed example, saying, *Be ye holy as I am holy:* and, *Learne of me that I am meeke and lowely.* And Paul sayeth, *Be ye followers of me as I followe Christ:* and the higher men are exalted, the more carefull ought they to be in giuing good example.

For let a man of note or estimation doe euill, and he shall presently haue many followers. Euill example runnes from one to an other like a leprosie or infection; & this Christ signified when he said that the figtree planted in the vineyard, *if it beares no fruite makes all the ground barren*. The second meanes of communication of the gifts of god vnto others, is admonition, which is an ordinance of God whereby christian men are to recouer their brethren from their sinnes. A man by occasion fallen into the water is in danger of his life; & the reaching of the hand by another is the meanes to saue him. Nowe euery man when he sinneth doth, as much as in him lieth, cast his soule into the very pitte of hell; and wholesome admonitions are as the reaching out of the hand to recouer him againe. But it will peraduenture be saide, howe must wee proceede in admonishing of others? *Ans.* Wee are to obserue three things. The first is, to search whether we that are to reprove, be faultie our selues in the same thing or no. First we must take out the beame that is in our own eye, and so shall we see clearly to pul out the mote in our brothers eye. Secondly, before we reprove, we must be sure that the fault is committed: we must not goe vpon heare-saie or likelihoods: and therefore the holy Ghost saith, *Let vs consider or obserue one another to prouoke vnto loue or good workes*. Thirdly, before we reprove, we must in Christian wisdom make choice of time and place: for all times and places serue not to this purpose. And therefore Salomon saith, *It is the glorie of a man to passe by an offence*. Furthermore in the act of admonishing, two things are to bee obserued: I. a man must deliuer the wordes of his admonition (so farre forth as he can) out of the worde of God, so as the partie which is admonished, may in the person of man see God himselfe to reprove him. II. his reproofe must bee made with as much compassion and fellowe feeling of other mens wants as may be. As Paul saith, *If any man be fallen by occasion into any fault, ye which are spirituall restore such an one with the spirit of meekenesse*. The third way of communicating good things to others is exhortation: and it is a meanes to excite and stirre them on forward, which doe already walke in the waie of godlinesse. Therefore the holy Ghost saith, *Exhort one another daily, least any of you be hardened through the deceitfulness of sinne*. But alas, the practise of this dutie, as also of the former is hard to be found among men; for it is vsuall in families that masters and fathers instead of admonishing their seruants and children, teach them the practise of sinne in swearing, blaspheming, slandering, &c. and as for exhortation, it is not vsed. Let a man that hath the feare of God offend neuer so little, in stead of brotherlie exhortation hee shall heare his profession cast in his teeth, and his hearing of sermons: this practise is so generall, that many beginning newly to tread in the steppes of godlinesse, are hereby daunted, and quite driuen back. The fourth way is consolation, which is a meanes appointed by God whereby one man should with words of heauenly comfort refresh the soules of others afflicted with sickenesse or any other way feeling the hand of God either in bodie or in minde. And this dutie is as little regarded as any of the former. In time of mens sickenesse neighbours come in, but what say they? I am forrie to see you in this case, I hope to see you well againe, I would bee sorry aise, &c. Not one of an hundred can speake a word of comfort to the wearie:

but

Luk. 13. 6.

Mat. 7. 5.

Heb. 10. 24.

Gal. 6. 2.
a As Chirurgians tenderly set armes and legs in ioynt.

but we are faultie herein. For with what affection doe wee beleue the communion of Saints, when we our selues are as drie fountaines, that doe scarce conuey a drop of refreshing to others. The last meanes is praier, whereby gods Church procureth blessings for the seuerall members thereof, and they againe for the whole. And herein lies a principal point of the Communion of saints, which ministreth notable comfort to euery Christian heart. For hence wee may reason thus: I am indeede a member of the Catholike Church of God, and therefore though my owne praier bee weake, yet my comfort is this, I knowe that I am partaker of all the good praier of all the people of God dispersed ouer the face of the whole earth my fellowe members, and of all the blessings which God bestowes on them. This will make vs in all our troubles to say with Elisha, *Fear not, for they that be with vs are more then they that be with them.* When the people of Israel had sinned in worshipping the goldē calfe, the wrath of the Lord was kindled and made a breach into them, as canon shot against a wall: but Moses the seruant of God stood in the breach before the Lord to turne away his wrath, least he should destroy them. And the praier of Moses was so effectual that the Lord said, *Let me alone,* as though Moses by praier had held the hand of God that he could not punish the people. And some thinke that Steuens praier for his enemies when he was stoned was a means of Pauls conuersiō. And surely though there were no other reason, yet this were sufficient to mooue a man to imbrace Christian religion, considering that being a member of the Church he hath part in all the praier of the Saints through the world, & of the blessings of god that come thereby.

The third part of this communion is in temporall things, as goods, and riches: whereby I meane no^b anabaptistcally communion, but that which was vsed in the primitiue Church, when they had all things common in respect of vse: and some solde their goods and possessions and parted them to all men, as euery one had neede. And by their example wee are taught to be content to imploy those goods which God hath bestowed on vs, for the good of our fellowe members within the compasse of our callings, and to our abilitie, and beyond our abilitie if neede require. Paul saith, *Doe good to all but specially to them which are of the household of faith.*

The communion of the liuing with the dead stands in two things: the one is, that the Saints departed in the Church Triumphant doe in generall pray for the Church militant vpon earth, desiring the finall deliuerance of all their fellowe members from all their miseries. And therefore in the Apocalyps they crie on this manner, *Howe long Lord holy and true I doe not thou indge and auenge our blood on them that dwell on the earth.* I say in generall, because they praie not for the particular conditions and persons of men vpon earth considering they neither knowe, nor see, nor heare vs: neither can they tell what things are done vpon earth. The second is, that the godly on earth do in heart and affection conuerse with them in heauen, desiring continually to be dissolued and to be with Christ. Nowe whereas the Papills do further enlarge this communion, auouching that the Saints in heauen make intercession to Christ for vs, and impart their merits vnto vs; and that we againe for that cause are to imocate them, and to doe vnto them religious worship, we dissent from the,

being;

2. King 6.16.

Ish. 10. 22.

Exod. 32. 10.

b Spirituall communion death not for a duration of temporall goods Act 2. 45.

Gal 6. 10.

Rev 6. 10.

beeing resolved that these things are but inuentions of mans braine, wanting warrant of the word.

Lastly, to conclude, a question may be demanded, how any one of vs may particularly know and be assured in our selues, that we haue part in this communion of Saints. *Ans.* Saint Iohn opens this point to the full when he saith, *If we say that we haue fellowship with him, and yet walke in darknes, we lie: but if we walke in the light, as he is light, then we haue fellowship one with another, and the blood of Christ purgeth vs from all our sinnes.* In which wordes he makes knowledge of Gods will ioyned with obedience, to be an infallible marke of one that is in the communion: as on the contrarie, ignorance of Gods will, or disobedience, or both to be tokens of one that hath neither fellowshippe with Christ, or with the true members of Christ. And therefore to ende this point, if we would haue fellowship with Christ, let vs learne to know what sinne is, and to flie from the same as from the bane of our soules, and to make conscience of euery euill way.

The duties to be learned by the communion of the Saints are manifold. And first of all if we doe beleeu the fellowship which all the faithfull haue with Christ and with themselues; and be resolved that we haue part therein, then must we separate and withdraw our selues from all vngodly and vnlawfull societies of men in the world whatsoeuer they be. Vnlawfull societies are manifold, but I will onely touch one, which euery where annoyeth religion, and hindreth greatly this communion of Saints, and that is, when men ioyne themselues in companie to passe away the time in drinking, gaming, &c. Behold a large fellowship which beareth sway in all places; there is almost no towne but there is at the least one knot of such companions: and he that will not be combined with such loose mates, he is thought to be a man of no good nature: he is foisted forth of euery companie; he is no bodie: and if a man will yeelde to runne riot with them in the mispending of his time and goods, he is thought to be the best fellow in the world. But what is done in this societie? and how doe these cup-companions spend their time? surely the greatest part of day and night is vsually spent in swearing, gaming, drinking, surfetting, retelling, and railing on the ministers of the word, and such as professe religion; to omit the enormities which they procure to themselues hereby: and this behaviour spreads it selfe like a canker ouer euery place, & it defiles both towne and countrey. But we that looke for comfort by the communion of Saints, must not cast in our lot with such a wicked generation, but separate our selues from them. For vndoubtedly their societie is not of God but of the deuil: and they that are of this societie, can not be of the holy communion of Saints: and surely except the Magistrate by the sword, or the Church by the power of the keyes doe pull downe such fellowship, the holy societie of Gods Church and people must decay. Excommunication is a censure ordained of God for this end, to banish them from this heauenly communion of the members of Christ, that liue inordinately and haue communion with men in the works of darknesse.

Secondly by this we are taught, that men professing the same religion, must be linked in societie and conuerse together in Christian loue, meeknes, gentleness,

nesse, and patience: as Saint Paul taught the Philippian, *If there be any fellowship of the spirit, if there be any compassion and mercie, fullfill my ioy, that we may be like minded, hauing the same loue, beeing of one accord and of like iudgement.* And againe, *Keepe (saith he) the vnitie of the spirit in the bond of peace.* Why? marke how his reason is fetched from this communion: *Because there is one bodie, one spirit, euen as you are called into the hope of your vocation, one Lord, one faith, one hope, one baptisme, one God and father of all, which is aboue all and in all.* And no doubt the same reason made Dauid say, *All my delight is in the Saints which be vpon earth.*

Thirdly euery Christian man that acknowledgeth this communion, must carrie about with him a fellow-feeling, that is, an heart touched with compassion in regard of all the miseries that befall either the whole Church or any member thereof, as Christ our head teacheth vs by his owne example, when he called to Saul, and said, *Saul, Saul, why persecutest thou me?* giuing him to vnderstand, that he is touched with the abuses done to his Church, as if they had directly beene done to his owne person. The Prophet Amos reprooeth the people, because they dranke wine in bowles, and annointed themselves with the chiefe oynments: but why? was it not lawfull for them to doe so? yes: but the cause for which they are reprobued followeth: *No man (saith he) is serie for the affliction of Ioseph.* In the midst of their delights and pleasures they had no regard or compassion of the miseries of the poore Church and seruants of God elsewhere in affliction, which euery man ought to shew forth in the practise of all duties of loue: and therefore Paul saith, *Pray alwaies with all manner of prayers and supplications in the spirit, and watch thereunto with all perseuerance and supplications for the saints.* And he highly commendeth the Philippian for communicating to his afflictions. And further he biddeth Philemon to comfort Onesimus his bowle in the Lord. And S. Iohn saith, *If a mans life would saue his neighbours soule, he must lay it downe, if neede require.* We haue all of vs daily occasion to practise this dutie towards the afflicted members of Gods Church in other countries. For howsoeuer we enioy the Gospel with peace, yet they are vnder persecution for the same: and so oft as we heare report of this, we should suffer our hearts to be grieued with them, and pray to God for them.

We must here be admonished not to seeke our owne things, but to referre the labours of our callings to the common good especially of the Church whereof we are members. As for them that seeke for nothing but to maintain their owne estate and wealth; and therefore in their trades vse false weights and measures, the ingrossing, corrupting, mingling of wares, glezing, lying, smoothing, swearing, forswearing, dissembling, griping, oppressing of the poore, &c. they may plead for themselves what they will, but in truth they neuer yet knew what the communion of Saints meant.

Lastly, considering we are all knit into one mystical body, & haue mutuall fellowship in the same, our dutie is both to redresse the faults of our brethren and to couer them, as the hand in the body laies plaister vpon the sore in the foot or in the legge, and withal couers it. Loue couers the multitude of finnes. And when men disgrace their bretheren for their wants, and blase them

to the world, they doe not the dutie of fellow members.

Thus much for the first benefit bestowed on the Church: the second is, *Forgiuenesse of finnes*: which may be thus described, *Forgiuenesse of finnes is a blessing of God upon his Church procured by the death and passion of Christ, whereby God esteemes of finnes as no sinne, or, as not committed.* In this description I haue couched fīue points, which we are feuerally to consider. The first, who is the author of forgiuenes of finnes? *Ans.* God, whose blessing it is: for sinne is onely committed against God, & the violating of his laws and commandements are properly finnes. And the offence done to any man or creature is no more in it selfe but an *offence* or *iniurie*: yea the breach of mans commandement is no sinne, vnlesse it doe imply withall the breach of Gods commandement. Therefore it is a prerogative belonging to God alone to pardon sinne: and when we are taught to say, Forgiue vs our trespasses as we forgiue them that trespass against vs, the meaning is not, that we forgiue finnes as they are finnes, but onely as trespasses, that is, losses, hurts, and damages done vnto vs by men. It may be further said, God hath giuen this power and commandement to his ministers to forgiue finnes, saying, *Whose finnes yee remit, they are remitted.*

Ans. Gods ministers doe not properly forgiue finnes, but onely in the name of God according to his word pronounce to a penitent sinner that his finnes are pardoned and forgiuen of God: and therefore it is a most certen truth that none can forgiue finnes but God onely: it was auouched by the Pharifies and not denied by Christ. Hence it followes that remission of sinne, being once graunted remaines for euer, because Gods loue vnto the elect is vnchangeable, and his decree concerning their saluation can not be altered. The second

point is, to whom remission of finnes is giuen? *Ans.* To the Catholike church, that is, to the whole companie of men predestinate to saluation: as Esai saith,

The people that dwell therein (that is, the Church) shall haue their finnes forgiuen. And, they shall call them the holy people, the redeemed of the Lord: and thou shalt be named, a citie sought out and not forsaken. And if there had beene an vniuersall

remission of finnes to all men as some doe dreame, it should not here haue beene made a peculiar prerogative of the Church. The third point is, what is the meanes whereby pardon of sinne is procured at Gods hand? *Ans.* The death and passion of Christ: so Paul saith, *Christ died for our finnes*: that is, Christ died to be a paiment and satisfaction to Gods iustice for our finnes. And S.

John saith, *I the blood of Iesus Christ his sonne cleanseth vs from all sinne.* And Peter saith, *Knowing that yee were not redeemed with corruptible things, as silver and gold from your vaine conuersation, &c. but with the pretious blood of Christ as of a lambe undefiled and without spot.* The fourth point is, after what manner sinne is forgiuen? *Ans.* By an action of God, whereby for the merit of Christ, he esteemes and accounts sinne as no sinne, or, as if it had neuer beene committed.

Therefore Dauid saith, *Blessed is the man to whome the Lord imputeth no sinne.* And in Esai the Lord saith, *I haue put away thy transgressions like a cloud, and thy finnes as a myst.* Now we know that cloudes and mystes which appeare for a time, are afterward by the sunne vtterly disperfed. And King Hezekias when he would shew that the Lord had forgiue him his finnes, saith, *God hath cast them behinde his backe,* alluding to the manner of men, who when they will

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Mat. 20. 23.

Mat. 23. 7.

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Esa. 5. 14
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Esa. 62. 11.
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Rom. 4. 25.

1. Joh. 1. 7.

1. Pet. 1. 18.

Psal. 32. 1.

Esa. 44. 22.

Esa. 38. 17.

not remember or regard a thing, doe turne their backs vpon it. And Michas faith, that *God doth cast all the finnes of his people into the bottome of the sea*, alluding to Pharao, whom the Lord drowned in the bottome of the redde sea. And Christ hath taught vs to pray thus: *Forgiue vs our debts, as we forgiue our debtors*: in which words is an alluding to creditours, who then forgiue debts, when they account that which is debt as no debt, &rosse the booke. Hence it appears, that damnable and vile is the opinion of the church of Rome, which holdeth that there is a remission of the *fault* without a remission of the *punishment*: and here withall fall to the ground, the doctrines of humane satisfactions, and indulgences, and purgatorie, and prayer for the dead, built vpon this foundation, are of the same kinde.

Moreouer, we must remember to adde too this clause, *I beleuee*, and then the meaning is this. I doe not onely beleuee that God doth giue pardon of sinne to his Church and people (for that the very deuills beleuee) but withall I beleuee the forgiuenes of mine owne particular finnes. Hence it appears, that it was the iudgement of the Primitiue Church that men should beleuee the forgiuenesse of their owne finnes.

By this prerogatiue we reape endlesse comfort: for the pardon of sinne is a most wonderfull blessing, and without it euery man is more miserable and wretched then the most vile creature that euer was. We loath the serpent or the toad; but if a man haue not the pardon of his sinns procured by the death and passion of Christ, he is a thousand fold worse then they. For when they die, there is the ende of their woe and miserie: but when man dieth without this benefit, there is the beginning of his. For first in soule till the day of iudgement, and then both in bodie and soule for euermore, he shall enter into the endlesse paines and torments of hell; in which if one should continue so many thousand yeares as there are drops in the Ocean sea, and then be deliuered, it were some ease: but hauing continued so long (which is an vspeakable length of time) he must remaine there as long againe, and after that for euer and euer without release: and therefore among all the benefits that euer were or can be thought of, this is the greatest and most pretious. Among all the burdens that can befall a man, what is the greatest? Some will say, sicknesse, some ignominie, some pouertie, some contempt: but indeede among all, the heauiest and the greatest, is the burden of a mans owne finnes, lying vpon the conscience and pressing it downe, without any assurance of pardon. Dauid beeing a king had no doubt all that heart could wish; and yet he, laying aside all the royalties and pleasures of his kingdome, faith this one thing aboute all, that *he is a blessed man that is eased of the burden of his finnes*. A lazar man full of sores is vgly to the sight, and we can not abide to looke vpon him: but no lazar is so lothsome to vs, as all sinners are in the sight of God: and therefore Dauid counted him blessed, *whose finnes were couered*. It may be some wil say, there is no cause why a man should thus magnifie the pardon of sinne, considering it is but a common benefit. Thus indeede men may imagine, which neuer knew what sinne meant: but let a man onely as it were, but with the tip of his finger haue a litle feeling of the smart of his finnes, he shall finde his estate so fearefull, that if the whole world were set before him on the one side, and the

pardon of finnes on the other, he would choose the pardon of his sinne before ten thousand worldes. Though many drouise Protestants esteeme nothing of it, yet to the touched conscience it is a treasure, which when a man findes, he hides it, and goes home and sells all that he hath and buies it. Therefore this benefit is most excellent, and for it the members of Gods Church haue great cause to giue God thanks without ceasing.

The duties to be learned hence are these. And first of all here comes a common fault of men to be rebuked. Euery one wil say, that he beleueeth the remission of finnes, yet no man almost laboureth for a true and certain perswasion hereof in his owne conscience: and for prooffe hereof, propound this question to the common Christian; Doeſt thou perswade thy selfe, that God giues remission of finnes vnto his Church? The answer will be, I know and beleuee it. But aske him further: Doeſt thou beleuee the pardon of thine owne finnes? & then comes in a blind answer, I haue a good hope to God-ward, but I can not tell, I thinke no man can say so much: for God saith to no man, thy finnes are pardoned. But this is to speake flat contraries, to say they beleuee, and they can not tell: & it bewraies exceeding negligence in matter of saluation. But let them that feare God, or loue their owne soules health, giue all diligence to make sure the remission of their owne finnes: withall, auoiding hardnesse of heart, and drowlines of spirit, the most fearefull iudgements of God which euery where take place. The foolish virgins went forth to meete the bridegroome with lamps in their hands as well as the wise, but they neuer so much as dreamed of the horne of oyle, till the comming of the bridegroome. So many men liue in the Church of God as members thereof, holding vp the lampe of glorious profession: but in the meane season they seeke onely for the things of this life; neuer casting, how they may assure themselues in conscience touching their reconciliation with God, till the day of death come.

Secondly, if we be here bound to beleuee the pardon of all our finnes, then we must euery day humble our selues before God, and seeke pardon for our daily offences: for he giues grace to the humble or contrite; he fills the hungry with good things, when the rich are sent emptie away. When Benhadad the King of Syria was discomfited and ouercome by the king of Israel, by the counsell of his seruants, who told him that the kings of Israel were mercifull men, he sent them cloathed in sackcloath with ropes about their neckes to intreat for peace and fauour. Now when the king saw their submission, he made couenant of peace with him. We by our finnes most iustly deserue hell, death, and condemnation euery day, and therefore it standeth vs in hand to come into the presence of God and to humble our selues before him in sackcloath and ashes, crauing and intreating for nothing in the world so much as for pardon of our finnes, and that day by day without ceasing till the Lord giue this blessed answer to our consciences, that all our finnes are put out of his remembrance. We must not thinke that God putteth grace into mens hearts when they lie snurting vpon their elbowes, and either not vse or despise the meanes: but we must first vse the meanes partly by making confession of our finnes to God, and partly by crying to heauen for pardon: and then when by his grace we beginne to desire grace, he giues further grace.

Lastly,

Lastly, if we beleue the pardon of our finnes, then we must change the tenour and course of our liues, and take heede of breaking Gods commandments by doing any of those things, whereof our consciences may accuse vs; and tell vs, that by them we haue displeas'd God heretofore. A man that for some misdemeanour hath bene cast into prison and lien there many yeares winter and sommer in cold irons, when he obtaines libertie, he will often be thinke himsele of his old miserie, and take heede for euer least he fall into the same offence againe: and he which hath seene his owne finnes and felt the smart of them, and withall by Gods goodnes obtained assurance touching the pardon of them, will neuer wittingly and willingly commit the like finnes any more, but in all things change the course of his life. As for such as say, that they haue the pardon of their finnes, and yet liue in them still; they deceiue themselves and haue no faith at all.

Thus much for the second benefit which God bestoweth on his Church, namely remission of finnes: now followeth the third in these wordes: *The resurrection of the bodie.* In the handling whereof sundric points must be considered. The first, whether there be a resurrection or no? This question must needes be handled, because Epicures and Atheists in all ages, and at this day some doe call this article in question. Now that there is a resurrection of the bodie after death, it may be prooued by many arguments, whereof I will onely touch the principall. The first is taken from the worke of redemption. Saint Iohn writeth, that *Christ came to dissolue the workes of the deuil: which are sinne,* 1. Ioh. 3. 8. and by sinne death: and hence I reason thus: If sinne and death are to be dissolued vterly, then the bodies of the faithfull which are dead in the graue, must needes be made aliuie: otherwise death is not abolished: but sinne and death must be vterly abolished, therefore there shall be a resurrection. Secondly, God had made a couenant with his Church, the tenour whereof is this, *I will be thy God, and thou shalt be my people.* This couenant is not for a day or an age, or for a thousand yeares or ages, but it is euerlasting and without ende, so as Gods people may say of God for euer, God is our God: and likewise God wil say of his church for euermore, this people is my people. Now if Gods couenant be euerlasting, then all the faithfull departed from the beginning of the world must be raised againe to life. And if God should leaue his people in the graue vnder death for euer, how could they be called the people of God? for he is a God of mercie and of life it selfe: and therefore though they abide long in the earth, yet they must at length be reuiued againe. This argument Christ vseth against the Sadduces, which denied the resurrection: *God is not the God of the dead but of the liuing, but God is the God of Abraham, Isaac, and Iacob,* Math. 22. 32. which are dead, & therefore they must rise againe. The third argument must be taken from the tenor & order of Gods iustice. It is a special part of gods glory, to shew forth his mercie on the godly, and his iustice vpon the wicked in rewarding them according to their works, as the Apostle saith, *God will reward every man according to his works: to them that by continuance in well doing, seeke glory, & honour, and immortalitie, life eternall: but vnto them that disobey the truth, that be contentious and obey vnrighcousnes, shall be indignation and wrath.* Rom. 2. 6. But in this life God rewardeth not men according to their doings: and therefore Salomon speaking;

Eccles. 9. 2.

speaking of the estate of all men in this world, saith, *All things come alike to all, and the same condition is to the iust and vniust, to the good and badde, to the pure and polluted, to him that offereth sacrifice, and to him that offereth none.* Nay, which is more, here the wicked flourish, and the godly are afflicted. The vngodly haue hearts ease and all things at will, whereas the godly are oppressed and ouerwhelmed with all kind of miseries, and are as sheep appointed for the slaughter. It remains therefore that their must needs be a generall resurrection of all men after this life, that the righteous may obtaine a reward of Gods free mercie, and the wicked viter shame and confusion. But some will say, It is sufficient that God doe this to the soule of euery man, the bodie needeth not to rise againe. I answer, that the vngodly man doth not worke wickednesse onely in his soule, but his bodie also is an instrument thereof: and the godly doe not onely practise righteousness in their soules, but in their bodies also. The bodies of the wicked are the instruments of sinne, and the bodies of the righteous are the weapons of righteousness: and therefore their bodies must rise againe, that both in bodie and soule they may receiue a reward, according to that which they haue wrought in them.

1. Cor. 15.

The fourth argument, which is also vsed by Paul is this: Christ himselfe is risen, and therefore all the faithfull shall rise againe; for he rose not for himselfe as a priuate man, but in our roome and stead and for vs. If the head be risen, then the members also shall rise againe: for by the same power whereby Christ raised himselfe, he both can and will raise all those that be of his mysticall bodie, he being *the first fruits of them that sleepe.* The fifth argument is taken from expresse testimonie of Scripture. Job hath an excellent place for this purpose, *I am sure (saith he) that my Redeemer liueth, and he shall stand the last on the earth, and though after my skin wormes destroy this bodie, yet I shall see God in my flesh, whom I my selfe shall see and mine eyes shall behold, and none other for me.* And Saint Paul to the Corinthians auoucheth and prooueth this point at large, by fundrie arguments which I will not stand to repeat; this one remembered: *If (saith he) the dead rise not againe, then your faith is vaine, our preaching is in vaine, and the godly departed are perished.*

Job. 19. 25.

1. Cor. 15. & 18.

The sixth argument may be taken from the order of nature, which minstreth certaine resemblances of the resurrection; which though they be no sufficient proofes, yet may they be inducements to the truth. Both Philosophers and also Diuines haue written of the Phoenix, that first shee is consumed to ashes by the heat of the sunne, and that afterward of her ashes riseth a young one: and on this manner is her kind preferued. Againe swallows, wormes, and flies, which haue lien dead in the winter season, in the spring, by vertue of the sunnes heat, reuiue againe: so likewise men fall in fownes & trances, being for a time without breath or shew of life, and yet afterward come againe. And (to vse Pauls example) before the corne can grow and beare fruit, it must first be cast into the ground and there rotte. And if this were not seene by experience, men would not beleue it. Againe euery present day is as it were dead and buried in the night following, and yet afterward it returns againe the next morning. Lastly we read how the old Prophets raised some from death: and our Sauour Christ raised Lazarus among the rest, that had lien foure daies in the graue and stanke: why then should any thinke it impos-

sible

sible for God to raise all men to life?

But let vs see what reasons may bee alleaged to the contrarie. First it is alleaged that the resurrection of bodies resolved to dust and ashes, is against common sense and reason. *Ans.* It is about reason but not against reason. For if impotent and miserable men, as experience sheweth, can by art euen of ashes make the most curious workmanship of glasse, why may wee not in reason think, that the omnipotent and euerliuing God is able to raise mens bodies out of the dust. Secondly it is said, that mens bodies being dead are turned into dust, and so are mingled with the bodies of beasts and other creatures, and one mans bodie with another, and that by reason of this confusion, men can not possibly rise with their owne bodies. *Ans.* Howsoever this is impossible with men, yet it is possible with God. For he that in the beginning was able to create all things of nothing, is much more able to make euery mans bodie at the resurrection of his owne matter, and to distinguish the dust of mens bodies from the dust of beasts, and the dust of one mans bodie from another. The goldsmith by his art can sinder diuers metalls one frō another: & some men out of one metall can drawe another, why then should we thinke it vnpossible for the almightie God to doe the like? It may bee further obiected thus: A man is eaten by a woolfe the woolfe is eaten by a Lyon, the Lyon by the foules of the aire, & the foules of the aire eaten againe by men: againe one man is eaten of another, as it is vsuall among the Cannibals. Nowe the bodie of that man which is turned into so many substances, especially into the bodie of another man, cannot rise againe: and if the one doeth the other doeth not. *Ans.* This reason is but a caull of mans braine: for wee must not thinke, that whatsoeuer entred into the bodie, and is turned into the substance thereof, must rise againe and become a part of the bodie at the daie of iudgement; but euery man shall then haue so much substance of his owne as shall make his bodie to be entire and perfect: though another mans flesh once eaten bee no part thereof. Againe it is vrged, that because flesh and blood cannot enter into the kingdome of God: therefore the bodies of men shall not rise againe.

Ans. By flesh and blood, is not meant the bodies of men simply, but the bodies of men as they are in weaknesse, without glorie, subiect to corruption. For flesh and blood in Scripture, signifies sometime the originall sinne and corruption of nature, and sometime mans nature subiect to miseries and infirmities, or the bodie in corruption before it be glorified, and so it must bee vnderstood in this place. Lastly it is obiected, that Salomon saith, *The condition of the children of men, and the condition of beasts are euen as one condition.* Nowe beasts rise not againe after this life: and therefore there is no resurrection of men. *Ans.* In that place Salomon expoundeth himselfe: They are like in dying: for so he saith, as the one dieth, so dieth the other: he speaketh not of their estate after death.

The second point to be considered, is the cause of the resurrection. In mankind we must consider two parts, the Elect and the Reprobate; and they both shall rise againe at the day of iudgement, but by diuers causes. The godly haue one cause of their resurrection, and the vngodly another. The cause why the godly rise againe, is the resurrection of Christ, yea it is the proper cause which

procureth and effecteth their resurrection. In the scripture Adam and Christ are compared together, and Christ is called the second Adam: these were two rootes. The first Adam was the roote of al mankinde, and he conueieth sinne, and by sinne death to all that sprang of him, Christ onely excepted: the second Adam which is the roote of all the Elect, conueieth life both in bodie and soule to all that are vnited to him: and by the vertue of his resurrection they shal rise againe after this life. For looke as the power of the godhead of Christ when he was dead in the graue, raised his bodie the third day: so shall the same power of Christ his godhead, conuey it selfe vnto all the faithfull, which euen in death remaine vnited vnto him, and raise them vp at the last daie. And for this cause, Christ is called a *quickening spirit*. Nowe the cause why the wicked rise againe, is not the vertue of Christs resurrection, but the vertue of Gods curse, set downe in his word: *In the daie that thou shalt eate of the tree of the knowledge of good and euill, thou shalt die the death*, that is, a double death both of bodie and soule. And therefore they arise onely by the power of Christ as hee is a iudge, that this sentence may be verified on them; and that they may suffer both in bodie and soule eternall punishment in hell fire.

Furthermore S. Iohn setteth downe the outward meanes whereby the dead shal be raised, namely the voice of Christ: *The houre shall come* (saith he) *in which all that are in the graues shall heare his voice, and they shall come forth*. For as hee created all things by his word, so at the day of iudgement by the same voice all shall be raised againe. This may bee a good reason to mooue vs to heare the ministers of God reuerently: for that which they teach, is the very word of God: and therefore we are to pray that it may be as effectually in-raising vs vp from the graue of sinne in this life, as it shall bee after this life in raising vs vp from the graue of death vnto iudgement.

Thirdly, we are to consider what manner of bodies shall rise at the last day. *Ans.* The same bodies for substance: this Iob knew well, when he said: *I shall see him at the last daie in my flesh, whome I my selfe shall see and none other for me, with these same cies*. Neuertheless the bodies of the elect shall be altered in qualitie, being made incorruptible and filled with glorie.

The last point to be considered, is the ende why these bodies shall rise againe. The principall end which God intendeth is his owne glorie, in the manifestation of his iustice and mercie. Nowe at the last daie, when all men shall be raised to iudgement by the voice of Christ, the godly to life, and the wicked to condemnation; there shal be a full manifestation both of his mercy and iustice: and therefore by consequent a full manifestation of his glorie.

Thus much for the doctrines touching the Resurrection: now followe the vses. First it serueth wonderfully for the comfort of all Christian hearts. Dauid speaking not onely of Christ, but also of himselfe, saith most notably: *My heart is glad, my tongue reioiceth, and my flesh also doth rest in hope*. Why so? For (saith he) *thou shalt not leaue my soule in graue, neither wilt thou suffer thy holy one to see corruption*. Though the daies of this life be daies of woe and miserie, yet the day of the resurrection shall bee vnto all the children of God a time of reioicing and felicitie, & as Peter saith, *it is the time of refreshing*. Who-soeuer is now an hungred, shall then eate, and be filled with the fruite of the

Eol. 5. 25.

Iob. 19. 27.

2. Cor. 13. 47.

Psal. 118. 9.

2. Cor. 13. 47.

tree of life: and whoſoever is now naked, ſhall be then cloathed with the white garments dipped in the blood of the Lambe: and ^{a Aug. in Fa-} whoſoever is now lame, ^{chir. cap. 94.} ſhall have all his members reſtored perfectly. And as this daie is ioyfull to the godly, ſo on the contrarie it is a daie of woe and miſeric to the vngodly: as S. John ſaith, *they that haue done euill ſhall come forth to the reſurrection of condem-* ^{Iob. 5. 29.} *nation.* If they might ceaſe to liue after this life, and die as the beaſt doth, O thē it would be well with them; for then they might haue an ende of their miſeric: but the wicked muſt after this life riſe againe to condemnation, which is the accompliſhment of their eternall woe and wretchednes; a ruſull and dolefull caſe to conſider, and yet is it the ſtate of all vnbeleeuing and vnrepentant ſinners. If a man were bidden to goe to bed, that after hee had ſlept and was riſen againe he might go to execution, it would make his heart to ake within him: yet this, yea a thouſand fold worſe is the ſtate of all impenitent ſinners: they muſt ſleep in the graue for a while, & thē riſe againe, that a ſecōd death may be inflicted vpon thē in bodie & ſoule, which is the ſuffering of the full wrath of God both in bodie & ſoule eternally. This being ſo, let vs imbrace the good counſel ^{Act. 3. 19.} of S. Peter, who ſaith, *Amēd your liues & turne, that your ſinnes may be done away when the time of reſreſhing ſhall come from the preſence of the Lord.* If a man die repētant for his ſinnes, it is a day of reſreſhing; but if he die in his ſinnes, impent, and hard hearted, it is a day of eternal horroure, deſperation, & conuſion.

Againe, if we beleue that our bodies ſhall riſe againe after this life, & ſtand before God at the laſt daie of iudgement, wee muſt daily enter into a ſerious conſideration of this time, and haue in minde that one daie we muſt meet the Lord face to face. A traueiler comes into an Inne hauing but a penny in his purſe, he ſits downe and cals for all ſtore of prouiſion and dainties: now what is to be thought of him? ſurely in the iudgement of all men his behauiour betokens folly, or rather madnes. But why? becauſe he ſpendes freely and hath no regard to the reckening which muſt follow: howe fooliſh then & mad is the practiſe of euery man that liueth in his ſinns, bathing himſelfe in his pleaſures in this world, neuer bethinking how he ſhal meet god at the laſt day of iudgement, and there make reckening for all his doings. An ancient diuine writes of himſelfe that this ſaying ran in his minde, and ſounded alwaies in his eares: *Ariſe ye dead and come vnto iudgement.* And this ought alwaies to be ſounding ^{Hierome.} in our eares, that while we haue time wee ſhould prepare our ſelues to meete God at the laſt day.

Thirdly, if we beleue the reſurrection of the bodie, we are not to weepe & mourne immoderatly for our friends deceaſed. Our Sauour Chriſt did weep for Lazarus, and when Steuen was ſtoned to death, certaine men that feared God buried him, and made great lamentation for him: and therefore mourning is not condemned: and wee muſt not be as ſtockes, that are bereft of all compaſſion: yet remember we muſt, what Saint Paul ſaith to the Theſſalonians: *I would not, brethren, haue you ignorant concerning thoſe which are aſleepe, that* ^{1. Theſſ. 4. 13.} *ye ſorrowe not, as others which haue no hope.* For the godlie man properly dieth not, but laies himſelfe downe to take a ſleepe after his manifolde labours in this life; which beeing ended hee muſt riſe againe to ioyes euerlaſting: and therefore we muſt needes moderate and mingle our mourning for the

deceased, with this and such like comforts.

Fourthly, we are taught hence to labour and striue against the natural feare of death: for if there be a resurrection of our bodies after this life, then death is but a passage or middle way from this life to eternall life. If a begger should be commanded to put off his old rags, that he might be cloathed with rich & costly garments, would he be sorrie because he should stand naked a while til he were wholly bestripped of his rags? No surely; well, thus doeth God when he calls a man to death: he bids him put off his old rags of sinne and corruption, and be cloathed with the glorious robe of Christs righteousnes: and our abode in the graue is but for a space, while corruption be put off. This is Pauls argument, saying, *Wee knowe that when our earthly house of this tabernacle shall be dissolved, we haue a building giuen of God, which is an house not made with hands but eternall in the heauens.*

Fifthly, whereas the godly are subiect to manifold afflictions and miseries, both in bodie and minde in this life, here they shall finde a sufficient staie to quiet and calme their mindes, if they consider that after this short life is ended, there will ensue a ioyfull resurrection. Iob in the extremitie of all his temptations, made this the comfort to his soule, that one daie he should rise again, in which he should enjoy the glorious presence of his Creatour. And the Holy Ghost saith, that the seruants of God in the daies of Antiochus were racked and tormented, and would not bee deliuered: why so? *because they looked for a better resurrection.*

Lastly, the consideration of this point serueth to be a bridle to restraine a man from sinne, and a spurre to make him goe forward in all godlines of life and conuersation. Saint Paul had *hope toward God, that the resurrection of the dead should be both of the iust and vniust.* Nowe what did this moue him vnto? Marke: *Herein* (saith a he, that is; in this respect) *I endeavour my selfe alwaies to haue a cleare conscience towards God and towards man.* And let vs for our partes likewise remember the last iudgement, that it may bee a meanes to moue vs so to behaue our selues in all our actions, that wee may keepe a good conscience before God and before men: and let it also be a bridle vnto vs to keepe vs backe from all manner of sinne. For what is the cause why men daily defile their bodies & soules with so many damnable practises, without any remouise of conscience? Surely they neuer seriously remember the daie of the resurrection after this life, wherein they must stand before Christ to giue an account of that which they haue done in this life, whether it be good or bad.

Thus much of the duties: nowe marke it is further said, *The resurrection of the bodie.* If the bodie rise, it must first fall. Here then this point is wrapped vp as a confessed trueth, that all men must die the first death. And yet considering that the members of the Church haue the pardon of their sinns which are the cause of death, it may bee demanded, why they must die? *Ans.* Wee are to know that when they die, death doth not feaze vpon them, as it is in his own nature, a curse: for in that respect it was borne of Christ vpon the crosse, and that for vs: but for two other causes, which we must thinke vpon, as being speciall meanes to make a man willing to die. I. They must die that originall corruption may be vtterly abolished: for no man liuing on earth is perfectly sanctified;

Iob. 19. 25.

Heb. 11. 35.

A.C. 24. 16.

a Or in the
meane reason.

ctified; and originall sinne is remaining for speciall causes to the last moment of this life, and then it is abolished and not before. II. The godly die that by death as by a straight gate they may passe from this vale of miserie to eternall life. And thus Christ by his death makes death to be no death, and turnes a curse into a blessing.

And to proceede: It is not here said, the resurrection of the soule, but of the bodie onely; what then (will some say) becommeth of the soule? Diuers haue thought, that the soules then, though they doe not die, yet are still kept within the bodie (beeing as it were asleepe) till the last day. But Gods word saith to the contrarie. For the soules of the godly lie vnder the altar, and crie, *How long* Rev. 5. 9. *Lord Iesus?* Diues in soule did suffer the woe and torments of hell: and Lazarus had ioy in Abrahams bosome. Again some others thinke, that mens soules after this life doe passe from one mans bodie to an other: and Herod may seeme to haue beene of this opinion: for when newes was brought him of Christ, he saide, that Iohn Baptist beeing beheaded was risen againe, thinking that the soule of Iohn Baptist was put into the bodie of some other man. And for prooffe hereof, some alledge the example of Nebuchadnezzar, who forsaking the societie of men, liued as beasts, and did eat grasse like a beast: & they imagine that his owne soule went out of him, and that the soule of a beast entered in the roome thereof. But this indeede is a fond conceit: for euen then he had the soule of a man when he liued as a beast, beeing onely stricken by the hand of God with an exceeding madnesse, whereby he was bereft of common reason; as doth appeare by that clause in the text, where it is said, that his *vnderstanding* or *knowledge* returned to him againe. Again, some other thinke, Dan 4. 35. that the soule neither dieth nor sleepeth, nor passeth out of one bodie into an other, but wandereth here on earth among men, and oftentimes appeareth to this or that man: and this is the opinion of some hereticks, and of the common people, which think that dead men walke: & for prooffe hereof some alleadge the practise of the witch of Endor, who is said to make Samuel to appeare before Saul: but the truth is, it was not Samuel in deed, but onely a counterfeit of him. For not all the witches in the world, nor all the deuils in hell are able to disquiet the soules of the faithfull departed, which are in the keeping of the Lord without wandring from place to place. For when men die in the faith, their soules are immediatly translated into heauen, and there abide till the last iudgement: and contrariwise if men die in their sinnes, their soules go straight to the place of eternall condemnation, and there abide as in a prison, as Peter saith. In a word, when the breath goeth out of the bodie, the soule of euery man goeth straight either to heauen or hell; and there is no third place of a-board mentioned in Scripture.

To conclude, the resurrection of the bodie is expressly mentioned in the Creede, to shew that there is no resurrection of the soule, which neither dieth, nor sleepeth, but is a spirituall and inuisible substance, liuing and abiding for euer as well forth of the bodie as in the same.

Thus much of the third prerogatiue or benefit: now followeth the fourth and last, in these words, *And life euerlasting*. To handle this point to the full, and to open the nature of it, as it deserueth, is not in the power of man. For

both the prophet Esai and Saint Paul say, that *the eye hath not seene, & the eare hath not heard, neither came it into mans heart to thinke of those things which God hath prepared for those that loue him.* Againe Paul when hee was rapt into the third heauen saith, that he *saue things not to be uttered.* Neuertheles we may in some part describe the same, so farre forth as God in this case hath reuealed his will vnto vs. Wherefore in this last prerogatiue, I consider two things; the first is, Life it selfe, the second is the Continuance of life, noted in the worde *euerlasting.* Life it selfe is that whereby any thing acteth, liueth, and moueeth it selfe: and it is twofolde, vncreated or created. Vncreated life is the very godhead it selfe, whereby God liueth absolutely in himselfe, from himselfe, and by himselfe, giuing life and being to all things that liue and haue being: and this life is not meant here; because it is not communicable to any creature. Created life is a qualitie in the creature; and its againe two-fold: naturall, spirituall. Naturall life is that whereby men in this world liue by meate and drinke, and all such meanes as are ministred by Gods prouidence. Spirituall life is that most blessed and happie estate, in which all the Elect shall raigne with Christ their head in the heauens after this life, and after the day of iudgement for euer and euer. And this alone is the life which in the Creede we confesse and beleue: and it consisteth in an immediate coniunction and communion or fellowship with God himselfe: as Christ in his solemne praiser to his father a litle before his death, signifieth: *I pray not for these alone, but for them also which shall beleue in me through thy word, that they all may be one as thou, O father art in me and I in thee, enē that they may be one also in vs.* And whē S. Iohn in the Revelatiō saith, *Beholde the tabernacle of God is with men, he will dwell with them, and they shall be his people, and God himselfe shall be their God with them:* he sheweth that the very foundation of that happines which god hath prepared for his seruants stands in a societie betwene God and them, whereby God shall dwell with them in heauen, and they againe shall there enioy his glorious presence.

Touching this Communion, three points must be considered. The first is, in what order men shall haue fellowship with God? *Ans.* This communion shall be first of all with Christ as he is man; and by reason that the manhood of Christ is personally vnited to the godhead of the sonne, it shall also be with Christ as he is God; and consequently with the father and the holy Ghost. The reason of this order is, because Christ, though he be the author and the fountaine of eternall life as he is God, yet he conueies the same vnto vs onely in and by his flesh or manhood. Yet must we not here thinke that life proceedeth frō the māhood it selfe, as from a cause efficient: for the flesh quickeneth not by any vertue frō it selfe, but by the Word to which it is personally vnited; it being as it were a pipe eternally to conuey life from the godhead vnto vs.

The second point is, in what thing this communion consisteth? *Ans.* Saint Paul openeth this point to the very full, when hee saith, that after Christ hath subdued all things vnto him, then *God shall be all in all,* that is, God himselfe immediatly shall be all good things that heart can wish to all the elect. But some men may say, What? is not God all in all vnto vs euen in this life? for whatsoeuer good things wee haue, they are all from him. *Ans.* It is true indeed God is all in all euen in this life: but howe? not immediatly but by outwards meanes; and that also in small measure. For he conueies his goodnes and mea-

Isa. 64. 4.
1. Cor. 2. 9.

2. Cor. 12. 4.

Eoh. 17. 21.

Rev. 21. 3.

1. Cor. 15. 28.

cie vnto vs so long as we liue on earth, partely by his creatures and partly by his word and Sacraments: but after this life is ended, all helpes and outwarde meanes shall cease: Christ shall giue vp his kingdome, and as he is Mediatour shall cease to put in execution the office of a priest, a prophet, or a king: all authoritie and power shall be abolished: and therefore all callings in the three maine estates of the Church, the Common-wealth, the familie shall haue an end; there shall be no more magistrate and subiect, Pastor and people, master and seruant, father and sonne, husband and wife: there shall be no more vse of meate, drinke, cloathing, respiration, physicke, sleepe: and yet for all this, the condition of men shall bee many thousand folde more blessed then euer it was. For the Godhead in the Trinitie immediately without all meanes shall be all things to all the chosen people of God in the kingdome of heauen, worlde without ende. This may seeme strange to mans reason, but it is the very flat trueth of the word of God. S. Iohn in the description of the heavenly Ierusalem, saith that there shall be no temple in it. Why, how then shall God bee worshipped? marke what followeth, *the Lord God almightie and the Lambe are the temple of it.* Whereby is signified, that although now we vse the preaching of the word, and the administration of the Sacraments, as meanes of our fellowship with God: yet when this life is ended, they must all cease, God and Christ beeing in stead of al these meanes vnto vs. And he addes further, *The citie hath no neede of the sunne, neither of the moone to shine in it.* What then will some say, must there be nothing but darkenes? Not so. For the *glory of God doth lighten it, and the Lambe is the light of it.* Againe he saith, that in the Paradise of God, there is *the riuer of water of life, and the tree of life bearing fruit euery moneth,* and that is Christ. And therefore we shall haue no neede of meate, drinke, apparell, sleepe, &c. but Christ himselfe our head and redeemer shall be in stead of them all vnto vs: on whome, all the elect shall feede, and by whome both in bodie and soule they shall be preferued euermore. If a man would haue glorie; the father, sonne, and holy ghost shall be his glorie: if a mā desire wealth and pleasure, God himselfe shall be wealth and pleasure vnto him, and whatsoeuer else the heart of man can wish. Hence it appears, that this communion is most admirable; and that no tongue can tel, nor heart conceiue the least part of it.

The third point is, touching the benefits or prerogatiues that proceede of this communion, and they are in number fixe. The first is, an absolute freedom from all wants. In the minde there shall be no ignorance, no vnbeleefe, no distrust in God, no ambition, no enuie, anger, nor carnall lust, nor terror in conscience, or corrupt affection. In the bodie there shall be no soare, no sicknes, nor paine: for God shal wipe away al teares from their eies: nay the all defects or wants in bodie or soule or in both shall be supplied, and the whole man made perfect euery way.

The second is perfect knowledge of God. In this life the Church and all the seruants of god know him but in part. Moses would haue seene gods face, but he was permitted to see onely his hinder parts; and as Paul saith, now wee know in part, and darkely as through a glasse. In this life we can no otherwise discern but as an old mā through spectacles: & the creatures, but specially the

word of God and the Sacraments are the spectacles of our minde, wherein we behold his iustice, mercie, loue, &c. and without them we can discern little or nothing: yet after this life, when that which is perfect is come, and that which is imperfect is abolished; we shall see God as he is to be seene, not as through a glasse, but face to face, and we shall knowe him as we are knowne of his maiestie, so farre forth as possibly a creature may. God indeede is infinite; and therefore the full knowledge of his maiestie can no more bee comprehended by the vnderstanding of a creature, which is finite, then the sea by a spoone: yet neuerthelesse God shall be knowne euery way of man, so farre forth as a creature may know the Creator. Now vpon this that the elect haue such fulnesse of knowledge, it may be demaunded, whether men shall knowe one another after this life or no. *Ans.* This question is oftener moued by such as are ignorant, then by them that haue knowledge: and oftentimes it is tossed in the mouthes of them that haue little religion in their hearts: and therefore I answer first, men should rather haue care to seeke howe they may come to heauen, then to dispute what they shal do when they are there: the common proverb is true, it is not good counting of chickens before they bee hatched. Secondly, I say that men in heauen shall knowe each other: yea they shall knowe them which were neuer knowne or seene of them before in this life: which may be gathered by proportion, out of Gods word. Adam in his innocencie knewe Eve, whome he had neuer seene before, & gaue her a fit name so soone as shee was created. And when our Sauour Christ was transfigured in the mount, Peter knewe Moses and Elias, whome before he had neuer seene: and therefore it is like that the elect shall knowe each other in heauen, where their knowledge and their whole estate shall bee fully perfited. But whether they shall knowe one another after an earthly manner, as to say, this man was my father, this was mine vnckle, this my teacher, &c. the word of god saith nothing: and therefore I will be silent, and we must be content a while to bee ignorant in this point.

The third prerogatiue of euerlasting blessednes is, that the Elect shall loue God with as perfect loue as a creature possibly can. The manner of louing God, is to loue him for himselfe, and the measure is to loue him without measure: and both shall be found in heauen. For the Saints of God shall haue an actual fruition of God himselfe, and bee as it were swallowed vp with a sea of his loue, and wholly rauished therewith: for which cause, as farre as creatures can they shall loue him againe. Againe, the loue of a thing is according to the knowledge thereof, but in this life God is knowne of man onely in part, and therefore is loued onely but in part: but after this life, when the Elect shall knowe God fully, they shall loue him without measure: & in this respect loue hath a prerogatiue aboue faith or hope; howefoeuer in some respects againe they goe beyond loue.

The fourth prerogatiue is, that the Saints of God keepe a perpetuall Sabbath in heauen. In this life it is kept but euery seuenth daie, and when it is best of all sanctified, it is done but in part; but in heauen euery day is a Sabbath: as the Lord saith by the Prophet Esay, *From moneth to moneth, and from Sabbath*

Gen. 2. 23.

Mat. 17. 4.

Esa. 66. 23.
Heb. 4. 9.

to Sabbath, all flesh shall come and worship before me: & therefore the life to come shall be spent in the perpetuall seruice of God.

Fifthly, the bodies of the elect after this life in the kingdome of heauen shall be like the glorious bodie of Christ: so Paul saith, *Christ Iesus our Lord shall change our vile bodies that they may be like his glorious bodie.* Now the resemblance betweene Christs bodie and ours, standeth in these things: as Christs bodie is incorruptible, so shall our bodies be void of all corruption: as Christs bodie is immortal, so ours in the kingdom of heauen shall neuer die: as Christs bodie is spirituall, so shall ours be made spirituall, as the Apostle saith, *It is sowne a naturall bodie, it is raised a spirituall bodie;* not because the bodie shall be changed into a spirit, for it shall remaine the same in substance, and that for euer: but because it shall be preferued by a spirituall and diuine manner. For in this life it is preferued by meate, drinke, cloathing, sleepe, physicke, rest, and diet, but afterwarde without all these meanes the life of the bodie shall be continued, and bodie and soule keepe together by the immediate power of Gods spirit for euer and euer. Thus the bodie of Christ is nowe preferued in heauen, and so shall the bodies all of the elect be after the day of iudgement. Furthermore as Christs bodie is nowe a shining bodie, as doth appeare by his transfiguration in the mount, so in all likelihood after the resurrection the bodies of the elect shall be shining and bright, alwaies remaining the same for substance. Lastly, as Christs bodie after it rose againe from the graue, had this propertie of agilitie beside swiftnes, to passe from the earth to the third heauen, beeing in distance many thousand miles frō vs, and that without violence: so shall the bodies of the Saints. For beeing glorified, they shall be able as well to ascend vppwarde, as to goe downwarde, and to mooue without violence, and that very swiftly.

The sixth and last prerogatiue, is an vnspeakable and eternall ioy, as Dauid saith: *In thy presence is fulnesse of ioy: at thy right hand there are pleasures for euermore.* It is said that when Salomon was crowned king, the people reioiced exceedingly. If there were such great ioy at his coronation, which was but an earthly priuce, what ioy then shall there be when the Elect shall see the true Salomon crowned with glorie in the kingdome of heauen? It is said that the wise men which came from the East to worship Christ, when they sawe the starre standing ouer the place where the babe was, were exceedingly glad: howe much more shall the elect reioice, when they shall see Christ not lying in a manger, but crowned with immortall glorie in the kingdome of heauen? Wherefore this ioy of the elect after this life is most wonderfull, and cannot be vttered.

The propertie of life eternall, is to be an *inheritance* which God bestoweth on them which are made his sonnes in Christ, who is the only begotten sonne of the father. Hence it followes necessarily, that in the Scriptures it is called a *reward*, not because it is deserued by our workes, as the Church of Rome erroneously teacheth: but for two other causes. First because life eternall is due to all that beleue by vertue of Christs merit. For his righteousnesse is made ours by imputation; so consequently the merit thereof is also ours: and by it,

(all personall merits in our selues vterly excluded,) we deserue or merit eternall happines as a reward; which neuerthelesse in respect of our selues is the free and meere *gift of God.* The second is, because there is a resemblance betweene eternall life and a reward. For as a reward is giuen to a workeman after his worke is done; so euerlasting life is giuen vnto men after the trauales and miseries of this life are ended.

The degrees of life are three. The first is in this life, when men beeing iustified and sanctified, haue peace with God. Many imagine, that there is no eternall life till after death: but they are deceiued, for it beginnes in this world: as our Sauour Christ testifieth, saying, *Verily, verily I say vnto you, he that heareth my wordes, and beleueth him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* This being so, we are hence to learne a good lesson. Considering we looke for life euerlasting after this life, we must not deceiue our selues, lingring and deferring the time till the last gaspe; but we must lay the foundation of life eternall in our selues in this world, and haue the earnest thereof laide vp in our hearts against the day of death. But how is that done? we must repent vs heartily of all our sinnes, and seeke to be assured in conscience that God the father of Christ is our father, God the sonne our redeemer, and God the holy Ghost our comforter. For as Christ saith, this is life eternall to know thee the onely God, and whome thou hast sent Iesus Christ. And we must goe further yet, endeauouring to say with Paul, that we liue not, but that Christ liueth in vs: which when we can say, we haue in vs the very seede of eternall life. The second degree is in the ende of this life, when the bodie freed from all diseases, paines, and miseries, is laid to rest in the earth, and the soule is receiued into heauen. The third is after the day of iudgement, when bodie and soule reunited shall both be aduanced to eternall glorie.

Againe in this third degree of life, there be in all likelihood fundrie degrees of glory. Daniel speaking of the estate of the elect after this life, saith, *They that be wise shall shine as the brightnesse of the firmament, and they that turne many to righteousnes shall shine as the starres for euermore.* Now we know there is difference betweene the brightnesse of the firmament and the brightnesse of the starres. Againe there be degrees of torments in hell, as appears by the saying of Christ, *It shall be easier for Tyrius and Sydon in that day then for this generation:* and therefore there be proportionall degrees of glorie. And Paul saith, *There is one glorie of the sunne, an other glorie of the moone, an other glorie of the starres: for one starre differeth from another in glorie:* so is the resurrection of the dead. In which words he applies the differences of excellencie that be in the creatures, to set forth the differences of glorie that shall be in mens bodies after the resurrection. Furthermore, (if we may coniecture) it may be, the degrees of glorie shall be answerable to the diuerse measures of gifts and graces bestowed on men in this life, and according to the imployance of them to the glorie of God and edification of the Church. And therefore the twelue Apostles who were exceedingly enriched with the gifts of the spirit, and were master-builders of the Church of the new Testament, shall sit on 12. thrones and

judge the twelue tribes of Israel. But it may be obiected, that if there be degrees of glorie in heauen, some shall want glorie. *Ans.* Not so: though some haue more, and some lesse, yet all shall haue sufficient. Take sundrie vessells whereof some are bigger, and some lesse, and cast them all into the sea: some will receiue more water and some lesse, and yet all shall be full and no want in any: and so likewise among the Saints of God in heauen, some shall haue more glorie some lesse, and yet all without exception full of glorie. And whereas it is alleadged that all the labourers in the vineyard receiue each of them a pennie equally for their hire; the answer is, that our Saniour Christ in that Math 20. 9. parable intends not to set forth the equalitie of celestially glorie, and what shall be the state of the godly after this life: but the very drift of the parable is to shew, that they which are called first, haue no cause to bragge or insult ouer others which as yet are vncalled, considering they may be made equall or be preferred before them.

Thus much of life it selfe: now followes the continuance thereof, which the Scriptures haue noted in calling it eternall or euerlasting. And to this end Paul saith, *that Christ hath abolished death*, and brought not onely life, but also *immortalitie to light by the Gospell*. And this very circumstance serues greatly to commend the happines of the godly: in that, after they haue made an entrance into it, they shall neuer see tearme of time or end. Suppose the whole world were a sea, and that euery thousand yeares expired, a bird must carrie away, or drinke vp one onely droppe of it: in proceffe of time it will come to passe that this sea though very huge, shall be dried vp: but yet many thousand millions of yeares must be passed before this can be done. Now if a man should enjoy happinesse in heauen onely for the space of time in which the sea is in drying vp, he would thinke his case most happie and blessed: but behold the Elect shall enjoy the kingdome of heauen not onely for that time, but when it is ended, they shall enjoy it as long againe: and when all is done, they shall be as furre from the ending of this their ioy, as they were at the beginning.

Hauiug thus scene what life euerlasting is, let vs now come to the vse of the article. And first of all, if we beleeue that there is an eternall happines, and that the same belongs vnto vs, then we must vse this present world & all the things therein as though we vsed them not: and whatsoeuer we doe in this world, yet the eyes of our minds must be alwaies cast toward the blessed estate prepared for vs in heauen. As a pilgrime in a strange land hath alwaies his eyes toward his iournies end, and is then-griued when by any meanes he is out of the way: so must we alwaies haue our mindes and hearts set on euerlasting life, and be griued when we are by any way hindered in the straight way, that leadeth thereunto: we haue a notable patterne of this dutie set out vnto vs in the Patriarke Abraham, who beeing called of God, obeyed to goe out into a place, which he should afterward receiue for inheritance, and he went out, not knowing whither he went: and by faith aboad in the land of Canaan, *asin a strange country and as one that dwelt in tents*. Now the cause that moued him, was life euerlasting: for the text saith, *He looked for a citie hauing a* Heb. 13. 14. *founda-*

foundation, whose builder and maker is God. And we ought euery one of vs for our parts to be little affected to the things of this life, neuer setting our hearts vpon them, but vsing them as a pilgrime doth vse his staffe in the way: so long as it is an helpe and stay for him in his iourney, he is content to carrie it in his hand; but so soone as it beginneth to trouble him, he casteth it away.

Secondly all that professe the Gospel of Christ, may hence learne to beare the crosses and afflictions which God shall lay on them in this world. It is Gods vsuall manner to begin corrections in his owne familie vpon his owne children; and as Peter saith, *Iudgement beginneth at Gods house*. Looke as a mother that weanes her child, laieth wormewood or some other bitter thing vpon her breast, to make the child loath the milke: so likewise God makes vs often feele the miseries and crosses of this life, that our loue and liking might be turned from this world and fixed in heauen. As rawe flesh is loathsome to the stomacke; so is euery sinner and vnmortified man loathsome vnto God: till the Lord by afflictions mortifie in him the corruptions of his nature, and specially the loue of this world. But when a man is afflicted, how shall he be able to endure the crosse? Surely by resoluing himselfe that the Lord hath prepared life euerlasting for him. Thus we read that Moses by faith when he was come to age, refused to be called the sonne of Pharaohs daughter, and choosed rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinne for a season, esteeming the rebuke of Christ greater riches then the treasures of Egypt. But I pray you: what moued Moses to be of this minde? The reason is added: *Because he had respect to the recompence of reward*, that is, he had alwaies a special regard to life euerlasting, and that was it that made him content and willing to suffer affliction with the people of god. Here then behold a notable president for vs to follow. In which we are taught that the best way to endure afflictions with patience, is to haue an eye to the recompence of reward: this is it that makes the yoke of Christ easie and light-some. When it shall please God to bring vnto vs a cup of afflictions and bid vs drinke a draught thereof to the very bottome, the meditation of life eternal must be as sugar in our pockets to sweeten the cup withall.

Lastly, if this be true, that God of his goodnesse and endles mercy towards mankind, hath prepared life euerlasting, yet not for all men, but for the elect whose names are written in the booke of life, we must about all things in this world seeke to be partakers of the same. Let vs receiue this as from the Lord, and lay it to our hearts, whatsoeuer we doe euening or morning, day or night, whether we be young or old, rich or poore; first we must seeke for the kingdom of heauen and his righteousnes. If this benefit were common to all and not proper to the Church, lesse care might be had: but seeing it is proper to some alone, for this very cause let all our studies be to obtaine the beginnings of life euerlasting giuen in this life. For if we haue it not, whosoever we be, it had bene better for vs that we had neuer bene borne, or that we had bene borne dogges and toades then men: for when they die, there is an ende of their miserie; but man, if he loose euerlasting happinesse, hath ten thousand millions of yeares to liue in miserie and in the torments of hell: and when that

time is ended, he is as farre from the end of his miserie as he was at the beginning. Wherefore, I pray you, let not the deuill steale this meditation out of your hearts, but be carefull to repent of all your sinnes, and to beleue in Christ for the pardon of them all; that by this meanes yee may come to haue the pawne and earnest of the spirit concerning life euerlasting, euen in this world. What a miserable thing is it, that men should liue long in this world, and not so much as dreame of another till the last gaspe. Let vs not suffer Satan thus to abuse and bewitch vs: for if we haue not eternall life in this world, we shall neuer haue it.

Hitherto by Gods goodnes I haue shewed the meaning of the Creede: now to draw to a conclusion, the generall vses which are to be made of it, follow. And first of all we learne by it, that the Church of Rome hath no cause to condemne vs for heretickes: for we doe truly hold and beleue the whole Apostolicall Symbole or Creede, which is an epitome of the Scriptures and the very key of faith. It will be said, that we denie the Popes supremacie, justification by workes, purgatorie, the sacrifice of the Masse for the sinnes of the quicke and the dead, the inuocation and intercession of Saints, &c. which are the greatest points of religion. It is true indeede, we denie and renounce them as doctrines of deuills: perswading our selues that if they indeede had bene Apostolicall, and the very grounds and pillars of religion, as they are now auouched to be; they should in no wise haue bene left forth of the Creede. For it is an ouersight in making a confession of faith, to omit the principall points and rules of faith. It will be further saide, that in the Creede we beleue the Church, and so consequently are to beleue all these former points which are taught and auouched by the Church: but this defence is foolish. For it takes this for graunted, that the Church of Rome is the Church here meant which we denie, vnlesse they can prooue a particular Church to be vniuersal or Catholike. Nay, I adde further, that the principall grounds of popish faith, for which they contend with vs as for life and death; are not mentioned in any other Creedes which were made by the Churches and Councils for many hundred yeares after Christ.

Secondly the Creede serues as a storehouse of remedies against all troubles and temptations whatsoever. I. If a man be grieved for the losse of earthly riches, let him consider that he beleues God to be *his Creatour*, who will therefore guide and preserue his owne workmanship, and by his prouidence minister all things needefull vnto it. And that he hath not lost the principall blessing of all, in that he hath God to be his father, Christ to be his redeemer, and the holy Ghost to be his comforter: and that considering he looks for life eternall, he is not to be ouer much carefull for this life: and that Christ being *our Lord* will not forsake vs being the seruants in his owne house, but will provide things needefull for vs. II. If any man be grieved in respect of outward disgrace and contempt, let him remember that he beleues in *Christ crucified*, and that therefore he is to reioyce in contempt for righteousnes sake. III. They which are troubled for the decease of friends, are to comfort themselves in the communion of Saints, and that they haue God the Father and

Christ

Christ and the holy Ghost for their friends. I V. Against bodily captiuitie, let men consider that they belecue in Christ their Lord, whose seruice is perfect libertie. V. Against the feare of bodily diseases we must remember the resurrection of the bodie, in which all diseases and infirmities shall be abolished. VI. If a man feare death of the bodie, let him consider that he belecues in Christ, which died vpon the crosse, who by death hath vanquished death. VII. The feare of persecution is restrained, if we call to remembrance that God is a *Father Almighty*, not onely able but also willing to repress the power of the aduersarie, so farre forth as shall be for the good of his children. VIII. Terrours arising of the consideration of the last iudgement are delaid by remembrance of this, that Christ shall be our iudge who is our redeemer. IX. Feare of damnation is remedied by consideration that Christ died to make satisfaction for vs, and now sitts at the right hand of his father to make intercession for vs: and by the resurrection of the bodie to life euerlasting. X. Terrours of conscience for sinne are repressed, if we consider that God is a *Father*, and therefore much in sparing, and that it is a prerogatiue of the Church to haue *remission of sinnes*.

Trin-vni Deo gloria.

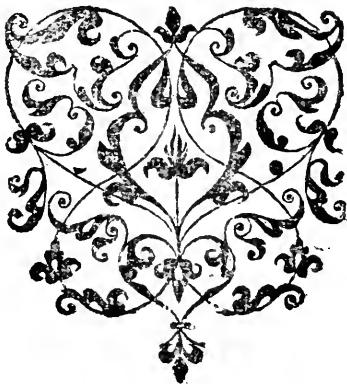
AN
EXPOSITION
OF THE LORDS
PRAYER:

In the way of Catechising, seruing
for ignorant people.

Corrected and amended.

Hereunto are adioyned the prayers of Paul,
taken out of his Epistles.

By W. Perkins.



Printed for Iohn Porter, and Ralph
Iackson, 1600.

To the right Honourable

Edward, Lord Russell Earle of Bedford:

Grace and peace be multiplied.



Right Honourable, if you consider what is one of the chiefest ornaments of this Noble state, vnto which God hath aduanced you: it wil appeare, that there is none more excellent then ^a the spirit of grace and prayer. For what doth your heart affect? would you speake the languages? Behold, by prayer you may speake the most heavenly tongue that euer was, ^b euen the language of Canaan. Would you haue the valor of knighthood? By prayer you may stand in place where Gods hande hath ^c made a breach, and doe as much as ^d all the chariots and horsmen in a kingdom. Would you inioy Gods blessings which you wāt? By praier you may (as it were) put your hand into the cofers of Gods treasures ^e & inrich your selfe. Doe you desire the fauour of Monarks and Princes? By praier you may come in presence and haue speech with *Iehova* the king of heauen and earth. Lastly, would you know, whether now liuing, you be dead, that beeing dead

^a *Zach.*
12.12.

^b *Esa. 9.12*
Rom. 15.6

^c *Psal. 109*
23.
^d *Psal. 59.16*
^e *2.king.2.*

^e *Matth.*
3.7.

dead you may liue for euer. By prayer a man may knowe, whether hee bee dead to sinne, dead to the world, liue to God, liue to Christ and liue eternally.

Prayer then, beeing so excellent a point of Religion: I am imboldened to commend this small treatise to your Honour: not so much for it selfe, as because it doth set out the matter and true manner of inuocation of Gods holy name. And I hope for your fauour in accepting of it, the rather, because I doubt not but your desire is to be answerable to your most honourable, & for religion most worthy ancestors, in the care of maintaining and countenancing any good thing that may any way serue for the furthering of the gospel of Christ.

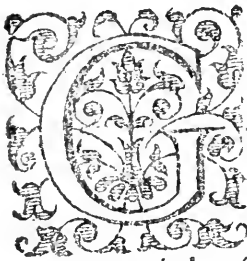
Nowe Iesus Christ our Lord, and God euen the Father which hath loued vs, & giuen vseuerlasting consolation, and good hope through grace, stablish your Honour in euey good word and worke to the end.

Your H. to command,

William Perkins.



An aduertisement to the Reader.



Good reader, there was a booke of late published in London under this title, PERKINS, upon the Lords praier. In it I haue double iniurie. First it was printed without my knowledge or consent. And secondly the booke is faultie both in the matter and manner of writing. In the matter, these things are not well set downe.

First the commandement of praier, very easly to be kept. pag. 3. b.

2. Prayer is the restauration of the Gospell. 7. b.
3. The three first petitions concerne Gods glorie; the three later, the meanes of Gods glorie. 1. b.
4. Gods name taken for his deitie, and not for his attributes or titles. 15. b.
5. A man must pray for the day of his death. 26. a.
6. Repentance is sufficient not only to bring a true faith, but also to renew it. 34. a.
7. A lesson in the Lords praier taken out of Poperie. 45. a.
8. The doctrine of satisfaction for sinne is a most vile doctrine. 52. b.
9. God and the deuill agree in the manner of temptation. 61. b.
10. God offereth men the occasion to sinne. 62. a.

Likewise the manner of writing hath other faults.

First, in the middle of the Lords prayer, there is placed a discourse of the Lords supper.

2. The end of the Lords prayer is not expounded at all but friuolously.
3. There are very many places, which haue no common reason in them, as First, Gods angels doe his will in countenance. 39. b.

2. Our daily bread is communicating bread. 45. b.

3. To walke before God in the truth of the satisfaction of Gods iustice. 51. a.

4. To purge a cleere conscience. 51. b.

5. The pages 65. 66. 67. are so penned, as the reader cannot knowe what was meaning.

Now, considering by this ungoaly practise, Christian and well disposed people are much abused, to omit the iniurie done to my selfe: I thought it my duty to make a redresse by publishing this treatise according as the points therein were deliuered: otherwise I was not willing to haue set downe any thing in the way of Exposition of the Lords prayer: because it is already sufficiently performed by others.

AN

parts.	The words.	The meaning of the wordes.	Wants to be-wailed.	Graces to be desired.
face.	Our father.	<i>O father of Christ, and in him our father.</i>	<ol style="list-style-type: none"> 1. Want of reuerence. 2. By thoughts. 	<ol style="list-style-type: none"> 1. Loue of our brethren. 2. The spirit of adoption. 3. Feare, trembling, reuerence, Eccles. 5.
	Which art in heauen.	<i>Who though thou be present euery where, yet doest manifest thy selfe to vs in maiestie and glorie from the highest heauens.</i>		
on. 1.	Hallowed be thy nam.	<i>Graunt that in all our thoughts, wordes, and deedes, we may giue glorie and praise to thee.</i>	<ol style="list-style-type: none"> 1. Pride of heart. 2. Hardnes of heart. 3. Ingratitude. 4. Euill life. 	<ol style="list-style-type: none"> 1. Knowledge of God. 2. Zeale of Gods glorie. 3. A desir of sincerity of life
	Thy kingdom come.	<i>Let not sinne and Sathan raigne & rule in our hearts: but raigne thou by thy word and spirit: and so build in vs the kingdom of grace, and hasten the kingdom of glorie.</i>	<ol style="list-style-type: none"> 1. Bondage under sin and Sathan. 2. Want of preaching, and Sacraments, &c. 3. Impediments. 	<ol style="list-style-type: none"> 1. The kingdom of grace. 2. The prosperitie of the Church. 3. The hastning of the last iudgement.
	Thy wil be done.	<i>Giue grace, that in our lines and callings we may performe obedience to thy commandements.</i>	<ol style="list-style-type: none"> 1. The rebellion of our natures. 2. The wickednes of the world. 	<ol style="list-style-type: none"> 1. Denying of our selues. 2. Obedience. 3. Patience in affliction.
	In earth, as it is in heauen.	<i>And that sincerely, of vs men on earth as thy Angels and Saints in heauen doe it.</i>	<ol style="list-style-type: none"> 1. Imperfection of obedience. 	<ol style="list-style-type: none"> 1. Sinceritie.
	Giue vs this day our daiely bread.	<i>Bestow on vs all things needfull for this life: yet so as whether they be more or lesse, we may be content therewith, from time to time resting on thy providence in all estates.</i>	<ol style="list-style-type: none"> 1. Couetousnes. 2. Distrust in Gods providence. 	<ol style="list-style-type: none"> 1. Contentation. 2. Assiance in Gods providence.
	And forgiue vs our debts, as we forgiue our debtors.	<i>Accept the passion, obedience, and righteousness of Christ, as a full discharge for our sinnes, and in him accept vs as righteous: for euen we that haue not so much as a drop of mercie in vs, in respect of thee, are content by thy grace, to forgiue the iniuries done vnto vs, either by friend or foe.</i>	<ol style="list-style-type: none"> 1. The burden of sinne. 	<ol style="list-style-type: none"> 1. The spirit of deprecation
	And lead vs not into tēpation: but deliuer, &c.	<i>Though the flesh, the deuill, & the world many waies prouoke vs to sinne: yet suffer them not to preuaile, but giue an issue with the temptation.</i>	<ol style="list-style-type: none"> 1. Bondage under sinne and Sathan. 	<ol style="list-style-type: none"> 1. The free spirit.

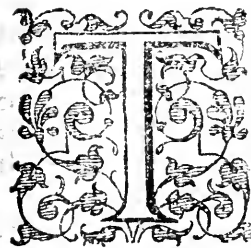


AN EXPOSITION OF THE Lords praier, in the way of *Catechisme.*

Seruing for ignorant people, by *M. Perkins.*

Matth. 6. vers. 9.

After this manner therefore pray ye: *Our Father, &c.*



He occasion, and so also the coherence of these words with the former is this. The Euangelist *Matthew* setting downe the sermons and sayings of our Saviour Christ keeps not this course to propound euery thing as it was done or spoken: but sometime he sets downe that first, which was done last; and that last which was done before: according as the spirit of God directed him. Which thing is verified in these words, where the praier is mentioned; yet the occasion wherefore our Saviour Christ taught his Disciples to pray, is not here specified. But in *S. Luk. 11. 1.* the occasion of these wordes is euident. For there it is said that the disciples of our Saviour knowing that *John* taught his disciples to pray, made request to their master that he would doe the same to them likewise.

These fewe words set before the praier are a commandement, and it prescribes vnto vs two duties: the first, to pray: the second, to pray after the manner following. Touching the first point, considering very fewe among the people knowe how to pray aright, we must learne what it is to pray.

To make praier is to put up our request to God according to his word from a contrite heart in the name of Christ, with assurance to be heard.

For the better opening of these words, we are to consider sixe questiōs. The first is, to whome we are to praie. The answer is, to God alone: *Rom. 10. 14.* *How shall they call on him in whome they haue not beleueed, &c.* Marke howe inuocation and faith are linked together. And Pauls reason may be framed thus. In whome we put our affiance or beleefe, to him alone must we praie: but we beleue onely in God: therefore we must onely pray to him. As for Saints or angels, they are in no wise to be called vpon: because not the least title of gods word prescribes vs so to doe: because they cannot heare our praiers, and discern what are the thoughts and desires of our hearts: and because inuocation is a part of diuine worship, and therefore peculiar to God alone.

Obiection. What neede any man pray vnto God, considering hee knowes what we want before we aske, and is readie and willing to giue that which we

Ans. We pray not for this end to manifest our case to God as though he knew it not, or to winne and procure his fauour and good will, but for other weightie ends. First, that we might shew our submission and obedience to God, because he hath giuen vs a direct commandement to pray, and it must be obeyed. Secondly, that we may by inuocation shewe forth that wee doe indeede beleue and repent: because God hath made the promise of remission of sinnes and of all good blessings to such as doe indeede repent and humble themselues vnder the hand of God, and by true faith apprehend and applye the promises of God vnto themselues. Thirdly, we pray to God that wee may (as our dutie is) acknowledge him to be the fountaine, author, and giuer of euery good thing. Lastly, that we might ease our mindes by powring out our hearts before the Lord: for to this end hath he made most sweete and comfortable promises. Pro. 16. 3. Psal. 37. 5

Obiection. What neede men vse prayer, considering God in his eternall couell hath certainly determined what shall come to passe? *Ans.* As God determines what things shall come to passe: so hee doeth with all determine the meanes whereby the same things are effected. Before all worlds God decreed that men should liue vpon earth, and he decreed likewise, that meate, drinke and cloathing should be vsed that life might be preferued. Now prayer is one of the most excellent meanes whereby fundry things are brought to passe: therefore Gods counsell touching things to come, doth not exclude praier and like meanes, but rather include and implice the same.

The second question is, what kind of actiō praier is? *Ans.* It is no lip-labour, it is the putting vp of a suite vnto God, and this action is peculiar to the very heart of a man. Rom. 8. 26. *The spirit makes request for vs. But how? with groues in the heart.* Exod. 14. 15. The Lord saith to Moses, *Why criest thou?* yet there is no mention made that Moses spake any word at all: the Lord no doubt, accepted the inward mourning and desire of his heart for a crie, Psal. 38. 10. and 11. 4.

The third question is, what is the forme or rule according to which wee are to pray? *Ans.* It is the reuealed will and word of God. A man in humbling his soule before God, is not to pray as his affections carrie him, and for what he list: but all is to be done according to the expresse word. So as those things which God hath commanded vs to aske, we are to aske, & those things which he hath not commanded vs to aske, we are in no wise to pray for, 1. John 5. 14. *This is the assurance which we haue of him, that if wee aske any thing according to his will, he heareth vs.* This then is a speciall clause to be marked, that men must pray in knowledge, not in ignorance. Here weigh the case of poore ignorant people: they talke much of praying for themselues and others, they imagine that they pray very deuoutly to God: but alas they doe nothing lesse, because they know not what to aske according to gods will. They therefore must learn Gods word, and pray according to the same, els it will prooue in the end that all their praying was nothing but as mocking, and flat dishonouring of God.

The fourth question is, with what affection a man must praie? *Ans.* Praier must proceede from a broken and contrite heart. This is the sacrifice which God accepteth. Psal. 51. 17. When Ahab abased himselfe, though hee did

it in hypocrisie, yet God had some respect vnto it. 1. King. 21. 29. *saith the Lord to Eliah, seest thou how Abab is humbled before me?* This contrition of heart stands in two things. The first of them is a liuely feeling of our owne sinne, miserie, and wretched estate, how that we are compassed about with innumerable enemies, euen with the deuill and his angels, and within abound euen with huge seas of wants and rebellious corruptions, whereby we most grieuouly displease God, and are vile in our owne eyes. Being therefore thus beset on euery side, we are to be touched with the sense of this our great miserie. And he that will pray aright, must put on the person and the very affection of a poore wretched begger, and certainly not being grieued with the rufull condition in which we are in our selues, it is not possible for vs to pray effectually, Psal. 130. 1. *Out of the deepest called upon thee, O Lord: that is, when I was in my greatest miserie, and as it were not farre from the gulfes of hell, then I cried to God, Esay 26. 16. Lord in trouble haue they visited thee, they powred out a prayer when thy chastening was upon them. 1. Sam. 1. 15. I am a woman (saith Anna) of an hard spirit: that is, a troubled soule, and haue powred my soule before the Lord.* Hence it appeareth, that the ordinarie praier of most men grieuouly displease God, seeing they are made for fashion onely, without any sense and feeling of their miseries, commonly men come with the Pharise in ostentation of their integritie, and they take great paines with their lippes, but their hearts wander from the Lord. The second thing required in a contrite heart, is a longing desire and hungriug after Gods graces and benefits whereof we stand in neede. It is not sufficient for a man to buckle as it were, and to goe crooked vnder his sinnes and miseries: but also he must haue a desire to be eased of them, and to be enriched with graces needfull.

Thus *Hezekias the King, and the Prophet Isaiahs the sonne of Amos prayed against Senacharib, and cried vnto heauen. 2. Chr. 32. 10.* Where we may see what a manueilous desire they had to obtaine their request. So also Rom. 8. 16. *The spirit maketh request with groanes so great that they can not be vitered, as they are felt. Dauid Psal. 142. 6. saith, that he desireth after the Lord, as the thirlic land.* Now we know that the ground parched with heate, opens it selfe in rifts and cranies, and gapes towards heauen as though it would deuoure the clouds for want of mousture, and thus must the heart be disposed to Gods grace, till it obtaine it. The people of Israel being in grieuous affliction, how doe they pray? *They powre out their soules like water before the face of the Lord. Lament. 2. 10.*

The fift question is, in whose name prayer must be made. *Ans.* It must not be made in the name of any creature, but onely in the name and mediation of Christ. Joh. 14. 14. *If yee aske any thing in my name I will doe it.* A man is not to present his prayers to God in any worthines of his owne merits. For what is he to make the best of himselfe, what can he make of himselfe? by nature he is no better then the very firebrand of hell, and of all Gods creatures on earth the most outrageous rebell to God, and therefore can not be heard for his owne sake. As for Saints, they can be no mediatoours, seeing euen they themselves in heauen are accepted of God not for themselves, but onely for the blessed merits of Christ. *If any man sinne* (saith Saint Iohn 1. epist. chap. 2. 1.) *we*

haue an advocate with the father, Iesus Christ. But howe prooues he this? It followes then, *And he is the reconciliation for our sinnes.* His reason stands thus, hee which must be an advocate, must first of al be a reconciliation for vs; no saints can be a reconciliation for vs, therefore no Saints can be aduocates. Therefore in this place is manifest an other fault of ignorant people. They crie often, Lord helpe me, Lord haue mercie vpon me. But in whose name pray they? poore soules like blind bayards they rush vpon the Lord, they knowe no mediatur in whose name they should present their praier to him. Litle do they consider with themselves, that God is as well a most terrible Iudge, as a mercifull father.

The sixt question is; Whether faith be requisite to praier or not. *Ans.* Prayer is to be made with faith, whereby a man must haue certen assurance to be heard. For he that praierth must steadfastly beleue, that God in Christ will grant his petition. This affiance being wanting, it maketh praier to be no praier. For how can he pray for any thing effectually, who doubteth whether hee shall obtaine it or no.

Wherefore it is an especiall point of praier, to be perswaded, that God to whome praier is made, not onely can, but also will grant his request. Mar. 11. 24. *Whatsoeuer ye desire when ye praie, beleue that yee shall haue it, and it shall be done vnto you.* Here wee see two things required in praier: the first, a desire of the good things which we want: the second is faith, whereby we beleue that God will grant the things desired. The ground of this faith is reconciliation with God, and the assurance thereof. For vnlesse a man bee in conscience in some measure perswaded that all his sinnes are pardoned, and that he standes reconciled to God in Christ, he cannot beleue any other promises reuealed in the word, nor that any of his praier shall be heard.

Thus much of the definition of praier: nowe let vs see what vse may be made of this commandement, *Pray ye thus.* Seeing our Sauiour commands his disciples, and so euen vs also to pray to God, it is our dutie not onely to present our praier to God, but also to doe it cheerefully and earnestly. Rom. 15. 30. *Also brethren I beseech you that yee would strue with me by prayers to God for me.* What is the cause why the Lord doth oft deferre his blessings after our prayers? No cause, but that he might stirre vs vp to be more earnest to crie vnto the Lord. Exod. 32. 10. When Moses praied to God in the behalfe of the Israelites, the Lord answers, *Let me alone:* as though his praier did binde the Lord, and hinder him from executing his iudgements. Wherefore this is good aduise, for all Christian men to continue and to bee zealous in praier. If thou be an ignorant man, for shame learn to praie, seeing it is Gods comandement, make conscience of it. We see that there is no man, vnles he be desperately wicked, but will make some conscience of killing and stealing: and why is this? Because it is Gods commaundement, *Thou shalt not kill, thou shalt not steale.*

Well then, this also is Gods commaundement, to pray. Let this consideration breed in thee a conscience of this dutie: and although thy corrupt nature shall draw thee away from it, yet strue to the contrarie, and know it certainly, that the breach of this commaundement makes thee as well guilty of damnation be-

fore God as any other. Furthermore, this must be a motiue to prick the forward to this dutie, that as God commands vs to praie, so also he giues the spirit of praier, whereby the commandement is made easie vnto vs. If the Lord had commaunded a thing impossible, then there had beene some cause of discouragement, but commaunding a thing through the grace of his spirit very easie and profitable: how much more are we bound to obedience of the same? Againe, praier is the key whereby we open the treasures of GOD, and pull down his mercies vpon vs. For as the preaching of the word serues to declare and to conuey vnto vs Gods graces: so in praier wee come to haue a liuely feeling of the same in our hearts. And further, this must moue vs to praier, seeing in that we haue familiaritie with Gods maiestie. It is an high fauour for a man to be familiar with a prince; howe much more then to bee familiar with the king of kings the mightie *Iehoua*? This then can be no burthen or trouble vnto vs, being one of the many prerogatiues that god bestows on his church. For in the preaching of the word, it pleased God to talke to vs, and in praier, God doth vouchsafe vs this honour, to speake, and as it were familiarly to talk with him, not as to a fearefull Iudge, but as to a louing and mercifull God.

Consider also that praier is a worthy meanes of defence, not only to vs, but also to the Church & thē that are absent. By it *Moses stood in the breach*, which Gods wrath had made into the people of Israel, and staied the same. Psal. 106. 23. By this, Christian men fight as valiant champions against their owne corruptions, and all other spirituall enemies, Eph. 6. 18. Infinite were it to shewe how many blessings the Lord had bestowed on his seruants by praier. In a word, Luther, whom it pleased God to vse as a worthie instrument for the restoring of the gospel, testifieth of himselfe, that hauing this grace giuen him to call vpon the name of the Lord, he had more reuealed vnto him of gods truth by praier, then by reading and studie.

The second point of the commandement, is to praie after the manner propounded in the Lords praier. Where it is to be noted, that the Lords praier is a direction, and as it were a samplar to teach vs how and in what manner wee ought to praie. None is to imagine that we are bound to vse these words only, & none other. For the meaning of Christ is not to bind vs to the word, but to the matter and to the manner, and to the like affections in praying. If this were not so, the praier of Gods seruants set downe in the bookes of the olde and new Testament, should all be faultie, because they are not set downe in the very same words with the Lords praier, nay this praier is not set downe in the same words altogether by Matthew and Luke.

And whereas fundrie men in our Church hold it vnlawfull to vse this very forme of words as they are set downe by our Sauour Christ for a praier; they are farre deceiued, as will appeare by their reasons. First (say they) it is scripture and therefore not to bee vsed as a prayer. I answer, that the same thing may be the scripture of God, & also the praier of man, els the praier of Moses, Dauid, and Paul, being set downe in the scriptures, cease to be prayers. Againe (say they) that in praier we are to expresse our wants in particular, & the graces which we desire: now in these words all things to be praied for, are only in generall propounded. I answere, that the maine wantes that are in any

in in, and the principall graces of God to be desired, are set downe in the petitions of this praier in particular. Thirdly, they plead that the patterne to make all praiers by, should not be vsed as a praier. I answer, that therefore the rather it may be vsed as a prayer, and sure it is that ancient and worthy Diuines haue reuerenced it as a prayer; choosing rather to vse these wordes then any other, as *Cyprianus Sermone de orat. Dominic.* And *Tertulian lib. de fuga in persecutiōe.* And *August. Sermone 126. de tempore.* Wherefore the opinion is full of ignorance and errour.

Well, whereas our Sauour first giues a commandement to pray, and then after giues a direction for the keeping of it, this he doth to stir vp our dulnes, and to allure vs by all meanes to this heauenly exercise of prayer: wherefore still I say, imploy your selues in praier feruently and continually, and if you cannot doe it, learne to praie. Thus much of the commandement of our Sauour Christ: now follow the words of the praier.

Our Father which art, &c.]

THese wordes containe three partes, 1. A preface. 2. The praier it selfe, containing sixe petitions. 3. The testification of faith in the last worde, Amen.

Which although it be short, yet it doth not containe the smallest point in the praier: it is (I say) a testification of our faith, whereas the petitions that goe before are onely testifications of our desires. Nowe of these three partes in order.

We must consider howe our Sauour Christ doth not set downe the petitions abruptly, but he first begins with a solemne preface. Whereby wee are taught this lesson; that hee which is to pray vnto God, is first to prepare himselfe, and not boldly without consideration as it were to rush into the presence of God.

If a man be to come before an earthly prince, hee will order himselfe in apparell, gesture and wordes, that he may doe all things in seemelnesse and dutifull reuerence: how much more are men to order themselves, when they are to appeare before the liuing God? *Eccl. 5. 1. Bee not rash with thy mouth, and let not thy heart be hastie to utter a thing before the Lord.* And *Dauid, Psal. 26. 6. Washed his hands in innocency,* before he came to the altar of the Lord to offer sacrifice.

The meanes whereby men may stirre vp their dull and heauie hearts, & so prepare themselves to praier, are three. The first is to read diligently the word of God, concerning those matters about which they are to pray: & what then? this will be a meanes not onely to direct him, but also to quicken the heart more feruently to deliuer his praier. This is euident by a comparison. The beames of the sunne descending, heat not before they come to the earth, or some solide bodie where they may reflect, and then by that meanes the earth and aire adioyning is made hot: euen so the Lord sends down vnto vs his blessed word, euen as L comes and the goodly sunshine, and thereby he speaks to our hearts: now when we make our praiers of that which we haue read, Gods word is as it were reflected, and our hearts are thereby warmed with the comfortable heat of Gods holy spirit, to poure out our praiers to God more feruently.

uently. The second meanes is to pray to God that hee would strengthen vs with his spirit, that we might be able to praie as it is practised, Psal. 143. 1. The third meanes is, the consideration of Gods most glorious maiestie, wherein we are to remember first his fatherly goodnes and kindnesse, whereby hee is willing; and secondly his omnipotencie, whereby hee is able to grant our requests. One of these imboldened the leaper to pray, *Lord, if thou wilt thou canst make me cleane.* Mat. 8. 2. Therefore both together are more effectuall.

Now let vs come to the preface it selfe, *Our father which art in heauen.* It contains a description of the true *Iehoua* to whome we pray, and that by two arguments: the first is drawne from a relation, *Our Father:* the second is taken from the subiect or place, *Which art in heauen.*

Father.]

1. *The meaning.*

IN the opening of this word, or title of God, two questions are to be opened.

1. *Quest.* Whether by this title, *Father,* is signified the whole Trinitie or some one person thereof. *Ans.* Otherwhiles this name is attributed to all the persons in Trinitie, or any of them. Mal. 2. 10. *Haue wee not all one father, &c.* Luk. 3. 38. *Which was the sonne of Adam, which was the sonne of God.* And in E-
sai 36. Christ is called the *Father of eternitie*, because all that are truly knit to him, and borne anew by him, they are eternally made the sonnes of God. A-
gain, oftentimes it is giuen to the first person in Trinitie, as in those places where one person is conferred with another. And so in this place principally for some speciall respects, this title agrees to the first person. For first he is the father of Christ as he is the eternall word of the father, and that by nature, because he is of the same essence with him. Secondly, he is the father to Christ in respect of his manhood, not by nature or adoption, but by personall vnion, because the humane nature doth subsist in the person of the word. Thirdly, he is a father to all the faithfull by adoption in Christ.

2. *Quest.* Whether are we to praie to the sonne and the holy Ghost as to the Father? *Ans.* Inuocation belongs to al the three persons in Trinitie, & not onely to the Father, Act. 7. 59. *Steuen praieith, Lord Iesus receive my spirit.* 1. Thes. 3. 2. *Now God our Father and our Lord Iesus Christ guide our iourney vnto you.* 2. Cor. 13. 13. *The grace of our Lord Iesus Christ, the loue of God, and the communion of the holy ghost be with you.* And men are baptized in the name of the father, the sonne, and the holy Ghost, that is, by calling on the name of the Father, Sonne, and holy Ghost.

Some may say, this praiser is a perfect platforme of all praier, & yet we are taught to direct our praier to the Father, not to the Sonne, or holy spirit. I answer, the Father, Sonne, and holy Ghost, are three distinct persons, yet they are not to be seuered or deuided, because they all subsist in one and the same godhead or diuine nature. And further in all outward actions, as in the creation and preferuation of the world, and the saluation of the elect, they are not seuered or deuided; for they all worke together, onely they are distinguished in the manner of working. Nowe if they be not deuided in nature or operation, then they are not to be seuered in worship.

And in this place wee principally direct our praier to the father, because

he is the first in order: yet so, as then we implice the Sonne and holy Ghost. For we pray to the Father in the name of the Sonne by the assistance of the holy Ghost. And to what person soever the praiser is directed, we must alwaies remember in minde and heart to include the rest.

2. *The use.*

The uses of this point are manifold.

1. First, whereas we are taught to come to God as to a father, & therefore in the name of his Sonne our Sauour Christ, we learne to lay the first ground of all our prayers, which is to hold and maintaine the vnion & the distinction of the three persons in Trinitie. This beeing the lowest and the first foundation of prayer, it is requisite that all which would pray aright, should haue this knowledge, rightly to beleue the Trinitie, and to know how the three persons agree, and how they are distinguished, and the order of them; how the Father is the first, the Sonne the second, the holy ghost the third: and therefore how the father is to be called vpon in the name of the sonne by the holy Ghost. By this, the prayers of Gods Church, and the prayers of heathen men are distinguished, who inuocate God as creator out of the father, Sonne, & holy Ghost. And hence it is manifest, that ignorant and silly people which doe not so much as dreame of the vnion, distinction, and order of the persons in Trinitie, make but a cold and slender kind of praying.

2. Secondly, we may learne hereby that we are not in any wise to inuocate Saints and Angels, but onely the true *Иегова*. The reason standes thus: This praier is either a perfect platforme for all prayers, or not: to say it were not, were an iniurie to our Sauour Christ: to say it is so, is also to graunt that it doth fully set downe to whome all prayers are to be made. Now, in these words there is set downe no inuocation but of God alone. For in prayer to be termed, *Our father*, is proper to God, *Esaï 64. 16. Thou art our father: though Abraham be ignorant of us, and Israel know vs not: yet thou, O Lord, art our father and redeemer.* Papiests therefore that are the great patrons of inuocation of Saints, in their reformed breuiaries & missals, deale very fondly: for first they pray to Marie, that shee would pray to Christ for them, and when they haue so done, like iuglers they come to Christ and pray vnto him that he would accept Mariess praier for them.

3. Thirdly, we learne that there can be no intercessour betweene God and vs, but onely Christ. For here we are taught to come to God not as to a iudge, but as to a kind and louing father. Now he is a father to vs onely by Christ: as for Angels and Saints and all creatures, they are not able to procure by any meanes, that God should become a father, no not so much as to one man.

4. A gaine, if the God to whome we pray be a father, we must learne to acquaint our selues with the promises which he hath made in his word, to quicken our hearts in all our prayers vnto him, and thereby to gather assistance to our selues and perswasion that he will graunt our requests. For this word [Father] implies a readines and willingnes in God to heare and be mercifull to our prayers. And a father can not but must needs make promise of fauour to those that be his children, and therefore it can not be that he should call God his father truly, which hath not in his heart this assurance, that God will fulfill

all his promises made vnto him. Promises made to praier, as these and such like, are to be marked, as follow, 2. Chron. 7. 14. *If my people among whom my name is called vpon, doe humble themselues, and pray, and seeke my presence, & turne from their wicked waies, then I will heare in heauen, and be mercifull vnto their sinnes.* 2. Chron. 15. 2. *The Lord is with you while ye be with him, and if ye seeke him, he will be found of you.* Esai 65. 24. *Before they call I will answer, and whiles they speake I will heare.* Matth. 7. 7. *Aske and it shall be ginen you, seeke and ye shall finde, knocke and it shall be opened.* Luke 11. 13. *If ye which are euill can giue good gifts vnto your children, how much more shall your heauenly father giue the holy Ghost to them that desire him.* Rom. 10. 12. *He that is Lord ouer all, is rich vnto all that call on him.* Iam. 4. 8. *Draw neere vnto God, and he will draw neere vnto you.*

5. If God be a father who is called vpon, then praier is the note of Gods child. Saint Luke and S. Paul set out the faithfull seruants of God by this note, Act. 9. 14. *He hath authoritie to bind all that call on thy name.* 1. Cor. 1. 2. *To them that are sanctified by Iesus Christ, Saints by calling, with all that call on the name of our Lord Iesus Christ.* And contrariwise, Psal. 14. 4. it is made one of the properties of an Atheist, *Neuer to call on the name of God.* And such persons as neither will nor can, or vse not heartily to pray to God, they may say that they are perswaded there is a God, but in their doings they beare themselues as if there were no God.

6. He which would pray aright, must be like the prodigall child, that is, he must not onely confesse his sinne, saying, Father, I haue sinned against heauen, and against thee, &c. but also haue a full purpose neuer after to offend his father. For how can a child call him father, whome he cares not continually to displease through his lewd conditions? He can not doe it, neither can any father delight in such a child: therefore in praier we must call to minde our lewdnes and rebellions against our heauenly father, and with the Publicane in heauines of soule say, *Lord be mercifull to mee a sinner.* He which can truly doe this, is a kinde childe. If we consider our selues as we are by nature, we are the children of the deuill: no child so like his father as we are like him, and in this estate we continually rebell against God: for the deuill hath all the heart, our whole ioy is to serue and please him. A man that is to pray must thinke on this, and be grieved thereat. And happie, yea a thousand times happie are they, who haue grace giuen them to see this their state and to bewaile it. And farther, it is not sufficient to confesse our sinnes against our mercifull Father, but we must set downe with our selues neuer in such sort to offend him againe, & to lead a new life. This point is very profitable for these times. For many there be when any crosse or sicknesse comes on them, wil pray and promise repentance and all obedience to Gods word, if it shall please God to deliuer them: but this vsually is but in hypocrisie, they dissemble with God and men. For when their sicknes is past, like a dogge that hath bin in the water, they shake their eares and runne straight with all greedines to their former sinnes. Is this to call God Father? No, he that doth this shal not haue God to be his father: but the man that is wounded in his soule for his offences past, and carrieth a purpose in his heart neuer wittingly and willingly to offend God againe.

7. Lastly, here we are to obserue, that he which would pray, must be indued with the spirit of adoption: the actions whereof in the matter of praier are twofold. The first to moouē the heart to crie and call on God as a father. It is no easie thing to pray: for to a man of himselfe it is as easie to moouē the whole earth with his hand: how then comes it that we pray? It is a blessed worke of the spirit. Rom. 8. 15. *We haue receiued the spirit of adoption, whereby we crie, Abba, that is, father.* And Rom. 8. 26. *Likewise the spirit helpeth our infirmities: for we know not what to pray as we ought: but the spirit it selfe maketh request.* And Zach. 1. 2. 10. the holy Ghost is called *the spirit of grace, and deprecations or praiers.* Well then, the man that would pray, must haue Gods spirit to be his schoole-master, to teach him to pray with groanes and sighes of the heart: for the words make not the prayer, but the groanes and desires of his heart: and a man praies for no more then he desires with the heart, and he which desires nothing praies not at all, but spends lip-labour. The second worke of the spirit, is to assure vs in our consciences that we are in the state of grace reconciled to God. Rom. 8. 16. *The spirit of adoption beareth witness with our spirits that we are the children of God.* And thus inward certificate of the spirit in all exercises of inuocation is very necessarie: for he which wants this assurance, if he be secure and benumbed in his sinnes, will not, and if he be touched in conscience for them, for his life dare not call God father. Also this confutes the opinion of the Church of Rome, which teacheth, that man is to doubt whether he be adopted or no. For how can a man truly call God father, when he doubts whether he be the child of God, or no? It is a miserable kind of praying to call God father, and withall to doubt whether he be a father. Indeede it is true that doubts will often arise, but it is our dutie to striue against them, and not to yeeld to them. Yea but (say they) to be certaine of Gods mercy is presumption. I answer, if it be presumption, it is an holy presumption, because God hath bidden vs to call him father.

Our Father.]

1. The meaning.

Thus much of the argument of relation: now let vs proceede. It is further said, *Our father.* And he is so termed, because he is the father of Christ by nature; and in him the father of euery beleeuer: yea of the whole bodie of the Church.

Quest. Whether may it be lawfull for vs in praier to say, not our father, but my father? *Ans.* A Christian may in priuate praier say, *My father.* This is warranted by the example of our Sauiour, Matth. 26. 29. *O my father if it be possible, let this cup passe from me.* And Math. 27. 46. *My God, my God, why hast thou forsaken me?* And Thomas praied, *My Lord, and my God.* And Paul, *I giue thanks to my God, &c.* And Gods promise is, Ier. 3. 19. *Thou shalt call me my father.* The meaning of Christ is not to binde vs to these words, but to teach vs that in our praiers we must not haue regard to our selues onely, but also to our brethren, and therefore when we pray for them in our priuate praiers as for our selues, we put in practise the true meaning of these words.

2. The uses.

When we pray, wee must not make request onely for our selues and our owne

owne good, but for others also, as the church and people of God, perswading our selues that we also are partakers of their praier: and for the better clearing of this point, let vs search who they are for whome wee are to pray.

Of men there be two sorts, some liuing, some dead. Of these two kinds, the liuing are to be praied for, and there is no praying for the dead.

A man that is dead, knowes what shall bee his estate eternally: if he died a wicked person, that is, an vnrepentant sinner, his state shall bee according in eternall torment: if he died, hauing repented of his sinnes, then hee shall rest with God in his kingdome. Apoc. 14. 13. *Blessed are they which die in the Lord, for they rest from their labours, and their workes follow them.* Gal. 6. 10. *While wee haue time let vs doe good to all men.* Where wee may note that there is a time, namely after death, when we cannot doe good to others.

Again, of the liuing, some are our enemies, & some our friends: Our friends are they which are of the same religion, affection, and disposition. Foes are either priuate or publike: Publike foes, are either enemies to our countrie, as tyrants, traitors, &c. or enemies to our religion, as Iewes, Turkes, Papists, Infidels, Atheists. Now towards all these, how ought a man to behaue himselfe in praier? *Ans.* He is to pray for them all. Matth. 5. 44. *Pray for them which hurt you, and persecute you.* 1. Tim. 2. 1. *I exhort that praier, intercessions, &c. be made for all men, for kings, &c.* Yet whē Paul gaue this commandement, we read not that there were any Christian kings, but all Infidels. And the Iewes are commanded to pray for Babylon, where they were captiue, Ierem. 29. 7. *And seeke the prosperitie of the cittie, whither I haue caused you to be carried captiue, and pray vnto the Lord for it.*

Question. How and in what manner are wee to pray for our enemies? *Ans.* We are to praie against their sinnes, counsels, enterprises, but not against their persons. Thus praied Dauid against Achitophel. 2. Sam. 15. 31. *Lord I pray thee bring the counsell of Achitophel to foolishnesse.* And thus did the Apostles pray against their persecutors, Act. 4. 29. *O Lord behold their threatnings, and graunt vnto thy seruants with all boldnesse to speake thy word.*

Question. Dauid vseth imprecations against his enemies, in which he prayeth for their vtter confusion, as Psal. 59. & 109. &c. The like is done by Paul, Gal. 5. 1. 2. Tim. 4. 14. and Peter, Act. 8. 20. though afterwards he mitigates his execration. But how could they doe it? *Ans.* 1. They were indued with an extraordinarie measure of Gods spirit, and hereby they were inabled to discern of their enemies and certainly to iudge that their wickednes and malice was incurable, and that they should neuer repent. And the like praier did the Primitiue church cōceiue against Iulian the Apostata because they perceiued him to be a malicious & desperate enemy. 2. Secondly, they were indued with a pure zeale, and not carried with desire of reuenge against their enemies, intending nothing els but the glorie of God. Nowe for vs it is good that wee should suspect our zeale, because sinister affections, as hatred, enaie, emulation, desire of reuenge will easily mingle themselves therewith.

Question. How farre forth may we vse those Psalmes in which Dauid vseth imprecations against his enemies? *Ans.* They are to bee read and song with these causats. I. We are to vse those imprecations indefinitely against the ene-
mies

mies of God and his Church: for we may perswade our selues that alwaies there be some such obstinate enemies: but we must not applie them particularly. 2. Secondly, we must vse them (as Augustine saith) as certaine propheti- call sentences of the holy Ghost, pronouncing the last sentence of destructi- on vpon final and impenitent sinners, which oppose themselves against Gods kingdome. 3. They may be vsed against our spirituall enemies, the flesh, the deull, and his angels, and the world.

2. Furthermore, whereas we are taught to say, *Our father*, this serues to put vs in minde, that in praying to God, we must bring loue to men with vs. We must all be the children of one father, louingly disposed one to another. For how should he call God his father, who will not take the child of God for his brother? Math. 5. 23. *When thou art to offer thy gift vnto God, if thou haue ought against thy brother: first be reconciled, and then come and offer thy gift.* So also Esa. 1. 15. the Lord saith, that when they pray vnto him he will not heare. Why? *because their hands are full of blood.* In these times many men can be content formally to pray, but yet they will not leaue bribing, oppression, deceit, vsurie, &c. The common song of the world is, *Euery man for himselfe, and God for vs all:* this is the common loue and care that men haue each to other. The prai- ers of such are abominable, euen as the sacrifice of a dogge, as Esay saith. For how can they call God their father, that haue no loue to their brethren?

3. Thirdly, hence we may learne that God is no acceptor of persons. For this prayer is giuen to all men of what state or degree soeuer. All then, as well poore as rich, vnlearned as learned, subiects as rulers, may say, *Our father*. It is not with the Lord as it is with the world, but all are his children that doe be- leeu. The poore man hath as good interest in Gods kingdome, and may call God father as well as the king. Therefore the weaker sort are to comfort them- selues hereby, knowing that God is a father to them as well as to Abraham, Dauid, Peter. And such as are indued with more grace, must not therefore swell in pride, because they haue not God to be their father more then their inferiours haue.

Which art in heauen]

1. The meaning.

Quest. **H**OW may God be said to be in heauen, seeing hee is infinite, and therefore must needs be euery where. 1. King. 8. 27. *The heauens of heauens are not able to containe him.* *Ans.* God is said to be in heauen: first, because his maiestie, that is, his power, wisdom, iustice, mercie, is made mani- fest from thence vnto vs. Psal. 115. 3. *Our God is in heauen and doth what soeuer he will.* Psal. 2. 4. *He that dwelleth in heauen shall laugh them to scorne, and the Lord shall haue the in derision.* Esai saith, 66. 2. *Thus saith the Lord, Heauen is my throne, and the earth is my footstool.* Secondly, after this life he will manifest and exhibite the fulnes of his glorie to his Angels and Saints in the highest heauens, and that immediately and visibly.

2. The vse.

1. **H**ereby first we learne that Romish pilgrimages, whereby men went from place to place to worship God, are vaine, and foolish. The God to whome we must pray is in heauen. Now let men trauell to what place, or countrey

country they will, they shall not come the nearer to heauen, or nearer to God by traouelling, seeing the earth is in euery part alike distant from heauen.

2. Secondly, this ouerthrowes popish idolatrie, as worshipping of crosses, crucifixes, roodes, &c. vsed to put men in minde of God and Christ. We are taught to lift vp our eyes to heauen; seeing God is there: and how can we doe this, as long as our minds and eyes are poaring vpon an image made by mans arte?

3. Again, we are here admonished to vse the action of prayer with as great reuerence as possible may be, and not to think of God in any earthly manner. Well reasons Salomon, Eccles. 5. 1. *Be not rash with thy mouth to speake a word before God. Why? He is in heauen, thou art in earth: therefore let thy words be few.* This reuerence must appeare in holinesse of all our thoughts and affections, and in all comelines of gesture. And for this cause all wandering by-thoughts, & all vaine babbling is to be auoided, but how goes the case with vs, that on the times appointed come to the assemblies to pray? Many, by reason of their blindnes pray without vnderstanding. Many, when they are present at praier, yet haue their hearts occupied about other matters, about their goods and worldly busines: such men haue no ioy or gladnes in praying; it is a burthen to them. Many come to the assembly for custome onely, or for feare of punishment; if they might be left free they could find in their hearts not to pray at all. But let all such men know, that this maner of praying is a very grieuous sinne, nay greater then mocking of father or mother, killing or stealing, for it is directly against God, the other against men. This sinne because it is against the first table, and therefore more hard to be discerned, it is lightly esteemed, and it lesse troubles the consciences of ignorant men: yea as it is in deede, so it is to be esteemed as a disgrace and plaine mockerie of Gods maïestie. Wherefore seeing God is in heauen, away with all drowisie and dead praying, let vs come with reuerence in our hearts before the Lord.

4. Againe, we are here to consider that our hearts in praier must mount vp into heauen, and there be present with the Lord. Psal. 25. 1. *Unto thee O Lord, lift I vp my soule.* The little childe is neuer well but when it is in the fathers lap, or vnder the mothers wing: and the children of God are neuer in better case, then when in affection and spirit they can come into the presence of their heauenly Father, and by praier, as it were to creepe into his bosome.

5. And here we must further learne, specially to seeke for heauenly things, and to aske earthly things, so farre forth as they serue to bring vs to an euerlasting and immortall inheritance in heauen to which we are called. 1. Pet. 1. 3.

6. Lastly, whereas our father is in heauen, we are to learne that our life on earth is but a pilgrimage, & that our desire must be to attaine to a better country, namely, heauen it selfe, and that we must vse all meanes continually to come vnto it. In a word, to make an end of the preface: in it is contained a double stay or prop of all our prayers. The one is to beleue that God can graunt our requests, because he is almightie, & thus much is signified when he is said *to be in heauen.* The second is to beleue that God is ready and willing to grant the same, and this we are taught in the tide. *Father,* which serues to put vs in mind that God accepts our prayers, Ioh. 16. 2. and bath a care of vs in all our

miserias and necessities, Matth. 6. 3 2. and pitieth vs as much as any earthly father can pitie his child. Psal. 103. 13.

Yet must we not imagin that God will indeed giue vnto vs whatsoeuer we doe vpon our owne heads, fancie, and desire: but we must in our praier haue recourse to the promise of God, and according to the tenour thereof must we frame and square our petitions. Things promised absolutely, as all graces necessarie to saluation, may be asked absolutely: and things promised with condition, as graces lesse necessarie, and temporall blessings are to be asked with condition, namely, so farforth as they shal be for Gods glorie in vs, and for our good: except it be so that God promise any temporall blessing absolutely, as he promised issue to Abraham in his old age. The kingdome to David after Saul. A deliuerance from captiuitie in Babylon after 70. yeres to the Israclites.

Againe, the preface serues to stirre vp loue and feare in the hearts of them that are about to pray. Loue, because they pray to a father: feare, because he is full of maiestie in heauen.

Hallowed be thy Name.]

1. *The Coherence.*

THUS much of the preface: now follow the petitions. They be sixe in number, the three first concerne God, the three last our selues. The three former petitions are againe deuided into two parts: the first concernes Gods glorie it selfe; the other two, the meanes whereby Gods glorie is manifested and enlarged among men. For Gods name is glorified among men when his kingdome doth come, and his will is done.

Quest. Why is this petition, *Hallowed be thy name*, set in the first place? *Ans.* Because Gods glorie must be preferred before all things, because it is, the end of all creatures and of all the counsels of God. Prov. 16. 4. *The Lord hath made all things for his owne sake: yea euen the wicked for the day of euill.* And from the order of the petitions here ariseth a worthie instruction, namely, that euery one in all things they take in hand, are to propound to themselues and to intend the glorie of God. The reason is this: The ende which God hath appointed to all our doings, we are to propound to our selues: but God hath appointed that the highest ende of all his doings should be his glorie: therefore our hearts must be set to seeke it first of all. That God will haue his name glorified by vs, appeareth in this; that he punisheth those which of obstinacie set themselues to dishonour him, or by negligence did not sanctifie him, when they should haue done so. Herod sitting in his royaltie, made such an oration, that the people cried, The voice of a god, and not of a man: and immediately the Angel of the Lord smote him, because he gaue not glorie to God, Act. 12. 12. And Moses because he did not sanctifie the Lord in the presence of the children of Israel, therefore he came not into the land of promise; yet he did not altogether faile in doing of it. Thus we may see by these punishments, and also by the order of the petitions, that it is our duties to preferre the glorie of God before all thing els.

Quest. Whether are we to preferre the glorie of God before the saluation of our soules? *Ans.* If the cause stand thus that Gods name must be dishonoured, or our soules condemned, we must account the glorie of God more precious

tious then the saluation of our soules. This is manifest in the order of the petitions. The petitions that concerne Gods glorie is first, and the petitions that concerne directly our saluation are the fift and sixt. Whereby we are taught, that before God should want any part of his glorie; we must let bodie and soule and all goe, that God may haue all his glorie: This affection had Moses, Exod. 32. 32. when he said, *Either forgive them, or if thou wilt not, blot my name out of thy booke.*

In this petition as also in the rest, we must obserue three things: the first is the meaning of the wordes: the second, the wants which men must learne to bewaile: the third, the graces of God which are to be desired.

2. *The meaning.*

VERY few among the people can giue the right meaning of the wordes of this prayer. They pretend, that seeing God knowes their good meaning, it is sufficient for them to say the wordes and to meane well. But faith being one of the grounds of praier, and there being no faith without knowledge, neither can there be praier without knowledge, and therefore ignorant men are to learne the right meaning of the words.

Name]

Name in this place signifieth,

- 1 God himselfe, 1. King. 5. 5. *He shall build an house to my Name.*
- 2 His attributes, as his iustice, mercie, &c.
- 3 His workes, creatures, and iudgements.
- 4 His word.
- 5 His honour and praise arising from all these.

For God is knowne to vs by all these, as men are knowne by their names; and as all a mans praise and glorie lies in his name, so all the glorie of God is in these.

Hallowed]

To hallow is to seuer or set apart any thing from the common vse, to some proper and peculiar end: as the Temple was hallowed, that is, set apart to an holy vse; and the Priests were sanctified, that is, set apart to the seruice of God. And all that beleeu in Christ are sanctified, that is, set apart from sinne to serue God. In like manner Gods name is hallowed, when it is put apart frō obliuion, contempt, prophanation, pollution, blasphemie, and all abuses to an holy, reuerent, and honorable vse, whether we thinke, speake of it, or vse it any manner of way. Leuit. 10. 7. Ezech. 28. 23.

Quest. How can a sinfull man hallow Gods name which is pure and holy in it selfe? *Ans.* We doe not here pray that we might make Gods name holy, as though we could adde something vnto it to make it holy: but that we might be meanes to declare and make manifest to the world by the right vse of it, that it is holy, pure and honourable. The like phrase is vsed, Luke 7. 9. *Wisdom is iustified by her children:* that is, acknowledged and declared to be iust. Ezech. 28. 23.

The scope therefore of the first petition, is an earnest desire that we might set forth Gods glory, whatsoeuer become of vs: and it may be expressed thus.

○ Lord open our eyes that we may aright know thee, and acknowledge the

greatnes of thy power, wisdom, iustice, and mercy, which apperes, in thy titles, words, creatures, & iudgements: and grant that when we vse any of these, we may therein honour thee, and vse them reuerently to thy glorie.

3. *The wants which are to be bewailed.*

1. **T**HE wants, which we in this place are taught to bewaile, are specially foure. The first is an inward and spirituall pride of our hearts; a sinne that none or very fewe can see in themselves, vnlesse the Lord open their eyes. When our first parents were tempted in paradise, the deuill told them they should be as Gods: which lesson not onely they, but we haue learned: and wee conceiue of our selues, as little gods, though to the world we shew it not. This hidden pride, when other sinnes die, it begins to get strength, and to shewe it selfe: and appeares in vaine thoughts, continually on euery occasion ascending in the mind. As may appeare in the Pharisee, whose thoughts were these when he praied thus within himselfe, *O God I thanke thee that I am not as other men, extortioners, vnjust, adulterers, or euen as this Publican, &c.* And as this was in him, so it is in vs till God giue grace: for so that men may haue praise & glory in the world, they care not for Gods glory though it be defaced. We must therefore learne to discern this hidden corruption, and to mourne for it: for it doth poison and hinder al good desires of glorifying god, so long, as it doth or shall preuaile in the heart.

2. Secondly, we are taught here to bewaile the hardnesse of our hearts: whereby we are hindered from knowing God aright, and from discerning the glory and maiestie of God in his creatures. Mark. 6. 5 2. The disciples, *through the hardnes of their hearts, could not see Gods power in the miracle of feeding many thousands with a few loaves, though themselves were instruments of it, and the foode did increase in their hands.* Our redemption, what a wonderful worke is it, but how few consider of it, or regard it? If we see a man haue more wit, wealth, or honour, then we haue, wee straight wonder at him: but beholding Gods creatures, we see nothing in them, because we doe not goe higher to acknowledge the loue, power, wisdom, and iustice of the Creator. And this is the cause why Gods name is so slenderly honoured among men.

3. The third corruption is our great ingratitude, for the Lord hath made heauen and earth, and all other creatures to serue man: yet he is the most vnthankfull of all creatures. Bestow many iewels, or a kings raunsome on a dead man; he wil neuer returne any kindnes: so men being dead in sinne, deale with God. Commonly men are like the swine that run with their groines and eat vp the mast, but neuer looke vp to the tree from whence it falleth. But the godly are with Dauid, to feele this want in themselves, and to beseech God to open and as it were to vnlocke their lips, that they may in deauour to be thankful to God. Psal. 5 1. 45.

4. The fourth is the vngodlines & the innumerable wäts that be in our liues, and the sinnes committed in the world. Psal. 119. 1 26. *Mine eyes (saith Dauid) gush out with rivers of water, because men keepe not thy Lawes.* The reason is, because he which liues in sinne, reproches Gods name; euen as an euill childe dishonours his father. Now some will say that this cannot be: because our sinnes canot hurt God. True indeed: yet are they a cause of slandering Gods name among

mong men: for as we honour him by our good workes, so we dishonour him by our offences. Matth. 5. 16. *Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.*

4. *Graces to be desired.*

1. **T**He graces to be desired, and to bee praied for at Gods hand, are three. The first is the knowledge of God: that is, that we might knowe him as he hath reuealed himselfe in his word, workes and creatures. For how shall any glorifie God before he know him? Our knowledge in this life is imperfect. Exod. 23. Moses may not see Gods face, but his hinder parts. 1. Corin. 13. 12. We may see God as men doe, through spectacles in his word, sacraments, and creatures. And therefore as Paul praied for the Colossians. Col. 1. 10. *That they might increase in the knowledge of God: so are wee taught to pray for our selues in this petition.*

2. We desire that a zeale of Gods glorie may be kindled in our hearts, and that we may be kept from prophaning and abusing of his name. Psal. 69. 9. *The zeale of thine house hath eaten me vp.* Psal. 45. 1. *My heart shall utter, or cast up a good matter. I will speake in my workes of the king.* Here the spirit of God borrowes a comparison from men, thus. As hee which hath somewhat lying heauie in his stomacke, is neuer quiet till he haue cast it vp: euen so the care & desire to glorifie Gods name must lie vpon a mans heart as an heauie burden: and he is not to be at ease and quiet with himselfe till he bee disburdened, in sounding forth Gods praise. Luther saith well, that this is *Sancta crapula*: that is, an holy surfet: and it is no hurt continually to haue our hearts ouercharged thus.

3. A desire to lead a godly and vpriight life before God and men. We see men that in some great calling vnder honourable personages, will so order & behaue themselves, as they may please and honour their masters: euen so must our liues be well ordered, and we are to labour to walke worthie of the Lord (as Paul speaketh) that we may honour our heauenly father.

Thy kingdome come.]

1. *The Coherence.*

THis petition dependes on the former most excellently. For in it is laide downe the meanes to procure the first. Gods name must bee hallowed among men: but how? is it done? by the erecting of Gods kingdome in the hearts of men. We cannot glorifie God vntil he rule in our hearts by his word and spirit.

2. *The meaning.*

Thy] This word doth put vs in minde that there is two kingdomes: one Gods, and that is the kingdome of heauen: the other the devils, called the kingdome of darknesse, Coloss. 1. 13. For when all had sinned in Adam, God laide this punishment on all, that seeing they could not be content to obey their Creator, they should be in bondage vnder satan: so that by nature we are all the children of wrath, and the deuill holds vp the scepter of his kingdome in the hearts of men. This kingdome is spirituall, and the pillars of it are ignorance, errour, impietie, and all disobedience to God, in which the deuill wholly delights; which also are as it were the lawes of his kingdome. Blind ig-

horant people can not abide this doctrine that the deuill should rule in their hearts: they spit at the naming of him, and say that they despise him with all their hearts: but whereas they liue in sinne, and practise it as occasion is offered, though they cannot discern of themselves, yet they make plaine prooffe, that they liue in the kingdome of sinne and darknesse, and are flatte vassels of Satan, and shall so continue till Christ the strong man come and binde him, and call him out. And this is the estate of all the children of Adam in themselves. Wherefore our Sauour in this petition teacheth vs to consider our naturall estate, and to pray that he would giue vs his spirit to set vs at libertie in the kingdome of his owne sonne.

Kingdome] Gods kingdome in Scripture is taken two waies. First generally, and so it signifieth that administration by which the Lord governeth all things, yea, even the devils themselves. Of which kingdome mention is made in the ende of this prayer. And in the Psalme 97. vers. 1. *The Lord reigneth, let the earth reioyce.* Again, it is taken more specially, and then it signifieth the administration of Christ the head of the church, in which he frameth men by his word and spirit to the subiection of the same word. And so it is taken in this petition.

In a kingdome there are foure things to be noted. 1. There must be a king. 2. There must be subiects. 3. There are lawes. 4. Authoritie.

In this kingdome Christ is the king: it is he to whom the father hath giuen all authoritie, in heauen and earth.

In this kingdome all are not subiects, but such as are willing to giue free and franke obedience to Gods word; or at the least though their hearts be not found, make an outward profession of it.

The lawes of this kingdome is the word of God in the bookes of the olde and new Testament. Therefore it is called *the kingdome of heauen*, Matth. 13. *The Gospell of the kingdome*, Mark. 1. 13. *The rodde of his mouth*, Esay 11. 4. *The arme of God*, Esay 53. 1. As a king by his lawes brings his people in order, and keepes them in subiection; so Christ by his word, and the preaching of it, as it were by a mightie arme, drawes his elect into his kingdome, and fashions them to all holy obedience.

The power and authoritie is that whereby Christ conuerts effectually those which are to be conuerted by the inward operation of his spirit, and glorifies himselfe in the confusion of the rest.

Kingdome being taken thus specially, is also twofold. The first is the kingdome of grace, of which mention is made, Rom. 14. 17. *The kingdome of God standes not in meate and drinke; but in righteousnesse*: that is, the assurance of our iustification before God in the righteousnesse of Christ; *Peace of conscience*, which proceedes from this assurance; and *ioy in the holy Ghost*, which comes from them both. In this kingdome all men liue not, but onely those that are subiect to Christ, obedient to the lawes of his kingdome, and ruled by his authoritie, and are continually taught in his word by his spirit. But those that refuse to liue according to the lawes of this king, and choose to liue at their owne libertie, are in the kingdome of darknesse, that is, sinne and Satan.

The second is the kingdome of glorie in heauen, which is the blessed estate

of all Gods people, which God himfelfe fhall be all in all vnto them. And the former kingdome of grace is an entrance and preparation to this kingdome of glorie.

Come] Gods kingdome comes, when it takes place and is eftablifhed and confirmed in mens hearts, and made manifft to all people, the impediments beeing remooued.

Quest. This coming implies a ftopping: but how fhould Gods kingdome be hindred? *Ans.* Kingdome in this place is not taken for that abfolute and foueraigne power of God whereby he rules all things, for that can not be hindred; but for the kingdome of grace, which in the vſing of the outward meanes, as minifters, word and Sacraments, may be hindred by the deuill, the world, and mans corruption.

3. *The wants which are to be bewailed.*

The wants which we in this petition are to mourne for, are of two forts: ſome concerne our owne felues, ſome others. That which concerns our owne perſons is a bondage and flauerie vnder finne and Satan. This bondage indeede is weakned in Gods ſeruants, but none is wholly freed from it in this life. Paul complains that he is ſold vnder finne, and cries pitifully, O miſerable man that I am, who ſhall deliuer me from this bodie of death?

Question. What difference is then betweene the godly and the wicked? *Ans.* The euill and vngodly man in the very middeſt of his bondage hath a merrie heart: finne is no trouble to him, nay it is meat & drinke to him. But the godly man is otherwiſe minded: who conſidering the power of the deuill, and his craft in manifold fearefull temptations; and ſeeing the proneneſſe of his rebellious nature euer and anon to ſtart away from God, is grieved and confounded in himſelfe, and his heart bleedes within him that he doth offend ſo mercifull a father.

Many men liue in this world and that many yeares, and yet neuer feele this bondage vnder Satan & finne. Such vndoubtedly cannot tell what this praier meanes: but he that would haue the right vſe of this petition, muſt be acquainted with his owne eſtate, and be touched in his conſcience, that the fleſh and the deuill beare ſuch ſway in him. As the poore captiue is alwaies creeping to the priſon doore, alwaies labouring to get off his bolts and fetters, and to eſcape out of priſon: ſo muſt we alwaies crie to the Lord for his ſpirit to free vs out of this bondage and priſon of finne and corruption: and every day come nearer the priſon doore, looking when our bleſſed Sauour will vnbinde vs of all the fetters of finne and Satan, and fully erect his kingdome in vs.

2. The wants which concerne others are twofold. The former is the want of the good meanes which ſerue for the furthering of the kingdom of Chriſt, as preaching, ſacraments, and diſcipline. When we ſhall ſee a people without knowledge, and without good guides and teachers, or when we ſee one ſtand vp in the congregation not able to teach, here is matter for mourning. This petition puts vs in minde to bewaile theſe wants. Our Sauour, when he ſawe the Iewes as ſheepe without a ſheepheard, he had compaſſion on them: and he wept ouer Ieruſalem, becauſe they knew not the things which belong to their peace. Luk. 9. 11. Therefore when preachers want, to hold vp the ſcepter

of GOD before the people, and to hold out the word, which is as it were the arme of God to pull men from the bondage of the deuill to the kingdome of Christ. Then it is time to say, *Lord let thy kingdome come.*

3. The third want which we are to bewaile is, that there bee so many impediments and hinderances of the kingdome of grace, as the deuill and all his angels, their instruments, the Pope, the Turke, and all the rest of the professed wicked of this world, which by subtile intisements and tyrannie, keepe backe and repell the meanes whereby Christ ruleth as a king in his Church. When the deuill sees one that was sometime of his kingdome but to cast a looke towards the heauenly Ierusalem, he straightway rageth against him and labours quite to ouerthrow him. Wherefore in regard of all these impediments, we must pray, *Thy kingdome come.*

4. *Graces to be desired.*

1. IN this petition we are taught first that we are to haue a feruent desire, and to hunger, that god would giue vs his spirit to raigne and rule in our harts; and to bow them to all obedience and subiection of his will: and further, whereas our hearts haue bene as it were filthy sties and stables of the deuill, that he would renue them, and make of them fit temples to entertaine his holy spirit. *Psal. 51. 10. Create in me a cleane heart, O God, and renue a right spirit in me, &c. Stablish me with thy free spirit.* If we shall consider the conuersion of the wicked and the godly, and their corrupt hearts together, we shall see little difference but in this, that the wicked is delighted and glad to sinne: but the godly doe wrestle, as for life and death with their temptations, and doe resist the deuill, and doe desire the grace of Gods spirit, and crie to heauen to bee freed from this bondage, howsoever their hearts are alwaies readie to rebel against God.

2. Forasmuch as the kingdome of grace is erected in Gods Church here vpon earth, in this petition we are comanded to pray for the Church of God, and the parts thereof. *Psal. 122. 6. Praise for the peace of Ierusalem: they shall prosper that loue thee. Esay. 62. 7. Ye which are the Lords remembrancers, giue him no rest, until he set vp Hierusalem the praise of the world.*

And that Gods Church may flourish and be in good estate, we are to pray for Christian Kings and Princes; that God would blesse them, and increase the number of them. For they are as *nursing fathers, and nursing mothers to the Church.* And wee especially are bound to pray for the Queenes most excellent maiestie, as also for the French king, that they may be blessed and Gods kingdome by them advanced.

And againe, because ministers are the Lords watchmen in the Church, we are here also put in minde to seeke their good; and to praie that their hearts may be set for the building of Gods kingdome, for the beating downe of the kingdome of sinne and Satan, and for the sauing of the soules of his people. And the rather, because the deuill laboureth night and daie to ouerthrow the in this glorious worke, and to resist them in their ministerie: as appeareth in *Zacharie 3. 1.* When Ioshua the high priest stood before the Angell of the Lord, *Satan stood at his right hand,* namely to resist him. Therefore, also wee are to praie for them, that the Lord would keepe them, and furnish them with

gifts, and will make them faithfull. For where vision faileth the people are left naked, saith Salomon, 2. Theff. 3. 1. Brethren, pray for us that the word of the Lord may have a free passage and be glorified.

Thirdly, we must pray for all Christian Schooles of learning. Howsoever some thinke but basely of them; yet they are the ordinarie meanes to maintaine the ministerie, and so the Church of God. A man that hath diuers orchards, will also haue a seminarie full of young plants to maintaine it. Schooles, they are as Seminaries to Gods church, without which the Church failes to decay: because they serue to make supplie of ministers.

3. Thirdly, we are to desire, that the Lord would hasten the second coming of Christ; as the Saints in heauen praie, *Come Lord Iesus, come quicklie*; and therefore the godly are said to *lose the coming of Christ*. 2. Tim. 4. 8. A penitent sinner so abhors his own corruptions, and the irksome temptations of Satan, that in this respect he desires that Christ would hasten his particular coming to him by death, for no other cause but that he might make an end of sinning and displeasing of God.

Thy will be done.]

1. The Coherence.

IN the second petition, we desired that God would let his kingdome come; *vz.* That he would rule in our hearts. If he then must raigne, we must be his subiects: and therefore here we craue, that beeing his subiects wee may obey him, and doe his will. Mal. 1. 6. *If I be a father where is my honour? If I be a master, where is my feare?*

2. The meaning.

Will] Here it signifieth Gods word written in the olde and new Testament: For in his word his will is reuealed. Of the whole will of God there be three speciall points, which are in this place meant. 1. To beleue in Christ, Ioh. 6. 40. *This is the will of him that sent me, that every one which seeth the Sonne, and beleueth in him, should haue cuerlasting life.* 2. Sanctification of body & soule. 1. Theff. 4. 3. *This is the will of God, euen your sanctification.* & c. 3. The bearing of affliction in this life. Rom. vers. 29. *Those which he knew before, he did predestinate to be made like to the image of his owne sonne.* Phil. 3. 10. *That I might knowe him and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable to his death.*

Thy will] Not mine: for mans owne will is wicked and corrupt, yea it is *sinne* enmitie to God. Rom. 8. v. 5.

Done] That is, obeyed and accomplished of men. Then the effect of the prayer is this: O Lord, seeing thou art our King, giue vs grace to shewe our selues good subiects in obeying thy will.

3. The wants to be praised against.

1. Here first we are to bewaile this, that our hearts are so prone, to rebellio and disobedience of Gods commandements. Put a match to a heape of gun-powder, on a sudden it will be all on a flames; and as long as we adde matter to the fire, it burnes: so by nature we are most readie to sinne, so soone as the least occasion is giuen. Dauid had experience of this when hee praied, *Knit my heart to thee, O Lord, &c.* Psal. 86. 11, and *incline my heart to thy commandements.*

mandements. Psal. 119. 37. Those which finde not this want in themselves, and the like affection to bewaile it, are in a miserable and dangerous case: euen as a man that hath a great disease vpon him, and knowes not of it.

2. Againe, wee must here bewaile the sinne of the worlde, as ignorance, schismes, hipocrisie, pride, ambition, contempt of Gods word, couetousnes, oppression, want of loue of God and his word, &c. 2. Peter 2. 7. *Lot was vexed, and his righteous heart was vexed with the vncleane conuersation of the Sodomites* from day to day: so ought our soules to bee vexed and grieued continually at the wickednesse of our time: and we are to send vp our praier to God for vnbeleeuing & vnrepentant sinners, that they may be brought to the obedience of Gods will. Ezech. 9. 4. In a common iudgement vpon Ierusalem, *They are marked in the forehead, that mourne and crie for all the abominations that be done in the midst of it.*

3. Here also we must humble our selues for our vnquietnesse of mind, & impatience, whē god laies any crosse on vs. It is Gods will that we should suffer affliction, and withall humble our selues vnder his mightie hand. Our Saviour praied that the cup might be taken away, but with submission to his Fathers will. Luk. 22. 42. And this Dauid had learned when he said, *But if he thus say, behold I haue no delight in thee, behold here I am, let him doe to me as seemeth good in his eyes.* 2. Sam. 15. 26.

4. Graces to be desired.

1. **T**HE first thing which we are here to desire is, that we may haue grace to denie our selues wils, and affections: because herein wee are vnlike to God, and like the deuill. This is the first lesson that our Saviour doth giue his disciples, that they must denie themselves and follow him.

2. The second thing is the knowledge of Gods will: for otherwise how shall we doe it? How can that seruant please his master, which cannot tel what he would haue done of him? Most men will haue bookes of statutes in their houses, and if they be to deal in any great matter, they will doe nothing before they haue looked on the statute. In like manner men should haue the bible, that is, the booke of Gods statutes in their houses: the lawes of God must be the *men of our counsell*: before euery action we are to search what is the will of God, and then to doe it. Here then we are taught to vse the meanes, and to pray for knowledge.

3. Againe, wee are here taught to haue a desire in our hearts, and an indeauour in our liues, in all things to performe obedience to Gods worde in our liues and conuersations, and in our particular callings.

4. Lastly, we desire patience and strength, when it shall please God at any time to exercise vs with the crosse, as Paul praies for the Colossians, *That God would strengthen them by the power of his might, vnto all patience and long suffering with ioyfullnesse.* Coloss. 1. 12.

5. Error confuted.

THE Church of Rome teacheth, that men by nature haue free will to doe good: and that men being stirred vp by the holy ghost, can of themselves will that which is good. But if this were so, why might wee not pray, Let my will be done? So farre forth as the will of man shall agree with Gods will: but

but this cannot be, as wee see in the tenour of this petition.

In earth as it is in heauen.

1. *The meaning.*

HAuing shewed the meaning of this petition, *Thy will be done*: nowe we are to speake of the condition, which shewes in what manner we should doe it. For the question might be howe we would doe Gods will: and the answer is, that his will must be done in earth as it is in heauen.

Heauen] By heauen here is meant the soules of faithfull men departed, and the elect Angels, P^{sa}l. 103. 20. *Praise the Lord ye his angels, that excel in strength, that doe his commandements in obeying the voice of his word.*

Earth] By earth is vnderstood nothing but men on earth, because all other creatures in their kind obey God: onely man he is rebellious and disobedient. Then the meaning is, Let thy will be done by vs men on earth, as the Angels and Saints departed doe thy will in heauen.

Question. Doe wee here desire to doe the will of God in that perfection it is done by Angels? must we be as perfect as they? *Ans.* The words here vsed *in earth as it*, &c. doe not signifie an equalitie (as though our obedience could in this life bee in the same degree of perfection with Angels) but a similitude standing in the like manner of obedience. Now it may be asked in what manner do the angels obey God? *Ans.* They do the will of God willingly, speedily, and faithfully: and this is signified in that they are said in the scriptures to be winged, and to stand continually beholding the face of our heauenly father. And this is the manner in which wee desire to performe Gods will.

2. *The wants to be bewailed.*

WE are here admonished to bee displeas'd with our selues, for our slacke and imperfect obedience to God, & for our hypocrisie, priuie prid, presumption, deadnes of spirit, and many other wants which breake out when we are in doing Gods will. There is no seruant of God, but hath wants in his best workes, so we must vnderstand Paul, when he saith, *To will is present with me, but I finde no meanes to performe that which is good.* Rom. 7. 18. Where he signifies thus much in effect, that hee could beginne good things, but not perfect them, and goe through-stitch, as we say. When the godly doe good workes, as heare, speake gods word, pray, praise God, &c. they perform things acceptable to God: but in these actions they finde matter of mourning: namely, the imperfection of the worke: therefore Dauid praieth, P^{sa}l. 143. 2. *Enter not into iudgement with thy seruant.* And here we may see how farre wide the Church of Rome is, that holdeth good workes to be any way meritorious, that be euery way imperfect. If the men of that church had grace, they might see that the corruptions of the flesh were as gyues and fetters about their legges, that when they would faine runne the waies of Gods commandements, they are constrained to halt downe right, and to traile their loynes after them.

3. *Grace to be desired.*

THe grace here to be desired, is sinceritie of heart; or a readie and constant purpose and indeauour not to sinne in any thing; but to doe Gods wil, so

as we may keepe a good conscience before God & men. Act. 24. 16. *And for this cause I endeavour alwaies to haue a cleare conscience towards God, and towards men.* This must we hunger after, and pray for: seeing it is not sufficient to abstaine from euill, but also to doe good, and in doing good, strue to come to perfection. A conformitie with Angels in this dutie is to be fought for and to be begun in this life, that in the life to come we may be like them in glorie.

Giue vs this day our daily bread.]

1. *The Coherence.*

THus much of the three first petitions which concerne God: now follow the other three, which concerne our selues. In which order we learne to pray for those things which concerne God absolutely: and for those things which concerne our selues not absolutely, but so farre forth as they shall make for Gods glorie, the building of his kingdome, and the doing of his will.

But how depends this petition on the former? In the first we were taught to pray, that Gods name might be hallowed: which is done when God raignes in our hearts, & his wil is done. Now further, his will is obeyed in three things: first, by depending on his prouidence for the things of this life: secondly, by depending on his mercie for the pardon of sinne: thirdly, by depending on his power and might, in resisting temptations. And thus Gods will is obeyed.

2. *The meaning.*

BRead] By bread in this place many of the ancient fathers, as also the Papists at this day vnderstand the element of bread in the Sacrament, & the bodie of Christ which is the bread of life. But that cannot be: for S. Luke calls it *bread for the day*, that is, bread sufficient to preferue vs for the present day: and by this he makes it manifest, that the words of this petition must be vnderstood not of spirituall, but of bodily foode: and the bread of life is more directly asked in the second or fourth petition. As for the opinion of Erasmus, who thinks that in this so heauenly a prayer made to God the Father, there should be no mention made of bread, that is, of earthly things, which euen the Gentiles bestow on their children; it is vaine and fruitles. For it is Gods will, that we should not cast the care of heauenly things onely, but all our care vpon him. 1. Pet. 5. 7. And he hath elsewhere commaunded that earthly things should be asked at his hand, 1. King. 8. 35. and the same hath bene asked in praier of Iacob, Gen. 28. 10. and Salomon, Prou. 20. 7. And whereas the Lords praier is a perfect platforme of praier, temporall blessing must haue some place there, vnesse we will ascribe the hauing and inioying of them to our owne industrie, as though they were no gifts of God: which to thinke were great impietie.

By bread then we must vnderstand properly a kind of foode made of the floure of graine that is baked and eaten: and thus it must be taken in those places of scripture where bread is opposed to water or wine: & by a figure more generally it signifies all things whereby temporal life is preferued: in this sense *goates milke* is called *bread*, Prou. 27. 27. and the fruit of trees, Jer. 11. 19. and all things that passe to and fro in trafficke. Prou. 31. 14. And so likewise in this place by this one meanes of sustaining our bodies and temporall liues; all other meanes whatsoever must be vnderstood, as meate, drinke, clothing, health, libertie, peace, &c.

And

And whereas our Saviour Christ vnder the name of bread, and not vnder the name of any other plentifull or daintie food, teacheth vs to aske temporall blessings; he doth it for two causes. The first is, that we might hereby learne frugalitie and moderation in our diet, as parell, houses; and be content if we haue no more but bread, that is, things necessarie to preserue life, which Paul comprehends vnder food and clothing. For we are taught in this petition to aske no more. We must not with the Israelites murmure because they had nothing but Manna.

Question. Must we then vse Gods creatures onely for necessitie? *Ans.* We may vse them not onely for necessitie, but also for honest delight and pleasure, Psal. 104. 15. *God giues wine to make glad the heart of man: and oyle to make his face shine.* And John 12. 3. our Saviour Christ allowed of the fact of Marie, which tooke a pound of oyntment of Spikenard very costly, and annointed his very feete, so that all the house was filled with the smell; though Judas did esteeme it wast. Yet if it so fall out that the Lord doe graunt vs but bread, that is, so much as shall holde bodie and soule together, we must thankfully content our selues therewith. 1. Tim. 6. 8. *Therefore when we haue foode and rayment, let vs be therewith content.* This contentation was practised of Iacob, Gen. 28. 20.

A second cause is to teach vs that there is a particular providence. All men willingly confesse the generall providence of GOD ouer all things: but beside that we must acknowledge another more speciall providence, euen in the least things that be: because eury morsell of bread which we eate, would no more nourish vs then a peece of earth, or a stone, vnlesse God giue his blessing vnto it.

Daily.] The word in the originall is thus much in effect, *Bread vnto our essence or substances:* then the meaning is, giue vs such bread from day to day, as may nourish our substances. Thus praieth Agur, Prou. 30. 8. *Eccede me with foode conuenient for me.* Some there are which put an Angelical perfection in fasting; but we are taught in Scriptures, that as aboute all things we are to seeke for life eternall; so we must in this life haue care to sustaine and maintaine our naturall life, that we may haue conuenient space and time to repent, and prepare our selues to the kingdome of heauen. Fasting in it selfe as it is an abstinence from meate, is no part of Gods worship, but in it owne nature, a thing indifferent: and therefore it is to be vsed so farre forth as it shall further vs in Gods seruice, and no farther. And seeing we are taught to pray for such foode as shall preserue nature, and maintaine the vitall blood, we ought not to vse fasting to the hindrance or destruction of nature.

Our bread.] 1. *Quest.* How is bread ours? *Ans.* Paul shewes how, 1. Corinth. 1. 2. *Ye are Christs, and all things are yours.* So then by meanes of Christ, bread is called our. For GOD hauing giuen Christ to vs, doth in him and by him giue all things else to vs. 2. *Quest.* How may I know that the things I enjoy are mine by Christ, and that I doe not vsurpe them? *Ans.* 1. Tim. 4. 4. Paul saith that the creatures of God are good, and that the vse of them is sanctified to vs by the word and prayer. Then if we haue the word of God to tell vs that wee may enjoy and vse them; and also if wee pray to God for
the

the right and pure vse of them, we are no vsurpers, but indeede right owners of them, not onely before men, but also before God. 3. *Question.* If the creatures must be made ours by Christ, how comes it to passe that the vngodly haue such abundance of them? *Ans.* We lost the title and interest of the creatures in Adam: yet God of his mercie bestowes *temporarie* blessings vpon the vniust as well as vpon the iust: but for all that, vnlesse they be in Christ, and hold the title of them by him, they shall in the ende turne to their greater condemnation.

And whereas we call it *our bread*, we learne that euery man must liue of his owne calling, and his owne goods. Here also is condemned all oppression, stealing, lying, cogging, and other such deceitfull meanes which men vse to get wealth and goods. Many thinke it no sinne to prouide for their families in such order, but in saying this petition they pray against themselues. 2. *Theff.* 3. 10. *He which laboureth not, let him not eate.* *Eph.* 4. 28. *He which stole, let him steale no more, but rather labour with his hands the thing that good is.*

This day] We say not here this weeke, this moneth, this age, but this day: what meanes this? may we not prouide for the time to come? *Ans.* It is lawful, yea a man is bound in good manner to prouide for time to come. *Act.* 11. 28. The Apostles prouided for the Church in Iudea against the time of death foretold by Agabus. And Ioseph in Egypt in the yeares of plentie stored vp against the yeares of famine. Wherefore in these words our Sauour his meaning is onely to condemne all distrustful care that distracts the minds of men, and to teach vs to rest on his fatherly goodnes from day to day in euery season: this is noted vnto vs, *Numb.* 11. where the Israelites were commanded to gather no more Manna then would serue for one day, and if they did, it putrified. Whereby God taught them to rest on his prouidence euery particular day, and not on the meanes.

Giue vs] Not me. This serues to teach vs that a man must not onely regard himselfe, but also be mindfull of others. For a man that hath wealth is made a steward to distribute his goods to the poore and the good of Gods Church. True loue seekes not her owne things; the branches of the vine are loden with clusters of grapes, not for themselues, but for others: the candle spends it selfe to giue others light.

Giue vs] If bread be ours, wherefore are we to aske it? it may seeme needlesse. *Ans.* Not so: for hereby we are taught to waite on God, who is the fountaine and the giuer of all blessings. Men vsually driuen to any distresse, vse euill meanes, as robbing, deceiuing, consulting with wizzards, &c. 2. Againe here we learne, that though a man had all the wealth in the world, all is nothing without Gods blessing. *Question.* The rich neede not say, Giue vs, &c. for they haue abundance already, and what neede they aske that which they haue? *Answer.* Let a man be neuer so rich, and want nothing that can be desired, yet if he want Gods blessing, in effect he wants all. Wherefore euen Kings, and the greatest personages that be, are as much bound to vse this petition as the poorest. *Gods blessing is riches*, saith Salomon, *Prou.* 10. 22. Thou maist eate and not haue enough, be clothed and not warme, earne wages and put it in a broken bagge, *Hag.* 1. 6. if God doe not blesse thee. This blessing of God

God is called the *staffe of bread*, Elay. 3. 1. In bread there bee two things, the substance and the vertue thereof proceeding from gods blessing: this second, that is, the power of nourishing is the staffe of bread. For take away from an aged man his staffe, and he falls: and so take away Gods blessing from bread & the strength thereof, it becomes vnprofitable, and ceaseth to nourish. Lastly, here we see that all labour and toile taken in any kind of calling is nothing and auales not, vnlesse God still giue his blessing. Psal. 127. 1.

3. *The wants which are to be bewailed.*

Sinnes which we are taught in this petition to bewaile are two especially. 1. Couetousnesse, a vice which is naturally engrafted in euery mans heart; it is when a man is not content with his present estate. This desire is vn-satiabie, & men that haue enough would still haue more. Wherefore he which shall vse this petition must be grieued for this sinne, and pray with Dauid, Psal. 119. 36. *Incline my heart to thy commandments, and not to couetousnes.* And he must forrowe, not so much for the act of this sinne, as for the corruption of nature in this behalfe. Couetous people will plead that they are free from this vice, but marke mens liues, and we shall see it is a common disease, as Dauid noted, Psal. 4. 6. where he brings in the people, saying: *who shall shew vs any good?* This then is a common sinne that we are taught to mourne for.

2. The second want is diffidence and distrustfulnes in Gods prouidence touching the things of this life. Men also will shift this off and say, they would be sorrie to distrust God. But if we doe but a little looke into the corruption of our nature, we shall see that we are deceiued. For being in prosperitie, wee are not troubled: but if once we be pressed with aduersitie, then we howle and weepe, and as Paul saith, 1. Tim. 6. 10. *Men pierce themselves through with many sorrowes.* If a man shall loose a part of his goods, what then doth hee? Traight hee goes out to the wise man: is this to beleeu in God? No: it is to distrust God and beleue the deuill.

4. *Graces to be desired.*

The grace to be desired is a readines in all estates of life to rest on Gods prouidence, whatsoeuer fall out. Psal. 37. 5. *Commit thy way to the Lord, & trust in him, and he shall bring it to passe.* Prou. 16. 3. *Commit or role thy workes upon the Lord, and thy thoughts shall be directed.* Whereby we are admonished to take paines in our callings to get meate and drinke, &c. If the Lord blesse not our labour we must be content: if he doe, we must giue him thanks. Now for this cause we are further to pray to God that hee would open our eyes, and by his spirit teach vs in all his good creatures to see his prouidence, and when meanes faile and are contrarie, then also to beleue in the same, and to followe Pauls example. Phil. 4. 12.

5. *Errors confuted.*

Papists teach that men by workes of grace may merit life eternall, and increase of iustification in this life. But howe can this be? for here we see that euery bit of bread which we eate, is the free gift of God without any merit of ours. Now, if we can not merit a peece of bread, what madnes is it to thinke that we can merit life euerlasting.

2. They also are deceiued who thinke, that any thing comes by meere chance:

chance or fortune, without Gods prouidence. Indee in respect of men who know not the causes of things, many chances there are: but so, as that they are ordered and come to passe by Gods prouidence. Luk. 10. 31. *By chance there came downe a certaine priest that way.*

Forgiue vs our debts.]

1. The Coherence.

THis is the fifth petition and the second of those which concerne our selues: in the former we craued temporall blessings, in this and the next which followeth, we craue spirituall blessings. Where we may note, that seeing there is two petitions, which concerne spirituall things, and but one for temporall, that the care for our soules must be double, to the care of our bodies. In the world men care for their bodies, their hearts are set for wealth and promotion: they can be content to heare the word on the Sabbath, yet neither then, nor in the weeke day do they lay it vp in their hearts, and practise it, which argues that they haue little or no care for their soules.

Question. What is the cause that first we craue things for the bodie, and in the second place those which concerne the soule? *Ans.* The order of the holy Ghost in these petitions is wonderfull: for the Lord considers the dulnes and backwardnes of mens natures: and therefore he traines them vp, and drawes them on by little, euen as a schoolemaster doth his yong schollers: propounding vnto them some small elements and principles, and so carrying them to higher points. For the former petition is a step or degree to these two following. The ruler by the healing of the bodie of his child is brought to beleue in Christ. Ioh. 4. 53. He then that will rest on Gods mercie for the pardon of his sinnes, must first of all rest on Gods prouidence for this life: and he that can not put his affiance in God for the prouision of meate and drinke, how shall he trust Gods mercie for the saluation of his soule? Here we may see the faith of worldlings: they say that God is mercifull, and that they beleue in Christ: which can not be true: seeing in lesser matters, as meate and drinke, they distrust God, as appears by their couetousnes. Againe, by this order we are taught as earnestly to seeke for the pardon of our sinnes, as we seeke for temporall blessings.

2. The meaning.

Debts] By debts sinnes are meant, as it is in Luke 11. 4. and they are so called, because of the resemblance betweene them. For euen as a debt doth bind a man, either to make satisfaction, or else to goe to prison: so our sinnes binds vs either to satisfie Gods iustice, or else to suffer eternall damnation.

Forgiue] To forgiue sinne, is to cover it, or not to impute it. Psal. 32. 1. And this is done when God is content of his mercy to accept the death and passion of Christ as a sufficient payment & ransom for mans sinnes, & so to esteeme them as no sinnes. And here vnder this one benefit of remission of sinnes, all the rest of the same kinde are vnderstoode, as iustification, sanctification, redemption, glorification, &c.

3. The uses of the words.

Hence we may learne many lessons: the first is, that seeing we must pray thus, *Lord forgiue, &c.* we are to hold, that there is no satisfaction to gods iustice

justice for sinne by our workes, no not in temporarie punishments: but that the doing away of our sinnes is of Gods meere sauour: for to forgiue and to satisfie be contrarie: wherefore the doctrine of humane satisfactions, taught in the Church of Rome, is vyle and deuilish.

2. Secondly, whereas we are taught thus to pray continually from day to day, we note the great patience & long suffering of God, that suffers and forbears still, and doth not poure out his confusion vpon vs, though we offend his maiestie day by day. This teacheth vs like patience towards our brethren: we our selues cannot put vp the least iniurie and forbeare but one day, and yet we desire that God would forgiue vs daily to the ende of our liues.

3. Again we may obserue, that there is no perfect sanctification in this life, seeing we must euery day to the end craue the pardon of our sinnes. Therefore wicked is the opinion of the Catharists or Puritans, which hold that men may be without sinne in this life.

4. And when we say, *forgiue not me but vs*: we are put in mind to pray, not onely for the pardon of our owne sinnes, but likewise for our brethren and enemies, Iam. 5. 17. *Confesse one an other, and pray one for an other: for the praier of the righteous auaileth much, if it be feruent.* And as some thinke, the praier of Steuen was a meanes of the conuersion of Saul.

5. Also we note that before praier for pardon of sinne, must goe a confession of sinne: for whereas we say, *forgiue our debts*, we confesse before God that we are flat bankrupts and not able to discharge the least of our sinnes: this appears 1. Ioh. 1. 9. *If we confesse our sinnes, he is faithfull to forgiue vs.* And it was practised by Dauid, Psal. 5. 1. and 32. 5. The manner of making confession is this: knowne sinnes, and those which trouble the conscience, are to be confessed particularly; but vnknowne sinnes generally, Psal. 19. 12.

6. Lastly, hence it is manifest, that there is no iustification by workes. Our sinnes are debts, and so also are all workes of the law: and it were a fond thing to imagine that a man might discharge one debt by another.

4. Wants to be bewailed.

THe wants to be bewailed are the burthen of our sinnes and the corruptions of our natures, and the wickednes of our liues, and the sinnes of our youth, and of our old age, Psal. 40. 12. *My sinnes haue taken such hold vpon me, that I am not able to looke vp: they are more in number then the haire of my head: therefore mine heart hath failed me.* Thus with Dauid we are to trauel & grone vnder this burthen: but this griefe for sinne, is a rare thing in the world. Men can mourne bitterly for the things of this life, but their sinnes neuer trouble them. Againe, this sorrow must be for sinne, because it is sinne, though there were neither hell to torment, nor deuill or conscience to accuse, nor iudge to reuenge.

5. Graces to be desired.

THe grace which we must desire, is the *spirit of grace and deprecations*. Zachar. 12. 10. which is that gift of the holy Ghost, whereby we are enabled to call to God for the pardon of our sinnes. A man hauing offended the laws of a prince, and being in daunger of death, will neuer be at quiet till he haue gotten a pardon: euen so they which feele and see their sinnes hauing this

spirit,

spirit, are so moued, that they can neuer be at rest, till in praier they be eased of the burthen of their finnes. A man may, I graunt, babble and speake many wordes, but he shall neuer pray effectually, before he haue this spirit of praier to make him crie, *Abba, father.* For worldly commodities all can pray: but learne to pray for the want of Christ.

As we forgieue our debts.

1. *The Coherence.*

THESE wordes be a part of the fifth petition, which is propounded with a condition. Forgiue vs as we forgieue others: and these words depend on the former as the reason thereof, which seemes to be taken from the comparison of the lesse to the greater, thus: if we who haue but a sparke of mercie, doe forgieue others: then doe thou, who art the fountaine of mercie, forgieue vs: but we forgieue others: therefore doe thou forgieue vs. Thus Luke, 11. 4. hath it, *Forgiue vs our finnes, for euen we forgieue.* Rhein. Test. on Luk. 7. 47. the Papists take it otherwise, who say, Forgiue vs as we forgieue, making our forgiuing a cause, for which God is moued to forgieue vs in temporall punishments: whereas our forgiuing of men is onely a signe or effect that God doth forgieue vs.

2. *The meaning.*

1. *Quest.* Whether is a man bound to forgieue all debts? *Ans.* The word *debt*, in this place is not vnderstood of debt that is ciuill, and comes by lawfull bargaining, but of hurts and dammages which are done vnto vs in our bodies, goods, or good name. As for the former ciuill debts, a man may exact them, so he doe it with shewing of mercie.

2. *Quest.* How may any man forgieue trespasses, seeing God onely forgieues sinne? *Ans.* In euery trespass which any doe to their neighbours, there be two offences, one to God, another to man. In the first respect, as it is against God and his commaundement, it is called a sinne; and that God onely forgieues: in the other respect it is called an iniurie or dammage, and so man may forgieue it. When a man is robbed, the law is broken by stealing, & the iniurie that is done is against a man that hath his goods stolne. This iniury, as it is an iniury a man may forgieue; but as it is a sinne, he can not, but God onely.

3. *Quest.* Whether may a man lawfully pray this petition, and yet sue him at the law, who hath done him wrong? *Ans.* A man may in an holy manner sue another for an iniurie: and as a souldier in lawfull warre may kill his enemy, and yet loue him: so may a man forgieue an iniurie, and yet seeke in a Christian manner the remedie: but in doing of this we must obserue fise things. 1. We are to take heede of all priuate reuenge, and inward hatred; which if we conceiue, we doe not forgieue. 2. We must take heede of offence, and haue care that our doings be not scandalous to the Church. 3. Our suites must be taken in hand to maintaine godly peace: for if all iniuries were put vp, there would be no ciuill state or government. 4. This must be, that the partie offending may be chastised, & he brought to repentance for his fault: for if many men were not repressed, they would grow worse. 5. Law must be the last remedie. As Physitians vse desperate remedies when weaker will not serue: euen so must we vse law, as the last meanes when all other faile. The dealing of the

the world in this case is no example for vs to followe. For through rage and stomacke men will abide no priuate agreement, and therefore they vse the law in the first place, as the Corinthians did: but what saith Paul. 1. Cor. 6. 7. *It is vterly a fault among you.* But if the lawe bee vsed aright, a Christian man may sue his neighbour at law, and loue the partie sued: for there is difference betweene dealing against a man before a magistrate, and the dealing of one priuate man with another. For priuate dealing is commonly reuenge, and therefore vnlawfull.

3. *The vse.*

THe vse of this clause is very profitable, for it shews vs a liuely signe, whereby our consciences may be assured of the pardon of our sinnes, namely a readinesse and willing desire to forgiue men. Many vse these words long and often, yet finde no assurance of pardon: and the cause is, because they haue no desire of Gods mercie, nor willingnesse to forgiue others, which if indeede they had, then no doubt the forgiuenes of their sinnes should by this meanes be sealed vnto them. Wherefore if any would bee perswaded of Gods mercie in this point, let them descend into their owne soules, and search narrowly, if they can find their hearts as readie to forgiue, as they are readie to desire forgiuenes at gods hand, then they may assure theselues of gods mercie in Christ, as we are taught by our Sauour Christ, Mat. 5. 7. *Blessed are the mercifull for they shall obtaine mercie.* Consider these comparisons. A man walking vnder a wall in a colde sunny day, is heated of the wall which first receiued heate from the Sunne: so he that sheweth mercy to others, hath first receiued mercy from God. Also take a peece of waxe, and put to a seale it leaueth an impression or marke like it selfe in the waxe: which when a man lookes on, he doeth certainly know that there hath bene a seale, the print whereof is left behind. Euen so it is in euery one that hath a readinesse to forgiue others: by which a Christian may easily know that God hath sealed to him the forgiuenes of his sinnes in his very heart: therefore let men looke into their hearts, whether they haue any affection to forgiue others, for that is as it were the print in their hearts of Gods mercie towards them in forgiuing them.

Many there are which pray for pardon at Gods hand, but they cannot brooke it, that they should forgiue their neighbours. Hereupon come these sayings: I may forgiue him, but I will not forget him: he may come in my *Pater noster*, but he shal not come in my *creede*. Behold the devils logicke, which makes malice to be charitie. Blinde people plaie with the Lords praier, as the flie doth with the candle til shee be burnt: for the more they pray these words, the more they call for vengeance against themselues. Iam. 2. 13. Neither will it helpe to omit this clause, as some haue done in Chrysolomes daies: for this is euen to mocke God: and if we doe not forgiue, we shall not be forgiuen.

Lead vs not into temptation, but deliuer vs from euill.

1. *The Coherence.*

IT might seeme to some, that this petition is superfluous, for what neede hee care for temptations, that hath the pardon of his sinnes? but our Sauour did not teach vs thus to pray without speciall reason. I. Because forgiuenesse of sinnes,

finnes, and grievous temptations be inseparable companions in this life: which thing we find to be true, both in Gods word and in Christian experience: for there is no man in this world so beaten, and buffeted with temptations, as the penitent sinner that cries most bitterly for the pardon of his sinnes. This is the estate that fewe men in the world are acquainted with. For many are neuer troubled with temptation, but live in all peace and quietnes both in bodie and soule. Luk. 11. 21. *When the strong man armed keepes his hold, the things that hee possesseth are in peace.* Whereby is signified, that the wicked of the world being possessed of Satan, are not a whit molested by him with any temptations: neither neede he trouble them, seeing hee hath them at commandement to doe what he wil. But when a man once begins to make conscience of sinne, and to sue vnto the Lord for pardon of his offences, and still continues in dislike of sinne and Satan: then the enervie bestirres him, and vseth all meanes to bring that man to confusion: he offereth all maner of temptations to molest him, & neuer affords this poore sinner any rest. Hereupon, for feare of beeing overcome, hee must pray continually vnto the Lord, that hee may not be lead into temptation.

Here some Christian conscience may reason thus. No man is so troubled with sinne and Satan, as I: therefore I am not in Gods fauour, but am a plain castaway. *Ans.* If pardon of sinne and temptations goe together, all is contrary. If thou hadst no griefe for sinne, no buffetings of thine enemies, the flesh, the world, and the deuill, thou couldst not be in Gods fauour, but vnder the power of Satan: now this great measure of the spirituall temptations, is a signe rather of Gods loue. For whome God loues, the deuill hates; and where God workes in loue, the deuill workes in malice.

2. Secondly, this petition is ioyned with the former to teach vs, that as wee must be carefull to pray for pardon of sinnes past: so also we must endeauour to prevent sinnes to come: we must not fall againe into our old sinnes, neither must we be ouertaken with new sinnes.

2. The meaning.

THese wordes be but all one petition: which hath two parts, the latter being a declaration of the former. *Lead vs not into temptation:* howe is that done? *by deliuering vs from euill.*

Temptation] Temptation is nothing els, but the enticement of the soule or heart, either by the corruption of mans nature, or the allurement of the world, or the deuill, to any sinne. Iam. 1. 15. *God tempts no man:* that is, God mooues no man to sinne.

Lead vs not] Or carrie vs not into temptation. To be led; is to be overcome of the temptation when it preuiles and wholly gets the victorie: so as men tempted are brought to perdition. Then the meaning is this. When wee are moued or entised to sinne, Lord keepe vs that we bee not overcome; and giue thou an issue with the temptation.

Quest. God is iust and cannot sinne: but if he lead men into temptation shal he not be the author of sinne? *Ans.* Indeed many fearing to charge God with sinne, read the words thus, *Suffer vs not to be ledde.* But the text is very plaine, *Lead, or carrie vs not.* And the scriptures elsewhere vse the like phrases of god.

Exod. 7. 3. God is said to *harden Pharaohs heart.* 2. Sam. 24. 1. The Lord *recomended David to number the people.* 2. Theff. 2. 11. *God sent strong delusions that men might beleene lies.* These and such like places haue a speciall meaning, thus to be gathered. There is no action of man, or of the deuill, absolutely euill: but although in some respects it be euill, yet in some other it is good: for wee are not to thinke that as there is a maine or absolute good, so also there is a maine or absolute euill. Thus then, temptation being an action, it is not in euery respect euill: but in some good, in some euill. And so farre forth as it is good, the Lord workes it: but as it is euill, he doth not worke it, but willingly permits it to be done by man and Satan.

1. And there be foure respects in which God may be a worker in temptations and yet be free from sinne. 1. First, he tempteth by offering occasions & objects to trie whether a man will sinne or not. A master suspecting his seruant, which in word professeth fidelitie, laies a purse of money in his way, to trie if he will steale it: which if he steale, he hath found by watching him, a secret thiefe; and so hath laid him open for deceiuing any more. Nowe, this trying of him is no sinne, though he sinne in stealing. In the same manner tempteth God his owne seruants, to prooue and trie them. Deut. 13. 3. *Thou shalt not harken vnto the wordes of the prophet or dreamer of dreames: for the Lord thy God proueth you to knowe whether ye loue the Lord your God with all your heart.*

2. Secondly, God leades into temptation by withdrawing his grace. Neither can this be a sinne in God: because he is bound to no man to giue him grace. And here is a difference between the tempting of God and Satan. God holds backe grace when he tempts, the deuill suggests euill motions.

3. Euery action so farre forth as it is an action is good, and of God. Act. 17. 28. *In him we liue, mooue, and haue our being.* Therefore god is a worker in temptations, so farre forth as they are actions. One man kils another: the very moouing of the bodie in the doing of this villanie is of God: but the wickednes of the actiō is from man, and the deuill. A man rides vpon a lame horse, and stirs him: the rider is the cause of the motion, but the horse himselfe of the halting in the motion. So God is authour of the action, but not of the euill of the action.

4. The fourth way is in regard of the end. God tempts his seruants onely to correct and humble them for their finnes, and to trie howe they will abide the crosse, and to mooue them the more to loue him. Deut. 8. 2. God afflicteth the children of Israel, *to trie them whether they would keepe his commandements.* 2. Chr. 3 1. 3 1. *He trieth Ezechias to see what was in his heart.* The deuils ende in tempting, is onely to bring the partie to destruction. Thus we neede not feare to say, that God in some respects doth tempt his owne seruants.

Deliuere vs from euill That is, free vs from the power of the flesh, the deuill, and the world. Some take euill in this place onely for the deuill, but wee may take it more largely for all spirituall enemies. 1. Ioh. 5. 19. *The whole world lieth in euill.* v. z. Vnder the power of sinne and Satan. These words (as I haue said) are a prooffe and explanation of the former: for when a man is deliuered from euill, he is not led into temptation: the cause being taken away, the effect ceaseth.

3. The uses.

1. Hence we learne what a righteous God, *lehoua* is, that can worke in euill actions, and yet be void of sinne.

2. Whereas we say, *lead vs not, &c.* Wee note that the deuill in temptations can goe no further then God permits him.

3. We are not to pray that temptations be quite taken from vs, or that wee be wholly freed from them: but that they doe not ouercome vs. For it is the Lords wil that his Church should be tempted. Nay, Dauid desired some kind of temptations. Psal. 26. 1. *Prooue me, O Lord.* And James saith, *Account it for exceeding ioy, when ye shall fall into diuers temptations.* Iam. 1. 2.

4. Note also that euery man by nature is the bondslaue of sinne and Satan. For where is deliuerance, there was a bondage first. This confutes the Papists, who maintain free wil: for we are dead in sinne by nature, as a man in a graue; and we must still pray thustill we be fully deliuered.

4. Wants to be bewailed.

THE corruption, which in this petition we ought to mourne for, is the continuall rebellion of our wicked natures; and our pronenesse to yeeld vpon our selues in euery temptation to sinne & Satan. And the remnants of the old bondage vnder Satan must be grieuous and irkesome vnto vs, and wee must bewaile them bitterly. The Iewes in a bodily captiuitie, *wept when they remembered Sion.* Psal. 127. How much more should wee weepe, when wee feele the lawe of our members rebelling against the lawe of our mindes, and leading vs captiue to sinne.

5. Graces to be desired.

THE contrarie blessing to be desired, is that God would stablish vs by his *free spirit.* Psal. 51. 12 Which is so called, because it sets vs euery day more and more at libertie out of the reach of sinne and Satan.

For thine is the kingdome, the power
and glorie, for euer.

1. The meaning.

THEse wordes containe a reason of all the former petitions: whereby wee are moued to craue things needfull at Gods hand.

Thine is] Earthly kings haue *kingdome, power, and glorie*, Dan. 2. 37. Yet not from themselues, but from God, whose vicegerents they are on earth. Therefore to make a difference betweene Gods kingdome, power, and glorie, and those of earthly kings, it is said, *Thine is the kingdome, &c.* that is, that God hath all these in himselfe, and from himselfe. and men from him.

The kingdome] These words, 1. Chro. 26. 11. are fully expounded, *Thine, O Lord, is greatnesse, power, and victorie, and praise: and all that is in heauen & earth is thine; thine is the kingdome, and thou excellest as head ouer all, &c.* The kingdome is said to bee Gods, because hee is absolute professour and owner of all things that are; and also hath soueraigne rule ouer all things at his will. Nowe out of this first propertie of God we may gather a strong motiue to induce vs to praie vnto him alone. For seeing all things are his, both in heauen and earth whatsoeuer; therefore we must come to him for the graces and blessings which we desire.

The power] Oftentimes earthly princes haue kingdomes, yet want power: but God hath kingdome and power also; yea his power is infinite, and he can doe all that he will, and more then he will: as for those things which come of impotencie, he can not doe them; and if he could, he should not be omnipotent. And as he is omnipotent in himselfe, so all the power which any creature hath, is from him alone.

Question. How can this be, seeing the deuill hath power to sinne; which is not from God? *Ans.* To sinne is no power, but rather a want of power: otherwise all the strength and power Satan hath, is of God.

And frō this second propertie is taken another motiue to moouē vs to pray vnto God. Because all power beeing his, we can neuer doe any of the things which we aske, but by power receiued from him.

Thine is the glorie] This third propertie of God, ariseth from the two former, for seeing the title and interest in all things, and the power whereby they are disposed and gouerned, is of God: therefore it followes that all glorie is his: yea in him is fulnesse of glorie, and the glorie of the creature is all of him. To sinnefull men *belongs nothing but shame and confusion.* Dan. 9. 7.

This third propertie ministreth a third motiue to induce men to pray vnto God alone. For seeing all glorie by right is his, therefore we must inuocate his holy name, that in so doing, we may giue him the glorie due vnto him.

For euer] The words in the originall are, *for ages.* Now an age signifies the space of an hundred yeares: but here it is taken for eternitie: because eternitie is nothing but multiplication of ages. And as eternitie is here noted by ages, so on the contrarie we read, that eternitie is taken for a certaine and distinct time. Gen. 17. 8. God promifeth Abraham to giue him the land of Canaan *for an euerlasting possession:* that is, for a long season. For els Abrahams seed should inherit the land vntill this time, which it doth not. Wherefore, as often the whole is put for the part, *vz.* eternitie for a certaine time: so here the part is put for the whole, ages for eternitie. This also makes a difference betweene earthly princes and the mightie *Iehouah.* They haue kingdome, power, and glorie for a short time, but he absolutely and for euer.

2. *The vses.*

1. **H**ERE we learne in praier to abase our selues before God, and vtterly to denie all that is in vs. Kingdome, power, and glorie is all his, not ours: we are no better then rebels and traitours to him: if we haue any good thing, it is from him, euen the grace whereby we pray. And he that in prayer will not confesse this, shall no more be heard, then the insolent begger that will not acknowledge his want.

2. Secondly, in prayer we learne, that we must be perswaded of two things, and build vpon them; Gods power, and will: his power, in that he is able; his will, in that he is carefull to performe our requests, as it was noted in the preface: the first of these is signified by kingdome and power, the second is noted in that glorie is his. 2. Cor. 1. 20. *For all the promises of God in him, are yea, and Amen, vnto the glorie of God.*

3. Again, we gather that praier & thanksgiuing must go together: for as in the sixe petitions we made request vnto God; so in these words we praise him,

& thereby giue him thanks. Phil. 4. 6. *But in all things let your requests be shewed to god in praier and supplication with thanksgiving.* There is none but in want will be readie to praie: but when we haue receiued, wee are slacke in giuing of thanks: but he which will praie aright, must ioyne them both together. And the summe of all gods praie stands in these three points. 1. That he is an absolute King. 2. That he hath absolute power to rule all things. 3. That hauing power and a kingdome, he hath glorie also, which appears in the holding of his kingdome, and the shewing of his power in gouerning of it.

4. Whatsoeuer wee aske, we must referre it to Gods glorie: this is the first thing which we are taught to craue, and the last wee are to performe, because it is noted both in the beginning, and in the end of the praier.

Thus much of the vse of these wordes altogether: now let vs make vse of them particularly. 1. Whereas we say, *Thine is the kingdome.* Magistrates & rulers must knowe, that all the authoritie and rule which they haue is from the Lord, & therefore they must remember to order themselues as Gods vicegerents, vsing their power to bring men in subiection to Gods lawes; and referring all their callings to his glorie.

2. Where we say, *Thine is the power,* wee are admonished, when wee are to performe any worke, as to doe seruice to God, to keep our selues in the compasse of our callings, and that we haue no power of our selues: & for this cause we must aske power at gods hands, that we may be inabled to walke vprightly before him, and doe our duties. 3. In saying, *Thine is the glorie,* we learne, that if we would haue a good report and praie among men, wee must aboute all things seeke Gods glorie, not regarding so much our owne. If hee giue thee praie among men, giue him thanks: if not, be content, because al glorie is his.

Amen.

1. *The meaning.*

WE haue heard the preface, and the petitions what they are: now followeth the third part, which is the assent or testification of faith required in praier in this word *Amen.* And it containes more then men at the first would imagine: It signifies, *certainly, so be it, or it shall be so.* 2. Cor. 1. 20. It is often taken for a bare assent of the people, saying *Amen* to the minister: but in this place it containes more; for euery point in this praier is not onely a direction for publike praier, but for priuate also, and must be said as well of the minister, as of the people. Now then, there being two principal things in praier: the first a desire of grace: the second faith, whereby wee beleue that God will grant things desired. The first is expressed in the sixe petitions: the latter is set forth in this word *Amen,* carrying this sence in effect. As we haue craued these things at thy hands, O Lord: so we doe beleue that for Christs sake, in thy good time thou wilt grant them to vs. Therefore this part is more excellent then the former, by how much our faith is more excellent thē our desire. For in this word is contained the testification of our faith, whereas the petitions are onely testifications of our desires. And as it is in the end, so also it is the seale of our praier to make them authentick, and it is to be vsed (as men commonly take it) not onely for this end to answer the minister, praying in the congregation, but also to testifie our faith for the thing desired.

2. *Graces to be desired.*

Hereby we are taught, what grace we are to shewe in praier. Wee must labour to giue assent to Gods promises when wee pray, and striue against doubting and vnbeleefe. Mat. 9. 11. Lord, *I beleene, Lord help mine vnbeleefe.* Psal. 42. 11. *Why art thou cast downe my soule? and why art thou disquieted in mee? waite on God.*

Many there are that will stand vpon the strength of their faith, & plead for themselves that they neuer doubted, but they are farre wide; for true faith being imperfect, is alwaies accompanied with doubting more or lesse. Wherefore the heart that neuer felt doubting, is not filled with faith, but with presumption. As for them which are molested with doubtings, and complaine of the, they haue lesse cause to feare: for as fire and water doeth neuer striue till they meete; no more doth doubting and faith, till faith be wrought in the heart.

To conclude, we see what an excellent worke praier is: in which two most excellent graces of a Christian man be shewed forth, *hungering after mercie, & faith*, wherby we beleue the obtaining of it. This might moouē men to learn to praie, praier being the exercise of grace.

Of the vse of the Lords praier.

The principall vse of the Lords praier, is to direct gods Church in making their praier in all places, at all times, and vpon all occasions, though their praier should be innumerable: and vnlesse they be framed after this praier, they cannot be acceptable vnto God. In the vsing of it for direction there bee three things required. 1. The first is the knowledge of the Lords praier, and all the parts therof. He that would pray by it, must vnderstand the meaning therof, the wants therein to be bewailed, & the graces to be desired, for which ende it hath beene expounded. 2. Knowing this, there is in the second place required thus much skill, that hee be able to referre euery want and grace to one of the fixe petitions: for example, feeling in himselfe pride of heart, he must be able to say, this is a want in the first petition: and feeling a rebellion and slownes in doing Gods commandements, he must be able to say, this is a sinne to be praied against in the third petition. Thus euery want he must refer to his proper head: againe, he must referre euery grace to be desired to one of the fixe petitions: as strength in temptation to the sixt: affiance in Gods prouidence to the fourth: knowledge of God to the first, &c. and so in the rest. 3. In the third place, hee must before he pray, consider what bee his wants and imperfections which most trouble him, as also the graces which he would obtaine: then for the helping of his memorie, he must goe to the petitions, & hee must set those things first in his minde, which concerne the first petition: and those which concerne the second petition, must haue the second place in his mind, and so he must proceede in order as he shall haue occasion. Thus a man keeping in mind the order of the petitions as they stand, shall be able by referring euery grace and want to his proper head, to make distinct praier: and to varie it as time, place, and other occasions shall moouē him.

Quest. Must we of necessitie follow all the petitions in conceining a praier?

Ans. No, but onely those which doe principally belong to the time, place, and occasion, as Paul maketh a praier, Coloss. 1. 9, 10. And all the points of

it may be referred to the third and last petitions.

Againe, a Christian man may make an excellent confession of his sinnes by this praier: if he shall, keeping the order of the petitions, confesse and bewaile the sinnes which euery petition requires vs to pray against. And it serues to make a thanksgiuing to God, thus: let a man remember all the graces which he hath receued from God, let him then referre them to the petitions, & giue thanks to God after the order of them, turning euery petition into a thanksgiuing.

Of the circumstances of praier.

Quest. 1. **VV** Hether a man is to vse a voice in praier? *Ans.* In publike praier it is requisite that there be a voice: for the minister is the mouth of the people, and to the praier which he conceiues, they giue assent. For priuat praier, vsing of a voice is conuenient; yet so as it may be done in silence. I. The Lord gaue vs the voice, as wel as the heart to blesse him withall. Iam. 3. 9. II. God created the tongue as well as the heart; and so will be praised by both. III. The voice often stirres vp the heart: and againe, the vehemencie of affection doth often draw out a voice: the voice then in private praier is requisite, yet in some cases may be omitted, for it is not absolutely necessarie. Moses and Anna praied in silence.

Quest. 2. What gesture is to be vsed in praier? *Ans.* The worde doeth not afford any particular direction. Our Sauour and his disciples praied in diuers gestures: kneeling, standing, groueling, looking to heauen, looking down to the earth, sitting, lying, &c. Luk. 11. 41. Act. 7. god respects not the gesture, but the affection of the heart: yet two things must alwaies be in gesture: first, that it bee comely: secondly, that it doe fitly expresse the affection of the heart: as when we aske mercie, to look to heauen: when we bewaile our sinnes, to looke downward, and to humble our bodies &c.

Question. 3. What place must we praie in? *Ans.* The place is set downe, 1. Tim. 2. 8. We may pray in all places: of which there is no difference. Some will say, that in the time of the lawe, the tabernacle and temple were places of diuine praier. *Ans.* The temple and tabernacle were types of Christ and his Church, and the vnitie of it: but now we hauing the thing it selfe signified thereby, may pray in all places. Our Sauour praied in the wildernesse, on the Mount, Peter on the house toppe, Paul by the sea shore: yet so, that publike praier must be vsed in publike places, as Churches, Chappels, &c. not because in them is more holines, but for order sake.

Quest. 4. What is the time appointed for praier? *Ans.* Pray continually, 1. 5. 7. that is, vpon all occasions: or when a man beginnes any businesse, whether it be in word or deede, Coloss. 3. 17. or as Daniel, who praied *thrice euery day*, Dan. 6. 11. or as Dauid, who praied *at euening and morning, and noone-tyde*. Psal. 55. 18. and *seuen times a daie*: that is, many. Psal. 119. 140. Thus wee shall pray continually. Euery day affords three speciall occasions. 1. The entrance to our callings in the morning. 2. The receiuing of Gods creatures at noone-tyde. 3. The going to rest at night. Againe, beside set & solemne praiers, there be certaine kinds of short praiers which the fathers call *Eiaculationes*, that is, the listings vp of the heart into heauen secretly and suddainly: and this kind of

praying may be vsed as occasion is offered enery houre in the daie.

Quest. 5. Whether may we pray for all men or no? *Ans.* We may and wee may not. We may, if all men, or mankind be taken *distributiuely*, or *seuerally*. For there is no particular countrie, kingdome, towne, person, but wee may make praier for it. And though men be Atheists, Infidels, Heretikes, yea deuils incarnate, yet for any thing we knowe, they may belong to the election of God: except they sinne against the holy ghost, which sinne is very seldome & hardly discerned of men. And in this sence must the commandement of Paul be vnderstood: *I exhort therefore that first of all supplications, praier, &c. be made for all men.* 1. Tim. 2. 1. We may not pray for all men, if all men or mankind be taken *collectiuely*, that is, if all men be considered wholly together as they make one bodie or company, and be taken as we say, in grosse. For in this bodie or masse of mankind there be some, though they be vnknowne to vs, yet I say, there be some whome God in his iust iudgement hath refused, whose saluation by praier shall neuer be obtained.

Quest. 6. Whether is it possible for a man to pray in reading of a praier? *Answer.* It pleaseth some to mooue this question; but there is no doubt of it. For praier is a part of Gods worship, and therefore a spirituall action of the heart of man standing specially in a desire of that which we want, and faith whereby we beleue, that our desire shall be granted. Nowe the voice or vtterance, whether it be in reading or otherwise, is no part of the praier, but an outwarde meanes whereby praier is vttered and expressed. Therefore there is no reason why a forme of praier being read, should cease to be a praier, because it is read; so be it the spirit of grace and praier be not wanting in the partie reading and the hearers. *Obiect.* To reade a sermon is not to preach; and therefore to read a praier is not to pray. *Ans.* The reason is not like in both. For the gift of preaching or prophesie can not bee shewed or practised in the reading of a sermon; and for this cause the reading of a sermon is not preaching or prophesie: but the grace and gift of praier may bee shewed in reading of a praier: otherwise it would goe very hard with them that want conuenient vtterance, by reason of some defect in the tongue, or by reason of bashfulnesse in the presence of others.

Of Gods hearing our praier.

Hitherto we haue spoken of the making of praier to god, a word or twain of Gods hearing our praier.

Quest. How many waies doth God heare mens praier? *Ans.* Two waies. The first in his mercie, when he graunts the requests of such as call vpon him in the feare of his name. Secondly, hee heares mens praier in his wrath. Thus he gaue the Israelites Quailes according to their desire. Psal. 78. 29. 30. 31. Thus often men curse themselues, and wish that they were hanged or dead: and accordingly they haue their wish.

Quest. 2. Why doth God deferre to heare the praier of his seruants? *Ans.* First, to prooue them by delay. Secondly, to exercise their faith. Thirdly, to make them acknowledge that the things which they receiue are Gods gifts, & not fro theselues. Fourthly, that graces quickly giuen might not be lightly esteemed. Fifthly, that an hungry after grace might be sharpened & increased.

Quest.

Question 3. After what manner doth God heare his seruants prayers? *Answer.* Two waies. First, by graunting the thing which was asked according to his will. Secondly, by denying the thing desired, and by giuing something proportionall to it. Thus God denies temporarie blessings, and in the roome therof giues eternal in heauen. Thus he refuseth to remooue the crosse from his seruants, and giues in stead therof strength and patience. Christ praied that the cuppe might be remooued. It was not remooued, yet he in his manhood was inabled to beare the wrath of God. When Paul praied three times that the pricke in the flesh might be remooued, it was answered, My strength is sufficient for thee.

Quest. 4. Why doth not God alwaies heare mens praier? *Ans.* There be many causes of this. The first, because oftentimes we know not to aske as we ought, Math. 20. 2. 2. The second, because we aske amisse, Iam. 4. 3. The third, because otherwhiles the things which we aske, though they be good in themselves, yet they are not good vnto vs, and for that cause are withheld. 2. Cor. 12. 7. The last, because God will for some long time deferre the granting of that which we aske, that he may stirre vp our faith and hope, and our diligence in praier: and that we might the better esteeme of the gifts of God when we haue them, and shew our selues more thankfull.

To the Reader.

PAUL in his Epistles, hath set downe the summe of many of his prayers: they are very gracious and heauenly, and I haue here set them downe, that thou mightest know them, and in thy prayers follow them.

16. I cease not to giue thanks for you, making mention of you in my praier,
17. That the God of our Lord Iesus Christ, the father of glorie, might giue vnto you the spirit of wisdome, and of reuelation, in the acknowledgement of him.
18. The eyes of your minde beeing enlightned, that ye may know what the hope is of his calling, and what the riches are of his glorious inheritance in the Saints.
19. And what is the exceeding greatnes of his power in vs that belecue; according to the working of his mightie power.
20. Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in heauenly places.

The Exposition.

IN this excellent prayer we are to marke two things: the first, to whome it is made: the second, is the matter.

For the first, it is made to God the Father, who is described by two titles. The first, The God of our Lord Iesus Christ, namely as Christ is man: for as Christ is God, he is equall with the father. The second, The father of glorie, that is, a glorious father, and he is so called to distinguish him from earthly fathers.

The matter of the prayer stands on two principall points. First, he asketh of God, the spirit of wisdome, whereby the seruants of God are inabled to discern out of the word, in euery busines which they take in hand, whether it be in word or deede, what ought to be done, and what ought to be left vndone: as also the circumstances, the time, place, maner of doing any thing.

Second-

Secondly, he praieth for the spirit of reuelation, whereby the faithfull haue their whole estate before God, reuealed vnto them according to the word: the thing it selfe being otherwise secret and hidden. 1. Cor. 2, 9, 10, 12. Further the work of this spirit in the godly is twofold, the one concernes God himselfe, the other the things of God.

The worke of the spirit of reuelation: which respects God himselfe is, an acknowledgement of the Father, or of Christ. Now to acknowledge God the Father, is not onely to know, and confesse that he is a father of the faithfull: but also to be resolued in conscience that he is a father to me in particular. Secondly, that Christ is not onely in generall a Saniour of the elect, but that he is in speciall my Saniour and redeemer.

The second worke of this spirit, is an illumination of the eyes of the minde to see and know the things of God which he hath prepared for them that doe beleene: and they are two. The first is life eternall, which is described by five arguments. 1. It is the Ephesian hope, that is, the thing hoped for in this life. 2. It is the hope of the calling of God: because in preaching of the Gospell it is offered; and men are called to waite for the same. 3. An inheritance, properly to Christ, because he is the naturall sonne of God: and by him to all that shall beleene. 4. The excellentie, because it is a rich and glorious inheritance. 5. Lastly, it is made proper to the Saints.

The second thing is the greatnes of the power of God, whereby sinne is mortified, the corrupt nature renued, and mightily strengthened in temptations. This power is set forth by two arguments. The first is the subiect or persons in whome this power is made manifest. In them that beleue. Because none can feele this, but they which apprehend Christ by faith. The second is the manner of manifesting this power in them, which is according to the working of his mightie power, which he shewed in Christ. And that was in three things. First, in putting all his enemies vnder his feete, v. 2. Secondly, in raising him from death. Thirdly, in placing him at his right hand. Now therefore Paul praies that this wonderfull power of God, which did shew forth it selfe in the head Christ, might likewise shew it selfe in the members of Christ. First, in treading Satan and sinne vnder their feete: Rom. 16. 10. Secondly, in raising them from sinne, as out of a graue to holines of life. Thirdly, in advancing them in the time appointed to the kingdome of glorie in heauen.

Ephes. 3.

14. **F**OR this cause I bowe my knees vnto the Father of our Lord Iesus Christ.

15. Of whome is named the whole familie in heauen and earth.

16. That he would grant you according to the riches of his glorie, that ye may be strengthened by his spirit in the inner man.

17. That Christ may dwell in your hearts by faith:

18. That ye being rooted and grounded in loue, may be able to comprehend with all Saints, what is the breadth and length, and depth and height:

19. And know the loue of Christ, which passeth knowledge, that ye may be filled with all fulnesse of God.

20. Vnto him therefore that is able to doe exceeding abundantly, aboue: all that we aske or thinke, according to the power that worketh in vs,

21. Be praise in the Church by Christ Iesus; throughout all generations: for euer, Amen.

Twisse

The Exposition.

These wordes containe two parts, a prayer, and a thanksgiving. In the prayer these points are to be marked. First, the gesture: I bow my knees, whereby Paul signifies his humble submission to God in prayer. Secondly, to whome he praises. To the Father, who is described by two titles: the first, the father of our Lord Iesus Christ, and that by nature as he is God, and as he is man by personall union. The other title. Of whome the whole familie, which is in heauen and earth, is named: In which words is set downe a description of the Church: first it is a Familie, because it is the companie of Gods elect children under the government of one father. 1. Tim. 3. 15. It is called the house of God, Eph. 2. 19. They that beleue are saide to be of the household of God: secondly, the parts of the Catholike Church are noted, namely, the Saints in heauen departed, and Saints lining on earth: thirdly, it is said to be named of the father of Christ, because as the father of Christ is the father of this familie, so also this familie is called by him. Gen. 6. 2. Dan. 9. 80. Thirdly, the matter of the prayer stands of foure most worthie points.

The first is strength to beare the crosse and to resist spirituall temptations, v. 16. where the strength is set out by diuers arguments: First, that it is the meere gift of God, that he would graunt you: Secondly, the cause of strength, by his Spirit: Thirdly, the subject or place where this strength must be, in the inner man, that is, in the whole man, so farre forth as he is renued by grace, Eph. 6. 14. The second is, the dwelling of Christ in their hearts by faith: Faith is when a man beeing seriously humbled for his sinnes, is further in conscience perswaded, and resolved of the pardon of them, and of reconciliation to God. Now where this perswasion is in deed, there followes necessarily Christs dwelling in the heart, which standes in two things: the first is, the ruling and ordering of the thoughts, affections, and desires of the heart, according to his will; as a master rules in his house: the second is the continuance of his rule. For he cannot be said to dwell in a place, who rules in it but for a day.

The third, is the knowledge and the acknowledgement of the infinit greatnes of Gods loue in Christ, an effect of the former. v. 18, 19. the words are thus explained: Rooted and grounded. Here the loue of God wherewith he loues the elect, is as a roote and foundation of all Gods benefits, election, vocation, iustification, and glorification. Men are rooted and grounded in loue, when Gods spirit assures their hearts of Gods loue, and doth giue them some inward sense and feeling of it. For then they are as it were sensibly put into the roote, and laid on the foundation. With all Saints: Paul desires this benefit, not onely to the Ephesians, but also to all the faithfull with them. What is the length, the bredth. Here is a speech borrowed from the Geometricians, and it signifies the absolute greatnes or infinitnes of Gods loue, and that it is like a world, which for length, breadth, height, and depth, is endlesse. Here note the order of receiuing grace. First, Christ dwells in the heart by faith. Secondly, then comes a sense and feeling of Gods loue, as it were by certaine drops thereof. Thirdly, after this ariseth a plentifull knowledge, and apprehension of Gods loue, and as it were the pouring out of a sea into a mans heart, that for greatnes hath neither boitome nor banke. And know the loue of Christ: these words (as I take it) are an exposition of the former: for to comprehend the loue of God, is nothing els but to know the loue of Christ: considering that all whome the father loneth, he loneth them in Christ: which passeth knowledge, that is, which for the greatnes of it no man can fully know.

The fourth thing is the fulnesse of Gods graces, v. 19. Here the fulnesse of God; doth not signifie fulnesse of the Godhead or diuine nature, but the perfection of the inner man which shall not be till after this life.

Now followes the thankesgiuing, or the praise of God, v. 20, 21. containing these points. The matter of praise, his power and bountifulnes, whereby he can worke exceeding abundantly aboue all we aske or thinke: and both these are not onely to be conceined in minde, but also may be felt in the heart, according to the power that worketh in vs. 2. The forme of praise, glorie vnto God by Christ, as all benefites are receiued from the father by Christ. 3. The proper place of true praise of God, the Church. 4. The continuance of his praise, thorow all generations for euer.

Philip. 1.

9. **A**nd this I pray, that your loue may abound yet more and more, in knowledge and all sence.
10. That ye may discern things that differ: to the ende, ye may be pure and without offence, to the day of Christ.
11. Filled with fruits of righteousnesse, which are by Iesus Christ, vnto the praise and glorie of God.

The Exposition.

This praier containes three parts. In the first, Paul praieith for increase of loue in the Philippians, whether it be to God or men, v. 9. and he shewes the meanes of increase, which are two: knowledge and sence, or feeling. For (to goe backward) the more a godly man feels Gods loue, and hath experience of Gods word in himselfe; the more he knowes of Gods word, and perceiues his loue vnto him: the more he loues God againe, and his neighbour for his sake.

The second thing praied for, is the gift of discerning, whereby men know, what is true, what false: what is to be done, what to be left vndone: the endes of this gift are two. The first, that by meanes of it, they may be pure and sincere: that is, keepe a good conscience before God and men in their liues and callings. The second is, to be without offence: that is, innocent, giuing no occasion of euill to any, and not taking them offered by others: and the continuance of these is noted to the day of Christ; which is the time in which he commeth to vs, either by our death, or by the last iudgement.

Thirdly, he praieith that they might abound in good workes, which are described by a similitude, fruits of righteousnes: Christians beeing fruitfull trees. Ezech. 47. 12. Esay 61. 3. 2. By the cause efficient, which are by Christ. 3. By the end, vnto the glorie and praise of God.

Coloss. 1.

9. **I** Cease not to pray for you, & to desire that ye might be filled with knowledge of his will, in all wisdome and spirituall vnderstanding.
10. That ye might walke worthie of the Lord, and please him in all things, fructifying in all good workes, and increasing in the acknowledgement of God.
11. Strengthened with all might through his glorious power, vnto all patience and long suffering with ioyfulnesse.
12. Giuing thanks to the father which hath made vs fit to be partakers of the inheritance of the Saints in light.

13. Who hath deliuered vs from the power of darknes, and hath translated vs into the kingdome of his owne sonne.

The Exposition.

THese words containe a prayer; and a thankesgiuing. In the prayer, three things are asked. The first is the increase of the knowledge of Gods reuealed will in his word, and he diuides it into two parts: wisdome, which is not onely to know Gods word, but also to apply it to euery action for the right and holy performing thereof; and spirituall vnderstanding, which is, when men by the assistance of Gods spirit, doe conceiue the will of God in generall without applying.

Secondly, Paul praies for the fruits of this knowledge, which are foure. 1. To walk worthie of God, as good seruants doe, who in their apparell, gesture, and all their doings, so behaue themselves that they may credit their masters. 2. To please God in all things, by approouing their hearts vnto him. 3. To be plentifull in all good workes. 4. To increase in the acknowledgement of God. For the more any increase in knowledge and experience in Gods word, the more shall they acknowledge God the father to be their father, Christ to be their redeemer, and the holy Ghost their sanctifier.

Thirde, he praies that the Colossians may be strengthened, v. 11. where he notes the cause, Gods glorious power; and the effects, which are three. 1. Patience, because it is necessarie that the godly suffer many afflictions. 2. Long suffering; because oftentimes the same afflictions continue long. 3. Ioyfulness, because the crosse is bitter.

The thankesgiuing is for a benefite, that God had made the Colossians fitte for the kingdome of glorie: and the reason is, because he had made them members of the kingdome of grace.

1. Thess. 3.

12. **T**HE Lord increase you, and make you abound in loue one towards another, and towards all men: euen as we doe towards you.
13. To make your hearts stable and vnblameable in holinesse before God, euen our father at the comming of our Lord Iesus Christ with all his Saints.

2. Thess. 2.

16. **I**ESUS Christ our Lord, and our God, euen the father which hath loued vs, and hath giuen vs euerlasting consolation and good hope through grace,
17. Comfort your hearts, and stablish you in euery word and good worke.

1. Thess. 5.

23. **N**OW the very God of peace, sanctifie you throughout: and I pray God that your whole spirit and soule and body may be kept blamelesse vnto the comming of our Lord Iesus Christ.

A Song gathered out of the Psalmes, containing the sobbes and sighs of all repentant sinners.

Lord heare my prayer, hearken the plaint that I doe make to thee: Lord in thy natie truth, and in thy iustice answer mee.

Regard, O Lord, for I complaine, and make my suit to thee: Let not my words returne in vaine, but giue an care to mee.

Behold,

a The minde of vnderstanding.
b The will and affection.

1. A preface to preparation of prayer.

Psalm. 123. 1.
Psalm. 6. 1.

Behold, in wickednes my kind, and shape I did receiue :

2. A confession of sin with sorrow of heart.

And lo, my sinfull mother eke, in sinne did me conceiue :

Psal. 51. 5.

And I with euils many one, am sore beset about :

Psal. 40. 14.

My finnes increase, and so come on, I cannot spie them out.

For why, in number they excede the haïres vpon my head :

vers. 16.

My heart doth faint for very feare, that I am almost dead.

Thus in me in perplexitie, is mine accombred spright :

Psal. 143. 4.

And in me in my troubled heart, amazed and afflight.

The wicked workes that I haue wrought, thou setst before thine eye :

Psal. 90. 8.

My secret faults, yea eke my thoughts, thy countenance doth espie.

O Lord my God, if thou shalt weigh my finnes, and them peruse :

Psal. 130. 3.

What one shall then escape and say, I can my selfe excuse ?

In iudgement with thy seruant, Lord, oh enter not at all :

Psal. 143. 2.

For iustified in thy sight, not one that liueth shall.

3. Praer. for pardon of finnes knowne and vnknewne.

And for thy pitie plentifull, O Lord, I thee intreat :

Psal. 25. 10.

To grant me pardon for my sinne, for it is wondrous great.

O Lord, what earthly man doth know, the errours of this life ?

Psal. 19. 12.

Then cleanse me from my secret finnes, which are in me most rife.

And keepe me, that presumptuous finnes preuaile not ouer me :

vers. 13.

And then I shall be innocent, and great offences flee.

To thee, O Lord my God, loe I doe stretch my crauing hands :

Psal. 147. 6.

My soule desireth after thee, as doth the thirstie lands.

4. Faith shewing it selfe in desire of reconuizion with God.

As handmaids watch their mistris hands, some grace for to atchieue :

Psal. 125. 2.

So I behold thee, Lord my God, till thou doe me forgieue.

Lord turne thee to thy wonted grace, my silly soule vptake :

Psal. 6.

O saue me not for my deserts, but for thy mercie sake.

My soule why dost thou faint and quaille ? so sore with paine opprest :

Psal. 42.

With thoughts why dost thy selfe assaile ? so sore within my brest.

5. Faith fighting with diuils, and laboureth to ouercome.

Trust in the Lord thy God alway, and thou the time shalt see :

vers. 12.

To giue him thanks with laud and praise, for health restorede to thee.

For why ? his anger but a space doth last, and slacke againe :

Psal. 30. 5.

But

But in his fauour and his grace, alway doth life remaine.

vers. 7.

Though gripes of griefe and pangs full sore, doe lodge with thee all night:
The Lord to ioy shall thee restore, before the day be light.

Psal. 103. 8.

The Lord is kind and mercifull, when sinners doe him grieuē:
The slowest to conceiue a wrath, and readiest to forgiue.

vers. 13.

And looke what pitie parents deare, vnto their children beare:
Like pitie beares the Lord to such, as worship him in feare.

vers. 14.

The Lord that made me knowes my shape, my mould and fashion iust:
How weake and fraile my nature is, and how I am but dust.

*6. Prayer for re-
generation and
Gods holy spirit.*

O God create in me an heart, vnspotted in thy sight:
And eke within my bowels, Lord, renew a stable spirit.

*Psal. 51. 10.
vers. 12.*

With thy free spirit confirme thou me, and I will teach therefore
Sinners thy waies, and wicked shall be turned to thy lore.

*7. Prayer for o-
bedience to God
in our liues and
calling.*

My soule is rauisht with desire, and neuer is at rest:
But seekes to know thy iudgements hie, and what may please thee best.

*Pf. 119. 20.
vers. 5.*

O would to God it might thee please, my waies so to addresse:
That I might both in heart and voyce, thy lawes keepe and confesse.

Psal. 20. 11.

In righteousnes I doe intend, my time and daies to serue:
Haue mercie Lord and me defend, so that I doe not swerue.

*8. Prayer for life
ouerlasting.*

And with thy sauing health, O Lord, vouchsafe to visit me:
That I the great felicitie, of thine elect may see.

Psal. 106. 5.

vers. 6.

And with thy peoples ioy I may, a ioyfull minde possesse:
And may with thine inheritance, a glorying heart expresse.

*9. A conclusion
with praising
God.*

The Lord the God of Israel, be blest for euermore:
Let all the people say Amen, praise ye the Lord therefore.

vers. 46.

F I N I S.

A
TREATISE TEND-
ING VNTO A DECLARA-
TION, WHETHER A MAN
BE IN THE ESTATE OF DAMNATION,
OR IN THE ESTATE OF GRACE:

and if he be in the first, how he may in time come

out of it: if in the second, how he may

discerne it, and perseuer

in the same to the

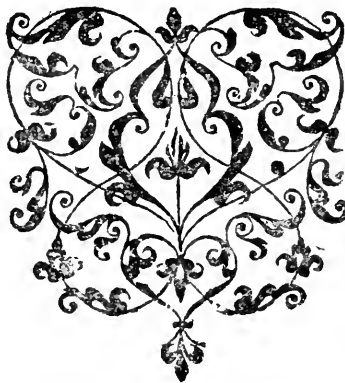
ende.

Reuiewed and corrected by the Author.

The points that are handled be set downe
in the page following.

2. Pct. 1. vers. 10.

*Giue all diligence to make your calling and election sure: for if ye
doe these things ye shall neuer fall.*



Printed for I. P. and I. L. 1600.

The Contents of the booke.

How farre a Reprobate may goe in Christian Religion.

The estate of a true Christian in this life : which also sheweth howe farre the elect being called, goe beyond all reprobates in Christianitie.

A Dialogue to the same purpose, gathered out of the fauorie writings of Master Tindall and Bradford.

Howe a reprobate may performe all the religion of the Church of Rome.

The conflicts betweene Satan and a Christian.

How the word of God is to be applied aright vnto the conscience.

Consolations for the troubled consciences of weake Christians.

A Declaration of certaine spirituall Desertions.



TO THE RIGHT WORSHIP-
FVL AND MY CHISTIAN FRIEND MASTER

Valentine Knightly, Esquire, one of her Maiesties Iustices of peace in Northampton shiere.



Ir, I pray you consider with me an especiall point of Gods word, carefully to be waied: it is this, ^a *Many professors of Christ, in the day of grace, perswade themselves that they are in the estate of grace; and so the true Church esteemeth of them too: yet when the day of grace is past, they contrariwise shall finde themselves to be in the estate of damnation remediless.* A dolefull case, yet a most resolute trueth, and the reason is plaine. Men that liue in the Church are greatly annoyed with a fearefull securite^a *Mat. 25. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.* ^b *Luk. 13. 24.* ^c *A caueat to all protestants, of what estate or condition soeuer.*

and deadnes of heart, by which it comes to passe that they thinke it enough to make a common protestation of the faith, not once in all their life times, examining themselves whether they be in the estate of grace before the eternall God or not. ^b And indeede it is a grace peculiar to the man Elect to trie himselfe whether he be in the estate of grace or not. ^b *2. Cor. 13. 5.* ^c *Psal. 119. 59.*

The further opening of the trueth of this point, as also the daunger of it, I haue enterprised in this treatise; which I am willing to bestow on you, both for the profession of the faith, which you make, as also for that Christian friendship, you haue shewed to me. Accept of it I pray you and vse it for your edification. ^c Thus I commend you to God, and to the word of his grace, that is able to builde you vp further and giue you an inheritance among them which are sanctified. From Cambridge this 24. of Nouember. 1589. ^c *Act. 20. 32.*

Your Worships to command,

William Perkins.

Pp 2

To

To the Christian Reader.



Good Reader it is a thing to be considered, that a man may seeme both unto himselfe and to the Church of God to be a true professour of the Gospel, and yet indeede be none. All professours that be of this sort, are excellently described, Luk. 8. vers. 13. in these words. And they which are vpon the stony ground are they, which when they shal heare, receiue the word with ioy: but hauing no roote, beleuee for a time, & in the time of temptation goe away. Where are to be noted three things. First, their faith, in that they are said to beleuee for a season. Secondly the fruits of that faith, in that they are said to receiue the word preached with ioy. Thirdly, their vnsoundnesse in that they are compared to stony ground, and in the time of temptation goe away.

Concerning their faith, whereas the spirit of God saith, that they doe beleuee these things are to be considered. First, that they haue the knowledge of the word of God. Secondly, that they both can and doe giue assent vnto the word of God, that it is most true. Thirdly, in more speciall manner they giue assent vnto the conenant of grace made in Christ, that it is most certaine and sure: and they are perswaded in a general and confused manner, that God will verifie the same conenant in the members of his Church. This is all their faith: which indeede proceedeth from the holy Ghost, but yet it is not sufficient to make them sound Professours. For albeit they doe generally beleuee Gods promises, yet herein they deceiue themselues, that they neuer applie and appropriate the same promises to their own soules. An example of this faith we haue, Ioh. 2. 24. where it is said, that when our Sauour Christ came to Ierusalem at the feast of Easter, manie beleueed in his name, and yet hee would not commit himselfe vnto them, because he knewe them all, and what was in them.

To come to the second thing: these professours which are indued with thus much grace, as to beleuee in Christ in a confused maner, goe yet further: for this their faith, though it be not sufficient to saluation, yet it sheweth it selfe by certaine fruites which it bringeth forth: for as a tree or a branch of a tree that hath no deepe rooting, but either is covered with a few moules, or els lieth in the water, at the season of the yeare bringeth forth leaues and blossomes, and forse fruites too, and that for one or two, or moe yeares: so one that is an hearer of the word, may receiue the word: and the worde as seed, by this generall faith may bee somewhat rooted in his heart and settled for a season, and may bring foorth some fruites in his life peraduenture very faire in his owne and other mens eies: yet indeede neither sound, nor lasting, nor substantiall. What these fruites are, it may be gathered sorib of these wordes, where it is said; that they receiue the word with ioy, when they heare it: for here may be gathered.

- ¹ *First, that they doe willingly subiect themselues to the ministerie of the word.*
- ² *Secondly, that they are as forward as any, and as ioyfull in frequenting sermons.*
- ³ *Thirdly, that they reuerence the Ministers whome they so ioyfully heare.*
- ⁴ *Lastly, they condemne them of impietie, which will not be hearers, or be negligent hearers of the word.*

Now, of these and such like fruites, this may be added: though they are not sound, yet they are void of that grosse kind of hypocrisie. For the mindes of these Professours

are in part enlightened, and their hearts are indued with such a faith, as may bring forth these fruits for a time: and therefore herein they dissemble not that faith which they haue not: but rather shew that which they haue. Adde hereunto, that a man being in this estate, may deceiue himselfe, and the most godly in the world, which haue the greatest gifts of discerning, how they and their brethren stand before the Lord: like as the figtree with greene leaues deceiued our Saviour Christ as he was man: for when in his hunger he came vnto it to haue had some fruit he found none.

Marke, that there is a true faith, wrought by the holy Ghost, very like sauing faith, yet not sauing faith.

If this be so, it may be then required, how these vnfound professours differ from true professours. I answer, in this they differ, that they haue not sound hearts to cleaue vnto Christ Iesus for euer. Which appeareth in that they are compared to stonie ground. Now, stonie groundes mingled w. in some earth are commonly hot, and therefore haue as it were some alacritie and businesse in them, and the corne as soone as it is cast into this ground, it sprouteth out very speedily, but yet the stones will not suffer the corne to be rooted deeply beneath, and therefore when sommer commeth the blade of the corne withereth with rootes and all. So it is with these professours: they haue in their hearts some good motions of the holy Ghost, to that which is good: they haue a kind of zeale to Gods word, they haue a liking to good things, and they are as forwards as any other for a time, and they doe beleene. But these good motions and graces are not lasting, but like the flame and flashing of straw and stubble: neither are they sufficient to saluation.

With the true professours it is farre otherwise: for they haue vpright and honest hearts before the Lord, Luk. 8. 15. And they haue faith which worketh by loue. Gal. 5. 6. And that Christian man which loueth God, whatsoeuer shall befall, yea though it were a thousand deaths, yet his heart can neuer be seuered from the Lord and from his Saviour Christ: as the spouse speaketh vnto Christ of her owne loue, Cant. 8. 6. Set me as a seale on thy heart, as a signet vpon thy arme: for loue is as strong as death: iea loue is as cruell as the graue; the coales thereof are fierie coales and a vehement flame. Much water cannot quench loue, neither can the flouds drowne it: if a man should giue all the substance of his house for loue, they would greatly contemne it.

Wherefore (good Reader) seeing there is such a similitude and affinitie betweene the temporarie professor of the Gospell, and the true professor of the same: it is the dutie of euery Christian to trie and examine himselfe whether he be in the faith or not. 2. Cor. 13. 5. And whereas it is an hard thing for a man to search out his own heart, we are to pray vnto God that he would giue vs his spirit to discern betweene that which is good and euill in vs. Now when a man hath found out the estate of his heart by searching it, he is further to obserue and keepe it with all diligence. Prov. 4. 23. that when the houre of death, or the day of triall shall come, he may stand sure and not be deceiued of his hope.

And for this purpose I haue described the most of these small treatises which follow, to minister vnto thee some helpe in this examining and obseruing of thine own heart. Read them and accept of them, and by the blessing of God they shall not be vnprofitable vnto thee. And if they shall any whit helpe thee, helpe me also with thy prayer. 1 5 9 5.

F I N I S.

CERTAINE PROPOSITIONS

DECLARING HOW FARKE A MAN MAY

goe in the profession of the Gospel, and yet be a
wicked man or a Reprobate.

I.



Reprobate hath in his mind a certain^a knowledge of God, of common equitie among men, of the difference of good from bad: and this is partly from nature, partly from the contemplation of Gods creatures, in which the wisdom, the power, the loue, the mercie, the maiestie of God is perceiued.

II.

This knowledge is only generall and imperfect, much like the ruines of a Princes pallace: it is not sufficient to direct him in doing of a good work. For example, he knoweth that there is a God, and that this God must be worshipped: come to particulars, who God is? what a one he is? how he must be worshipped? Here his knowledge faileth him, and he is altogether vncertain what to doe to please God.

III.

By reason of this knowledge, the Reprobate doeth giue consent, and in his heart subscribeth to the equitie of Gods law; as may appeare by the saying of Medea: *Video meliora proboque; deteriora sequor.* That is, I know what is best to be done, and like it; yet I doe the worst. This approbation in the Reprobate cometh from constraint, and is ioyned with a disliking of the lawe: in the elect being called, the^b approbation of the law, proceedeth from a willing and ready mind, and is ioyned with loue and liking.

IV.

And by reason of this light of nature, a meere natural man, and a reprobate may be subiect to some temptations: for example, hee may be tempted of the deuill, and of his owne corrupt flesh, to beleue that there is no God at all. As Ouid saith of himself, *Eleg. 3. Sollicitor nullos esse putare deos:* I am often tempted to thinke there is no God.

V.

The reprobate for all this knowledge, in his heart may bee an Atheist, as David saith: *The foole hath said in his heart there is no God.* And a man may now a daies find houses and townes full of such fooles: Nay, this glimmering light of nature, except it bee preserued with good bringing vp, with diligent instruction, and with good companie, it will be so darkened, that a man shall know verie litle, and lead a life like a very beast: as experience telleth, and David knewe very well: who saith, *Man is in honour, and vnderstandeth not; he is like to beasts that perish.*

VI.

Wherefore, this knowledge which the reprobate receiueth from nature, and from the creatures, albeit it is not sufficient to make him doe that which shall please God: yet before Gods iudgement seat, it cutteth off all excuse, which he might alledge, why he should not be condemned.

VII.

Beside this naturall knowledge, the reprobate may be made partaker of ⁱ *Heb. 6. 4.* the preaching of the word, & be illuminated by the holy ghost, and so may come ^{2.} *Pet. 2. 21.* to the knowledge of the reuealed will of God in his word.

VIII.

Thus when they heare the preaching of the word, god profereth saluation to them, and calleth them, ³ yet this calling is not so effectually in them as it is in the elect children of God. For the reprobate when he is called, he liketh himselfe in his owne blindness, and therefore neither will he; and if he would, yet could he not answer, and be obedient to the calling of God. The elect being called, with speed he answereth, and commeth to the Lord, and his heart being readie, giueth a strong and loud *eccho* to the voice of the Lord. This *eccho* we see in Dauids heart: ^h *Whē (saith he) thou saidst, Seek ye my face: mine heart answered vnto thee; O Lord, I will seek thy face.* And god himselfe speaketh the same of his children, *Zach. 1 3. 9, They shall call on my name, and I wil heare them: I wil say, it is my people (nowe marke the eccho) and they shall say, the Lord is my God.*

IX.

After that he hath an vnderstanding of Gods word, ⁱ hee may acknowledge ⁱ *Heb. 10. 26* the truth of it, and confesse it: and if neede require, be a defender of it: As *Iudas Act. 1. 16. 17.* was, and *Iulian the Apostata.*

X.

The reprobate may haue a feeling of his sinnes, and so acknowledge them, and the punishment due vnto them: ^k as *Saul* did; who said, *I haue sinned: come againe my some Dauid: for I will doe thee no harme, because my soule was precious in thine eies this day: Behold I haue done foolishly, and haue erred exceedingly.* Thus did *Caine*, ^l when he said; *My punishment is greater then I can beare.* ^m *Galerius Maximinus*, a vile persecutor of Christians, had his bowels rotting within him: so that an infinit number of wormes continually crawled forth of his bodie, and such a poysoning stinke came from him, that no man could abide him: being thus plagued with the hand of God, he began to perceiue his wickednes in persecuting Christians, and he confessed his sinnes to the true God: and assembling the chiefe rulers about him, he commanded that all within his dominions should cease to trouble Christians, and in all haste he made a lawe for the peace and libertie, and the publicke meetings of Christians.

XI.

The reprobate hath oftentimes feare and terrour of conscience: but this is onlie, because he considereth the wrath and vengeance of God, which is most terrible. When *Paul* preached before *Foelix*, and by the maiestie of Gods spirit, did (as it were) thunder from heauen against his sinnes: doubtlesse he made his heart to ake, and euery ioynt of him to tremble. ⁿ *Ecebolius* a Philosopher of *Constantinople*, in the daies of *Constantius*, professed Christian religion, ⁿ *Secrat. l. 2. c. 11.* & went beyond all other in zeale for the same religion: yet afterward vnder *Iulian*, he fell from that religion vnto *Gentilisme*. But after *Iulians* death making meanes to bee receiued into the Church againe, ouerwhelmed with the horror of his own conscience for his wicked reuolting, he cast himselfe down on the ground before the doores of the church crying aloud, *Calate me salo in-*

spidum: Trample on me vnfaerie salt. And the deuill beleueth the worde of God and at his owne damnation he trembleth. These seruile feares, though they harden the heart of the reprobate, as heate doth the yron, after it hath bin in the furnace: yet these feares in the children of God *are very good* preparations, to make them fitte to receiue grace: like as we see the needle which soweth not the cloath, yet it maketh a passage and entrance for the thread, which serueth for this vse, to sowe cloath together.

XII.

A reprobate before he commit a sin, is often vexed within himselfe, & feareth to commit it: not because he hateth and disliketh the sin for it selfe, but because he can not abide the punishment due vnto the sin. ¶ When the daughter of Herodias danced before Herod, and pleased him: that hee might doe her a pleasure, he bad her aske what she would: shee asked Iohn Baptists head in a platter: Herod did grant her request, but yet he had a grudging in heart, & he was sore grieued at it. ¶ In like maner, Pilate was very much troubled inwardly before he condemned our Sauour Christ.

XIII.

After he hath committed a sin, he *sorroweth and repenteth*: yet this repentance hath two wants in it. First, he doth not detest his sin, and his former conversation when he repenteth: he doth bewaile the losse of many things which he once enioyed: he crieth out through very anguish, & through the perplexities which God in his iudgement layeth on him: yet for his life, he is not able to leaue his filthy sinne: & if he might be deliuered, he would sinne as before:

¶ Esau wept before his father with great yelling and crying, but after hee was gone from his fathers presence he hated his brother, who had got his blessing, and in contempt of his father, chose him a wife against his liking. Pharao, as oft as the Lord laid any calamitie on him, he euermore desired to be deliuered from it, yet afterward alwaies he returned to his old byas againe. Foelix trembled before Paul: for all that, he could not leaue his couetousnesse, but euen then he sought for a bribe. Secondly, the reprobate, when he repenteth, he cannot come vnto God, & seeke vnto him: he hath no power, no not so much as once to desire to giue one litle sob for the remissio of his sinnes: if he would giue all the world he cannot so much as giue one rap at gods mercie gate, that he may open to him. He is very like a man vpon a racke, who crieth & roreth out for very paine, yet cannot desire his tormentor to ease him of his paine. ¶ Caine would haue bin void of his trembling, but he could not aske pardon of his sinne from his heart: neither could Saul, or Iudas, or now can the deuill.

XIV.

The reprobate may humble himselfe for some sinnes which he hath committed, and may declare this by fasting and teares. When Elishah reprooued Ahab for his Idolatrie, and threatned him from the Lord, it is said, that when he had heard these words, *he rent his cloaths, and put sackcloath vpon him, and fasted, and went softly in token of mourning: and this humiliation stayed Gods wrath for a time.*

XV.

He may confesse his sinnes, euen his particular sinnes before men: but this

is onely then, when his soule is tormented for them, and can find no ease. For then he sticketh not to vtter his secreet filthines to the hearing of all men, & to the open shaming of himselfe. When God smote all that was in the fieldes of Egypt with haile, then Pharao sent, and called for Moses and Aaron, and said vnto them, ^y *I haue now sinned, the Lord is righteous, but I and my people are wicked: pray ye vnto the Lord (for it is enough) that there be no more mightie thunders, &c.* So Iudas, when he saw that Christ was condemned, and felt an hell in his conscience, brake out, and said, *I haue sinned in betraying the innocent blood.* And the experience of these daies giueth fearefull examples for the prooue of this point.

^y Exod. 9. 27
Num. 22. 44

XVI.

He hath often a desire to be like the children of God in happinesse, and to be faued: not because he hath any loue to the kingdom of God, but because he is afraid of hell. As Balaam ouerpressed with the feare of Gods iudgement, praied thus: ^z *Oh that my soule might die the death of the righteous, and that my last end might be like his.*

^z Num. 23. 10.

XVII.

The wicked in their distresse may pray to God, and God may heare their praiers, and grant them their request, ^a as the Israelites wickedly murmuring against God, desired flesh in the wildernes: God heard their crie, and rained Quailes among them. But god heareth the wicked after one sort, & them that feare him after another: them that feare him, he granteth their requests of loue and mercy: to the other of indignation and anger. ^b As may appeare in the Israelites, who when they were in eating of their Quailes, and the meate was within their teeth, God in his anger stroke thē with a sore plague. And (which is more strange then this) God hath performed that which he hath promised to the vnbeleeuers, though they refused to aske it at his hands, euen then whē they were particularly commanded: ^c of this thing we haue a worthie example in King Achas, who vtterly refused to haue a signe of his deliuerance, and the confusion of his enemies, when God offered it to him, and yet the Lord deliuered him.

^a Num. 18. 18.

^b Num. 11. 33.
Psal. 78. 31.

^c Esa. 7. 14.

XVIII.

The reprobate may go further in the profession of religion, and may seeme for a time to bee planted in the Church: for he doth beleue the promises of God made in Christ Iesus, yet so that he cannot apply them to himselfe. In this thing the elect and the reprobate differ. The reprobate ^d generally in a confused manner beleueth that Christ is a Sauour of some men: & he neither can nor desireth to come to the particular applying of Christ. The elect beleueth, that Christ is a Sauour of him particularly. The reprobates faith may perish in this life, but the faith of the elect cannot. The reprobate may be perswaded of the mercy and goodnes of God towards him for the present time in the which he feeleth it: the elect is not onely perswaded of the mercies he presently enioyeth, but also he is perswaded of his eternal election before the foundation of the world, and of his euerlasting life, which yet he doth not enioy: Yea ^e if God would confound him, and he saw nothing but present death, and hell fire: yet such is his nature, that still hee would beleue; for faith and hope are

^d Luk. 8. 13.

^e Job. 3. 23.

not grounded vpon sense and feeling; but are the euidence of those things which were neuer yet scene or felt. The life of the faithfull is hid in Christ, as the sap in the root of the tree: their life is not in sense & feeling, but in hoping and beleeuing: which oftentimes are contrarie to mans sense and feeling.

XIX.

After that he hath receiued a generall, and a temporarie faith in Gods heauenly word, & his most mercifull promises of euerlasting life contained therein, by the power of the spirit of God, [¶] he commeth to haue a taste in his heart of the sweetnes of Gods mercies, and a reioying in consideration of the election, adoption, iustification, and sanctification of Gods children. But what is this taste? I expresse it thus, after the meaning of Gods word. Suppose a banquet prepared, in which are many sweet, and pleasant, and daintie meates. At this banquet, such as are the bidden guests, they must be set downe, they see the meates, they taste them, they chew them in their mouthes, they digest them, they are nourished, fed, and strengthened by them: they which are not bidden to this feast, may see the meates, handle them, and taste of them, to feele how good they are: but they must not eate and feede of them. The first resemble the elect, which truly eate, digest, & are nourished by Christ vnto euerlasting life, because they haue great abundance of the vitall heat of Gods holy spirit in them, and doe feele sensibly his grace & vertue in them, to strengthen them & guide them. The second sort truly resemble the reprobates; which neuer in truth enioy Christ, or any of his benefits appertaining to saluation: but only see them, and haue in their hearts a vanishing, but no certen or sound feeling of them; so that they may be changed, and strengthened, and guided thereby. To vse another similitude. The reprobates haue no more feeling, and enioying of Christ and his benefits, then those men haue of the sunne, which see onely a glimmering of his light at the dawning of the day, before it riseth. & Contrariwise, the elect, they haue the *day-starre*, euen the Sunne of righteousness, Iesus Christ, *rising in their hearts*; the *day spring from an high doth visit them*, the *glorie of God doth rise vpon them*: they haue their eyes *annointed with the oymment of the Spirit*, which is the *true eye salue*, and doe plainly behold the sonne of righteousness; they enioy his presence, they effectually feele his comfortable heate to quicken and reuiue them.

XX.

From this sense and tast of Gods grace proceed many fruits: as first, generally, he may doe outwardly all things which true Christians doe, and he may lead such a life here in this world, that although he cannot attaine to saluation, yet his paines in hell shal be lesse: which appeareth, in that our Sauour Christ saith, [¶] it shall be easier for Tyrus and Sydon, for Sodom and Gomorrah, then for Capernaum, and other cities vnto which he came, in the day of iudgment.

XXI.

Also the reprobate may haue a loue of God: but this loue can be no sincere loue, for it is only because God bestoweth benefits and prosperitie vpon him: as appeareth in Saul, [¶] who loued God for his aduancement to the kingdome: & here is a difference betweene the Elect and reprobate: the Elect loue God, as children their fathers: but reprobates, as hirelings their masters, whom they affect

affect not so much for themselves, as for their wages.

XXII.

Also a reprobate hath often a reioycing in doing those things which appertaine to the seruice of God, as preaching and praier. ^k Herod heard Iohn ^k *Mar. 6. 20* Baptist preach *gladly*: ^l and the second kind of naughtie ground receiueh the ^l *mat. 13. 20.* word preached *with ioy*.

XXIII.

A Reprobate often desireth them, whom he thinketh to be the children of God, to pray for him. ^m As Pharao desired Aaron and Moses to pray to God ^m *Exo. 9. 27.* for him. ⁿ So did Simon Magus desire Peter to pray that none of the things ⁿ *Act. 8. 24.* which he had spoken against him, should come to passe. But yet they cannot ^o *Rom. 8.* pray themselves, ^o because they want the spirit of Christ. *16. 26.*

XXIII.

He may shew liking to Gods Ministers, he may reuerence them, and feare to displeafe them. ^p Thus did Simon Magus, who at Philips preaching *belee- p* *Act. 8. 13.* med, *wondred* at his miracles, & kept *companie* with him. And ^q Herod is said to ^q *Mar. 6. 20* *feare* Iohn, knowing that he was a iust man and holy: also he gaue reuerence to him. Antonius the Emperour, called Pius, though he was no Christian, ^r yet ^r *Euf. lib. 4.* in a generall parliament held at Ephesus, he made an act in the behalf of Christians: that if any man should trouble or accuse a Christian, for beeing a Christian; the partie accused should goe free though he were found to be a Christian, and the accuser should be punished. ^s And Plinius secundus, ^s *Plin lib. 10. Ep. 97.* gouernour of Spaine vnder Trajanus the Emperour, when he saw an innumerable companie of Christians to be executed; being mooued with compassion, he wrote in their behalfe, beeing no Christian, vnto Trajanus to spare them that could be charged with no crime: and his letter is yet extant,

XXV.

He may be zealous in the religion which he professeth, and fall from that profession, as the Galatians did, ^t who, after that they had *receiued Paul as an t* *Gal. 4. 16.* *Angel*, and would haue *plucked out their eyes* to haue done him good: yet they fell from the doctrine which he had taught them to iustification by the works of the Law, which flat ouerthroweth iustification by faith alone. ^u The same ^u *2. King. 10.* appeareth in Iehu, who was very zealous for Gods cause, & for the defacing ^v *16.* of idolatrie, and thereupon God blessed him in his children: yet neuertheless he was a wicked man, ^x and *followed the vile finnes of Ieroboam his father.* ^x *2. & 30. 31.*

XXVI.

^y After that he hath sinned, he doth *in many things* in which he is faultie, ^y *2. Pet. 2.* amend and reforme his life, and doth professe great holines outwardly. Herod, ^z *20.* he did many things which Iohn Baptist in preaching mooued him vnto: Saul, ^z *Hof. 6. 4.* when he was to be chosen king, professed great humilitie. They may repressle ^z *1. Sam. 9. 27.* their vices and corruptions, and so moderate themselues that they breake not out ^z as did Haman; of whome it is written: that when he was full of indigna- ^z *Hest. 5. 9.* tion against Mordecai, yet he refrained himself. And herein the Elect and the ^z *10.* Reprobate differ: for ^z the elect are somewhat reformed in euery one of their ^z *1. Thess. 58.* finnes. But the reprobate, though he be amended in many faults: yet some one ^z *32.* fault or other, he cannot abide to haue it reformed; and by that, in a vile man-
ner.

ner the deuill wholly possesseth him. As Herod, who did many things, yet would not leaue his brothers wife. And no doubt, in Iudas most of his sinnes in appearance were mortified: and yet by couetousnesse the deuill possessed him, and held him fast chained in bondage vnder him. For one sinne is sufficient to him, that by it he may bring a man to damnation. Secondly, in infidels liuing honestly, the spirit of God bridleth the force of sinne, & the corrupt nature that it breake not out, as it doth in many other. But in Christians that are indeed godly, the same spirit not only represseth the corruptiō of nature outwardly; but also mortifieth it within at the root, & regenerateth the whole mā into a new creature. Thus then neither the faithfull nor infidels doe effect any thing that is laudable but by the spirit of god: the faithful by the spirit of regeneration: infidels by the same spirit, only suppressing the outward act of sinne.

XXVII.

Beside this, he may haue the gift of *working miracles*, of casting forth deuils, ^c *Mat. 7. 22* of healing, and such like: ^a and this power of doing strange miracles, shall be ^b *Mar. 9. 38*. vsed as an excuse of some of the reprobates in the day of iudgement.

XXVIII.

Oftentimes, vnto him is giuen the gifts of the holy Ghost, to discharge the most waightie calling that can be in any common wealth. And this is meant, when God is said, ^b *to giue Saul an other heart*; that is, such vertues as were meet for a King.

^b *1. Sam. 10. 9.*

XXIX.

A reprobate may haue the word of God much in his mouth, and also may be a preacher of the word: ^c for *so prophesying in Christs name*, shall be vsed as an excuse of reprobates: and we know that among the twelue Apostles, ^d Iudas was a reprobate. And this may be wel perceiued in the resemblance of tasting which the author to the Hebrewes vseth. We know, that cookes commonly which are occupied in preparing of bankets, haue as much feeling and seeing of the meat, as any other: and yet there is none that eateth lesse of it then they: for their stomackes are cloyed with the smell and taste of it: so, in like maner it may come to passe, that the minister which dresseth & prouideth the spiritual foode, may eate the least of it himselfe; and so, labouring to saue others, he may be a reprobate. And it is thought, that some of them which built the Arke, were not saued in the Arke, but perished in the flood.

^c *Mat. 7. 22.*
^d *Act. 1. 16.*
^b *17.*
Coloss. 4.
^c *1. Tim. 4. 10*

XXX.

When as a reprobate professeth thus much of the Gospell, though in deed he be a goat, yet he is taken for one of Gods sheepe: he is kept in the same pastures, and is folded in the same fold with them. ^c He is counted a Christian of the children of God, and so he taketh himself to be; no doubt because through the dulnesse of his heart, he cannot trie and examine himselfe, & therefore truly cannot discern of his estate, whether he be in Christ or not: and it may be thought, that Sathan is readie with some false perswasion to deceiue him. For this is his propertie, that vpon whome God threatneth death, there Sathan is bold to pronounce life and saluation: as on the contrarie, to those, to whome God pronounceth loue and mercie, to those (I say) he threatneth displeasure and damnation: such malice hath he against Gods children.

^c *Ioh. 2. 23.*
24. 25.

And

XXXI.

And hereby it commeth to passe, that an *hypocrite may be in the visible Church, and obey it in the word and discipline, & so be taken for a true member of Christ: when as a man indeed regenerate may be excommunicate, and end his life before he be receiued againe: for this is the end of excommunication, ^a that *the flesh*, that is, the part vnregenerate, *may be destroyed: and the spirit*, that is, the part regenerate, *may be kept alive in the day of the Lord.* Now the man in whome is spirit and flesh, ^b must needs be the childe of God, because this argueth that he hath the sanctifying spirit of Christ. Again, Paul when he biddeth the Corinthians to comfort the incestious man, ^c *least through the sleight of Satan he should be ouerwhelmed of ouer much beauines*, giueth men to vnderstand, that he might haue ended his life in great extremitie of sorrowe, before he had bene visibly receiued into the Church againe.

* The elect may be of the Catholike Church and not of the visible, and the reprobate may be of the visible and not of the Catholike.

^a 1. Cor. 5. 5. ^b Rom. 8. 9. ^c 2. Cor. 2. 7.

XXXII.

Though God will neuer adopt any reprobate: yet by the adoption of the elect they may receiue profit. For they find the blessing of God to be on them by reason that they dwel together, & haue societie with the children of God. For Noahs sake euery one in his family is saued in the flood. For lots cause the men of Zoar are preserued frō the fire. And God would haue spared Sodom, if there had bin but ten good men in it. For Rahabs cause, her family and kindred are at libertie in Iericho. When Ioseph was in Putiphars house, al things prospered well. ^e For Samuels cause the Israelites were deliuered from the Philistims: ^f And for Pauls cause they which were with him in the ship were preserued. And againe, a reprobate by meanes of the faith of either of his parents may be within Gods couenant, and so may be made partaker of Baptisme, one of the feales of the couenant. For so God made his couenant with Abraham, ^g that he would be not onely his God, but also the God of his feede after him: ^h which Paul expoundeth not of a few, but of all nauons. Also he faith manifestly that those children, either of whose parents are beleeuers, ⁱ are holy: which *holinesse* is not inherent in their persons, but onely outward: and it is a spirituall prerogatiue graunted them of God, in that he vouchsafeth them to be in his couenant: whereby they are distinguished from the wicked and prophane men of the world.

^d Gen. 7. 1. ^e Gen. 19. 2. 10. and 18. 32 and 29. 5.

^e Sam. 7. 13. ^f Act. 27. 24.

^g Gen. 17. 7. 10. ^h Gal. 3. 8. ⁱ 1. Cor. 7. 14. Rom. 11. 16.

XXXIII.

Besides this, reprobates haue some prerogatiues of God: ^k as that he is patient towards them: that before he will destroy them, he vseth many meanes to win them, that they commonly spend all the daies of their liues in prosperitie: in somuch, that it is said of them in the Psalme: ^l *that they goe in continual prosperitie vnto their death, and pine not away as the children of God doe.* ^m But after a certain time God in his iust iudgement hardneth their hearts, blindeth the eyes of their minds, he maketh their heads giddy with a spiritual drunkennes, & by the strength of their inward lusts, as also by the effectuall operation of Satan, they fall to open infidelitie, & contempt of Gods word, and so run headlong to their own damnation, and perish finally. And in this they are like to hauks, which so long as they liue are caried on the handes of noble men: but when they are dead, they are cast on the dunghill. ⁿ Julian the Apostata was first a

^k Rom. 9. 22. and 2. 4. 5.

Gen. 6. 3.

^l Ps. 13. 12.

^m 2. Pet. 2.

22.

1. Tim. 1. 4.

2. The. 2. 6.

Esa. 6. 10.

ⁿ Theod. lib. 50. Hist. cap. 15. Iacob. Berg. chiro.

man learned and eloquent, and professed the religion of Christ; but afterward, he fel and wrote a booke against the religion of Christ, answered by Cyril: & on a time, in a battell against the Persians, was thrust into the bowells with a dart, no man then knew how, which dart he pulled out with his owne hand, & presently blood followed, which as it gushed out, he tooke it in his hand, and flung it into the ayre, saying, *Vicisti Galilae, vicisti.* O thou Galilean (meaning Christ) thou art the conquerour: thou art the conquerour: thus he ended his daies in blaspheming Christ whom he had professed. The reason of this apostasie is euident. ° Seede, that is not deeply rooted in the earth, at the beginning of the yeare, springeth vp; it is greene, and bringeth forth leaues & flowers, and (it may be) some kind of fruit too: when the heat of sommer commeth, it parcheth the earth, and the corne wanting deepe rooting, and therefore wanting moysture, withereth away. Gods word is like seede; which that it may bring forth fruit vnto euerlasting life, it must be first receiued of the ground: secondly, it must be rooted: the receiuing of it, is when the minde vnderstandeth it, and remembreth it: the rooting of it, is when being beleued, it pierceth to the heart, and taketh hold of the affections. This rooting is of two sorts: the first is, when the word rooteth, but not deepe ynough, as when the word is receiued into the minde, and into the heart, by the ioy of the heart, but not with the residue of the affections. The second, is a deepe and liuely rooting of the word, when the word is receiued into the minde and into the heart by the will and all the affections of the heart. The first kind of rooting of the word, befalleth to a reprobate, who *vnderstandeth* and *reioycest* in the promises of saluation, yet he doth not put any confidence in them: he can not rest in them, he doth not reioyce that his name is written in the book of life, he doth not work out his saluation with feare and trembling. In a word, his heart is in part softened to reioyce at the preaching of the word of God: *¶ yet his heart is not opened* as Lydias was; nor *enlarged* (as Dauid saith) to imbrace the truth: but the Elect, he receiueth the word, not onely into his mind, least it should be only an imagination, but also it is deeply rooted in his heart. For,

1 In sure confidence he resteth himselfe on Gods promise. Rom. 8. 38. Heb. 10. 22.

2 He hopeth and longeth to see the accomplishment of it. 1. Theff. 1. 10.

3 He heartily loueth God, for making such a promise to him in Christ. 1. Ioh. 4. 10.

4 He reioycest in it, and therefore doth meditate on it continually. Luk. 10. 20. Rom. 5. 2.

5 He hateth all doctrines which are against it.

6 He is grieued when he doth any thing that may hinder the accomplishment of it. Math. 26. 75.

7 He vseth the meanes to come to saluation, but with feare and trembling. Phil. 2. 12.

8 He burneth with zeale of the spirit, &c. And so the rest of the affections are exercised about the promises of God in Christ, and by this meanes, is the deepe rooting of the word in the heart.

Thus it commeth to passe, that the Reprobate falleth away from faith in the

the day of triall and temptation, but the Elect cannot be changed.

XXXIII.

Thus it appeareth, how farre a reprobate may proceed in religion: the consideration of this point I direct vnto two sorts of men. Carnall gospellers, and Papiſts. Carnall gospellers are such among vs, as know the word, but obey it not; or such, as bearing a profession neither know it, nor obey it. And the best of these come short of reprobates in two points. 1. In faith, they come short of the deuill most of them. The deuill *beleueth and trembleth*: but they contrariwise liuing in their sinnes, *beleue and hope*. How comes this to passe? The deuill knoweth the Gospel, and the points of it: and withall he beleueth the terrible threatnings of the law, and therefore trembleth. Drowsie Protestants beleue the Gospel as the deuill doth; though he conceiues the points of it better then they doe: as for the law and the threatnings thereof, they doe not beleue them: and that makes them euen when they liue in their sinnes to hope and presume of mercie. Therefore the deuill beleues more of Gods word then they doe. Secondly, they come short of wicked men in outward obedience. The young man not yet conuerted to Christ, when he was bidden to keepe the commaundements of the second Table, answered, that *he had kept them from his youth*: and therefore our Sauour Christ looked vpon him, and *loued him*: although this externall obedience was not sufficient: for Christ telleth him that *one thing is wanting vnto him*. And in another place he saith, *except your righteousnes exceeds the righteousnes of the Scribes and Phariseses, you cannot enter into the kingdome of heauen*. Now the carelesse Gospeller is farre from performing this; in so much that commonly he makes an open practise of sinne one way or other.

Mat. 10.
20, 21.

The causes of their carelesnes are, first a perswasion that a man may repent when he will: because the Scripture saith, *At what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, God will put all their wickednesse out of his remembrance*. But indeed late repentance is seldome true repentance; and it may be iustly feared, least that repentance, which men when they are dying frame to themselues, die also with them. Secondly, they flatter themselues, imagining that the best man that is, hath seuen falles euery day into grosse sinnes: whereas the place which they abuse out of the Prouerbs, *The righteous man falleth seuen times in a day and riseth againe*: it is rather to be vnderstood of falls into affliction, then falls into actuall sinnes. Thirdly, they deceiue themselues, most falsly thinking, small sinnes, or hidden sinnes to be no sinnes: and grossest sinnes in which they liue and lie most dangerously, to be but sinnes of infirmitie.

Pro. 24. 16.

XXXV.

By this which hath bin said, the professours of Christian religion are admonished of two things. First, that they vse most painfull diligence in working their saluation, in attaining to faith, in dying to sinne, in liuing to newnesse of life: and that their hearts be neuer at rest, till such time as they goe beyond all reprobates in the profession of Christ Iesus. Seest thou how farre a reprobate may goe? presse on to the straight gate with maine and might, with all violence lay hold on the kingdome of heauen. Shal Herod feare and reue-

Phil. 2. 12.
1. Pet. 2. 17.
Rom. 11. 20.

rence

rence John Baptist, and heare him gladly? and wilt thou neglect the Ministers, and the preaching of the word? shall Pharao confesse his sinne, nay shall Satan beleue and tremble? And wilt not thou bewaile and lament thy sinnes, and thy wicked conuersation? It behooueth thee to feare and take heed, least wicked men, and the deuill himselve rise in iudgement and condemne thee. For if thou shalt come short of the duties of a reprobate, and doe not goe beyond him in the profession of the Gospel, sure it is, thou must looke for the reward of a reprobate.

1. Cor. 11. 31.
Psal. 16. 12.
and 119. 59.
1. Matth. 23. 32, 33.

The second thing is, that the professour of the Gospel, diligently trie and examine himselve, whether he is in the state of damnation, or in the state of grace: whether he yet beare the yoke of Satan, or is the adopted child of God. Thou wilt say, this need not, thou professest the Gospel, and art taken for a Christian: yet marke and consider, that this often befalleth reprobates to be esteemed Christians: and they are often so like them, that none but Christ can discern the sheepe from the goates, true Christians from apparant Christians. Wherefore it behooueth all men that shew themselues to be Christians, to lay aside all pride, and all selfe loue, and with singlenes of heart to put themselues into the ballance of Gods word, and to make iust triall, whether in the repentance, faith, mortification, sanctification, &c. giue waight answerable to their outward profession: which if they doe, let them praise God: if not, let them with all speede vse the meanes that they may be borne anew to the lord, and may be inwardly guided by his holy spirit, to giue obedience to his will, least in the day of Gods trial, they start aside from him like a broken bow, and fall againe to their first vncleanness.

XXXVI.

A caueatto them of the religion of the Church of Rome.

To come to the second sort of men and to conclude; let the most zealous Papist that is, trie himselve and his whole estate with a single heart as in the presence of Gods maiestie, and he shall finde that by his whole religion and profession he doth come short of a reprobate, or at the least not goe beyond him in these points before named. The Lord open their eyes that they may see it. Amen.

THE ESTATE OF A CHRISTIAN MAN IN
this life, which also sheweth how farre the Elect may goe beyond
 the Reprobate in Christianitie, and that
by many degrees.

I

election.
a Eph. 1. 4, 5,
6, 7.
b Apoc. 20.
12.

E He^a Elect are they whome God of the good pleasure of his will hath decreed in himselve to choose to eternall life, for the praise of the glorie of his grace. For this cause the Elect onely are saide to haue their names written in^b the booke of life.

II

Vocation.
c 2. Theff. 2.
Eph. 1. 4.
d Eph. 2. 19.

Whome God electeth, them he calleth in the time appointed for the same purpose. This calling of the Elect is nothing els but a^c singling and a seuering of them out of this vile world, and the customes thereof, to be^d citizens of the king-

kingdome of glorie after this life. And the time of their calling is teimed in Scriptures, & *the day of visitation, the day of saluation, the time of grace.*

2. Cor. 6. 2.

Luk. 19. 42.

III.

This^h feuering and choosing of the elect out of the worlde, is then performed, when God by his holy spirit indueth them with true sauing faith: a wonderfull gift peculiar to the elect. For the better knowing of it, there is to be considered: First, what faith is: Secondly, how God doth worke it in the hearts of the elect: Thirdly, what degrees there be of faith: Fourthly, what are the fruits and benefits of faith.

h Col. 2. 7.

Ioh. 15. 19.

IIII.

Faith is a wonderfull grace of God, by which the elect doe apprehend and apply Christ and all his benefits vnto themselues particularly.

What faith is

Here first it is to be considered, that the very nature of faith stādeth in a certaine power of apprehending and applying Christ. This is declared by Paul when he saith, *Te are buried with him through baptisme, by whome ye are also risen againe with him by the faith of the power of God, who raised him from the dead.*

i Col. 2. 12.

Where it appeareth that faith is made a meanes to communicate Christ himselfe, his death and buriall, and so all other benefits to the beleuer. Againe to beleue in Christ, and to^k receiue or to lay hold on Christ, are put one for another by Saint Iohn: which declareth that there is a speciall applying of Christ;

k Ioh. 1. 12.

Rom. 5. 17.

euen as we see, when a man hath any thing giuen him, he reacheth out his hand and pulleth it to himselfe, and so makes it his owne. Moreouer, faith is called ^l the putting on of Christ: which cannot be vnles Christs righteousnes be specially applied to the heart, as the garment to the backe, when it is put on. Last-

l Gal. 3. 27.

m Ioh. 6. 36.

ly, this may appeare, in that faith is called ^m the eating and drinking of Christ: for there is no eating of meat that nourisheth, but first it must be tasted, and chewed in the mouth, then it must be coueyed into the stomack, & there digested: lastly, it must be applied to the parts of the bodie that are to be nourished. And Paul praieth for the Ephesians: that Christ ⁿ may dwell in their hearts

n Eph. 3. 17.

by faith: which plainely importeth, this apprehending and applying of Christ.

I adde further, that faith is a *wonderfull grace of God*, which may appeare: first, in that Paul calleth it ^o the faith of Gods power, because the power of God is especially seene in the begetting of faith. Secondly, experience sheweth it to be a wonderfull gift of God: when a man neither seeth, nor feeleth his sinnes, then to say hee beleueth in Gods mercie, it is an easie matter; but when a man shall feele his heart pressed downe with the waight of his sinnes, and the anger of God for them; then to apply Gods free mercie to his own soule, it is a most hard matter: for then it is the propertie of the cursed nature of man, to blaspheme God, and to despaire of mercie. Iudas who (no doubt) often preached mercy and redemption by Christ in the securitie of his heart: when Gods hand was vpon him, and the Lord made him see the vilenesse of his treacherie; he could not comfort himselfe in Christ, if one would haue giuen him ten thousand worlds, but in an hellish horror of conscience hanged himselfe desperately; which sheweth what a wonderfull hard thing it is at the same instant when a man is touched for his sinnes, then to apply Gods mercie to himselfe.

o Col. 2. 12.

Yet a true Christian by the power of faith can doe this, as it may appeare in
 o *Psal.* 77. 2. Dauid, ° *In the day of my trouble* (saith he) *I sought the Lord: my sore ran and cea-*
 3. *sed not in the night: my soule refused comfort: I did thinke upon God and was trou-*
 p *Psal.* 103. 1. *bled: I praied and my spirit was full of anguish: and hee addeth the word Selah, a*
 9 *Iob.* 13. 15. *note (very likelie) of some wonderfull thing.* p Againe, he being almost in the
 gulfes of hell, euen then cried to the Lord for helpe. Iob saith, 9 *If God should*
destroy him, yet he would for all that beleeu in him still. Vndoubtedly, strange is
 the band of faith knitting Christ & his members together, which the anguish
 of spirit cannot, and the strokes of Gods hand doe not vnloose.

V.

This apprehending of Christ is not done by any corporall touching of
 him, but spiritually by assurance, which is, whē the elect are perswaded in their
 hearts by the holy ghost, of the forgiueuesse of their owne sinnes, and of gods
 infinit mercie towards them in Iesus Christ. According to that of r Paul. *Now*
 e *1. Cor.* 2. 12. *we haue received, not the spirit of the world, but the spirit which is of God, that we*
might know the things which are giuen vs of God. The things which the spirit of
 God maketh known to the faithfull particularly, are their iustification, adop-
 tion, sanctification, eternall life: and thus when any are perswaded of these
 things concerning themselues, they doe in their hearts distinctly apply and
 appropriate Christ and his benefits to themselues.

VI.

The maner that God vseth in the begetting of faith is this. First, he prepara-
 reth the heart that it may be capable of faith. Secondly, he causeth faith by lit-
 tle and litle to spring and to breed in the heart. The preparation of the heart is
 by humbling and softening of it: & to the doing of this there are foure things
 requisite. The first of them is the knowledge of the word of God, both of the
 lawe and of the gospel, without the which there can be no faith; according to
 that saying of Esaiah: *By his knowledge shall my righteous seruant iustifie many.*
 e *Esa* 53. 11. And that of Iohn: *This is eternall life that they know thee to be the onely very*
 i *Ioh.* 17. *God, and whome thou hast sent Iesus Christ.* The u onely ordinarie meanes to at-
 u *Iob.* 33. 23 taine faith by, is the word preached: which must be heard, remembred, practi-
 e *Rom.* 10. 14 sed, and continually hid in the heart. The least measure of knowledge, without
 which a man cannot haue faith, is the knowledge of Elements, or the funda-
 mentall doctrines of a Christian religion. A fundamentall doctrine is that,
 which beeing obstinately denied, all religion, and all obtaining of saluation is
 ouerthrown. This knowledge hath a generall faith going with it, which is an
 assent of the heart to the known truth of Gods word. This faith when it is
 grown vp to some great measure, it is called *πληροφορία της ουνείσεως*, the * *full as-*
 * *Col.* 2. 2. *surance of understanding*, and it is to bee seene in the martyrs who maintained
 e *Rom.* 14. 14 Gods truth against the persecutions of the false Church, vnto death.

VII.

Although both elect and reprobate may be enlightned to know the word
 of God: yet the elect in this thing goe farre beyond all reprobates: for it is spe-
 cially said of them, that God is their *schoule-master*, that *he softneth their sto-*
my hearts, and maketh them pliable, that *hee draweth them*, that *hee openeth*
their senses, hearts, eares, understandings: that the holy ghost is their *annoin mēt*
 and

and their *eye-salue*, to cleare the eyes of their minde, to conceiue the mysteries of Gods worde. And the difference of illumination in them is threefold.

I. First, the knowledge which the reprobate hath concerning the kingdome of heauen, is only a generall and confused knowledge: but the knowledge of the elect is pure, certaine, sure, distinct, and particular: for ^a it is ioyned with a ^a *Phil. 1. 9.* feeling and inward experience of the thing known: though indeed the minde of man is able to conceiue more then any Christian heart can feele: and this is to be seene in ^b Paul, who vseth not only to deliuer the points of Gods word ^b *Gal. 5. 17. cum Rom. 7. 23. & Rom. 3. cū Ro. 8. 38. c Mar. 8. 24. 25.* in a generall manner, but also setteth them downe specially in his own experience. So that the enlightning of the reprobate may be compared to the sight of the ^c blind man, who saw men walking like vnto trees, that is in motion like men, but in forme like trees: and the elect are like the same blind man, who afterward saw men a farre off cleerely.

II. Secondly, the knowledge of the wicked ^d puffeth them vp: but the knowledge of the godly humbleth them.

III. Lastly, the elect, besides the knowledge of Gods worde, haue ^e a free and franke heart to performe it in their liues and conuersations, which no reprobate can haue: for their illumination is not ioyned with true and sincere obedience. By this it is easie to discern of the illumination of Anabaptistes, or Familists, and many other, which brag of the spirit.

VIII.

The second is the sight of sinne arising of the knowledge of the lawe. To this Ieremie exhorteth the Iewes of his time, saying, ^f *Know thine iniquitie, for thou hast rebelled against the Lord thy God, &c.* ^f *Ier. 3. 13.* The chiefe cause of the sight of sinne is Christ by his holy spirit, ^g *who detecteth the thoughts of many heartes, & iudgeth the world of sinne.* ^g *Iob. 16. 8.* The manner of seeing our sinnes must bee, to knowe them particularlie: for the vilest wretch in the world can generally and confusedly say, *he is a sinner*: but that the sight of sinne may be effectually to saluation, it must be more special & distinct euen in particular sinnes, so that a man may say with Dauid, ^h *My sinnes haue taken such hold of me that I am not able to look up: they are more in number then the haire of mine head: therefore my heart hath failed me.* ^h *Psal. 40. 12.* Again, a man must not barely see his particular sinnes, but hee must also see the circumstances of them; as namely the fearefull curses and iudgements of God, which accompanie euerie sinne: for the consciences of many tell of their sinnes in particular, yet they cannot be humbled for them, & leaue them; because they haue not seene that ougly taile of the curse of God, that euerie sinne draweth after it.

IX.

The meanes to attaine to the sight of sinne, is by a diligent examination of a mans own selfe: This was the practise of the children of Israel in affliction; ⁱ *Let vs trie (say they) and search our waies, and turne againe to the Lord.* ⁱ *Lam. 3. 40.* And Dauid giueth the same counsell to Sauls Courtiers: ^k *Tremble and sin not, examine your own heart on your bed, & be still.* ^k *Psal. 4. 4.* This examination must be made by the commandements of the Law, but specially by the tenth, which ranfacketh the heart to the very quick: & was the meanes of Pauls conuersion. For he be-

¹Ro. 7. 7. 10. ing a proud pharise, ¹this commandement shewed him some finnes, which otherwise he had not knowne, and *it killed him*, that is, it humbled him. If so be it, that after examination a man cannot find out his finnes (as no man shall find out all his finnes, for ^m the heart of man is a vast gulfe of sinne, without either bottom or bank, and hath infinit & hidden corruptions in it) then hee must in a godly ieaousie, suspect himselfe of his vnknowne finnes: as Dauid did, saying, ⁿ*Who can vnderstand his faults? cleanse me from my secret faults.* And as Paul did, ^o*I know nothing by my selfe, yet I am not thereby iustified.* And good reason it is why men should suspect themselues of those finnes which as yet they neuer sawe in themselues, ^p*For that which is highly esteemed amongst men, is a condemnation in the sight of God: and the very ^q Angels are not cleane in his sight.*

X.

^s Sorrow for sinne. The third is a sorrow for sinne, which is a paine and pricking in the heart arising of the feeling of the displeasure of god, & of the iust damnation which followeth after sinne. This was in the ^t Jewes after Peters first sermon: and in ^u Habacuck at the hearing of Gods iudgements: *When I heard (saith he) my belly trembled: my lips shooke at thy voice: rottennes entred into my bones: and I trembled in my selfe, that I might rest in the daie of trouble.* This sorrow is called the ^v spirit of bondage to feare: because when the spirit hath made a man see his sins, he seeth further the curse of the Law, and so he findes himselfe to be in bondage vnder fatan, hell, death, and damnation: at which most terrible sight his heart is smitten with feare and trembling, through the consideration of his hellish and damnable estate.

This sorrow if it continue and increase to some great measure, hath certain Symptomes in the bodie, ^a as burning heate, ^b rowling of the intralls, ^c a pining and fainting of the solide parts.

XI.

In the feeling of this sorrow, three things are to be obserued. The first, all men must looke, that it be seriously and soundly wrought in their hearts: for looke as men vse to breake hard stones into many small peeces and into dust: so must this feeling of Gods anger for sinne bruise the heart of a noore sinner and bring it to nothing. And that this may be so, sorrow is not to be felt for a brunt, but very often before the end of a mans life. The godly man ^d from his youth suffereth the reuery of god. Iacob wrestling with the Angel gets the victorie of him, ^e but yet he is faine to goe halting to his graue, and traile one of his loynes after him continually. ^f The paschall Lamb was neuer eaten without foure herbs, to signifye that they which will be free from the wrath of God by Iesus Christ, must feele continually, the smart and bitternesse of their owne finnes. The second, all men must take heede, least when they are touched for their finnes, they be snare their owne consciences: for if the sorrow be soome what ouer sharp, they shall see themselues euen brought to the gates of hell, and to feele the pangs of death. And when a man is in this perplexitie, he shall find it a most hard matter to be freed from it, without the marueilous power and strength of Christ Iesus, who only is able to helpe him and comfort him: yea many when they are once plunged in this distresse and anguish of soule,

shall

shall neuer escape it, as may appeare in Cain, Saul, Achitophel, Iudas, & now of late in Iohn Hoffmeister a Monke, and Latomus, who for the space of certaine daies neuer left crying that he was damned, because that he had wilfully persecuted the Gospell of Christ, and so he ended his life. Therefore most worthie is Pauls counsell for the moderating of this sorrow: *It is sufficient* (saith he) *unto the incestuous man that he was rebuked of many, so that now contrariwise ye ought rather to forgie him and comfort him, lest he should be swallowed up of ouermuch heauines.* And further he giueth an other reason, which followeth, *lest Sathan should circumuent vs: for we are not ignorant of his*enterprises.* *Or policies

And indeede common experience sheweth the same, that when any man is most weake, then Sathan most of all bestirreth himselfe to worke his confusion. The third is, that all men which are humbled haue not like measure of sorrowe, but some more, some lesse. Iob felt the hand of God in exceeding great measure, when he cried, ^h *O that my grise were well weyed, and my miseries were laide together in the ballance, for it would be now heauier then the sand of the sea: therefore my wordes are now swallowed up, for the arrowes of the Almighty are in me, and the venome thereof doth drinke up my spirit, and the terrours of God fight against me.* The same did Ezechias, when on his death-bed he said, ⁱ *He brake all my bones like a Lyon, and like a crane or a swallow, so did I chatter: I did mourne like a dove, &c.* Contrariwise, the theefe vpon the crosse, and Lydia in her conuersion neuer felt any such measure of griefe: for it is said of her, that God ^k opened her heart to be attentive to that which Paul spake, and presently after shee entertained Paul and Silas chearefully in her house, which shee could not haue done if shee had beene pressed downe with any great measure of sorrowe: neither are any to dislike themselues, because they are not so much humbled as they see some others: for God in great wisdom giueth to euery one which are to be saued, that which is conuenient for their estate. And it is often seene in a festered sore, that the corruption is let out as well with the pricking of a small pinne, as with the wide lance of a raser.

XII.

The fourth thing in true humiliation, is an holy desperation: which is, ⁴ Good despair. when a man is wholly out of all hope euer to attaine saluation by any strength or goodnesse of his owne: speaking and thinking more vily of himselfe then any other can doe; and heartily acknowledging himselfe to haue deserued not one onely, but euen tenne thousand damnations in hell fire with the deuill and his angels. This was in Paul, when he said of himselfe that he was the ¹ *chiefe of all sinners.* This was in Daniel, when in the name of the people of ¹ *Israel he praied and said, m O Lord, right cousefnesse belongeth vnto thee, and to vs m Dan. 7. 9. open shame, as appeareth this day, &c.* The same was in the prodigall childe, ⁿ *who saide, Father, I haue sinned against heauen and against thee, and I am no more worthie to be called thy sonne.* Lastly, it was in Ezra, ^o *who saide, O my God I am confounded, and ashamed to lift up mine eyes vnto thee, my God: for our iniquities are increased ouer our head, and our trespasse is growne up vnto the beauen.*

XIII.

Many are of opinion that this sorrow for sinne is nothing else but a melancholike

Sorrow for sinne.
melancholy.

cholike passion: but in trueth the thing is farre otherwise, as may appeare in the example of Dauid: who by all coniectures was least troubled ² with melancholie, and yet neuer any tasted more deeply of the sorrow and feeling of Gods anger for sinne then he did, as the booke of Psalmes declareth. And if any desire to knowe the difference, they are to be discerned thus. Sorrow for sinne may be where health, reason, senses, memorie and all are sound: but Melancholike passions are where the bodie is vsound, and the reason, senses, memorie, dulled, and troubled. Secondly, sorrow for sinne is not cured by any phisicke, but onely by the sprinkling of the blood of Iesus Christ: Melancholike passions are remooued by Phisicke, diet, musicke and such like. Thirdly, sorrow for sinne riseth of the anger of God, that woundeth and pierceth the conscience: but Melancholike passions rise only of meere imaginations strongly conceiued in the braine. Lastly, these passions are long in breeding, and come by htle and little: but the sorrow for sinne vsually commeth on a sudden as lightening into a house. And yet howsoever they are differing, it must be acknowledged that they may both concurre together: so that the same man which is troubled with Melancholie, may feele also the anger of God for sinne.

XIIII.

Thus it appeareth howe God maketh the heart fit to receiue faith, in the next place it is to be considered howe the Lord causeth faith to spring and to breede in the humbled heart. For the effecting of this so blessed worke, God worketh foure things in the heart. First, when a man is seriously humbled vnder the burden of his sinne, the Lord by his spirit makes him lift vp himselfe to consider and to ponder most diligently the great mercie of God offered vnto him in Christ Iesus. After the consideration of gods mercie in Christ: he comes in the second place to see, feele, and from his heart to acknowledge himselfe to stand in neede of Christ, and to stand in neede of euery drop of his most precious blood. Thirdly, the Lord stirreth vp in his heart a vehement desire and longing after Christ and his merits: this desire is compared to ^a thirst: which is not onely the feeling of the drinnesse of the stomacke, but also a vehement appetite after drinke, and Dauid fitly expresth it when he saith; *I stretched forth my handes vnto thee: my soule desireth after thee as the thirstie land.* Lastly, after this desire he beginnes to pray, not for any worldly benefit, but onely for the forgiuenesse of his sinnes, crying with the poore Publican, *O God be mercifull to me a sinner.* Nowe this praier, it is made, not for one day onely, but continually from day to day: not with the lippes, but with greater sighes & grones of the heart then that they can be exprested with the tongue. Now, after these desires and praiers for Gods mercie, ariseth in the heart, a liuely assurance of the forgiuenesse of sinne. For God, who cannot lie, hath made his promise, *Knocke, it shall be opened:* and againe: *Before they call I will answere, and while they speake I will heare.* Therefore when an humbled sinner comes crying and knocking at his mercie gate for the forgiuenesse of sinne, either then or shortly after the Lord worketh in his heart a liuely assurance thereof. And ^d whereas he thirsted in his heart, being scorched with the heat of Gods displeasure beating vpon his conscience, Christ Iesus giueth him to drinke:

² 1. Sam. 16.
12.

¹ Consideration
of Gods mercie.

² Feeling of the
want of Christ.

³ Desire.
^a Rev. 21. 6
Esay. 55. 1.
Luk. 1. 53.
^b *Psal. 143.*

⁴ Praier for the
pardon of sinne.

A liuely assurance.

^c *Mat. 7.*
Esay 65. 24.

^d *Rev. 21. 6.*
Iob. 4. 14.

drinke of the well of the water of life freely: and hauing drunken thereof, hee shall neuer be more a thirst, but shall haue in him a fountaine of water springing vp into euerlasting life.

XV.

For the better vnderstanding of this, that God worketh *sauing faith* in the heart of man after this manner; it must be obserued that a sinner is compared ^{e Luk. 4. 18.} to a sick man oft in the Scriptures. And therefore the curing of a disease fitly ^{Mat. 9. 11.} resembleth the curing of sinne. A man that hath a disease or sore in his bodie ^{120.} before he can be cured of it, he must see it, feele paine of it, and bee in a feare least it bring him into danger of death: after this he shall see himselfe to stande in neede of piisicke, and he longeth till he be with the phisitian: when hee is once come to him, he desireth him of all loues to helpe him: and to shewe the best skill he can: he will not spare for any cost: then hee yeeldes himselfe into the Phisitians handes, perswading himselfe, that by Gods blessing he both can and wil help him: after this he comes to his former health againe. On the same manner, euery man is wounded with the deadly wounde of sinne at the very heart: and he that would be saued and escape damnation, must see his sinne, be sorrowfull for it, and vtterly despaire of his owne strength to attaine saluation thereby: furthermore, he must see himselfe to stand in neede of Christ, the good Phisitian of his soule, and long after him, and crie vnto him with deepe sighes and groanes for mercie: after this, Christ Iesus will temper him a plaister of his owne heart blood; which beeing applied, he shall finde himselfe reuiued, and shall come to a lively assurance of the forgiuenesse of all his sinnes. So it was in Dauid, when he repented of his adulteric and murther. First, God made him see his sinnes: for he saith, ^{f Psal. 51. 30.} *I knowe mine iniquities, and my sinnes are euer before me.* Secondly, he felt Gods anger for his sinnes, ^{g Vers. 8.} *make me* (saith he) ^{h Vers. 12.} *to heare ioy and gladnesse, that the bones which thou hast broken may reioice.* Thirdly, he vtterly despaired of his owne strength, in that he said, ^{i Vers. 1.} *stablish me with thy free spirit;* signifying thereby, vnlesse the Lord would stay him with his glorious power, he should runne headlong to his owne confusion. Fourthly, he comes to see himselfe stand in great neede of Gods fauour: ^{k Vers. 17.} *one mercy will not content him: he praieth for the whole innumerable multitude of his mercies, to be bestowed on him, to doe away his iniquities.* Fifthly, his desire and his prayer for the forgiuenesse of his sinne, are set downe in the whole Psalm. And in his prayer he gathereth some comfort and assurance of Gods mercie towards himselfe, in that he saith, *The sacrifices of God are a contrite spirit:* ^{k a Vers. 17.} *a contrite, and a broken heart O God, thou wilt not despise.* Againe, the like appeareth in Dauid, Psal. 32. 3. *When I held my tongue, my bones consumed in my roring all the day.* 4. *For thy hand was heauie vpon me day and night: my moister was turned into the drought of sommer.* Sela. 5. *I confessed my sinnes vnto thee, neither hid I mine iniquities: I said, I will confesse against my selfe my wickednes vnto the Lord, and thou forgavest the iniquitie of my sinne.*

To this purpose is the example of R. Glouer, Martyr, who being somewhat troubled at his entrance into prison, testifieth thus of himselfe. *So* (saith he) *I remained without any further conference of any man by the space of eight daies, and till the bishops comming: in which time I gaue my selfe continually to prayer and*

meditation of the mercifull promises of God made to all without exception of persons that call upon the name of his deare sonne Iesus Christ. I found in my selfe dauely amendment of health of bodie, increase of peace of conscience, and many consolations from God by the helpe of his spirit: and sometimes as it were a tast and glimmering of the life to come: all for his onely sonne Iesus Christs sake.

XVI.

Degrees of faith. There are diuers degrees and measures of this vnfaigned faith, according as there be diuers degrees of Christians: some P are yet in the wombe, and haue their mother the Church travelling of them: some Q are newe borne babes, feeding on the milke of the word: some are R perfect men in Christ, come to the measure of the age of the fulnesse of Christ.

XVII.

The least measure of faith. The least measure of faith that any Christian can haue, is compared to the *graine of mustard seed*, the least of all seeds: and to *flaxe* that hath fire in it, but so weake that it can neither giue heat nor light, but only maketh a smoke, and is called by the name of a *little faith*: and it may bee thus described, When a man of an humble heart doth not yet feele the assurance of the forgiuenes of his own sinnes, and yet he is perswaded that they are *pardonable*, desiring that they might be pardoned: and therefore praieth to God, that he would pardon them, and giue him strength to leaue them.

XVIII.

A little faith may more plainely be knowne by considering of these foure points: first, that it is onely in his heart, who is humbled for sinne: *For the Lord dwelleth with him that is of a contrite and humble spirit, to receiue the spirit of the humble, and to giue life to them that are of a contrite heart.* Secondly, it is in a man especially at the time of his conuersion, and calling to Christ, after which he is to growe from faith to faith. Thirdly, this faith though it *bee* in the heart, yet it is not so much *felt* in the heart: this was in Dauid at some times, *My God, my God, why hast thou forsaken me*, saith he? The first wordes, *my God, my God*, are speeches of faith: yet the latter, *why hast thou forsaken me?* shew that the he had no feeling of Gods mercie. A little faith then is in the heart of man, as in the spring time the fruite is in the bud, which yet appeareth not, but onely hath his nature and substance in the bud. Lastly, the beginnings and feedes of this faith, or at the least, signes and effects thereof, are three.

The first is a persuasion, that a mans own sinnes are pardonable: this persuasion though it be not faith, yet it is a good preparation to faith: for the wicked cut themselues off quite from Gods mercie, in that with Cain they say, their sinnes are greater, then that they can be forgiuen. The second is a desire of the fauour and mercie of God in Christ, and of the meanes to attaine to that fauour. This desire is a speciaill grace of God, and it hath the promise of blessednes; and it must be distinguished from that desire which wicked men haue: who though they desire life eternal, as Balaam did, yet they cannot sincerely desire the meanes, as faith, repentance, mortification, reconciliation, &c. The third is praier for nothing in this world, but only for the forgiuenesse of their sinnes with great sighes & groanes, from the bottome of the heart, which they are not able to expresse, as they feele them. Now this heartie praying and desire

1 A persuasion that sinne is pardonable.

2 A desire of reconciliation to God in Christ for sinne.

3 This desire is a speciaill grace of God, and it hath the promise of blessednes; and it must be distinguished from that desire which wicked men haue: who though they desire life eternal, as Balaam did, yet they cannot sincerely desire the meanes, as faith, repentance, mortification, reconciliation, &c.

4 The third is praier for nothing in this world, but only for the forgiuenesse of their sinnes with great sighes & groanes, from the bottome of the heart, which they are not able to expresse, as they feele them.

5 Now this heartie praying and desire

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desire for the pardon of sinne can neuer come from the flesh, but onely from the spirit, who ^e stirreth vp these heavenly motions of longing, desiring, sighing after remission of sinne, and all other graces of God, which hee bestoweth ypon his children. And where the spirit of Christ dwelleth there must needs be faith: for ^d Christ dwelleth in the hearts of the faithful by faith. Therefore as ^d Rebecca, * when she felt the Twins striue in her womb, though it pained her, * yet shee knew, both that shee had conceiued, and that the children were quick in her: so they who haue these motions, and holy affections in them before mentioned, may assure themselues that the spirit of god dwelleth in them, and consequently that they haue faith, though a weake faith.

XIX.

Examples of this small faith are euident in the Apostles, who though ^e they ^e beleueed that Christ was the Sauour of the world, yet they ^f were ignorant of his death and resurrection, which are the cheife meanes of saluation. After his resurrection they were ignorant of his ascension, & of his spiritual kingdome, for they dreamed ^g of an earthly kingdome; and at his death they all fled from him, and Peter fearefully denied him. They being in this estate are not said to haue no faith, but to be of ^h little faith. Another example we haue in Dauid, who hauing continued a long space in his two great sinnes adulterie and murder, was admonished thereof by Nathan the prophet: beeing admonished he confessed his sinnes, and straightway Nathan declared vnto him fro the Lord the forgiuenes of them. Yet afterward Dauid humbleth himselfe, as it appeareth in the 51. Psalme, and praieth most earnestly for the forgiuenes of those and all other his sinnes, euen as though it had not bin true, that they were forgiven, as Nathan told him: the reason is: howsoeuer they were remitted before God, yet Dauid at his first repenting of them felt none assurance in his heart of the forgiuenes of them, onely he had a perswasion, that they might be pardoned. And therefore he vehemently desired and prayed to the Lord, to remit them, and to sanctifie him anew. This then being the least measure of faith, it must be remembered, that he who hath not attained to it, hath as yet no sauing faith at all.

XX.

The greatest measure of faith is a full perswasion of the mercie of God. For it is the strength and ripenes of faith, Rom. 4. 20. 21. *Abraham not weake in faith, but being strengthened in the faith, was fully perswaded, that he who had promised was able to doe it.* This full assurance is when a man can say with Paul, ⁱ *perswaded that neither life nor death, nor Angels, nor principalties, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.* And least any should thinke, this saying is peculiar to Paul, he ^{*} testifieth of himselfe that for this cause he was receiued to mercie, that he might be an example to them which after should beleue in Christ to life eternall: and the whole Church, in the Cantic. vseth the same in effect: saying, ^k *Loue is as strong as death, iea loue is as cruel as the graue, the coales thereof are fierie coales, and a vehement flame. Much water cannot quench loue, neither can the floods drown it: if a man should giue all the substance of his house for loue, they would contemne it.*

XXI.

No Christian attaineth to this full assurance at the first, but in some continuance of time, after that for a long space he hath kept a good conscience before God, and before men: and hath had diuers experiences of Gods loue and fauour towards him in Christ. This Paul declareth to the Romanes: ¹ in afflictions God *sheds abroad his loue in their hearts, by the holy Ghost, which is giuen to them:* but how? by degrees: for from afflictions ariseth *patience, from patience commeth experience, from experience hope, and hope neuer maketh ashamed, or disappointeth him of eternall life* This is euident in Dauids practise: ^m *Doubtles, saith he, kindnes and mercie shall follow me all the daies of my life, and I shall liue a long season in the house of the Lord.* Mark this his resolute perswasion: and consider how he came vnto it: namely, by experience of Gods fauour at sundrie times, and after sundrie manners. For before he set downe this resolution, he numbred vp diuerse benefits receiued of the Lord: that ⁿ *he fedde him in greene pastures, and led him by the refreshing waters of Gods word: that he restoreth him and leadeth him in the paths of righteousness: that he strengtheneth him in great daungers, euen of death, and preserueth him: that in despight of his enemies, he enriched him with many benefits.* By meanes of all these mercies of God bestowed on him, he came to be perswaded of the continuance of the fauour of God towards him. Againe David saide before King Saul, ^o *Let no mans heart faile because of Goliath: Thy seruant will goe and fight with the Philistine.* And Saul said ^p to David, *Thou art not able to goe against this Philistine to fight with him: for thou art but a boy, and he is a man of warre from his youth.* David answered, that he was able to fight with, and to slay the vncircumcised Philistine. And the ground of his perswasion was taken from experience: for thus he saide, ^q *Thy seruant kept his fathers sheepe, and there came a Lyon, and likewise a Beare, and tooke a sheepe out of the flocke, and ^r I went out after him and smote him, and tooke it out of his mouth, and when he arose against me, I caught him by the beard, and smote him and slew him. ^s So thy seruant slew both the Lyon and the Beare: therefore this vncircumcised Philistine shal be as one of the, seeing he hath rayled on the host of the liuing God.* The like proceeding must be in matters concerning eternall life. Little David resembleth euery Christian: Goliath and the armie of the Philistines, resembleth Sathan and his power. He therefore that will be resouled, that he shall be able to ouercome the gates of hell, and attaine to life euerlasting, must long keepe watch and ward ouer his owne heart, and he must fight against his owne rebellious flesh, and crucifie it: yea he must haue experiences of Gods power strengthening him in many temptations, before he shall be fully assured of his attaining to the kingdome of heauen.

XXII.

Thus much concerning faith it selfe: now follow the fruits and benefits of faith. By meanes of this speciaall faith, the Elect are truly ^a *ioyned vnto Christ,* and haue an heauenly *communion* and fellowship with him; and therefore doe ^b *in some measure inwardly feele his holy spirit moouing and stirring in them,* as Rebecca felt the Twins to stirre in her wombe. Christ is as ^c *the head in the body;* euery belecuer as a member of the same bodie: now as the head *giueth* sense

1 Ro. 5. 4. 5.

1 Ps. 23. 6.

2 Psal. 23.

23. 3. 4.

1 Sam. 17.

32.

2 ver. 33.

3 ver. 34.

2 ver. 35.

3 ver. 36.

2 Eph. 2. 17.

Vision with
Christ.

2 Eph. 3. 26.

Eph. 1. 19.

2 Cor. 13. 16

1 Eph. 1. 22.

23.

sense and motion to the members, and the members feele themselves to haue sense, and to moue by meanes of the head: so doth Christ Iesus reuiue and quicken euery true beleuer, and by his heavenly power maketh him to doe the good which he doth. ^d And as from the stocke, sappe is deriued to the grift, that it may liue and grow, and bring forth fruit in his kind: so doe all the faithfull that are grafted into Christ the true vine. And as the grift leech his wild nature, and is changed into the nature of the stocke, and bringeth forth good fruit: so in like manner it is with them that are in Christ, who by little and little are wholly renewed from euill to good.

^d Ro. 6. 4. 5.
^e Job. 15. 1, 2.
^f Eph. 4. 13, 16.
^g 1. Cor. 15. 9.

XXIII.

The Elect being thus ioyned vnto Christ, receiue three wonderfull benefits from him, *Iustification, Adoption, Sanctification.* *Iustification* is, when the Elect being in themselves rebellious sinners, and therefore firebrands of hell fire, and Gods owne enemies, syet by Christ they are accepted of the Lord as perfectly pure and righteous before him.

^f 1. Cor. 1. 30
^g 2. Cor. 5. 21.

XXIII.

This Iustification is wrought in this manner. Sinne is that which maketh a man vnrighteous, & the child of wrath & vengeance. In sinne, there are three things which are hurtfull to man: the first is *condemnation*, which commeth of sinne: the second is, *actuell disobedience* of the law in sinne: the third is, the root and fountaine of sinne, *originall corruption*. These are three deadly woundes, and three running sores in the hearts and consciences of all sinners. ^g Now Christ Iesus is perfectly righteous, and in him a sinner may finde three inestimable benefits answerable to the three former euills. First, *the sufferings of Christ* vpon the crosse, sufficient for all mens finnes. Secondly, *the obedience of Christ* in fulfilling the law. Thirdly, *the perfect holines* of the humane nature of Christ: these are three soueraigne medecines to heale all wounded consciences: and they are as three running streames of liuing water to bathe and to supple the bruised and contrite heart. ^h Now then commeth faith, and first laieth hold of the sufferings of Christ, and so a sinner is freed from the *punishment* and *guilt of sinne*, and from eternall damnation, & thus the first deadly wound is cured. ⁱ Againe, faith laieth hold on the perfect obedience of Christ, in fulfilling the law, and thus the second wound is cured. ^k Thirdly, faith applieth the *holines of Christs humane nature* to the sinner, and then he is accepted of God as perfectly righteous, and so his third deadly wound is cured. Thus a sinner is made righteous by the righteoufnes of Christ imputed to him.

Iustification.
^g Luk. 1. 35.
^h Coloss. 2. 9.
ⁱ Job. 4. 14.
^j Mar. 2. 17.
^k Col. 2. 14.
^l Gal. 3. 13.
^m Eph. 1. 7.
ⁿ Rom. 4. 18, 19.
^o Math. 3. 15.
^p Esa. 53. 11.
^q Phis. 2. 8.
^r Rom. 2. 8. 19.
^s 2. 3.
^t Job. 17. 19.
^u Rom. 5. 19.
^v 2. 4. 5. 6.
^w Reconciliation:
^x 2. Cor. 5.
^y 18.

XXV.

From true iustification, proceede many other benefits, and they are either outward, or inward. Outward benefits are three. The first is *Reconciliation*, by which a man iustified is perfectly reconciled to God; because his sinne is done away, and he is arayed with the perfect righteoufnes of Christ. The second is, that afflictions to the faithfull are *no punishments* for sinne, but onely fatherly and louing *chastiments*. For the guilt and punishment of sinne was borne of Christ. Now therefore, if a Christian be afflicted, it is no punishment: for then God should punish one fault twice, once in Christ, and the second time vpon the Christian: which thing doth not agree with his iustice: it remaineth.

^z Rom. 5.
^{aa} 10. 11.
^{ab} 2. Cor. 6. 9.
^{ac} Heb. 12. 6.
^{ad} 2. Tim. 7. 14.
^{ae} 2. Tim. 1. 2.
^{af} 13. 14.
^{ag} Afflictions
onely chastiments.

remaineth.

neth therefore that afflictions are onely corrections in the faithfull. The third benefit is, that the man iustified doth ^h *deserue* and *merit* at Gods hands the kingdom of heauen. For being made perfectly righteous in Christ and by his righteousnes, he must needs *merit eternall life in and by the meritis of Christ*. And therefore Paul calleth it the *iustification of life*. Rom. 5. 18.

XXVI.

Inward benefits proceeding from iustification, are those which are inwardly felt in the heart, and serue for the better assurance of iustification, and they are principally five. The first is, *Peace and quietnes of conscience*. As all men naturally in Adam are corrupt, so all men naturally haue corrupt and defiled consciences, accusing them and arraighing them before Gods iudgement for their finnes: in such wise that euery suspiion of death and feare of imminent daunger maketh a naturall man stand agast at his wits end, knowing not what to doe: ^c but by faith in Christ, the Christian is perswaded of remission of his finnes, and so the disquietnes of his conscience is appeased, and he hath an inward peace in all extremities, which can not be taken from him.

XXVII.

The slumbering and dead conscience is much like to the good conscience pacified, & many through ignorance take the one for the other. But they may be seuered and discerned thus. First, let the beleeuing Christian examine himselfe, whether his conscience was afflicted with the sence of Gods iudgements and pressed downe with the burthen of his sinne before he came to that quietnesse: for then he may be in good hope, that it was the Spirit of God who brought that peace, because God hath promised, ^f *That he will dwell with the humble and contrite, to reuiue and quicken them*. But if he haue alwaies had that peace from the beginning of his daies, he may easily deceiue himselfe, by taking the numnesse and securitie of a defiled conscience, for the true peace of conscience. Secondly, let him search from whence this peace of his conscience proceedeth. ^g For if it come from any thing else but from the certaintie of the remission of sinne, it is no true peace: as many, flattering theselues in sinne, & dreaming of a pardon, are thereupon quieted, and the deuill is readie enough to put this into their minds: but this can be no true peace. Thirdly, let him examine himselfe, if he haue a care to keepe a good conscience: which if he haue, he hath also receiued from the Lord a good and a quiet conscience. ^h For if God bestow vpon any man a gift concerning his saluation, he giueth him also a care to keepe it.

XXVIII.

The second inward benefit is, ⁱ *An entrance into Gods fauour*, and a perseuerance in it, which is indeede a wonderfull benefit. When a man commeth into fauour with his Prince, then he is bold to come vnto him, and he may haue free accessse vnto his presence, and he may sue to his Prince for any benefit or preferment whereof he standeth in neede, & may obtaine it before any other: so they which are in Gods fauour, by reason that they are freely pardoned, and iustified in Christ, doe boldly approach into Gods presence, and they are readie to aske, and sure to obtaine any benefit that is for their good. ^k The third is *a spirituall ioy in their hearts*, euen then when they are afflicted: because they

looke

³ Merit in Christ.
^h *Matth. 19.*
28, 29.
Apoc. 22. 12.
and 22. 6.

I
Peace of consci-
ence.

^c *Heb. 10. 22*
Rom. 5. 1.
and 16. 15.

A difference be-
twene a dead
conscience and a
quiet conscience.

^f *Iob. 7. 37.*
Esa. 57. 15.

^g *Rom. 5. 1.*
Heb. 9. 14.

^h *Act. 23.*
and 24. 16.

II
ⁱ *Eph. 3. 12.*
Rom. 5. 2.
ⁿ Entrance with
boldnes into
Gods presence.
^k *Rom. 5. 3.*
and 14. 17

III
^l *1 Pet. 1.*

looke certenly to obtaine the kingdome of heauen. The fourth is that *the loue of God is shed in the hearts* of the faithfull by the holy Ghost: that is, that the holy Ghost doth make the faithfull very evidently to feele the loue of God towards them, and doth as it were, fill their hearts with it.

XXIX.

The second maine benefit is *Adoption*, whereby they which are iustified, are also accepted of God as his owne children. From *Adoption* proceede many other benefits. First the elect child of God hereby is *made a brother to Christ*. Secondly he is a King, and the kingdome of heauen is his inheritance. Thirdly, *he is lord ouer all creatures saue Angels*. Fourthly, the holy *Angels minister vnto him for his good: they guard him and watch about him*. Fifthly, all things, yea grieuous afflictions and sinne it selfe, turne to his good; though in his owne nature it be neuer so hurtfull: *and therefore death (which is most terrible) vnto him is no entrance into hell, but a narrow gate to let him into euerlasting life*. Lastly, beeing thus adopted, he may looke for comfort at Gods hand, answerable to the measure of his affliction: as God hath promised.

XXX.

The inward assurance of Adoption is by two-witnesse. The first is our spirit, that is, an heart and conscience sanctified, by the sprinkling of the blood of Christ. Now because it commeth to passe that the testimonie of our spirit is often feeble and weake; God of his goodnes hath giuen his owne spirit to be a fellow witnessse with our spirit: for the Elect haue in themselues the spirit of Iesus Christ, testifying vnto them and perswading them that they are the adopted children of God. *For this cause the holy Ghost is called the spirit of adoption, because it worketh in vs the assurance of our adoption: and it is called a pawne or earnest. For as in a bargaine, when part of the price is payed in earnest, then assurance is made, that men will pay the whole: so when the childe of God hath receued thus much from the holy Ghost to be perswaded that he is adopted and chosen in Christ, he may be in good hope, and he is alreadie put in good assurance, fully to enioy eternall life in the kingdome of heauen.*

Indeede this testimonie is weake in most men, and can scarce be perceived: because most Christians, though they may be old in respect of yeares, yet generally they are babes in Christ, and not yet come to a perfect growth: and may finde in themselves great strength of sinne, and the graces of God to be in small measure in them. And againe, the children of God beeing most distressed, as in time of triall, and in the houre of death, then the inward working of the holy Ghost is felt most evidently. But a reprobate can not haue this testimonie at all: though indeede a man flattereth himselfe, and the deuill *imitating the spirit of God*, doth vsually perswade carnall men and hypocrites that they shall be saved. But that deuillish illusion, and the testimonie of the Spirit may be discerned by two notes: The first is heartie & feruent prayer to God in the name of Christ. For the same spirit that testifieth to vs that we are the adopted children of God, doth also make vs crie, that is, feruently with groanes & sighs filling heauen and earth, pray to God. Now, this heartie, feruent, and loud crying in the eares of God, can the deuill giue to no hypocrite; for it is the

IIII
 4. Feeling of Gods loue.
 1. Rom. 5. 5.
 2. Job. 1. 12.
 Gal. 3. 26.
 Heb. 2. 11.
 12.
 1. Pet. 2. 9.
 2
 3
 4
 Heb. 6. 7, 8
 5
 1. Cor. 3. 32.
 Heb. 1. 14.
 15.
 Rom. 8. 28.
 2. Cor. 12. 7.
 b Heb. 2. 15.
 1. Cor. 15.
 54, 56.
 Rom. 5. 5.
 1. Cor. 10.
 10.
 Assurance of adoption.
 The spirit of adoption.
 Rom. 8. 16.
 Gal. 4. 6.
 1. Pet. 3. 21.
 d 2. Cor. 1. 21
 e Rom. 8. 25.
 1. Job. 3. 2.
 Coloss. 3. 3.
 1. Cor. 3. 1.
 Eph. 4. 14.
 Labour in prayer for it is the proper spirit of adoption: and in prayer, we shall most of all feele the spirit of adoption.

speciall

speciall marke of the Spirit of God. The other note is, that they which haue the speciall testimonie from the spirit of God, haue also in their hearts the same affections to God, which children haue to their father: namely, loue, feare, reuerence, obedience, thankfulness, for they call not vpon God, as vpon a terrible Iudge, but they crie Abba, that is, father. And these affections they haue not, whome Satan illudeth with a phantasticall imagination of their saluation: for it may be, that through *hypocrisie*; or through *custome*, they may call God father, but in truth they can not doe it.

XXXI.

Hope.

^a Rom. 8. 25.

and 5. 5.

² Cor. 5. 6. 7.

Heb. 11. 2.

^b 1. Th. 1. 3.

Rom. 8. 38.

The elect being thus assured of their adoption and iustification, are indued with hope: ^aby which they looke patiently for the accomplishing of all good things which God hath begun in them. And therefore they can vndergoe all crosses and afflictions with a quiet and contented minde: because they know that the time will come when they shall haue full redemption from all euils: This was ^bthe patience of Pauls hope, when he saide, that nothing in the world could seuer him from the loue of God in Christ. And like to this was the patience of Policarpe, and of Ignatius, who when he was condemned and iudged to be throwne to wild beasts, and now heard the Lyons roring, he boldly and yet patiently said; *I am the wheat of Christ, I shall be ground with the teeth of wild beasts, that I may be found good bread.* Also the same was the patience of the blessed Martyr S. Laurence, who like a meeke lambe suffered himselfe to be tormented on a fierie gridyron: and when he had bin pressed downe with fire pikes for a great space, in the mightie spirit of God, spake vnto the Emperour that caused him thus to be tormented, on this wise:

This side is now rosted enough,

turne vp, O tyrant great :

Assay, whether rosted or rawe

thou thinkest the better meate.

XXXII.

Sanctification.

^b Act. 15. 9.

Psal. 103. 5.

Eze. 11. 19.

Psal. 51. 12.

^c Gal. 5. 24.

Col. 3. 5.

^d Eph. 1. 1.² Cor. 15.

45.

Mortification.

^e Ro. 6. 3, 4.

Col. 2. 12.

and 3. 2, 5.

Viuification in

the first resurre-

ction.

^f Phil. 3. 10.

Rom. 6. 4.

The third maine benefit, is ^binward *sanctification*: by which a Christian in his mind, in his will, and in his affections is freed from the *bondage* and *tyrannie* of sinne and satan, and is by little and little inabled through the spirit of Christ to desire and approoue that which is good, & to walke in it. And it hath two parts. ^cThe first is *mortification*, when the power of sinne is continually weakened, consumed, and diminished. ^dThe second is *viuification*, by which *inherent righteousness* is really put into them, and afterward is continually increased.

XXXIII.

This sanctification is wrought in all Christians after this maner. After that they are ioyned to Christ, and made mystically bone of his bone, and flesh of his flesh, Christ worketh in them effectually by his holy spirit, and his workes are principally thre: First, ^ehe causeth his own death to worke effectually the death of all sinne, & to kil the power of the flesh. For it is as a corrasiu, which being applied to the part affected, eateth out the venome and corruption: and so the death of Christ by faith applied, fretteth out and consumeth the concupiscence & the corruption of the whole man. Secondly, his buriaall causeth the buriaall of sinne, as it were in a graue. ^fThirdly, his Resurrection sendeth

deth a quickning power into them, and serueth to make them rise out of their sinne, in which they were dead and buried, to worke righteousnes, and to liue in holines of life. Lazarus bodie lay foure daies, and stanke in the graue, yet Christ raised it and gaue him life again, and made him do the same works that liuing men doe: so also Christ dealeth with the soules of the faithfull; they rot and stinke in their sinns, and would perish in them, if they were left alone: but Christ putteth a heauenly life into them, & maketh them actiue and liuely to doe the will of God in the workes of Christianitie, and in their workes of their callings. And this sanctification is throughout the whole man in the spirite, soule, and minde, 1. Theff. 5. 23. And here the *spirit* signifieth the minde and memorie; the *soule*, the will and affections.

XXXIII.

The sanctification of the mind is the enlightning of it with the true knowledge of Gods word. It is of two sorts, either *spirituall vnderstanding*, or *spirituall wisdome*. *Spirituall vnderstanding* is a generall conceiuing of euery thing that is to be done or not to be done, out of Gods word. *Spirituall wisdome* is a worthie grace of God, by which a man is able to vnderstand out of Gods word, what is to be done or not to be done in any particular thing, or action, according to the circumstances of person, time, place, &c. Both these are in euery Christian, otherwise Paul would neuer haue praied for the Colossians, ^k *That they might be fulfilled with knowledge of Gods will, in all wisdome and spirituall vnderstanding*. In both these excelled Dauid, who testified of himselfe, that Gods word ^l *was a lanterne to his feete, and a light to his paths*: and that ^m *God by his commandments had made him wiser then his enemies: that he had more vnderstanding then all his teachers: because Gods testimonies were his meditations, ⁿ that he vnderstood more then the ancient, because he kept Gods precepts*. The properties of the mind enlightened are specially two. The first is, that by it a Christian sees his owne blindnes, ignorance, and vanitie, as appeareth in Dauid, who beeing a Prophet of God, yet praied: ^o *Open mine eyes (O Lord) that I may see the wonders of thy law*. And thence it is that the godly so much bewailed the blindnes of their minds. Contrariwise, the wicked ^p man in the midst of his blindnes, thinks himselfe to see. The second is, that the mind runneth and is occupied in a continuall meditation of Gods word. So Dauid saith, the ^q *righteous mans delight is in the law of the Lord, and in his law doth he meditate day and night*.

XXXV.

The memory also is sanctified in that it can both keepe and remember that which is good and agreeable to Gods will: whereas naturally it best remembereth lewdnes, and wickednes, and vanitie. This holy memorie was in Dauid: ^r *I haue hid thy promises in mine heart, that I might not sinne against thee*. And Marie ^s *kept all the sayings of Christ and pondered them in her heart*. And to the exercise of this memorie, Salomon hath a good lesson, ^t *My sonne, hearken vnto my words, incline thine eares vnto my sayings: ^v let them not depart from thine eyes, but keepe them in the midst of thine heart*.

XXXVI.

Furthermore, the will of a Christian is renewed and purified by Christ, which appeareth in that it is so far forth freed from sin, that it can will & chioose that which

Sanctification of the memorie.

^r Psal. 119. 11.^s Mark. 2. 19.^v Proou. 2. 1.

Sanctification of the will.

which

which is good and acceptable to God, and refuse that which is euil, according
^aPhil. 2. 13. to that of Paul; *It is God which worketh in you the will and the deede, euen of his good pleasur.* Now, if a man be considered as he is naturally, he can neither
^xJob 15. 16. will, nor performe that which is good, but onely that which is euill: *for he is*
^{Eph. 2. 2.} sold vnder sin, as the oxe or the alle, & committeth iniquitie, as the fish draweth
^{Luk. 11. 21.} in water; yea he is in bondage vnder Satā, who inspireth his mind with vile
 motions, and boweth his will, affections, and the members of his bodie to his
 cursed will: so that for his life, he is not able to doe any-thing but sinne & rebel
 against God. And it must be remembered, that although the Christian mans
 will be freed in part from the bondage of sinne in this life, yet it shall not be free
^yRom. 7. 14. from the power of sinne vntill the life to come: for *Paul that wortheie Saint saith*
of himselfe beeing regenerate, that he was carnall and sold vnder sinne.

XXXVII.

Sanctified affections are knowne by this that they are moued & inclined
 to that which is good, to embrace it: & are not commonly affected and stirred
 with that which is euill, vnlesse it be to eschew it. Examples hereof are these
 which follow. *a To reioyce with them that reioyce. And to weepe with them that*
^aPf. 143. 6. *weepe. b To reioyce because a mans name is written in heauen. c To desire Gods pre-*
^dEsa. 66. 2. *sence and fauour, as the drie land desireth water. d To feare and tremble at Gods*
^ePfal. 48. 2. *word. e To long and to faint after the places where God is worshipped. f To be vexed*
^g2. Pet. 2. 8. *in soule from day to day in seeing and hearing the unlawfull deedes of men: and to*
^hPf. 119. 136 *shed riuers of teares because men breake Gods commandements. i In seruencie of*
^kRo. 12. 11. *spirit to serue the Lord. h To put on the bowels of compassion towards the miseries of*
^lCol. 3. 12 *men: To be angry and sinne not. k To sorrow for the displeasing of God. l To loue the*
^mEph. 4. 26. *brethren in Christ. m To admire at the word of God. n To loue Gods commandements*
^o2. Cor. 7. 18 *above gold. o To admire the graces of God in others. p In feare to serue God, and to*
^q1. Iob. 3. 14 *reioyce in trembling. q To walke in the feare of God, and to be filled with the ioy of*
^rPfal. 119. *the holy Ghost. r To be heaue through manifold temptations. s To reioyce in beeing*
^t128. *partaker of the sufferings of Christ. t To waite on the Lord, to reioyce in him, and to*
^uverf. 127. *trust in his holy name. u To waite for the full redemption. x To sigh, desiring to enjoy e-*
^vMat. 8. 10. *ternall life. v To loue the habitation of Gods house, and the place where his honour*
^wPfal. 2. 11. *dwelleth. w To esteeme all things as losse and dung in respect of Christ.*

XXXVIII.

But among all these sanctified affections, there are foure specially to be mar-
 ked. The first is a zeale for Gods glorie: by which a Christian is thus affected,
 that rather then God should loose his glorie, he could be content to haue his
 own soule damned. As it was with Moses, who feared least God should loose
 his glorie, if he did vtterly destroy the Israelites for their idolatric, whome he
 had chofen to be his people: & therefore in this respect praied vnto the Lord,
^a2. Cor. 5. 2. *Therefore now if thou pardon their sinne, thy mercie shall appeare: but if thou wilt*
^bPfal. 86. 8. *not, I pray thee raise me out of the bocke which thou hast written. b And Paul could*
^cPhil. 3. 8. *haue wished with all his heart to be cut off from all fellowship with Christ,*
^dEx. 32. 12. *and to be giuen vp to eternall destruction, for his countrie men the Iewes, and*
^eRom. 9. 3. *for Gods glorie specially. Some may say, this affection is not common to all,*
 but particular to such as are lead with such an exceeding affection, as these
 holy men were; and which haue their hearts so pierced and kindled with di-
 uine

uine love, and so rauished with the same out of themselues, that they forget all other things, yea themselues, hauing nothing before their eies but God, and his glorie. To this I answere, that this affection is common to all, though the measure of it be diuers, in some more, in some lesse: which appeareth in that our Sauour Christ teacheth euery one in his prair which he made, before he craue any other thing, either concerning God, or himselfe, to pray that Gods name may be sanctified. For by this all Christians are taught that they are to ouerpasse all considerations of themselues, their owne pleasure and profit; their saluation or damnation: and absolutely with an heartie affection, to seek after the glorie of God in all their doings, that as Gods glorie is most deare vnto himselfe, so it may appeare also that it is most deare vnto them. If any thinke it strange that Moses, Paul, or any other should be content to fall into miserie, to loose their liues, and to bee cast into eternall perdition in hell fire, with reprobate and damned spirits, rather then Gods honour should bee turned into dishonour and blasphemie: let them consider that wonderfull is the power of true loue, ^c which makes all things easie: ^d which is as strong as the graue, ^e 1. Cor. 13. that ouercomes all, and was neuer yet ouercome: ^f which is as a flaming fire, that ^g uers. 7. a whole sea of water cannot quench. And the loue which these men had to ^d Cant. 8. God did so rauish them, that they felt no feare of hell fire. ^u uers. 6. 7.

XXXIX.

The second affection is the feare of God, a most excellent and wonderfull ^{The feare of god} grace of God. Salomon ^e matcheth it, yea and preferreth it too, before all ^c Eccl. 12. things in this world, making it the end of al. Without it a man cannot be wise, ^f 14. it is the first step to wisdom, ^g in it is assured strength: also it is a wellspring of life to ^h Pro. 14. 26 eschew the snares of death. The Churches of Iudea beeing in peace, were edified, and walked in the ⁱ feare of GOD, and were abundantly filled with the ^g Act. 9. 31. comfort of the holy ghost. In this feare of GOD there be two parts: the first is a perswasion in the heart, that a man is in Gods presence where soeuer he is, and when he by infirmitie forgets GOD, a drawing of himselfe into Gods ^h Psal. 26. 8 presence. As it was in Dauid, ⁱ I haue (saith he) set the Lord alwaies before me. For he is at my right hand, therefore I shall not slide. And this his beeing in the presence of God, he setteth down most excellently in the ¹ 39 Psalme. ⁱ Enoch ^h Gen. 5. 22. walked with God. ^k Abraham is commanded to walke before God and to be upright. ^k Gen. 17. 1. The second part of the feare of God is, in Gods presence to stand in awe of him; which is when a man takes heede to his waies least he offend God. This aduise Dauid giues to Sauls Counsellors. ¹ Stand in awe and sinne not. Pharaoh commanded the Midwiues of Egypt to kill all the male children of the ¹ Psal. 4. 4. Israelites at their birth: they did it not, because ^m they stood in awe of God, ^m Exod. 1. 17. fearing to displeas him. And hence it is that the ⁿ godly heare Gods word with ⁿ Esa. 66. 5. feare and trembling.

XL.

The third is, the hatred and detestation of sinne, because it is sinne, and specially ^{Hated of sinne.} of a mans owne corruptions: wherewith a Christian is so turmoyled, that in regard of them and for no other cause, he most hartely desireth to bee forth of this most miserable world, that he may be disburdened of his sinne, & leaue off to displeas God. Paul feeles in himselfe a huge masse of deadly corruption

ruption, it makes him deeme himselfe most miserable, and to mourne because he was not deliuered from it, saying ^o *Oh miserable man that I am, who shall deliuer me from this bodie of death?* Again, it is sinne that makes the Church com-
 plaine that *¶ shee is blacke, that the sunne hath looked upon her*, and therefore shee cries, *¶ Come Lord Iesus, come quickly.*

XLI.

The fourth is, ioy of heart in consideratiō of the neerenes or presence of the terrible day of iudgement. The ^r reprobate either trembleth at the consideration of the day of iudgement, or els in the securitie of his heart hee regardeth it not. And when he shall see the signes of the comming of Christ, *his heart shall faile him* for very feare, & he shall ^c *call the hills to fall upon him*: but contrariwise, the faithfull *loue the second comming of Christ*, and therefore wait and long for it: and when they shall see the signes of it, they shall ^u *lift vp their heads*, because the full accomplishment of their redemption is at hand.

XLII.

The sanctification of the bodie is when ^{*} all the members of it are carefully preferred from beeing meanes to execute any sinne: and are made the instruments of righteousness and holines. So Paul prayed for the Theſſalonians *¶ that they might know howe to possesse their vessels in holinesse, and in honour, and not in the lust of concupiscence, as the Gentiles doe which know not God.* And Iob ^z *made a covenant with his eyes not to look on a woman.* In whose example it appeareth how euery member is to be kept pure and holy.

XLIII.

If any humbled Christian finde not this measure of sanctification in himselfe, yet let him not be discouraged. For if any man haue a ^a willingnesse, and a desire to obey all Gods commandements, he hath the spirit, and he who hath the spirit is in Christ, and he who is in Christ shall neuer see damnation. And though he faile greatly in the action of obedience, yet God will accept his affection to obey, as obedience acceptable vnto him. God will approoue of thee for his owne worke which hee hath wrought in thee, and not reiect thee for thine.

XLIV.

From sanctification ariseth repentance. For a man cannot hate his own sins before he be sanctified: and he cannot truly repent for them before hee hate them. Repentance is when a man ^b turnes to GOD, and brings foorth fruits worthy amendment of life. This turning vnto God hath two parts: The first a purpose and resolution of heart neuer to sinne any more, but to lead a newe life. This was in Dauid, who *fully purposed to keepe Gods commandements,* and *applied his heart to fulfill his statutes vnto the ende.* And vnto this did Barnabas exhort the brethren at Antioch, *¶ that with full purpose of heart, they would cleare vnto the Lord.* The second part is an holy labour in mans life and conuersation to purifie and cleanse himselfe from sinne: of this speaketh Iohn, *¶ And euery one that hath this hope in him purgeth himselfe euen as he is pure.* This did Dauid practise, as may appeare in that he said: *¶ Certainly, I have cleansed my heart in vaine, and washed my handes in innocency.* If any manuaile how repentance followeth sanctification, considering it is the first thing of all,

that:

that the Prophets, Apostles, and Ministers of GOD preach vnto the people whome they would winne to Christ: I answer, that all other graces are more hidden in the heart, whereas repentance is open, and sooner appeareth to a mans owne selfe, and to the eyes of the worlde. It is like the budde in the tree, which appeareth before the leafe, the blossome, the fruite: and yet in nature, it is the last; for a man must bee renewed, and come to an vter disliking of his owne sinnes, before hee will turne from them, and leaue them.

Repentance after
Faith & sanctifi-
cation in nature
but first in sense
and appearance.

XLV.

By this it may appeare, that there is one manner of sinning in the godly, & another in the vngodly, though they fall both into one sin. A wicked man when he sinneth in his heart he giueth full consent to the sinne: but the godly though they fall into the same sins with the wicked, yet they neuer giue full consent: for they are in their mindes, wills, and affections partly regenerate, and partly vnregenerate, and therefore their wills doe partly will and partly abhorre that which is euil: according as Saint Paul saith of himselfe, *I delight in the lawe of God according to the inner man, but I see another law in my members rebelling against the law of my minde, and leading me captiue, &c.* And that the godly man neuer giueth full consent to sinne, it is euident by three tokens. First before he commeth to doe the sinne, he hath no purpose nor desire to doe it: but his purpose and desire is to doe the will of God contrarie to that sinne. Secondly in the act or doing of the sinne, his heart riseth against it, yet by the strength of temptation, and by the mightie violence of the flesh, hee is haled and pulled on to doe wickednesse. Paul sayeth of himselfe, that *hee was sold vnder sinne*, that is, he was like a slaue, who desireth to escape out of his masters handes, and yet is faine in great miserie to serue him. Thirdly, after hee hath sinned he is sore displeas'd with himselfe for it, and truly repenteth. As *h* Peter before the denying of his master, had no purpose to doe it, but rather to die in his cause. In the act he had a striuing with himselfe, as appeareth by this that first he answered faintly, *I knowe not what thou sayest*: and yet after whē the assault of Satan more preuailed, he fell to swearing, cursing and banning. After his fall he repented himselfe and wept bitterly for it. All was contrary in Iudas, who went to betray his master with full intent and purpose: for the deuill long tempting him vnto it, *entred into him*, that is, made him yeelde, and resolue himselfe to doe it. Afterward when Christ was betrayed and condemned, Iudas was not sorrowful for his sinne with a godly sorrow, but in despair of mercy hanged himselfe.

*R*o. 7. 22.

h Mat. 26.
69. 70. 71.
72.

h Iob. 12. 2.
27.

XLVI.

Fruits worthie of amēdment of life are such fruits as the *trees of righteousness* beare, namely, good workes: for the doing of a good worke there beeth three things requisite: First, it must proceede from iustifying faith. For the worke cannot please God except the person please him, and the person cannot please him without this faith. Secondly, it is to be done in obedience vnto Gods reuealed word. *To obey is better then sacrifice, and to hearken is better then the fat of Rams.* Thirdly, it is to be referred to Gods glorie, *Whether ye eate or drinke (saith Paul) or whatsoeuer ye doe, doe all to the glorie of God.* The speci-

Fruits of Repen-
tance.

h Gal. 6. 3.

1 Tim. 1. 5.

1 Sam. 15.

22.

m 1 Cor. 10.

31.

all workes of Christians, which they and none but they truly performe, are these five which follow.

XLVII.

Hearing of the word.
 The first is the good hearing of the word, *My sheepe (saith Christ) heare my voice and follow me.* And againe: *he which is of God heareth his voice.* And this was one note of the faithfull in the primitiue Church to assemble to heare the word. This good hearing of the word is the sauing hearing that bringeth life eternall. In this action, Christians are vsually thus disposed. Before they come to heare the word of God they make themselues readie to heare it, as the men of Berea did, *who receined the word with all readines.* This preparation standeth in two points: First, they disburden themselues of all impediments, that like vnto runners in a race, they may *be swift to heare:* these impediments are sinne and troubled affections: and they come with humble hearts *as fooles,* that they may become wise. Secondly, they quicken vp themselues, and come vnto the assemblies, hungry and thirsting after the word of God, as men do after meat and drinke.

When they are in hearing Gods word, first, their mindes are fixed and *attentive* onely to that which is spoken, as *Lydias* was. Secondly, they truly beleeue the word of God, and carefully apply it to their owne soules. Thirdly, they feele the liuely power of it in themselues. It is as *salt* in them, to draw out their inward corruption; it is to them the *sword of the spirit*, and as a *sacrificing knife* in the hand of Gods minnister, by which their flesh is killed, & they are offered vp in a *liuing sacrifice* to God: it is *spirit and life* to quicken and reuiue their soules that are dead in sin: and the reason of this is plaine: The word of God preached is as a cup of wine: the true Christian, is the Lords guesst, but he hath sauce of his own: he bringeth his sugar with him, namely, his true faith, which *he tempereth and minglet*h with Gods word, and so it becommeth vnto him as a cup of sweet wine, and as water of life. Now the hypocrit, because he bringeth no faith with him, drinketh of the same, but he findes the wine to be fowre and tart, and void of rellish, and in trueth it is vnto him as a cup of ranke poyson. Againe, they heare the worde of God *as in Gods presence*, and therefore their hearts are full of *fear and trembling.* And they receiue the Worde, not *as from man, but as from Christ Iesus* the onely *Doct*or of the Church: And they regard not so much the Embassadour, or his abilitie, as the Embassage of reconciliation sent from the king of heauen.

After they haue heard the word, they are bettered in knowledge & in affection, & they remember it, & meditate vpon it continually, that they may frame all their doings by it. Worldly men vse to buy books of statutes, & to haue the in their houses to read on, that they may knowe how to auoid danger of law. And so the faithfull do alwaies set before the Gods word, & in al their doings it is *their Counsell*er, least they should come into danger of Gods displeasure.

XLVIII.

Receiuing of the Sacraments.
 The second worke is, the receiuing of the Sacraments, of Baptisme once onely, when a man is openly and solemnly admitted into the Church: and of the Lords supper often. The first sealeth vp to the heart of a Christian, that he is vnited vnto Christ, & hath true fellowship with him in beeing fully justified before

before God, & inwardly sanctified. The second serueth to seale vp in the heart of a Christian the continuall growing and increasing of the same graces. This thing euery true beleuer shall haue often experience of, either in or after the receiuing of the Sacrament: and yet it shal not be so alwaies, for sometimes the Church being *p brought into Christs wine seller, shall fall into a sworne* and not *p Cant. 2. 5.* feele any refreshing there. Yet the beleuer is not to be dismayd, if he feele not alwaies comfort presently after the Sacrament. A sicke man feeles no comfort or nourishment, when he eateth meate, and yet it preferueth his life: So the weake christian though he feele himselfe not nourished at the Sacrament by Christs bodie and blood, yet he shall see in time that his soule shall be preferred thereby vnto euerlasting life. Furthermore, when a christian feeleth no comfort by the Sacrament, let him then humble himselfe before the Lord more heartily then euer before, confessing his sinnes and praying for increase of grace, and then he shall feele the fruit of the Sacrament.

XLIX.

The third worke is, a relieuing of the poore brethren in Christ, proceeding *Reliefe of the poore.* of a brotherly kindnes towards them. This is a speciall worke not to be done to all men alike, as Saint Paul saith, *9 Doe good to all men, but especially to them of the household of faith.* Directions for this matter are the faithfull of Hierusalem, *1 Who were all in one place, and had all things common: namely in vs. And they sold their possessions and goods, and parted them to all men: as euery one had neede.* Also *2 the brethren at Corinth in their extreame pouertie relieved the churches of Macedonia liberally, not onely according to their power, but also straining themselves beyond their power.* Yea this reliefe must goe further, euen to the bestowing of a mans life, if neede so require, (as Saint Iohn saith) *3 Hereby we haue perceived loue, that he laid downe his life for vs: therefore we ought also to lay downe our liues for the brethren.*

L.

The fourth worke, is true praier: and Saint Luke setteth out the faithfull, & *Prayer.* the children of God, by this description: *4 That they call on the name of the lord:* As on the contrarie it is said of the wicked, *5 That they call not upon God.* *6 The true Christian calleth on the Lord in truth.* For *7 the spirit of adoption, which is the spirit of prayer* is his Schoolemaster to teach him to doe it. *8 Rom. 8. 16.*

In praier he is thus disposed: first, before he praierth, *9 he is stricken with some feare and reuerence in regard of Gods maiestie, for he considereth that praier is a familiar talking with God.* *10 Dan. 9. 4.*

Secondly, he is inwardly touched with a liuely feeling of his owne wants, but especially he is vexed and grieued at his owne sinne and rebellion: and this sense of his miserie is as a spurre to quicken his benumbed heart. *11 Dan. 9. 4.*

Thirdly, he humbleth himselfe before his God, and laieth *12* open his heart before the Lord, shewing a feruent and longing desire to obtaine those things of which he findeth an extreame want in himselfe, as the Prophet Dauid did, whose *13 desire was like the yawning of the drie ground;* and this proceedeth from *14 the spirit of God which stirreth vp groanings in the heart, which a man oftentimes for his life cannot expresse.* *15 Ps. 143. 6. and 42. 1, 2. 16 Rom. 8. 26.*

Fourthly, when he maketh his request, he doubteth not, but by *17* faith he *18*

beleueth that God will grant his requests, which he maketh according to his word. The ground of his persuasion is double: the first is, ^m Christ Iesus, by whose merits as he hath obtained remission of sinnes, so he looketh to obtaine all things else: The ⁿ other ground is, the comfortable promises of God which he hath made, that he will heare them who truly call vpon him.

Fiftly, he praieth not for a brunt or two, but he continueth in praiet: And although God seeme not to heare him at the first, ^o yet hee patiently waiteth on the Lord, and still calleth vpon him.

L I.

The fift worke is, to walke in some lawfull calling with painefulnesse, and vprightnesse, so that in performing all the duties of it, a ^p man may keepe a good conscience before God and men. Thus Dauid determined to walke in the government of his house and kingdome. ^q *I will doe wisely (saith he) in the perfect way till thou comest to me, I will walke in the vprightnesse of mine heart, in the midst of mine house: I will set no wicked thing before mine eyes: I hate the work of them that fall away: it shall not cleaue vnto me.* This sinceritie of Dauids behaviour in his calling made him bolde to offer himselfe to be tried not onely by men, but much more by the Lord God himselfe, and to bee punished accordingly. ^r *Iudge me O Lord (saith he) for I haue walked in mine innocencie: Prooue me, O Lord, and trie me, examine my reins and mine heart: So vpright and cleere* was he in all his doings.

L II.

Thus much of faith and the benefits that come by faith: Nowe followeth the spirituall exercise of a Christian in his manifold temptations, which are in this life inseparable companions of grace. The reason is, because the deuill hateth Christ with a deadly hatred, and sheweth this hatred in a continual persecution of his members: (as Saint Iohn saith) ^t *the dragon was wroth with the woman and went and made warre with the remnant of her seede, which kept the commandments of god, and haue the testimonie of Iesus Christ.* Now therefore as soone as Christ Iesus beginneth to shewe any token of his loue to any man, the deuill contrariwise sheweth forth his enmitie, and stirs vp his fellow champions the flesh and the world to warre against him for his confusion. And furthermore the Lord in great wisdome permits temptations to the last ende of a Christians life: to trie his faith, to purge him of sinne, to humble him, and to make him depend of his Maiestie, to quicken and reuiue the graces of his spirit, which otherwise would be dead and decay.

L III.

The temptations of a Christian are specially fixe. The first is when inwardly in his heart, ^u he is drawn away and intised by his owne concupiscence vnto any sinne. The Christians exercise in temptation is ^x a fight and battell betwixt the flesh and the spirit. And this fighting standeth in foure things: First, the flesh stirs vp euil thoughts and desires, as a burning furnace continually sendeth vp smoake and sparkes of fire; and it eggeth a man forward to euil words and deeds, according to that of S. Marke; ^y *For from within, euen from the heart of a man proceede euill thou, his adulteries, fornications, murders, thefts, conuouersesse, wickednesse, deceit, unlearnnesse, a wicked eye, backbiting, pride, foolishnesse.*

II. The flesh hindereth and choketh the good motions and desires of the heart, as Paul saith. ^a *I see another law in my members rebelling against the lawe of my minde, and leading me captiue to the lawe of sinne which is in my members.* ^a *Ro. 7. 23.* Again the same flesh mingleth euery good motion and desire with some corruptions: so that the godly mislike the best thing they doe. Esay saith of his owne and the peoples righteousnesse, that it is but a ^b *menstruous cloute.* ^c *The praier of the Saints must be perfumed with sweete odours, before they can ascend vp sweete and sauorie into the nostrils of God.* ^b *Esay 64. 6.* ^c *Ro. 8. 3. 4.* And Paul said of himselfe, *he did that which he disliked:* not that hee was ouertaken with grosse sinns; but because when he was to do his dutie the flesh hindred him, that he could ^d not do that which he did *exactly & soundly* according to his wil & desire: euen as a man who hath a iourney to goe, his mind is to dispatch it in all halte, yet when he is in his trauell he goes but slowly, by reason of a lamenesse in his ioynts.

III. The spirit on the contrary, kindles in the heart good motions and desires, and puts a man forward to good words and deedes, as it was in Dauid. ^e *I will praise the Lord (saith he) who hath giuen me counsell: my reines also teach me in the night season.* ^e *Gal. 9. 24.* ^f *Psal. 16. 8.*

IV. The spirit rebukes a man for his euil intents and desires, & represseth the force of the, & as it were nips them in the head. Thus Esay describeth the inward motions of the spirit, ^f *And thine eares shall heare a word behind thee saying, this is the way, walke ye in it, when thou turnest to the right hand & when thou turnest to the left.* ^f *Esay. 30. 21* And Saint Iohn saith, *The spirit & iudgeth the worlde of sinne.* ^g *Iob. 16. 8.* This was in Dauid, who when he did any euill, *his heart smote him.* ^h *2. Sam. 24. 10.* Out of this doctrine issueth a notable difference betwixt the wicked and the godly: In the godly when they are tempted to sinne, there is a fight betweene the heart and the heart; that is, betweene the heart and it selfe: In the wicked also there is a fight, when they are tempted to sinne: but this fight is onely betweene the heart and the conscience. The wicked man whatsoeuer he is hath some knowledge of good and euil: and therefore when he is in doing any euil, his conscience accuseth, checketh, and controulet him, and hee feeles it stirring in him, as if it were some liuing thing that crauled in his body, & gnawed vpon his heart, and therupon he is very often grieued for his sinns, yet for all that he liketh his sinnes very well, and loueth them, and could finde in his heart to continue in them for euer: so that indeed when he sinneth, hee hath in his heart a striuing and a conflict, but that is onely betweene himselfe and his conscience. But the godly haue an other kind of battel and conflict, for not only their consciences pricketh them and reprove them for sinne, but also their hearts are so renewed, that they rise in hatred and detestation of sinne; & ⁱ *Ro. 2. 14. 15.* ^j *1. Pet. 4. 3. 4.* when they are tempted to euill by their flesh and Satan, they feele a lust and desire to doe that which is good.

LIV.

The second temptation is a disquietnes in the heart of a Christian, because ^k *Little feeling.* he cannot according to his desire, haue fellowship with Christ Iesus, he is exercised in this temptation on this manner.

I. ^l *Christ lets him see his excellency and howe he is affected towards him.* ^l *Cant. 6. 2.*

b vers. 3. II.^b Then the Christian considering this, desireth Christ & his righteousness.

III. He delighteth himselfe in Christ, and hath some enjoying of his benefits.

c vers. 4. IV.^c Then he comes into the assemblie of the Church as into Gods wine-feller, that in the word and Sacraments he may feele a greater measure of the loue of Christ.

d vers. 5. V. But he^d falls loue-sicke: that is, hee becomes troubled in spirit, because he cannot enjoy the presence of Christ in the sayd manner, as he would.

e vers. 6. 7. vers. 8. VI.^e In this his spiritual sicknes he feelles the power of Christ supporting him, that the spirit be not quenched, and he heares Christ as it were whispering in his heart, as a man speakes to his friend when hee is comming towards him a farre off.

f vers. 9. VII.^f After this Christ comes neerer, but the Christian can no otherwise enjoy him, then a man enjoyes the company of his friend, who is on the other side of a wall looking at him through the grate or lattice.

VIII. The his eyes are opened, to see the causes, why Christ so withdraws himselfe, to be his^g owne securitie and negligence in seeking to Christ, his slacknes in spirituall exercises, as in prayer and thanksgiving, the deceitfulness and malice of false teachers.

i vers. 17. IX.ⁱ Then he comes to feele more liuely his fellowship with Christ.

X. Lastly, he prayeth that Christ would continue with him to the end.

L V.

No feeling. The third temptation is, trouble of minde, because there is no feeling of Christ at all, who seemeth to be departed for a time. The exercise of a Christian in this tentation is this.

k Cant. c. 3. vers. 1. 1^k The poore soule lying as a man desolate in the night without comfort seekes for Christ by priuate praier and meditation, but it will not preuaile.

l vers. 2. 2^l He vseth the helpe, counsell, and prayer of godly brethren, yet Christ cannot be found.

m vers. 3. 3^m Then he seekes to godly ministers, to receiue some comfort by them, by their meanes he can feele none.

n vers. 4. 4ⁿ After that all meanes haue bin thus vsed, and none will preuaile, then by Gods great mercie, when he hath least hope, he findes Christ, and feelles him come againe.

5 Presently his faith reuiueth, and laieth fast hold on Christ.

6 And he hath as neere fellowship with Christ in his heart as before.

o vers. 5. 7^o Then comes againe the ioy of the holy Ghost: and the peace of conscience as a sweete sleepe falls vpon him.

p vers. 6. q vers. 8, 9, 10. 8^p Then his heart ariseth vp into heauen by holy affections and praier; which do as pillars of smoake mount vpward, sweete as myrrhe and incense.

r vers. 11. 6^q Also he is rauished there with the meditation of the glorious estate of the kingdome of heauen.

s Cap. 4. vers. 1. 10 she 15. 10^r Hee labours to bring others to consider the glorie of Christ and his kingdome.

11^s After all this Christ reueales to his seruant, what his blessed estate is, both

both in this life, and in the life to come, more cleerely then euer before, and makes him see those graces which he hath bestowed on him.

12 ^c Then the Christian praieth that Christ would breath on him by his holy spirit, that he may bring forth the fruits of those graces which are in him. *c vers. 16.*

13 ^a Lastly, Christ granteth him this his request.

a vers. 1. c. 5.

LVI.

The fourth temptation is securitie of heart, rising of ouermuch delight in the pleasures of the worlde. The exercise of a Christian in this temptation is this.

4. A spirituall slumber in worlde by pleasures.

Ant. 5.

Mat. 25. 5.

1 He slumbers and is halfe asleepe in the pleasures of this world.

Ant. 5.

2 Christ by his word and spirit labours to withdrawe him from his pleasures, and ^{*} to make him more hartily receiue his beloued.

3 But he ^v delayeth to doe it beeing loath to leaue his ease and sweete delights. ** vers. 2.*
Y ver. 3.

4 ^z Then Christ awakes him and stirres vp his heart: by making him to see the vanitie of his pleasures. *z vers. 4.*

5 He then begins to be more earnestly affected towards Christ.

6 ^a With sorrowe he sets his heart to haue fellowship with Christ after his old manner: and this he expressed by bringing forth sweete fruites of righteousness. *a vers. 5.*

7 ^b Then hee feeleth that Christ hath withdrawne his spirit.

b vers. 6.

8 He almost despaires for this.

9 Yet by priuate praier seekes for Christ.

10 ^c When that will not helpe, he resorts to the ministers of the worde, at whose handes he findes no comfort. *c vers. 7.*

11 ^d Not recouering his first estate, through impatience of the loue of Christ, he makes his miserie knowne to strangers, to see if they can comfort him, & he somewhat cōforts himselfe in describing Christs excellencie to thē. *d vers. 8, 9,*
10, 11, 12,
13, 14, 15,
16.

12. ^e They then are rauished with him to seeke Christ, and require then to know where to find him. *e vers. 17.*

13 ^f Answer is made, in the assemblies of the Church.

f Cap. 6. 1.

14 ^g After this communication the Christians faith and feeling reuiueth, Christ returning to him againe. *g vers. 2.*

15 ^h Thē Christ assureth him in his heart of his loue & liking towards him. *h vers. 3. to*

16 Giuing further assurance to him that he shall growe vp and bee made fruitfull in euery good grace. *the 7. verse*
of cap. 7.

17 After this the Christian comes in such a high measure to loue Christ, that nothing shall be able to seuer him from Christ.

LVII.

The fift temptation is a fall into some great sinne, as Noah into drunkennes, Dauid into Adulterie, and murder, Peter into the deniall of Christ. The exercise of a Christian in this temptation is this: *5. A fall into foule sinne.*

1 At the first his heart is vsually dilled and made secure with sinne.

2 Yet after a while there by some meanes ariseth in his heart a godly sorrowe: which is when he is grieued for this onely cause, that by his sinne hee hath displeas'd God, who hath beene to him so louing and mercifull a father, whose

whose fauour he would be content to purchase, (so he might haue it and obtaine it) euen with the damnation of his owne soule.

2. Cor. 7. 1. 3 ⁿ Then he beginsse to repent himselfe of his sinnes, reuening afresh his former repentance.

4 This repentance he sheweth by seuen signes.

Act. 2. 37 1 A care to leaue that sinne into which he is fallen. As they which crucified our Sauour Christ, whē they were pricked in their hearts at Peters sermon, they shewed this care in saying, *Men and brethren, what shall we doe to be saved?*

2 An Apologie, which is when a man in the heauines of his heart, shal not excuse or defend his sinne, but confesse it to the Lord, and vtterly condemne himselfe for it: acknowledging withall that there is no way to escape the wrath of God, but by hauing Gods free pardon in Christ.

3 Indignation which is an inward anger and fretting against his own selfe, because he was so carelesse in looking to his owne waies. Peter when he had denied his master, *he wept and that bitterly*, which sheweth that with sorrow, he had also an anger against himselfe.

Rom. 29. 75 4 ^P A feare rising not so much from the iudgements of God, as from this, least he should hereafter fall into the same sinne againe, and by so doing more grieuously displease God.

5 A desire euer after more carefully to please God.

6 Zeale in the seruice of God.

7 Reuenge vpon himselfe for his former offences: for example, if a man sinne in surfetting and drunkennes, if he euer repent, he will bring vnder his corrupt nature by sparing and moderating himselfe.

LVIII.

The sixth temptation is outward afflictions, which the godly in this life must suffer. *2 If any will goe after Christ, he must denie himselfe, take up his owne crosse and follow him.* And S. Peter saith, *b that iudgement begins at Gods house.* *c And Paul, that we must enter into the kingdom of heauen through manifold temptations.*

Act. 14. 22 The exercise of a Christian in affliction is this:

1 ^d At the first they are very heauie and bitter.

Heb. 12. 11 2 He suffereth them with great lenitie and patience, submitting himselfe vnder the hand of God. Yet *e* if they be in great measure, they will driue him to impatience.

Joh. 3. 3 If they continue he shall feele (according to his owne iudgement) the *f* wrath and displeasure of God in his heart.

Joh. 6. 2, 3. 4 ^g His old sinnes will come a fresh into his remembrance, and trouble him. He is sleepe, *h* and in his sleepe he hath visions, and dreames, and anxietie of spirit.

Iob 13. 26. 5 ⁱ In this miserie God supports his faith, that it faile not, and he then forsake Christ.

1. Reg. 19. 6 ^k He feeling thus Gods power to strengthen him, hath experience of it in himselfe.

4. 5, 7. 7 From experience proceedes hope, that the grace of God shall neuer be wanting vnto him in any afflictions to come: and as he hopeth, so it comes to passe.

8 With this hope is ioyned ¹ a serious humiliation before the Lord ^m with ¹ Job 4. 5, 6. the fruit of peace and righteousnes. ^m heb. 12. 11

If the afflictions be for Christs cause vnto death, then he in more speciall maner is filled with the ioy of the holy Ghost, and he is then stablished with the greatest measure of the strength of Christ, that no torment is able to foile, and to bring him from Christ, though the Christian should die a thousand times for it. According to that of Paul, ⁿ To you it is giuen for Christ not onely to ⁿ Phil. 1. 29 beleue in him, but also to suffer for his sake. And this is grounded vpon the promise of God, ^o When thou passest through the waters I will be with thee, & through ^o Esa. 43. 2 the floods that they doe not ouerflow thee: when thou walkest through the vry fire, thou shalt not be burnt: neither shall the flame kindle vpon thee.

LIX.

Hence ariseth a notable difference, betweene the godly and the wicked, in the suffering of afflictions. A Reprobate the more the Lord laieth his hand on him, the more he murmureth & rebelleth against God: it is contrary with the true Christian: none feeleth more the power and rebellion of sinne then he: none is more assaulted by Satan then he, and oftentimes it commeth to passe that God withdraweth the signes of his fauour from him, & lets him feele his wrath. And this is the greatest temptation of all other, when a man shal see the Lord to be his enemy, and to his thinking to arme himselfe against him to his destruction. As ⁹ Ezechias did, who saith, that the Lord did crash his bones like a ⁹ Esa. 38. Lyon. Or ^r as Iob saith, that the arrowes of the almightie were in him, and the ve- ^r Iob 6. 34. nime thereof drunke vp his spirit, and the terrours of God did fight against him. Yet the true Christian when the world, the flesh, and the deuill, and God himselfe too are against him, doth euen then most of all rest in the Lord, and by faith cleaue to him. ^t Though God should destroy me, yet would I trust in him (saith Iob.) ^t Iob 13. 15. And Dauid saith, My God, my God, why hast thou forsaken me? When he saith ^t Psal. 22. 10. that God had forsaken him, it may seeme to be the complaint of a desperate man, not hauing so much as one sparke of faith: yet then he saith, My God, my God: which wordes containe a confession proceeding from true faith: so that in Dauid it appeareth, that the faithfull when they feele themselues forlorne, and vtterly reiected of God, according to the sense and iudgement of the flesh, yet by faith they can apprehend his hidden mercie, and behold it a farre off in the glasse of his promise. And so they doe often shew contrarie affections in their prayers as Dauid doth. ^u Jacob when he wrestled with the ^u Gen. 32. 28 Angel for life and death, neuer gaue ouer: and when he was foild he would not cease before the Lord had blessed him. This his wrestling is a type of the conflicts which the faithfull are to haue with the Lord himselfe, who vseth to bring his owne children (as it were) to the field: and he assaileth them with the one hand, and with the other he holdeth them vp, that so he may prooue and exercise their faith. And for this cause the Church ^x is called by the name of ^x Psal. 136. Jacob. An example may be had in the woman of Canaan. ^y First, our Sa- ^y Mat. 15. 22, 23, 24, 25, 26, 27. uour Christ gaue her faith, and by that faith shee was moued to seeke to him: but when shee was once come to him, he gaue her three repulses. First, by saying nothing. Secondly, by denying her. Thirdly, by calling her dogge. Thus Christ in appearance made shew, as though he would neuer haue

haue graunted her request. But shee at euery repulse was more instant, crying more earnestly vnto him: and shee plainly opposed her selfe to him, & would take no deniall: for such is the nature of true faith. Wherefore, the faithfull when they feele themselues ouerwhelmed with sinne, turmoiled with cōsists of Satan, when they feele the anger of God offended with them, yet they can euen then lift vp their eye lids, and giue a glimpse at the brazen serpent Iesus Christ, and can sling themselues into the armes of Gods mercie, and catch hold of the hand of God buffetting them, and kisse it.

L X.

By these temptations it comes to passe, that a Christian though he can not fall finally from Christ, yet he may fall very dangerously from his former estate. First, the graces of God may be by his default lessened in him: else Paul would not haue giuen out these exhortations, ^a *quench not the spirit.* ^b *Grieue not the holy spirit of God, by whom ye are sealed vnto the day of redemption.* Secondly, the graces of God may be buried in him, and couered for a time, so that he may be like a man in a traunce, who both by his owne sense and by the iudgement of the Physitian is taken for dead. This was the estate of Peter, who though he confessed that Christ was the Sonne of the liuing Lord, ^c yet he denied him and forswore him at the voice of a damsell. Thirdly, he may fall againe into the same sinne after repentance. Indeede this is a dangerous case; yet it may befall a true christian. Otherwise when as the Israelites (Gods people) had fallen away from him by their sinnes, and idolatries, he would not stil haue offered them mercie, ^d as he doth by his Prophets. And ^e Paul praieth the Corinthians *in Christs stead that they would be reconciled to God: who neuerthelesse were before reconciled to God.* Fourthly, he may commit a sinne of presumption, which is a fearefull sinne, becing done *wittingly* of knowledge and *willingly*, and with some *wilfulnesse*. Therefore Dauid praied, ^f *Keepe thy seruant from presumptuous sinnes: and to shew himselfe to be in daunger of it, he praieth further, let them not haue dominion ouer me.* Lastly, he may fall into despaire of Gods mercie for a time, and this is a dangerous sinne. For he which despaires, makes all the promises of God to be false: and this sinne of all other is most contrarie to true sauing faith. In this estate was Dauid, when becing in trouble, he saide, *this is my death.* And Paul shewes that the incestuous man might haue fallen into desperation, ^h when he saith, *Comfort him, leaſt he be swallowed vp of ouermuch heauines.* And it must be remembered that the church of Rome erreth in this, that she teacheth desperation to be a sinne against the holy Ghost. This sinne against the holy ghost is a blasphemie spoken against the knowne truth of Gods word, or a deniall of Christ, of a wilfull and obstinate malice. But desperation may arise through ignorance of a mans owne estate: through horrore of conscience for sinne: through an often relapse into some sinne: through the ouerdeepe consideration of a mans owne vnworthines: lastly, by abiuration of the truth, through compulsion and feare. * This befell Francis Spira, who after his Apostasie despaired. Yet they are much ouerseene that write of him as a damned creature. For first, who can tell whether he despaired finally or no. Secondly, in the very midst of his desperation, he complained of the hardnes of his heart, which made him that he could not

pray:

Dangerous falls
of a Christian.

^a 1. Th. 5. 19
^b Eph. 4. 30.

^c Matth. 16.
^d 26, 26, 70.

^e Eſa. 14. 18
^f 2. Cor. 5.
20.

^g psal. 19. 13.

^h psal. 77. 11
ⁱ 2. Cor. 2. 2.

* What is to be
drought of Fr.
spira.

pray: no doubt then he felt his hardnes of heart: and the feeling of corruption in the heart, is by some contrarie grace; so that we may conueniently thinke, that he was not quite bereft of all goodnes: though he neuer felt it then, nor shewed it to the beholder.

LXI.

The cause why a Christian cannot quite fall away from grace, is this: after that he is sanctified, he receiueth from God another speciall grace, which may be called Corroboration. For he hath in him not onely the sanctifying, but also the strengthening power of Christ. Therefore Paul praieth for the Ephesians, ⁱ that they may be strengthened in the inner man: for the Colossians, ^k that they might be strengthened with the glorious power of Christ. And of himselfe he saith, ^l that he is able to doe all things through the power of Christ that strengtheneth him. ^m Dauid saith, that God renneth them that feare him, as the eagle renneth her decayed strength. From hence as from a speciall cause ariseth patience and perseuerance vnto the ende: for when a man is supported by the power of Christ, he may be able to beare many crosses patiently with a contented mind, and perseuer in bearing of it how long foecer the crosse endureth.

LXII.

Thus much of the estate of a Christian in this life. Now I will adde some reasons in the way of perswasion to all men, but especially to worldlings, and to loose professours of the Gospel, that they would vtterly denie themselues, and vse all meanes to become true Christians by being made new creatures in Christ, and by leading such a life as may adorne the Gospel of Christ.

My first reason is this; the man that liueth in this world, not being a true Christian, is farre more vile then the basest creature of all, euen the dogge, or toade. For first he is nothing els but a filthie dunghill of all abomination and vncleannes, the stink whereof hath infected heauen & earth, & no perfumes could euer delay it in the nostrils of God, but onely the suffering of Christ being a sacrifice of a sweet smelling fauour to God. We make it very daintie to come neere a lazar man that is full of botches, blaines, and sores; but much more are those men to be abhorred, which haue lien many yeares starke dead in sinnes and trespasses: and therefore now doe nothing els but rot and stinke in them like vgly loathsome carrions.

Secondly, he which is no Christian is vnder the power of darknes, hauing Sathan for his prince and god, and giuing vnto him in token of homage his best parts, euen his minde and conscience to be his dwelling place: and his whole conuersation is nothing els but a perpetuall obedience to Sathan. If Atheists, and worldlings, and carnall gospellers were perswaded of the truth of this (as it is most true) it would make them howle and crie, though now they liue at ease without feeling any prick of conscience for sinne. And if they had but the least sense of it in the world, it would make their flintie hearts to bleede, and it would make them shed riuers of teares. But how long shall they continue in this vile estate? Truly, vntill they come to Christ: awake therefore thou that sleepest, and stand vp from the dead, and Christ shal giue thee light: open thine heart to receiue Christ, and then he will come and binde the strong man Sathan, and cast him out, and dwell in thee himselfe.

Thirdly,

Thirdly, he which is no Christian is in daunger of all the iudgements of God, so that euery moment some of them may befall him. He may perish so- dainely by water with the old world, he may be consumed with fire and brim- stone with Sodom and Gomorrha, he may be swallowed vp of the earth with Dathan, and Abiram, he may hang himselfe with Iudas, he may haue his braines dashed against the ground and be eaten vp of dogges with Iefabel, he may die in hardnesse of heart with Pharao, he may despaire with Caine and Iudas, he may be stricken with sodaine death with Ananias and Saphira his wife, he may be eaten of wormes with Herod, he may be smitten with trem- bling that he cannot heare Gods word with Fœlix, he may voide his guttes at the stoole with Arius, he may crie at his death that he is damned with Lato- mus, he may be left vnto himselfe to mocke, blasphemie, and renounce Christ with Iulian: and he may suffer many more fearefull iudgements, whereof the Lord hath¹ great store, and all tend to the confounding of them which will not be humbled vnder his hand. Contrariwise, the true christian is so farre out of the reach of Gods iudgements that they cannot hurt him: ^m Christ is a *co- uering and a cloud* against the heate and tempest of Gods iudgements, ⁿ when a mans heart is sprinkled with the bloode of this immaculate Lambe, all the the plagues of God passe ouer him. In the destruction of Ierusalem the ^o righ- teous beare a marke in their foreheads and are saued. Therefore let him that hath regard to his owne safetie become a Christian.

Thirdly, the man which is no Christian is in daunger of eternall death and damnation in hell fire: and they which fall into this estate it had bene tenne thousand fold better for them if they had neuer bin borne: For they are quite separated *from the presence of God and from his glorie*: all the company they haue is with the deuill and his angels. Their bodies and soules are tormented with infinite horror and anguish arising of the feeling of the whole wrath of God, in which as into a bottomlesse sea, they are plunged. Thus they are alwaies dy- ing, and yet are neuer dead. Furthermore, the length of this torment must be considered which greatly aggrauates the paine. If a man might be deliuered from the paines of hell when he had suffered them so many yeares as there be dropes in the sea, or little sands in the whole earth, it were some comfort: but after that those yeares be expired there shall come no release, but the dam- ned shall continue in shriking, yelling and gnashing of teeth, enduring the consuming heate of Gods wrath without any ende for euer and euer. Yea to goe further, a wicked man carrieth an hell about him in this life, namely, an e- uill conscience, which if it be neuer so little touched with any part of Gods anger, a man shall feele himselfe to haue euen the pangs of hell in his heart. Now therefore they that would escape out of this hellish and damnable e- state, while they haue time let them pray for the pardon of their sins in Christ, and waike according to the spirit in newnes of life; and then they may assure themselves, that there is no condemnation can belong to them. And it must be alwaies remembred that he which would liue, when he is dead, must die while he is aliue, namely to sinne. And againe, he which would rise to eter- nall life in the day of iudgement, must rise from sinne before he die, vnto new- nesse of life.

¹ Deut. 32.

^{34.}

^m E. c. 4. 6.

ⁿ Exod. 12.

^{22.}

^o Eze. 9. 4.

¹ 1. Th. 1. 9.

A godlesse man
carrieth hell in
his bosome.

The fourth reason: God hath appointed vnto euery man that liueth in the Church a certaine time of repentance, and of comming to Christ. And hee which mispendeth that time and is not made a christian then, can neuer be saued. This made our Sauiour Christ weepe for Ierusalem, and say, *O if thou hadst knowne at the least in this thy day, those things which belong to thy peace, but now are they hiddden from thine eyes.* And he further signifieth the destruction of Ierusalem, because shee knew not the time of her visitation. Againe, the neglecting of this time is one cause, why not one or two, but many shall seeke to enter into the kingdome of heauen, and yet shal not be able. It is a marueilous thing, that they which seeke to be saued should perish, but the fault is theirs which seeke when it is too late. Now therefore thou secure worldling, thy conscience telleth thee that thou hast not yet repented, and that thou art not as yet a liuely member of Iesus Christ. And thou knowest further, that howsoeuer thou art aliuie at this time, yet thou hast no lease of thy life. God may call thee forth of this world the next yeare, the next weeke, the next houre: yea he may strike thee with sudder death at this very present. And in very truth, if thou goest forth of this world being no repentant sinner, thou goest damned to hell. Wherefore delay not one minut of an houre longer, but with all speed repent and turne vnto God, and bring forth fruits worthie of amendment of life, that all thy sinnes may be done away, when the day of death, or the day of iudgement shall be. And doe not thinke with thy selfe that it shall be sufficient to deferre thy turning vnto God till the last ende. For late repentance is seldome true repentance. And he which continueth long in any sinne is in a dangerous case. If a man lie long in any disease he will scarce recouer his former health; and he which is growne in the custome of any sinne, and the sinne is become ripe in him, it is a thousand to one, he is neuer saued; according to that of Saint James, *sinne being perished bringeth forth death.*

1. Iam. 1. 13.

The fift reason. Eternall life is a thing desired of all men: yet none shall be made partakers of it, but the true christian, and the glorious estate of this life would moone any man to be a christian. First of all, they which haue eternall life are freed from all paines, sicknesses, infirmities, hunger, thirst, cold, wearines; from all sinne, as anger, forgetfulness, ignorance; from hell, death, damnation, Sathan, and from euery thing that causeth miserie: according to that of Saint Iohn: *And God wil wipe away all teares from their eyes: and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.* Secondly, the faithfull shall be in the presence of Gods maiestie in heauen there to behold his face, that is, his glorie, as our Sauiour Christ saith, *Father, I will that they which thou hast giuen me, be with me euen where I am, that they may beheld my glorie which thou hast giuen me.* And Dauid saith, *In thy presence is fulnesse of ioy, and at thy right hand there are pleasures for euermore.* Thirdly, they shall haue such an excellent communion with God, that he shall be vnto them *all in all.* For in the ende of the world, when the whole number of the elect is accomplished, Christ shall present them to his father, and as he is Mediantour he shall cease to be a King, a Priest, a Prophet: for though the efficacie of his offices be eueralting: yet the execution of them shall cease, as Paul saith, *Then shall be the ende, when he*

1. Ioh. 2. 1. 4.

1. Iob. 17. 24.

1. Ps. 16. 11.

1. Cor. 15. 2. 4.

1. Cor. 15. 28.

1. Cor. 15. 28.

2. Cor. 1. 14.

but

hath deliuered vp the kingdome to God euen the father, when he hath put downe all rule, all authoritie and power. Againe, among the elect there shall not be king & subiect, father, mother, child, master, seruāt, noble, ignoble, rich, poore, liuing, dead. Some will say, what then shall be? I answer, one glorious and euerlasting God, the Father, the Sonne, and the holy Ghost shall be in all the elect, all that heart can wish and desire. Men shall not be in darknes, neither shall they need the light of the Sunne, Moone, or Starres. God himselfe immediatly shall be their light, ^b as Iohn saith, *And the citie hath no neede of the Sunne, neither of the Moone to shine in it, for the glorie of God doth light it, and the Lambe is the light of it.* Men shall not then neede meate, drinke, cloathing, sleepe, recreation, fire, shade, respiration, or any other such like, but God himselfe immediatly shall be their life, and all things concerning life by Christ. Which Iohn signifieth when he saith, that he ^c *saw a pure riuer of water of life, cleere as chrystall, proceeding out of the thron of God, and of the Lambe: there beeing by either side of it the tree of life which bare two manner of fruits, and gaue fruit euery moneth.* And whereas God is continually to be worshipped in heauen: they neede no other tabernacle or temple thereunto, but God himselfe shall be their temple: as ^d Iohn saith, *I sawe no temple therein: for the Lord God almightie and the Lambe are the temple of it.* Fourthly, from this glorious communion which is between God and Christ as he is man, and all the Saints which are his members, there ariseth an vnspeakable ioy and gladnes wherewith they are filled. Dauid saith, ^e *that Gods children shall be satisfied with the farnes of his house, and that he shall giue them drinke out of the riuers of his pleasures.* This ioy vndoubtedly is infinite, and the saints are not onely replenished with it, but they are also swallowed vp of it as with an huge and infinite sea of waters, as may appeare in Peter, who at the transfiguration of Christ, was so rauished out of measure with ioy at the sight of it, that he quite forgot himselfe, saying ^f to Christ, *Master, it is good beeing here: let vs make three Tabernacles, one for thee, one for Moses, and another for Elias.* Lastly, out of this communion ariseth a perfect loue of God, whereby the Saints loue God with all their hearts, with all their soules, and strength, and this loue sheweth it selfe in that they are eternally occupied in ^g worshipping God, by singing of songs of praise & thanksgiuing vnto him. Now then seeing the kingdome of heauen is so glorious, and none can haue it but the true Christian, let all men account the best things in this world ^h as drosse and dung, so that they may obtaine Christ and his righteousnes.

The last reason is the endlesse loue of Iesus Christ shewed in his death and passion. Thou art by nature the childe of wrath and vengeance. Sathan hath wounded thee with many a deadly wound of sinne: thou liest bleeding at the heart and art like to die eternally. Thou beeing in this estate, there is no man on earth, no Saint in heauen, no Angel, no creature at all, is able to helpe thee; Christ onely was able: he therefore came downe from heauen and became man, for this cause, to work thy deliuerance. Furthermore in the curing of the wound of sinne, no hearb, no water, no plaister, no physicke, can doe thee any good: onely the bodie and blood of Christ is soueraigne for this matter, being stieped in the wrath of God. He therefore subiected himselfe to the death, euen the death of the crosse, vpon which he suffered the wrath of God due to

^b *Reu. 21. 23*^c *Reu. 22. 1, 2.*^d *Reu. 21. 22*^e *Psal. 36.*^f *Mat. 17. 4.*^g *Reu. 7. 11, 12.*^h *Phil. 3. 8.*

the sin of mankind: & of his owne heart blood he tempered for them a soueraigne medicine to heale all thy woundes and sores. Nowe therefore despise not this mercie; seeke vnto Christ, lay open all thy sores, pray him, that hee would vouchsafe thee if it be but one drop of his blood; thē he wil come vnto thee by his holy spirit, he will wash and supple thy woundes in his blood, and bind them vp. He is the ^atree of life the leaues whereof heale the nations. If thou get but one leafe of him thou art well, it will heale thee and restore thy dead soule; that thou maist liue eternally in the kingdome of heauen. If this reason will not mooue thee to be a Christian, thy case is desperate. It is the best reason that Peter could vse to this purpose. *As obedient children* (saith hee) *fashion not your selues vnto the former lusts of your ignorance* ^b *but as he which hath called you is holy, so be ye holy in all maner of conuersation.* His reason followeth: ^c *Knowing that ye were not redeemed with corruptible things as siluer and gold from your vaine conuersation received by the tradition of the Fathers, but with the precious blood of Christ, as a Lambe undefiled and without spot.*

^a *Rem. 21. 23.*

^b *1. Pet. 1.*

^c *14, 15.*

^c *Ver. 18. 19.*

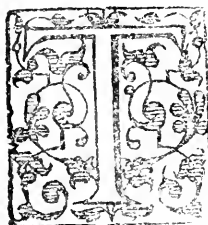
Thus much haue I spoken to the worldling, who in his heart makes no more account of Christ then of his old shooes: and who had rather bee without Christ, then be without his pigges, with the Gaderens. Nowe for the true Christians I haue nothing to say but this. The Lord increase the number of them. And the ^d Lord fullfill them with the knowledge of his will in all wisdom and spirituall vnderstanding, that they may walke worthie of him, and please him in all things, being fruitfull in all good works and increasing in the knowledge of God. And wheras they are at continual warre against the flesh, the world, and the deuil: Lord Iesus strengthen them with all might through thy glorious power, vnto all patience and long suffering with ioyfulness. And deare father of all mercie plant that government in thy Church euery where which thou hast reuealed in thy worde, that thy Saints may worship thee in those means, in that order and comelines, which thou hast appointed aboutiding in rightousnesse, peace of conscience, and ioy of the holy ghost. Amen.

^d *Mat. 2.*

^d *Col. 12.*

^d *9, 10, 11.*

A DIALOGVE OF THE STATE OF A CHRISTIAN man, gathered here and there out of the sweet and sauorie writings of Master Tindall and Master Bradford.



*I*mothers. Because of our ancient acquaintance and familiaritie (deare friend *Eusebius*) I will make bold with you to aske such questiōs as may be for my edification & cōfort, and of no other matters but euen of religion, whereof I see you are an olde professour. And the first of all, let me bee bold to aske this question of you, howe it pleased God to make you a true Christian, and a member of Christ Iesus whome I see you serue continually with a seruent zeale.

Eusebius. For that old acquaintance that was betweene vs, and for that you are desirous to liue a godly life in Christ Iesus, I will not conceale the good worke of my God in me: therefore I pray you marke a little what I shall say, &

I will declare vnto you the trueth euen forth of the feeling of mine own conscience. The fall of Adam did make me the heire of vengeance and wrath of God, and heire of eternall damnation, and did bring mee into captiuitie and bondage vnder the deuill: and the deuill was my Lord, my ruler, my head, my gouernour, and my prince, yea, and my God. And my will was locked & knit faster vnto the will of the deuill, then could a hundred thousand chaines binde a man vnto a poast. Vnto the deuils will did I consent with all my heart, with all my mind, with all my might, power, strength, will and life: so that the Lawe and will of the deuill was written as well in my heart, as in my members, and I ran headlong after the deuill with full saile, and the whole swing of all the power I had: as a stone cast into the aire commeth downe naturally of it selfe with all the violent swing of his own weight. O with what a deadly and venomous heart did I hate mine enemies? With how great malice of mind inwardly did I siey and murder? With what violence and rage, yea with what seruēt lust committed I adulterie, fornication, and such like vncleannes? With what pleasure and delectation like a glutton serued I my bellie? With what diligence deceiued I? How busily fought I the things of the world? Whatsoeuer I did work, imagine or speake was abominable in the sight of God, for I could referre nothing vnto the honour of God: neither was his law or will written in my members, or in my heart, neither was their any more power in me to followe the will of God then in a stone to ascend vpward of it selfe. And besides that I was asleep in so deep blindness that I could neither see nor feele in what miserie, thraldome and wretchednesse I was, till Moses came and awaked me and published the lawe. When I heard the law truly preached howe that I ought to loue and honour God with all my strength and might from the lowe bottome of the heart, because he did create me Lord ouer it, and my neighbor, yea mine enemies as my selfe inwardly from the ground of my heart, because God hath made them after the likeness of his owne image, and they are his sonnes as well as I, and Christ hath bought them with his blood, and made them heires of euerlasting life as well as I: and how I ought to do whatsoeuer God biddeth, and to abstaine from whatsoeuer God forbiddeth, with all loue and meekenes, with a seruēt and burning lust from the center of the heart. Then began my conscience to rage against the Lawe and against God. No sea, be it neuer so great a tēpest was so vnquiet, for it was not possible for me a naturall man to consent to the Law that it should bee good, or that God should be righteous which made the law: in as much as it was contrarie vnto my nature, and damned me and all that I could doe, and neuer shewed mee where to fetch helpe, nor preached any mercie^a but onely set me at variance with God, & prouoked & stirred me to raile on god, and to blaspheme him as a crueltyrant. And indeed it was not possible to doe otherwise, to thinke that God made me of so poysoned a nature, and gaue me an impossible law to performe: I being not borne againe by the spirit, and my wit, reason, and will being so fast glewed, yea nailed and chained vnto the will of the deuill. This was the captiuitie and bondage whence Christ deliuered me, redeemed, and loosed me. His blood, his death, his patience in suffering rebukes & wronges and the full wrath of God, his prayers and fastings, his meekenes & fulfilling the

uttermost points of the law, appeased the wrath of God, brought the fauour of god to me againe, obtained that God should loue me first, and bee my father, and that a mercifull father, that would consider my infirmitie and weaknes, & would giue me his spirit againe, which he had taken away in Adam, to rule, gouerne and strengthen me, and to breake the bands of Satan, wherein I was so straight bound. When Christ was on this wise preached, and the promises rehearsed which are contained in the booke of God (which preaching is called the Gospell or glad tydings,) and I had deeply considered the same: then my heart began to waxe soft and melt at the bounteous mercie of God, and kindnes shewed of Christ. For when the gospel was preached, the spirit of God (mee thought) entred into my heart, and opened my inwarde eies and wrought a liuely faith in me, and made my woofull conscience feele and tast how sweet a thing the bitter death of Christ is, and how mercifull and louing God is through Christs purchasing and merits, and made me to beginne to loue againe, and to consent to the lawe of God how that it is good & ought so to be, and that God is righteous that made it: lastly, it wrought in me a desire to be whole, and to hunger and thirst after more righteoufnesse and more strength to fulfill the law more perfectly: and in all that I do or leaue vndone to seeke Gods honour and his will with meekenesse, euermore condemning the imperfectnes of my deedes by the law.

Now then this good work of God to my saluation standeth in two points, the working of the law, & the working of the gospel: the preaching of the law was a key that bound and damned my conscience, the preaching of the gospel was another key that loosed me againe. These two salues (I meane the lawe & the gospel) vsed God and his preacher to heale & cure me a wretched sinner withall. The law did driue out my disease and made it appeare, & was a sharp salue and fretting corrasie, and killed the dead flesh, and loosed and drew the sore out by the root, and all corruption. It pulled from me all trust and confidence I had in my selfe, and in mine owne works, merits, deseruings, and ceremonies, and robbed me of all my righteoufnesse, and made me poore. It killed me in sending me downe to hell, and bringing me almost to vtter desperation, and prepared the way of the Lord, as it is written of Iohn Baptist. For it was not possible that Christ should come vnto me as long as I trusted in my selfe or in any worldly thing, or had any righteoufnes of mine own, or riches of holy works. Then afterward came the gospel a more gentle plaister, which suppled and swaged the woundes of my conscience and brought mee health: it brought the spirit of God, which loosed the bandes of Satan, and coupled me to God and his will through a strong faith and feruent loue. Which bandes were to strōg for the deuill, the world, or any creature to loose. And I a poore and wretched sinner felt so great mercie that in my selfe I was most sure that God would not forsake me, or euer withdraw his mercy & loue frō me. And I boldly cryed out with Paul, saying, *Who shall separate me from the loue of God, &c.* Finally, as before when I was bound to the deuill, & his will, I wrought all manner of wickednes, for I could do no otherwise, it was my nature: euen so now since I am coupled to God by Christs blood, I do good freely, because of the spirit, & this my nature. And thus I trust I haue satisfied your first demād.

Timoth. Yea, but me thinkes you doe too much condemne your selfe in respect of sinne. For I can remember that from your childhōd you were of a good and gentle nature, and your behauiour was alwaies honest and ciuill, & you could neuer abide the companie of them that were roysters and ruffians, & swearers, and blasphemers, and contemners of Gods word, and drunkards, which nowe are tearmed good fellowes. And your dealing with all men hath bin euer commended for good, faithfull and iust. What meane you then to make your selfe so abominable and accursed, and to say, you were so whollie addicted vnto wickednesse, and your will so fearefully and miserably in captiuitie vnto the will of the deuill.

Euseb. Brother *Timothie*, I knowe what I say, God giue me grace to speak it with more liuely feeling of my weaknes and with a more bitter detestation of my sin. By nature through the fall of Adam am I the child of wrath, heire of the vengeance of God by birth: yea and so from my first conception: and I had my fellowship with the damned deuils vnder the power of darkenesse & rule of Satan, while I was yet in my mothers wombe: and although I shewed not the fruits of sinne as soone as I was borne nor long after: yet was I full of the naturall poison, from whence al wicked deedes doe spring, and cannot but sinne outwardly, as soone as I am able to worke (be I neuer so young) if occasion be giuen: for my nature is to sinne as is the nature of a serpent to sting: & and as a Serpent yet young, or yet vnbrought forth is full of poison and cannot afterward (when time and occasion is giuen) but bring foorth the fruites threcof. And as an adder, a toade, or a snake is hated of man, not for the euill it hath done, but for the poison that is in it, and hurt which it cannot but doe: so am I hated of God for that naturall poison which is conceiued and borne with me before I doe any outward euill. And as the euill which a venomous worme doth, maketh it not a serpent, but because it is a venomous worme, therefore doth it euill, and poisoneth: euen so doe not our euill deedes make vs euil first, but because we are of nature euill, therefore doe we euill, and thinke euil, to eternall damnation by the lawe, and are contrarie to the will of God in our will and in all things consent vnto the will of the fiend.

Timoth. As yet I neuer had such a feeling of my sinne as you haue had, and although I would be loath to commit any sinne, yet the Law was neuer so terrible vnto me, condemning me, pronouncing the sentēce of death against me, and stinging my conscience with feare of euerlasting paine, as I perceiue it hath bin vnto you: therefore I feare oftentimes least my profession of religion should be onely in truth meere hypocrisie, I pray you let me heare your mind.

Euseb. A true saying it is that the right way to goe vnto heauen, is to sayle by hell, and there is no man liuing that feeleth the power and vertue of the blood of Christ, which first hath not felt the paines of hell. But yet in these paines there is a difference: and it is the will of God, that his children in their conuersion shall some of them feele more, and some lesse. Ezechias on his death bed complaineth that the Lord breaketh his bones like a Lion, that hee could not speak by reason of paine, but chattered in his throat like a Crane. & mourned like a Doue. Job saith, that God is his enimie, and hath set him vp as a marke to shoot at, and that the arrowes of the Almighty are vpon him, and

that

that the poyson of them hath drunke vp his spirit. Dauid bewaileth his estate in many Psalmes, but especially in the 130. Psalme, where he beginneth on this manner: Out of the deepe places haue I called vnto thee, O Lord: which is as though he should say; O my poore soule fall not flat downe, vexe not thy selfe out of measure: the burden of thy finnes presse thee sore indeede, but be not for al that quite ouerwhelmed, thou art thrust down so low into the depth of deepes, that thou hadst neede crie aloud to be heard of him which dwelleth in the highest heightes: and the euer burning hell fire is not farre from that lake whither thine iniquities haue plunged thee, so that thou maiest perceiue as it were the Eccho of their cries and desperate howlings, which be there cast out of all hope of euer comming forth. But the Lord which bringeth forth euen to the borders of hell his best beloued when they forget theselues, knoweth also how well to bring them backe againe. Goe no further then downward, but lift vp thy heart together with thine eie, and seeke vnto the Lord, to reach vnto thee his mercifull and a helping hand. Againe in the Scriptures we finde examples of men conuerted vnto the Lord without any vehement sorrow of their sinns. What anguish of conscience had the theeft vpon the crosse for his former life in his present conuersion at the houre of death? How was Lydia dismaied and cast downe in respect of her wickednesse, like as Dauid was or Iob, whose heart God onely is said to haue opened to giue attendance to the preaching of Paul and Silas, who also euen presently after was readie to entertaine them, and to make them a feast in her house, which shee could not haue done if she had beene in the perplexities of Ezechias, or Dauid. The same may be spoken of the Iayler, and of them which heard Peters sermon at Ierusalem, who for all that they had murdred our Sauour Christ, yet in their conuersion, their hearts were onely for the time pricked. So then God in preparing vs, which in truth are nothing but fleshy and stinking dunghills of sinne; nay, very vncleannesse and pollution it selfe, I say in preparing vs to be the Temples of his holy Spirit to dwell in, and the storehouses to hoord vp his heavenly graces in, doth otherwhiles vse a milde and gentle remedie, and maketh the Law to looke vpon vs, though with no louing and gentle, yet with no fearefull countenance; and otherwhiles in some he setteth a sharp edge vpon the Law, and maketh it to wound the heart very deepe, and as a strong corrasie to torment them, and to frette and gnawe vpon their consciences. And we see by experience that a botch or a byle in a mans bodie, is as well eased of the corruption that is in it by the pricking of the point of a small needle as by the launcing of a great raser. Wherefore if God by his spirit haue wrought in you sorrow for sinne in any small measure, though not in as great measure as you desire, you haue no cause to complaine: and in that you are grieued with a godly sorrow for your finnes, it is a good token of the grace of God in you.

Timoth. Surely this is a great comfort you giue me, God make me thankfull for it. And I pray you more plainly shew me the state of your life till this houre, that I and all other may take warning by it.

Euseb. That which may doe good vnto other men I will neuer conceale, though it be to my perpetuall shame. As I was conceiued and borne in sinne,

so my parents brought me vp in ignorance, and neuer shewed me my shame, and in seruice by Gods law: & liued a long time, euen as a man in a dead sleepe or trance, and in trueth I liued as though there were neither heauen nor hell, neither God nor deuil. And the deuill himselfe (as I nowe perceiue) did often perswade my secure conscience that I was the child of god, & should be saued as well as the best man in the world: and I yeelded to his perswasion, and did verily thinke it: so that when the preacher for wickednes & securitie denouced Gods iudgements and hel fire, I haue said vnto my neighbours that I hoped I should be saued, and he should goe to hell: and when I was asked whether I could keep all the commandements of the law, I said that I could: and being asked whether I neuer sinned, I said I thought that otherwhiles I did; but for them which were but fewe, I hoped God would haue mercie, and haue mee excused, and all my neighbours were glad of my company, they spoke wel of me, and I was taken for an honest man, when as indeede, before God I was a vile beast, & the child of wrath, inspired with the spirit of the deuill continually. Wel, after I heard the Law preached, & I saw and remembred many fearful iudgements of God vpon men, whome I in reason thought were as good men as I, then I began to consider mine owne estate, and to perceiue my sins, and my cursednes, and vpon a time about all other, the curse of the lawe made me inwardly afraide, and my flesh then began to tremble and quake: then I could not sleepe in the night season, I was afraid of euery thing. If I were in my house, I thought the house would fall on my head: if abroad, I thought euery crannie of the earth would open it selfe wider and swallowe me. I started at euery straw and at the moouing of a flie: my meat was loathsome vnto me, and I thought I was not worthie of so good a creature of God, and that God might iustly turne it to my bane: the grieffe of my heart for my life past made me shed abundance of teares: and vpon that I remembred in Dauids Psalms, that his teares were his drinke, and that he did wet his bed with teares. And nowe the deuill changed both his coate and his note, and in fearefull manner cryed in my eares, that I was a reprobate, his childe: that none of Gods children were as I am, that this grieffe of my soule was the beginning of hell. And the greater was my paine, because I durst not open my minde vnto any for feare they should haue mocked me, and haue made a iest of it. Wherefore I was faine to goe to a godly learned preacher; I shewed mine estate vnto him; after I had continued with him the space of two or three daies, I receiued comfort both by the promises of mercie, which hee shewed me in the booke of God, and by his seruent, godly and effectually praiers: and I thanke God euer since I haue had some assurance (in spite of the deuill) that I doe appertaine to the kingdome of heauen, and am nowe a member of Iesus Christ, and shall so continue for euer.

Timoth. How know you that God hath forgien your sinne?

Euseb. Because I am a sinner and he is both able and willing to forgie me.

Timoth. I grant that he is able to forgie you, but how knowe you that hee will: you know your sinnes are very great.

Euseb. I graunt: but Christs passion is far greater: and although my sinnes were as red as scarlet and as purple, yet they shall be as white as snowe, and as soft as wooll.

Timoth.

Timoth. Oh but you haue sinned very often.

Euseb. Tell me not I pray you what I haue done but what I will doe.

Timoth. What will you doe?

Euseb. By Gods grace it is my full purpose, and my earnest prayer to God is, hereafter to take better heed, and to amend my former life.

Timoth. Is that enough thinke you?

Euseb. What lacketh?

Timoth. The fauour and mercie of God, that may cleane forsake you.

Euseb. Nay, that I will neuer grant: for I am certainly perswaded of the fauour and mercie of God euen to the saluation of my soule.

Timoth. Oh shewe me that, that is the thing I earnestly desire, to be assured of Gods speciall goodnes, euen by your experience.

Euseb. According as God hath giuen me to feele the same, so wil I shewe it you. And first of al the dealing of God towards me is a good argumēt to me. In the first commandement, God hath commanded me to take him to be my God, and in the Lords prayer he teacheth me to call him father: he hath created the world generally, and euery creature particularly for man, and so for me, to serue for my commoditie, necessitie, & admonition. Also he hath made me for his owne image, hauing a reasonable soule, bodie, shape, where hee might haue made me a Toad, a Serpent, a swine, deformed, franticke. Moreouer, he hath wonderfully preserued me in my infancie, childhood, youth, middle age hitherto from manifold dangers and perils: all which doe confirme in me a perswasion of Gods fatherly loue: and that I should not doubt hereof: where I might haue bene borne of Turkes, loe it was the will of God, that I should be borne of Christian parents, and be brought into Gods Church by baptisme, which is the Sacrament of adoption, and requireth faith, as well of the remission of my sinnes as of sanctification, and holinesse to be wrought of God in me by his grace and holy spirit: where I might haue bene borne in an ignorant time and religion, God would that I should be borne in these daies and in this countrie where is more knowledge reuealed then euer was here or in many places els is. Where I might haue bene of a corrupt iudgement, and intangled with many errours of Papistrie, and of the Familie of Loue, and of the schisme of Browne, by Gods goodnes my iudgement is reformed, and he hath lightened mine eies to see, and my heart to embrace his sincere trueth. By all which things I doe confirme my faith of this, that God alwaies hath bin, is, and will be for euer my father, and at my departing forth of this worlde will giue me the crowne of euerlasting glorie. Secondly, when as man is euer more doubting of the promises of God be they neuer so certaine, God of his infinit mercie to preuent al occasions of doubting, promiseth to giue his own spirit as a pledge, pawne, or earnest pennie vnto his children of their adoption, & election to saluation. Nowe, since it pleased God to call me from hypocrisie to be a member of his Church, I feele that in my selfe which I neuer felt or heard of before. In times past, I came to praiers and to the preaching of gods word, euen as a Bearē commeth to the stake; nowe the word of God is meate and drinke to me, and praier is no burden vnto me, but my ordinarie exercise. If I rise in the morning I am not well till I haue praied and giuen thankes to

God, if I do any thing, it commeth into my mind to pray. In my praier I find great ioy and comfort and exceeding fauour of God. I neuer thinke I can wel take my rest, or doe any thing els except first I aske it at Gods hand in Christ. Lattly, when my mind and heart is wholly occupied in worldly matters, I am stirred vp, and as it were drawn to pray vnto god for the remission of my sins, and the assurance of my saluation, & in praier I haue had those grones which for their greatnes cannot be expressed. Now from whence commeth all this? From the deuil? No. In these actions I haue found him myemie, and a continuall hinderer of them. For he by his craft when I haue beene heauie and weake, hath assailed to prouoke me to some sinnes whereunto my cursed nature was most giuen, and I hauing yeilded to him, haue beene so hardened & blinded by those sinnes, that for a time I haue made light account of the word of God and praier. Well then, peradventure this came from mine owne selfe? No neither. This cursed nature of mine hath beene more pleased and delighted with sinne, and with the pleasures of the world, then with such exercises, from which it draweth me and presseth me downe as lead. I cannot think that such a poysoning Cockatrice can lay such good eggs, or that wilde crab trees (such as all men are in Adam) can bring forth sweete fruites according to the will of God, except God plucke them forth of Adam, and plant them in the garden of his mercie, and stocke them, and graft the spirit of Christ in them. Wherefore these are the workes of Gods spirit, and my conscience is thereby certified that God hath giuen me the spirit of adoption, and therefore that his fauour and mercie shal continue towards me for euer. For the gifts of God are without repentance, and whome God once loueth, him hee loueth for euer. Thirdly, there be certaine fruits of Gods children which I find in me by which I am confirmed in Gods fauour. S. Iohn in his first Epistle saith, that hereby we know that we are translated from death to life because we loue the brethren. Truely I feele in my heart a burning loue towards them which are good Christians, though I neuer knew them nor saw them, and I am very desirous to doe any good for them: and if drops of my heart blood would doe them good they should haue them. Moreouer, I hate all sinne and wickednes with a bitter hatred, and I long to see the comming of my Sauiour Christ to iudgement, I am grieued and disquieted because I cannot fulfil the law of god as I ought, all which I haue learned forth of Gods word to be tokens of Gods children. And thus you see what euidence I haue to shewe that I am a true member of the Church militant, and in the fauour of God.

Timoth. Haue you a steadfast faith in Christ, (as these arguments seeme to prouoe) without all wauering, doubting, and distrusting of Gods mercy.

Euseb. No, no. This my faith which I haue in Christ is euen fought against with doubting, and euer assailed with desperation, not when I sinne only, but also in tentations of aduersitie, into which God bringeth me to nurture me & to shewe me mine owne heart, the hypocrisie and false thoughts that there lie hidde, my almost no faith at all, and as little loue, euen then happely when I thought my selfe most perfect of all: for when temptations come I cannot stand, when I haue sinned faith is feeble, when wrong is done vnto me I cannot forgieue, in sickenesse, in losse of goods, in all tribulation I am vnpatient,

when

when my neighbour needeth my helpe that I must depart with him of mine owne, then loue is cold. And thus I learne and feele that there is no power to do good but of god only. And in al such tēptations my faith perisheth not vterly, neither my loue and consent to the law of God: but they be weake, sick, wounded, and not cleane dead. As I dealt with my parents being a childe, so nowe deale I towards God my louing father. When I was a childe my father and mother taught me nurture and wisdome, I loued my father and all his commandements, and perceiued the goodnes he shewed me, that my father loued me, and all his precepts are vnto my wealth and profit, and that my father commandeth nothing for any need he hath thereof, but seeketh my profit onely, and therefore I haue a good faith vnto all my fathers promises, and loue all his commandements, and doe them with good will, and with good will goe euery daie to the schoole: And by the waie happely I sawe a company plaie, and with the sight, was taken and rauished of my memorie, and forgot my selfe, and stood and beheld, and fell to plaie also forgetting father and mother, and all their kindnesse, all their Lawes, and mine owne profit also. Howbeit, the knowledge of my fathers kindnes, the faith of his promises, and the loue that I had againe vnto my father, and the obedient minde were not vterly quenched, but laie hidde, as all things doe when a man sleepeeth or lyeth in a trance. And as soone as I had played out all my lusts, or else by some had bene warned in the meane season, I came againe to my olde profession. Notwithstanding many tentations went ouer my heart, and the law as a right hangman tormented my conscience, and went nie to perswade me that my father would thrust me away, and hang me if he caught me, so that I was like a great while to run away, rather then to returne to my father againe. Feare and dread of rebuke, and of losse of my fathers loue, and of punishment, wraffled with the trust which I had in my fathers goodnes, & as it were gaue my faith a fall. But I rose againe as soone as the rage of the first brunt was past, and my mind was more quiet. And the goodnesse of my father and his olde kindnesse came vnto my remembrance, either by mine owne courage, or by the comfort of another. And I beleued that my father would not put me away or destroy me: and he hoped that I would doe no more so. And vpon that I got me home againe dismayed, but not altogether faithlesse: the old kindnes would not let me despaire, howbeit all the world could not set mine heart at rest, vntill the paine had bene past, and vntill I had heard the voice of my father, that all is forgotten.

Timoth. Seeing that you haue thus plainly and truly shewed the weaknes of yours, and consequently of all mens faith, shewe me I pray you how by the weaknes of faith a Christian is not rather discomforted then comforted, and assured of his saluation.

Enseb. God doth not so much regard the quantity of his graces as the truth of them, hee approueth a little faith if it bee a true faith: yea, if faith in vs were no more but a graine of mustard seede (which is the least of all other feedes) it should be effectuell, and God would haue respect vnto it. The poore diseased begger with a lame hande, hauing the palsie also, is able neuerthelesse to reach out the same and receiue an almes of a King; and so in like manner a
weake

weake and languishing faith is sufficiently able to reach out it selfe, and to apprehend the infinite mercies of our heavenly king offered vnto vs in Christ. Faith in the 3. of Iohn, is compared vnto the eye of the Israelite, which although it were of dimme sight, or looked a squint, yet if it could neuer so little behold the brazen serpent, it was sufficient to cure the stings of the fierie serpents, and to saue life.

Timoth. Seeing that you satisfie me in euery point so fully, shew me I pray you, whether a man may be wicked and haue faith, and whether faith entring expelleth wickednesse. For I haue heard some say, that a man might beleue the word of God, and yet be neuer the better in his life, or holier then before he was.

Euseb. Many there are which when they heare or read of faith, at once they consent thereunto, and haue a certaine imagination and opinion of faith: as when a man telleth a storie, or a thing done in a strange land that pertaineth not to them at all; which yet they beleue and tell vs a true thing, and this imagination or opinion they call faith. Therefore as soone as they haue this imagination or opinion in their hearts, they say, verely, this doctrine seemeth true; I beleue it is euen so: then they think that the right faith is there; but afterward when they feele in themselues no manner of working of the Spirit, neither the terrible sentence of the Law, and the horrible captiuitie vnder Sathan, neither can perceiue any alteration in themselues, and that any good workes followe, but finde they are altogether as before, and abide in their olde estate, then thinke they that faith is not sufficient, but that workes must be ioyned with faith to iustification: but true faith is onely the gift of god, & is mightie in operation, euer working, beeing full of vertue: it renueth man, and begetteth him a fresh, altereth him, chaungeth him, and turneth him altogether, into a newe creature and conuersation: so that a man shall feele his heart cleane changed, and farre otherwise disposed then before, and hath power to loue that which before he could not but hate, & delighteth in that which before he abhorred, and hateth that which before he could not but loue. And it setteth the soule at libertie, and maketh her free to follow the will of God, and is to the soule as health to the bodie. After that a man is pined with long sicknes, the legges can not beare him, he cannot lift vp his hands to help him, his tast is corrupt, sugar is bitter in his mouth, his stomack logeth after flubberfauce & swash, at which a whole stomacke is ready to cast his gorge: when health commeth she chaungeth and altereth him cleane, giueth him strength in all his members, lust and will to do of his own accord that which before he could not do, neither could suffer that any man should exhort him to doe, and hath now lust in wholsom things, and his members are free and at libertie, & haue power to do all things of his owne accord which belong to a sound and whole man to do. And faith worketh in the same maner, as a tree brings forth fruit of his own accord: and as a man need not bid a tree bring forth fruit, so is there no law put to him that beleueth and is iustified through faith, to force him to obedience, neither is it needefull. For the Law is written and grauen in his heart, his pleasure is daily therein, & as without commanement euen of his own nature he eateth, drinketh, seeth, heareth, talketh, goeth: euen so of his own nature without any compulsion

pulsion of the law, he bringeth forth good works: and as a whole man whē he is a thirst tarieth but for drinke, & when he hungreth abideth but for meat, & then drinketh and eateth naturally: euen so is the faithfull euer a thirst, and an hungred after the will of God, and tarieth but for an occasion: & whensoever an occasion is giuen he worketh naturally the will of God. For this blessing is giuen them that trust in Christs blood, that they thirst and hunger to doe Gods wil. He that hath not this faith, is but an vnprofitable babler of faith and works, and neither wotteth what he bableth, nor whereunto his words tende. For he feeleth not the power of faith nor the working of the spirit in his heart, but interpreteth the Scriptures which speak of faith and works after his owne blind reason, and foolish fantasies, not hauing any experience in himselfe.

Timos. Euery member of Christs congregation is a sinner, and sinneth daily, some more, and some lesse: for it is written, 1. Ioh. 1. *If we say we haue no sinne we deceiue our selues, and the truth is not in vs.* And Paul Rom. 7. *That good which I would, that doe I not: but that euill which I would not, that doe I. So it is not I that doe it (saith he) but sinne that dwelleth in me.* So the Christian man is both a sinner and no sinner: which how it can be, shew it me by your experience.

Ensb. I beeing one man in substance and two men in qualitie, flesh and spirit, which in me fight perpetually the one against the other, that I must goe either backward or forward, and cannot stand long in one estate. If the spirit ouercome in tentations, then is the spirit none otherwise oppressed of the flesh, then as though she had a mountaine on hir backe, and as we sometime in our dreames thinke we beare heauier then a milstone on our breasts: or when we dreame now and then that we would runne away for feare of some thing, our legges seeme heauier then lead: euen so is the spirit oppressed and overladen of the flesh through custome, that shee struggleth and striueth to get vp, and to breake loose in vaine, vntill the God of mercie which heareth my groane through Iesus Christ, come and loose her with his power, and put something on the backe of the flesh to keepe her downe, to minish her strength, and to mortifie her. So then no sinner I am if you regard the Spirit, the profession of my heart towards the Lawe of God, my repentance and sorrow that I haue both because I haue sinned, and am yet full of sinne, and looke vnto the promises of mercie in our Saviour Christ, and vnto my faith. A sinner am I if you looke to the frailtie of my flesh which is a remnant of the old Adam, and as it were the stocke of the olde oliue tree, euer and anon when occasion is giuen, shooting forth his branches, leaues, budde, blossome, and fruit also: which also is as the weaknesse of one which is newly recouered of a great disease, by the reason whereof all my deedes are imperfect, and when occasions be great I fall into horrible deedes, and the fruit of the sin which remaineth in my members breaketh out. Notwithstanding, the Spirit leaueth me not, but rebuketh me, and bringeth me home againe vnto my profession, so that I neuer cast off the yoke of God from off my necke, neither yeelde vp my selfe vnto sinne to serue it, but fight a fresh, and beginne a newe battaile. And I had rather you should vnderstand this forth of the Scriptures, by the example of Ionas and the Apostles. Ionas was the friend of God, and a chosen seruant

seruant of God, to testifie his will vnto the world. He was sent from the land of Israel, where he was a Prophet, to goe amongst an heathen people and the greatest citie of the world, then called Niniue, to preach that within fourtie daies they should be destroyed for their sinnes: which message the free will of Ionas had as much power to doe as the weakest hearted woman in the world had power, if she were commanded to leape into a tubbe of liuing snakes and adders: as happily if God had commanded Sara to sacrifice her sonne Isaac, as he did Abraham, shee would haue disputed with God, ere shee had done it, as though shee were strong enough. Well, Ionas hartened by his owne imagination, and reasoning after this manner; I am here a Prophet vnto Gods people the Israelites: which though they haue Gods word testified vnto them daily, yet despise and worship God vnder the likenesse of calues, and after all manner of fashions faue after his owne word, and therefore are of all nations the worst and most worthie of punishment. And yet God for loue of a fewe that are among them, and for his names sake spareth and defendeth them: how then shall God take so cruell vengeance on so great a multitude of them to whome his name was neuer preached, and therefore are not the tenth part so euill as these? If I therefore shall goe preach, I shall lie and shame my selfe and God too, and make them the more to despise God. Vpon this imagination he fled from the presence of God, and from the countrey where God is worshipped. When Ionas entred into the ship, he laid him downe to sleepe, for his conscience was tossed betweene the commandement of God which sent him to Niniue, and his fleshly wisdom which dissuaded and counselled him to the contrarie, and at last preuailed against the commandement, and caried him another way as a shippe caught betweene two streames (as the Poets faine the mother of Meleager to be betweene diuers affections; while to auenge her brothers death she fought to slay her owne sonne) whereupon for very paine and tediousnes he lay downe to sleepe to put the commandement out of mind, which did so gnaw and fret his conscience: as also the nature of all the wicked is, when they haue sinned in earnest, to seeke all meanes with ryot, reuell, and pastime to driue the remembrance of sinne forth of their hearts, as Adam did to couer his wickednes with aprons of figleaves. But God awoke him out of his dreame, and set his sinnes before his face: for when the lot had caught Ionas, then be sure that his sinne came to remembrance againe, and that his conscience raged no lesse then the waters of the sea. And then he thought, he onely was a sinner, and thought also that as verily as he had fled from God, as verily God had cast him away: for the sight of the rod maketh the naturall child not onely to see and acknowledge his fault, but also to forget al his fathers old mercy and goodnes. And then he confessed his sinne openly, and of very desperation to haue liued any longer he had cast himselfe into the sea betimes, except they would be lost also: for all this God provided a fish to swallow Ionas. When Ionas had bene in the fishes bellie a space, the rage of his conscience was somewhat quieted, and he came to himselfe againe, and had receiued a little hope, and the qualmes and pangs of desperation which went ouer his heart were halfe ouercome: then he praied to God, and gaue thanks vnto him. When Ionas was cast vpon the land againe, then his will was free, and he had

power

power to goe whither God sent him, and to what God commanded him, his owne imagination laid apart: for he had beene at a new schoole, and in a furnace where he was purged of much refuse & drosse of fleshly wisdom which resisted the wisdom of God. For as farre as we be blind in Adam we cannot but seeke and will our owne profit, pleasure, and glorie: and as farre as we be taught in the spirit, we cannot but seeke and will the pleasure of God onely. Then Ionas preached to Niniue, and they repented: then Ionas shewed again his corrupt nature for all his trying in the Whales bellie. He was so displeas'd because the Niniuites perished not, that he was wearie of his life, and wished death for very sorrow, that he had lost the glorie of his prophesying, in that his prophesie came not to passe, but he was rebuked of God, as in his prophesie you may read.

The Apostles, Christ taught them euer to be meeke and to humble themselves: yet oft they striued among themselves who should be greatest: the sons of Zebede would sit one on the right hand of Christ, the other on the left. They would pray that fire might descend from heauen and consume the Samaritans. When Christ asked, *Who say men that I am?* Peter answered, *Thou art the sonne of the living God,* as though Peter had bin as perfect as an angel. But immediatly after when Christ preached vnto them of his death and passion, Peter was angrie and rebuked Christ, & thought earnestly that he had raued, and not wist what he had saide: as at another time in which Christ was so feruently busied in healing the people, that he had no leasure to eate, they went out to hold him, supposing that he had bin beside himselfe. And one that cast forth diuels in Christs name they forbad, because he waited not on them, so glorious were they yet. And though Christ taught alway to forgiue, yet Peter after long going to schoole, asked whether men should forgiue seuen times, thinking that eight times had beene too much. And at the last supper, Peter would haue died with Christ, but yet within few houres after he denied him both cowardly and shamefully. And after the same manner, though he had so long heard that no man must auenge himselfe, but rather turne the other cheeke to the smiter againe, yet when Christ was in taking, Peter asked whether it were lawfull to smite with the sword, and taried no answer, but laide on rashly. So that although we be once reconciled to God, yet at the first we be but children and young schollers, weake and feeble, and must haue leasure to grow in the spirit, in knowledge, loue, and deedes thereof, as yong children must haue time to grow in their bodies: and so in like manner the sting of the serpent is not pulled out at once, but the poison of our nature is minished by little and little, and cannot before the houre of death be wholly taken away.

Timoth. I perceiue by your godly discourse, the manifold conflicts between the flesh and the spirit, and that the flesh is like to a mightie gyant, such a one as was Goliath, strong, lustie, stirring, enemy to God, confederate with the deuill: & the spirit like to a little child, such a one as was little Dauid, new borne, weake and feeble, not alwaies stirring: now then what meanes doe you vse to weaken the flesh, and strengthen the spirit?

Euseb. I vse to tame my flesh with praier and fasting, watching, deedes of mercie, holy meditations and reading the Scriptures, and in bodily labour, and

in withdrawing all manner of pleasures from the flesh, and with exercises contrarie to the vices which I finde my bodie most inclined to, and with abstaining from all things that encourage the flesh against the spirit: as reading of toyes and wanton bookes, seeing of playes and enterludes, wanton communication, foolish iesting, and effeminate thoughts and talking of couetousnesse, which Paul forbiddeth, Eph. 5. magnifying of worldly promotions. If these will not mortifie my flesh, then God sendeth me some troubles, and so maketh me to grow and waxe perfect, and fineth and trieth me as golde in the fire of tentations and tribulations. Thus very often he maketh me to take vp my crosse and nayleth my flesh vnto it, for the mortifying thereof. Marke this, if God send thee to the sea, and promise to go with thee, he wil raise vp a tempest against thee, to prooue whether thou wilt abide his word, and that thou maist feele thy faith and weaknesse, and perceiue his goodnes: for if it were alwaies faire weather and thou neuer brought into such ieopardie, whence his mercie onely deliuereth thee, thy faith should be onely a presumption; & thou shouldest be euer vnthankfull to God, and merciesse vnto thy neighbour. If God promise riches, the way thereupon is pouertie: whome he loueth, him he chasteneth: whome he exalteth, he casteth downe: whome he faueth he first damneth: he bringeth no man to heauen, except he send him to hell first: if he promise life, he slayeth first: when he buildeth, he casteth downe all first: he is no patcher; he cannot abide another mans foundation: he will not worke till all be past remedie, and brought to such a case that men may see how that his hand, his power, his mercie, his goodnes, his truth hath wrought altogether: he will let no man be partaker with him of his praise and glorie: his works are wonderfull and contrarie to mans workes; who euer (saue he) deliuered his owne son, his onely sonne, his deere sonne, his darling vnto the death, and for his enemies, to win his enemies, to ouercome them with loue, that they might see loue and loue again, and of loue likewise to doe to other men, and to ouercome them with well doing? Ioseph saw the sunne and the moone and seuen starres worshipping him, neuerthelesse ere that came to passe God laide him where he could see neither sunne, nor moone, neither any starre of the skie; and that many yeares, and also vnderferued, to nurture him, to make him humble and meeke, and to teach him Gods waies, and to make him apt and meete for the roome and honour againe he came to it; that he might be strong in the spirit to minister it well. God promised the children of Israel a land with riuers of milke and honie, yet he brought them forth the space of fourtie yeares into a land wherein no riuers of milke and honie were, but where so much as a drop of water was not, to nurture and teach them as a father doth his sonne, and to doe them good at the latter ende, to subdue their cankred nature, to make them strong in the spirit to vse his benefits aright. Lastly, God promised Dauid a kingdome, and immediatly stirred vp Saul against him to persecute him, and to hunt him as men doe hares with gray-hounds, and to ferret him out of euery hole, and that for the space of many yeares, to turne him, to make him to mortifie his lusts, to make him to feele his owne diseases: in fine, to make him a good man, and a good king.

Timoth. But how if it come to passe that you be tempted to any great sinne, and

and the flesh overcome the spirit, in what case are you then ?

Euseb. There is no bodie here but you and I, and I take you to be a Christian and a faithfull friend: therefore I will shew a little of my experience. The last yeare by reason of the dearth, I and my familie were put to great pinches, and most commonly we had nothing but bread and water: hereupon I be-thought me how I might get somewhat to relieue my familie: it came into minde that in our towne a rich man had a great flocke of sheepe, and that I might take one of them without any hurt of him. I was very loath at the first: but because there was such great stealing of sheepe, and I was in extremitie, in the night I went among his sheepe and tooke a lambe, and I tolde my familie that it was giuen me: I presently killed it, the skinne and the entralles I buried in my backside, the flesh we dressed by quarters, and did eate it with thank-giuing (as my manner is) but surely very coldly, and me thought my praier was abominable in Gods sight. After I had thus done: we fared well for the space of two daies, but I felt my heart hardned, and my lippes were almost locked vp, that I could not as I was woont praise the Lord. The third night after, I went with a quiet conscience (me thought) to my bed, and then I slept soundly till three of the clocke in the morning, but I dreamed that one came to carrie me to prison, vpon that on a sudden I awaked, and being afraid looked about me, and fell to consider why I should be afraid, and I remembered that I had sinned against God by robbing my neighbour: O then my feare increased, and I thought that hell gaped to deuoure me, and the law looked vpon me with such a terrible countenance, and so thundered in mine cares, that I durst not abide in my bed, but vp and to goe. Then the deuill assayled me on euery side, to perswade that God had cast me away: saying, they that be Gods, haue power to keep his laws, thou hast not, but breakest them: therefore thou art a cast-away and a damned creature, and hell gapeth and setteth open his mouth to deuoure thee. And I thought with my selfe that I had bene alwaies a ranke hypocrite: for as the clowdes of the ayre doe couer the sunne, so that sometimes a man cannot tell by any sense that there is any sunne, the clowdes and winds hiding it from our sight: euen so my cecitie and blindness, and corrupt affections, and the rage of my conscience did so ouershadow the sight of Gods seed in me, & so ouerwhelme his spirit, as though I had bin a plaine reprobate. And thus it came to passe that Dauid making his praier to God according to his own sense and feeling, but not according to the truths desired of God to giue him againe his spirit. Which thing God neuer doth in-deede: although he made me to thinke so for a time: for alwaies he holdeth his hand vnder his children in their falls, that they lie not still as other doe which are not regenerate. I being thus turmoyled and stung with the conscience of sinne and the cockatrice of my poisoned nature, hauing behold her selfe in the glasse of the righteous law of God, there was no other salue or remedie but to runne to the brazen serpent Christ Iesus which shed his blood, hanging vpon the crosse, and to his euerlasting testament and mercifull promise, that was shedde for me for the remission of my sinnes, therefore I got me speedily into a close corner in my house, and there vpon my face groueling, I confessed my sinne and praied after this manner in effect. Father, what an hor-

rible inonster am I? What traytor? What wretch and villaine? Thy mercie is wonderfull, that hell hath not deuoured me hauing deserued a thousand damnations. I haue sinned, I haue sinned against thy godly, holy, and righteous law, and against my brother by robbing him, whome I ought to loue for thy sake as dearely as my selfe: forgiue me father for thy sonne Christ his sake, according to thy most mercifull promises and testament: forget not good Lord thy old mercies shewed vpon me, let them not at this time in me be quite remooued. On this manner praying I continued many houres, and God which is neere to all them that call vpon him, heard me, eased my paine, and assured me of the remission of my sinne. After presently, for the more easing of my conscience I went to my neighbour, and betweene him & me vpon my knees confessed my fault with teares, desiring him to forgiue me, and I would (as Gods law requireth) restore that which I stole, fourefold: he (I thanke him) was contented and tooke pitie on me, and euer since hath been by Gods mercie my good friend. So by little and little, God restored me to my first estate: but (me thinkes) I haue not that feeling which I had before, and haue beene worfe euer since: God of his great mercie amend me, and increase his graces in me.

Timoth. But I pray you, what thinke you, wil not God condemne his owne elect children if they sinne?

Euseb. No, for the ground-worke of our saluation is laid in Gods eternall election, and a thousand sinnes in the world, nay all the sinnes in the world, nay all the deuils in hell cannot ouerthrow Gods election. And it may be that sinnes doe harden our hearts, weaken our faith, make sad the spirit of God in vs: but take away faith, or altogether quench the spirit, they cannot. God condemneth no man for his sinnes, if he be adopted in Christ. For then Ioseph, Abraham, Dauid, Peter, Marie Magdalene, should be condemned. God is like a father: and a father if his child be sicke, and therefore be froward, and refuse and cast away his meate, and hauing eaten it spew it vp againe, and in his fit be impatient, and raue, and speake euill of his father, yet I say the father will not cast him forth of his doores, but pitieth him, and prouideth such things as may restore him to health, and when he is whole remembreth not his disordered behaiour in his sicknes.

Timoth. What meanes doe you finde most effectuall to strengthen your faith, to increase Gods graces in you, and to raise you vp againe when you are fallen?

Euseb. Surely I haue very great comfort by the Sacrament of the Lords Supper: for whereas I am spiritually diseased, and am prone and readie to fall, and am most cruelly oftentimes inuaded of the fiend, the flesh, and the law, when I haue sinned, and am put to flight, and made to runne away from God my father: therefore hath God of all mercie and of his infinite pitie and bottomlesse compassion set vp his Sacrament as a signe vpon a high hill, whence it may be seene on euery side farre and neere, to call againe them that be runne away. And with this Sacrament he (as it were) clocketh to them, as a hen doth for her chickens, to gather them vnder the wings of his mercy: and hath commaunded his Sacrament to be had in continuall vse, to put vs in minde of his con-

continuall mercie laid vp for vs in Christ blood, and to witnesse and testifie it vnto them, and to be the seale thereof. For the Sacrament doth much more liuely print the faith, and make it sinke downe into the heart then doe bare wordes onely. Now when the words of the testament and promises are spoken ouer the bread (this my bodie that was broken for you: this is my bloode that was shed for you) they confirme the faith; but much more when the Sacrament is seene with the eyes, and the bread broken, the wine powied out & looked on: Syet more when I taste it & smell it: As you see when a man maketh a promise vnto another with light words betweene themselves and so they departed, he to whom the promise is made beginneth to doubt whether the other spake earnestly or mocked, and doubteth whether he will remmber his promise to abide by it or no. But when any man speaketh with aduifemēt, the words are more credible: & if he sweare, it confirmeth the thing more, and yet the more if he strike hands, if he giue earnest, if hee call record, if he giue hand writing & seale it: so is he the more and more beleued, for the heart gathereth: lo, he spake with aduifement, deliberation and good sadnesse, he clapped hands, called record, and put to his hand and seale: the man cannot be so faint without the feare of God as to denie all this: shame shall make him abide his promise, though hee were such a man as I could not compell him, if hee would denie it. And thus we dispute: god sent his sonne in our nature, & made him feele our infirmitie, and named his name Iesus, that is a Sauour, because he should saue his people from their sinnes, and after his death he sent his Apostles to preach these glad tydings, to thrust them in at the eares of vs, & set vpa Sacrament of them to testifie them and to seale them, and to thrust them in, not at the eares onely by rehearsing the promises of the testament ouer it: neither at our eyes only in beholding it, but beat them in through our feeling, tasting and smelling also, and to be repeated daiely and to be ministred to vs. He would not (thinke we) make halfe so much a do with vs if he loued vs not, and would not haue his Sacrament to be a witnesse and testimonie betweene him and vs, to confirme the faith of his promises that wee should not doubt in them, when we looke on the seales of his obligations wherewith he hath bound himselfe: and this to keepe the promises and couenants better in mind, and to make them the more deeply to sinke into our hearts, and bee more earnestly regarded.

Timoth. Considering that this which you say is too plaine, great shame it is that there is such neglect of the Sacrament as there is: and that it is so seldome vsed: but surely want of faith and the securitie which ouerspreadeth this our countrie is the cause of it, the Lord if it be his will remooue the same. Now let me heare a little how you lead your life, and haue your conuersation among men?

Euseb. I haue my conuersation among men as sincere as I can in righteousnes and holines, which is after Gods commandements: our Sauour saith, *Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heauen.*

Timoth. It is but a dim light which we can carrie before men, and small are our good workes, and to be esteemed of no value: if wee were preachers or

rich men, or noble men, then we might saue soules, giue good counsell, helpe many by your almes, but you and I are poore men, of base birth, and of lowe degree, how can we then doe any good workes?

Euseb. As touching good workes by that measure of knowledge that god hath giuen me, I thinke that all workes are good which are done according to the obedience of Gods law in faith and with thanksgiuing to God, and with a minde desirous of his glorie alone, and I thinke that I or any man els in doing them please God whatsoeuer I doe within the lawe of God, as when I make water. And trust me if either wind or water were stopped, I should feele what a pretious thing it were to doe either of both, and what thanks ought to bee giuen God therefore. Moreouer, I put no difference betweene workes, but whatsoeuer commeth into my hands that I doe as time, place, and occasion giueth, and according to my degree. For as touching to please God there is no worke better then other: God looketh not first on my workes as the worlde doth, or as though he had neede of them: but God looketh first on my heart what faith I haue to his word, how I beleecue him, trust him, and howe I loue him, for his mercie that he hath shewed to me, hee looketh with what heart I worke, and not what I worke, how I accept the degree he hath put me in, not of what degree I am. Let vs take example. You are a minister and preach the word, I am a kitchin boy, and wash my masters dishes. Of the Ministry harke what the Apostle saith: If I preach I haue naught to reioice in, for necessity is put vpon me: If I preach not the gospel; as who should say, God hath made me so, woe is to me if I preach not. If I do it willingly (saith he) then I haue my reward: that is, then I am sure that Gods spirit is in me, and that I am elect to eternall life. If I doe it against my will, the office is committed to me, that is, I doe it not of loue to God, but to get a liuing thereby, and for a worldly purpose, and had rather otherwise liue: then doe I that office which God hath put vpon me, but doe not please God. So then if you preached not, or in preaching had not your heart aright, you minister the office, and they that haue the spirit of God heare his word, yea, though it were spoken by an Ass, and the woe belongeth to you: but and if you preach willingly with a true heart and conscience to God, then you shall feele the earnest of eternal life, and the working of the spirit of God in you, and your preaching is a good worke in you. Now I that minister in the kitchin, and am but a kitchin boy, receiue all things at the hand of God, know that God hath put me in such an office, submit my selfe to his wil, and serue my master, not as a man but as Christ himselfe, with a pure heart according as Paul teacheth me, putting my trust in God, & of him seeke my reward. Moreouer, there is not a good deede done, but mine heart reioyceth therein, yea, when I heare that the word of God is preached by you and see the people turne vnto God: I consent to this deede, my heart breaketh out in me, yea it springeth and leapeth in my breast that God is honoured, and in my heart I do the same that you doe with the like delectation and feruency of spirit. Now he that receiueth a Prophet, in the name of a prophet, receiueth a prophets reward, that is, hee that consenteth to the deede of a prophet and maintaineth it, the same hath the spirit and earnest of euerlasting life, which the prophet hath, and is elect as the prophet is. Now if we compare worke to worke,

worke, there is a difference betwixt washing of dishes, and preaching the word of God: but as touching to please God none at all. For neither that nor this pleaseth God, but as farre forth as God hath chosen a man, and hath put his spirit in him, and purified his heart by faith and trust in Christ. As the scriptures call him carnall which is not renewed by the spirit and borne againe in Christs flesh, & all his workes like, euen the very motions of his heart & mind, as his learning, doctrine, and contemplation of hie things, his preaching, teaching, and studie in the scripture, building of Churches, founding of Colledges, giuing of almes, and whatsoeuer he doeth, though they seeme spiritual, & after the law of God neuer so much: So contrariwise hee is spirituall which is renewed in Christ, and all his workes which spring from faith seeme they neuer so grosse, as the washing of the disciples feete done by our Sauour Christ, & Peters fishing after the resurrection, yea deedes of matrimony are pure spirituall if they proceede of faith, and whatsoeuer is done within the lawes of god though it be wrought by the body, as the wiping of shoes and such like, howsoeuer grosse they appeare outwardly, yet are sanctified.

Timoth. What bee the speciall things in which you leade your conuersion?

Euseb. One thing is the reading of the scripture.

Timoth. It is dangerous to read the scriptures, you that haue no learning may easily fall into errors and heresies.

Euseb. As he which knoweth his letters perfectly, and can spell, cannot but read if he be diligent: and as he which hath cleere eies without impediment or let, and walketh thereto in the light and open day, cannot but see, if hee attend and take heede: euen so I hauing the profession of my Baptisme onely written in my heart, and feeling it sealed vp in my conscience by the holy Ghost, cannot but vnderstand the scripture, because I exercise my selfe therein, and compare one place with another, and marke the manner of speech, and aske here and there the meaning of a sentence of them that bee better exercised then I: for I feele in my heart, and haue a sensible experience of that inwardly, which the spirit of God hath deliuered in the scriptures. So that I finde mine inward experience as a commentarie vnto me.

Timoth. We are all baptized, belike then we shall all vnderstand the Scripture.

Euseb. But alas very fewe there be that are taught and feele their ingrafting into Christ, their iustification, their inward dying vnto sinne and liuing vnto righteousnesse, which is the meaning of their Baptisme. And therefore we remaine all blind generally, as well the great Rabbins which brag of their learning, as the poore vnlearned lay man. And the scripture is become so darke vnto them, that they grope for the doore and can finde no way in, and it is become a maze vnto them in which they wander as a mist, or as (as wee say) led by Robbin goodfellow. And their darknes cannot comprehend the light of the Scriptures, but they read them as men doctales of Robbin hood, as riddles, or as olde Priests read their Ladies Mattins which they vnderstoode not. And vntill a man be taught his Baptisme, that his heart feele the sweetnes of it, the scriptures are shut vp from him, and so darke that hee could not vnderstand

derstand it, though Peter, Paul, or Christ himselfe did expound it vnto him, no more then a man starke blind can see though thou set a candle before him, or shew him the sunne, or point with thy finger vnto that thou wouldst haue him looke vpon. As for heresie there is no danger if a man come to the scripture with a iuecke spirit, seeking there to fashion himselfe like vnto Christ, according to the profession and vowe of his baptisme: but contrariwise he shall there find the mightie power of God to alter and change him in the inner mā by little and little, till in processe he be fully shapen after the image of our Saviour in knowledge and loue of all truth, and power to worke thereafter. Heresies spring not of Scripture, no more then darkenesse of the Sunne, but are darke cloudes which spring out of the blinde hearts of hypocrites giuen to pride and singularity, and doe couer the face of the Scripture, and blind their eies that they cannot behold the bright beames of the scripture.

Timoth. By this I alsoe in gather that the Papists which cannot reade the Scriptures, except they fall into errors, haue not the spirit of Christ working in them, and teaching them, but the lying spirit of Antichrist the deuill, & that if God would giue them any true feeling, and open their eies, they would quite change their mindes. But what other exercises haue you?

Euseb. Praier and thanksgiuing to God. For God hath promised very beautifully vnto them which praie in trueth, and it is one of the greatest comforts I haue at all times. Againe, God which commanded me not to steale, commandeth me also to praie, and his will is, that one commandement should bee as well kept as another: and therefore I am perswaded that condemnation will befall a man as well for the one as for the other. And that prayer ought to bee continually euen in euery busines a man doth, me thinketh it most agreeable to Gods will. For if I should come into my neighbours house and take his goods, and vse them, not borrowing them, or asking any leaue, they would lay handes on me, and make me a theefe. The worlde, and all the things in the world are the Lords, not mine: so then if I shall daily vse them, neuer seeking to the Lord by praier for the vse of them, before God I am an vsurper, nay a ranke theefe, & therefore I desire of God hartely that I may vse all his good creatures with feare and reuerence; and that I may sanctifie his name in them, which Paul sheweth me to be done by the word of God and praier, the word shewing me the lawefull vse of his creatures: praier obtaining at Gods hands, that I may vse them aright. If this practise were vsed of men in their professions & callings, I am perswaded there would be a thousand vices cut off which in men abound, and are committed without shame.

Timoth. I think the rest of your Christian exercises be the practising of the Commandements of the lawe.

Euseb. Yea they are indeede.

Timoth. Me thinkes it is an hard point of the law for a man to loue his enemy.

Euseb. It is indeede: yet in the faithfull it will be so: for they haue in their hearts a perswasion, that wheras they are damned in themselues, yet in Christ the mercie of God is most plentiful to their saluation, and al this God confirmeth and sealeth vnto them by his holy spirit, and therefore they cannot but loue

loue God againe, and that with a feruent loue euen aboue all things in the world, and so they loue all Gods creatures, and euen their enemies, because they beare the image of God whome they loue: like as I haue a friend & loue him, I loue all of his name, all his kinred, and all that appertain vnto him. And by the way, here is a good way to know whether we haue faith or not. though faith onely iustifie and make the mariage betweene our soule and Christ, and is properly the mariage garment, yea, and the signe *Tau*, that defendeth vs from the smiting and power of euill angels, and is also the rocke on which Christs church is built, and standeth against all weather of wind and tempest: yet is faith neuer seuered from hope and charitie: then if a man will be sure that his faith is perfect, let him examine himselfe whether he loue the law: and in like manner if he will know whether he loue the law, that is, loue God and his neighbour, then let him examine himselfe whether he beleue in Christ onely for the remission of sinne, & obtaining the promises made in the Scripture. And euen so let him compare his hope of the life to come with faith, and loue, and to the hatred of sinne in his life, which hatred the loue of the law ingendreth in him. And if they accompanie not one another all three together, then let him be sure all is but hypocritic.

Timoth. Yet by your leaue faith cannot make a man iust before God without hope and charitie: then they also with faith hath some stroke in iustification.

Enseb. I answer; though they be inseparable, yet I praise God I doe conceiue how these three haue three separable and sundrie offices. Faith, which onely is an vndoubted and sure affiance in Christ, and in the Father through him, certifieth the conscience that the sinne is forgien, and the damnation of the law taken away. And with such perswasions mollifieth the heart and maketh it loue God againe and his law. And as oft as we sinne, faith onely keepeth, that we forsake not our profession, and that loue vtterly quench not, and hope faile, and onely maketh the peace againe: for a true beleeuer trusteth in Christ alone, and not in his owne workes, nor ought els for the remission of finnes. The office of loue is to powre out againe the same goodnes that it hath receiued of God vpon her neighbour, to be to him as it feeleth Christ to be to it selfe. The office of hope is onely to haue compassion, and to beare with her neighbour the burden of his infirmities. 1. Pet. 4. Loue couereth the multitude of finnes: that is to say, considereth the infirmities, and interpreteth all to the best, & taketh for no sinne at all a thousand things, of which the least were enough (if a man loued not) to goe to law for, and to trouble and disquiet an whole towne, and sometime a whole realme too. The office of hope is to comfort in aduersitie, and to make patient that we faint not, nor fall downe vnder the crosse, or cast it off our backes. Thus these three inseparable haue separable offices and effects, as heate, and drines, being inseparable in the fire haue yet their separable operations, for drines onely expelleth the moystnes of all that is consumed by fire, and heate onely destroieth the coldnes. And it is not all one to say, the drines onely, and the drines that is alone, neither is it all one to say, faith onely, and faith that is alone.

Timoth. You are to be commended, you are so perfect in these high points

of religion, but I know you speake of experience, for in you faith and hope towards God, and charitie towards your neighbour are inseparable.

Euseb. I require no commendations: shame and confusion befall me eternally, that all glorie may be vnto God.

Timoth. But let vs talke on further of our duties which wee must performe if we wil liue Christian like among men. And I pray you tel me what do you meane that you giue so much vnto the poore, considering you are so poore your selfe, I speake my conscience if you had ability, you would do more then an hundred of those rich men doe.

Euseb. God knowes my heart, it is a hell vnto me to see my brother for whom Christ shed his blood, to want, if I haue any thing in the world to giue him. Among Christian men, loue maketh all things common: euery man is others debter, and euery man is bound to minister to his neighbour, & to supplie his neighbours lacke of that wherewith God hath indued him. Christ is Lord ouer all, and euery Christian is heire annexed with Christ, and therefore Lord ouer all, and euery one is Lord of whatsoeuer another hath: if then my brother or neighbour neede, I haue to helpe him: and if I shewe not mercie, but withdraw my hands from him, then rob I him of his own, & am a theefe. A Christian man hath Christs spirit: now Christ is mercifull, if I shall not be mercifull, I haue not Christs spirit: if I haue not Christs spirit then am I none of his. And though I shewe mercie vnto my brother, yet if I doe it not with such burning loue as Christ did it vnto me, I must knowledg my sinne and desire mercie in Christ.

Timothew. If a man must be franke and free, then a man must giue of his owne stocke to the poore members of Christ, and diminish his own substance.

Euseb. Yea indeede (if neede so require) wee are made stewards of those goods which God hath giuen vs, shall a steward take all vnto himselfe, without reproofe? I am sure that they which were converted at Peters first Sermon after Christs ascension, diminished their substance when they sold them and gaue them to the poore. I am sure that the Churches which were in Macedonia, which sent reliefe vnto their Churches euen aboute their abilitye, they being in extreame pouertie did diminish their possessions: and God graunt our conuersatiōs may be like theirs. And that we should be like them, their examples of great compassion are recorded in the scriptures.

Timoth. Many of vs haue our selues, wife, children, father, mother, & kinsfolke to relieue, so that it will be heard to deale after this manner.

Euseb. Had not these men so? yea I warrant you had they. And the want of loue which you deeme of, the Gospell of Christ knoweth not, that a man should begin at himselfe, and then descend I wot not by what steps. Loue seeketh not her owne profit, but maketh a man to forget himselfe, and turne his profit to another man, as Christ fought not himselfe or his owne profite but ours. This tearme (my selfe) is not in the gospell, neither yet father, mother, sister, brother, kinsman, that one should in loue be preferred before another. The loue that springeth out of Christ excludeth no man, neither putteth difference betweene one another. In Christ we are all of one degree without re-

spect of persons. Notwithstanding though a Christian mans heart be open to all men, and receiveth all men, yet because his abilitie of goods extendeth not so farre, this prouision is made that euery man should care for his owne household, as father, mother, thine elders that haue holpen thee, wife, children, and seruants. When a man hath done his dutie to his household, and yet hath further aboundance of the blessing of God, that he oweth to the poore that cannot labour, and cannot get work, & yet are destitute of friends; to the poore I meane which he knoweth, and to them of his owne parish. For that prouision ought to be had in the Church, that euery parish prouide for the poore. If his neighbours which he knoweth be serued, then is he a debter to the brethren a thousand miles off, if he heare of their necessitie and haue himselfe any plentie: yea, to the very Infidels he is a debter if they neede, as farre soorth as he doeth not maintaine them against Christ. Thus is euery man that needeth my helpe my father, mother, sister, and brother in Christ: euen as euery man that doth the will of the father, is father, mother, sister, and brother vnto Christ.

Timoth. Now ye somewhat perswade me of that which me thought at the first blush, was against common sense.

Euseb. By Gods grace I will perswade you more yet. Howe if our Sauour Christ Iesus should now dwell vpon the earth in pouertie and want, could not you be contented to bestowe halfe your goods on him?

Timoth. Halfe my goods? Nay truely all: and my heart blood: for I know if I should loose my life for him, I should saue it.

Euseb. Very wel, Christ is al in al. Euery Christian man to another is Christ himselfe, and whatsoeuer is done to the poore, is done to Christ himselfe, and therefore your neighbours neede hath as good right in your goods as hath Christ himselfe which is heire and Lord ouer all. And looke what you owe to Christ, that you owe to your neighbours neede: to your neighbour owe you your heart and life, and whatsoeuer you haue or can doe.

Timoth. We need not giue our reliefe except the poore require it.

Euseb. Aske or not, if they want, you are bound to relieue them; As Christ loued you, so loue them. Christ loued you being hisemie, when I am sure of it you neuer asked remission of sinnes.

Timoth. We neede not relecue them often, neede we?

Euseb. Yes, as long as you are able, and as oft as they want. If Christ should forgie vs but once, we should come short of heauen.

Timoth. The world is full of naughtines, and lewd people take pleasure in doing wrong, and in slandering, & in hindering their brethren: how can you liue among them in quietnes, doe you vse to giue like for like?

Euseb. No, you must vnderstand that there be two states or regiments in the world, the kingdome of heauen which is the regiment of the gossell: and the regiment of the worlde, which is the temporall kingdome. In the first state there is neither father nor mother, neither master, mistresse, maid, nor seruant, nor husband, nor wife, nor Lord, nor subiect, nor inferiour, but Christ is all, & each to other is Christ himselfe, there is none better then other, but al alike good, all brethren, and Christ only is Lord ouer all, neither is their any other

thing to doe, or other lawe, saue to loue one another as Christ loued vs: in the temporall regiment, is husband, wife, father, mother, sonne, daughter, mistris, maid, manseruant, subiect, Lord? Nowe euery person is a double person, and vnder two regiments: In the first regiment I am a person of mine owne selfe vnder Christ and his doctrine, and may neither hate nor be angrie, and much lesse fight or reuenge: but must after the example of Christ, humble my selfe, forsake and denie my selfe, and hate my selfe, and cast my selfe away, and bee meeke and patient, and let euery man goe ouer me, and tread me vnder foote, and doe me wronge: and yet I am to loue them, and pray for them, as Christ did for his crucifiers: for loue is all, and whatsoeuer is not of loue, is damnable and cast forth of that kingdome. In the temporall regiment thou art a person in respect of another, thou art husband, father, mother, daughter, wife, Lord, subiect, and there thou must doe according to thine office. If thou be a father, thou must doe the office of a father and rule, or else thou damnest thy selfe: thou must bring all vnder obedience, whether by faire meanes or by foules: thou must haue obedience of thy wife, of thy seruants, and of thy subiects: if they will not obey in loue, thou must chide, fight, and correct, as farre as the lawe of God and the lawe of the land will suffer thee. Nowe to the purpose: whether a man may resist violence, and defend or reuenge himselfe: I say nay, in the first state where thou art a person for thy selfe alone, and Christs Disciple, there thou must loue and of loue doe, studie, and enforce: yea and suffer all things (as Christ did) to make peace, that the blessing of God may come vpon thee, which saith, *Blessed are the peacemakers for they shall be the children of God.* If thou suffer and keep peace in thy selfe onely, thy blessing is the possession of this world: but if thou so loue the peace of thy brother that thou leaue nothing vndone or vsuffered to further it, thou shalt possesse heauen. But in this worldly state where thou art no priuate man, but a person in respect of other, thou must, and art bound vnder paine of damnation to execute thine office. Of thy seruants thou must exact obedience, and must not suffer thy selfe to be despised. If thou art a ruler, thou must take, imprison, and sleie too, not of malice and hate to reuenge thy selfe, but to defend thy subiects and to maintaine thine office: the ruler must not oppresse his subiects with rents, fines and customes, at all: neither pill them with taxes, and such like to maintaine his own lusts: but be louing and kinde vnto them as Christ was to him: for they be the price of his blood. I will shewe my minde more plainly by one example. You are in your fathers house among your brethren and sisters, there if one fight with another, or if any doe you wrong, you may not reuenge or finite, for that pertaineth to the father only. But if your father giue you authoritie in his absence and command you to finite, if they will not bee ruled but abuse you, then you are another person. Notwithstanding, yet you haue not put off the first person, but are a brother still, and must euer loue & prooue all things to rule with loue: but if loue will not serue, then you must vse the office of another person, or sinne against your father. Euen so when you are a temporall person you put not off the spirituall: therefore you must euer loue, but when loue will not helpe, you must with loue execute the office

of the temporall person. You must loue your neighbour in you heart, because he is your brother in the first state; yet you must obey your ruler who hath power ouer you, and when neede requireth at his commandement you must goe with the Constable or like officer and breake open your neighbors dore, if he will not open it in the Kings name: yea if hee will not yeeld in the Kings name, you may finite him to the ground till he be subdued, and looke what harme he getteth, that be vpon his owne head.

Timoth. I vnderstand you well. As I am a member of the spiritual bodie of Christ, I must in all my conuersation follow him with patience, meeknes, & long suffering, ouercoming other mens euils with well doing: yet if the hurt be greater then I can beare, I must take a new person on me, and if I bee a ruler, with loue seeke amendment: if a subiect, then in the feare of God, cōplaine to my ruler. But further I pray you soyle me this doubt. If I shall be taken for a souldier, me thinks that I should then shake off all loue and meeknes, and then I could not practise this Christian rule.

Euseb. Yes, if our Queene (God saue her grace) should send you on warfare into another countrie, you must obey at Gods commandement, and goe and auenge your princes quarrell, which you know not but that it is right. When you come thither, remember the two states in which you are: and knowe that in the first state, that is, the regiment spiritual, you must loue them with whom you fight, and that they are your brethren bought with Christs blood, as well as you, and for Christs sake hate them not, yet as you are in the second state a souldier at your princes commaundement you must fight against them, and maintaine your princes quarrel. & bring them vnder her power: & therewithall be content with your princes wages, neither desire your aduersaries life or goods, saue to aduantage your prince. So then a souldier neede not cast away meekenesse, for hee may fight with his enimie and sleie him, and yet loue him.

Timoth. Another thing I would know of you, which now commeth to my minde, I haue a Landlord, he seemeth to be a very good man, he countenanceth all the good preachers in our countrie, and hee rideth vsually ten miles to heare sermons: I holde of him a house and a little land, not scarce enough to finde my poore familie: my lease is come out, and I haue taken a newe lease, but I haue paid such a great fine, and my yearely rents are so racked, that I feare I and all my houthoide are like to begge our bread: this is it disquieteth me, and almost maketh me at my wits ende, what is your counsell and aduise?

Euseb. Surely, it maketh my heart to bleed to see how many men bragge of the gospel, and yet what little fruite the gospel hath in them, and what little loue they shew, euen they which abound in rents and lands. My poore aduise is this, that you would with patience depend vpon Gods prouidence. It is said, Blessed are the meeke for they shall inherit the earth. Then let all the worlde studie to doe you wrong, yea, let them studie to bring you to extreame miserie, & do it too: yet if you be meek, you shall haue food and raiment enough for you and yours. And no doubt, God (who is alwaies true of his promise) shall raise vp some to helpe you. And my counsell is that you giue your Land-

lord

lord now and then a capon, now a pigge, now a gooſe, and if you be able a lambe or a calfe, and let your wife viſit your landladie now and then with ſpiced cakes, with apples, peares, cherries, and ſuch like: and be you readie with your oxen, or horſes, fiue or ſixe times in the yeare, to fetch home their wood, to plow their land, then no doubt God may ſoften their hearts and mooue them to haue ſome pitie and compaſſion on your poore eſtate.

Timoth. I haue done all this. Nay (may it be ſpoken betweene you and me) I am at commaundement, and am as a drudge to them, to doe their buſines, and to leaue my owne vndone, and yet haue neither meate, drinke, nor money.

Euſeb. More is the pitie. But remember that they which cannot come to ſee men deale vprightly in the world, yet doe in their hearts hunger and thirſt after this righteouſnes, are pronounced bleſſed.

Timoth. To let this paſſe: ſhew me one rule how I might generally in all matters behaue my ſelfe among men, and then for this time I will ceaſe to trouble you.

Euſeb. Aſke your owne conſcience what you may or ought to doe. Would you men did ſo with you? Then doe you it. Would not be ſo dealt with? Then doe it not. You would not that men ſhould doe you wrong and oppreſſe you. You would not that men ſhould doe you ſhame and rebuke, lie on you, kill you, hire your houſe from you, or tice your ſeruant away, or take againſt your will ought that is yours. You would not that men ſhould ſell you falſe ware, when you put them in truſt to make it readie, or to lay it ought for you: and you would not that men ſhould deceiue you with great othes, ſwearing that to be good which is indeede very nought: you would not that men ſhould ſell you ware that is nought, and too deare, to vndoe you: doe no ſuch thing then vnto your neighbours, but as loath as you would be to buie falſe ware, & too deare, for vndoing your ſelfe: ſo loath be you to ſell falſe ware, or too deare, for vndoing your neighbour. And in all caſes how glad would you be to be holpen, ſo glad be to helpe your neighbour. So in all things aſke your conſcience what is to be done betweene your neighbour and you, and ſhe will teach you. But becauſe you are wearie of reaſoning I will alſo ende. Deſiring God to increaſe in vs his heavenly graces, as faith, and repentance, and loue, according to his good pleaſure. Amen.

The aſſertion.

A Reprobate may in truth be made partaker of all that is contained in the Religion of the Church of Rome: and a Papiſt by his religion cannot goe beyond a Reprobate.

The firſt argument.

HE which may in truth be made partaker of the chiefe points of the Popiſh religion, may be made partaker of all: but a Reprobate may be made partaker of the chiefe points of the Popiſh religion: therefore a Reprobate may be made partaker of all.

The prooſe of the Argument.

THE propoſition is plaine, and euery Papiſt will graunt it: all the contro-
uerſie

verse is of the assumption : wherefore I prooue it thus :

The Sacrament of Penance (as they call it) is one of the chiefe things in the religion of the Church of Rome : for it is such a Sacrament, ^a that by the power & efficacy of it, the blood of Christ is deliuered to vs to wash away our sins : & they say ^b it hath such vertue that the kingdome of heauen is promised to it in the Scriptures, and that it is not regeneration, but an healing of a man regenerate, and that it pardoneth sinne, as baptisime. And as touching *Contrition*, Papists write, ^c it hath power to doe away sinne, and to obtaine pardon at Gods hand : the same they speake of *Confession*, which they say deliuereth from death, openeth paradise, and giueth hope of saluation: and hereby it may appeare, that penance is one of the greatest points of the popish religion.

But a reprobate may be truly made partaker of the popish sacrament of penance, and indeede performe all in it. There be three parts of penance, *Contrition* of the heart, *Confession* of the mouth, *Satisfaction* in the deede. All these three, Iudas performed: first, he had *Contrition*: for when he saw that our Saviour was condemned, ^d then he saw his owne sinne, and was stricken with a griefe for his owne treacherie, and repented, and presently after he ^e confessed his sinne openly vnto the chiefe Priests and Elders. Also he made *Satisfaction*, when he brought againe the thirte pieces of siluer which he tooke to betray his master.

Againe, *Contrition* of the heart is the ground of penance : and Papists say, it is not an act of the holy Ghost ^f but an act of mans free wil proceeding from it, and therefore a reprobate may haue it. And as for *Satisfaction*, if a reprobate cannot doe it by himselfe, yet he may performe it by another : for so they say ^g that one may satisfie by another : wherefore for any thing I can see, a reprobate may haue all that is contained in the popish sacrament of penance.

Faith is another of the chiefest points, that is in the religion of the Church of Rome, for ^h they say, it is the foundation and ground-wocke of *Iustification*. But reprobates may haue that faith which they meane. For they say, that it is nothing els, but ⁱ a gift of God, and a certaine light of the minde, wherewith a man being enlightened giueth sure and certen assent to the reuealed word of God. And the Rhemists say, it is onely an act of the vnderstanding: and Andradius faith, that Faith is onely in generall actions, and cannot come to the particular applying of any thing : now all this reprobates may haue, ^k for their minds are inlightened to know the truth, and to be perswaded of it, and therefore they haue this act of the vnderstanding : & this is a generall faith: yea the deuill himselfe can doe thus much, who beleeueth and trembleth. And their implicite faith which faueth the lay man, what reprobate cannot haue it? for there is nothing els required, but to beleeu as the Church beleueth, though he know not how the Church beleueth. And the Papists themselues say as much: for their ^l Councils hold, that a wicked man and an heretike may haue confidence in Christ, and that an heathen man, by the naturall knowledge of God; and by the workes of creation, might haue faith, and in a generall maner beleue in Christ.

The second argument.

That religion whose precepts are no directions to attaine peace of conscience.

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leaueth a man ſtill in a damnable caſe: but the precepts of the religion of the Church of Rome, are not directions to attaine peace of conſcience, therefore it leaueth a man in a damnable caſe: which if it be true, a reprobate may be as ſound a profeſſour of it as any other.

The prooſe.

THe propoſition is certen: becauſe as long as any man hath his conſcience to accuſe him of ſinne before God, he is in ſtate of damnation, as ^a Saint Iohn ſaith: If our heart condemne vs, God is greater then our heart, & knoweth all things. And this is peculiar and proper to the elect children of God; ^bto receiue theſe gifts and graces from God, ^cthe enioying of which, bringeth peace of conſcience. True it is indeede, that reprobates receiue many graces and gifts at Gods hand, but they are no other then ſuch as may be ioyned with the trembling of the conſcience, as the deuill is ſaid to beleue; but withall to tremble.

The aſſumption (namely, that the religion of the church of Rome can not pacifie the conſcience) may be eaſily prooued on this wiſe.

I

A man whoſe conſcience muſt be truly quieted, muſt firſt of all be truly humbled: ^d Come vnto me (ſaith our Saviour Chriſt) *all ye which are wearied and burdened, and I will eaſe you.* Whereby it appeareth, that they who are to haue their conſciences reſreſhed in Chriſt, muſt firſt of all be afflicted with the ſenſe of Gods iudgement: yea they muſt be preſſed downe to helward with the weight and burden of their ſinnes, that they may ſee, and from their hearts confeſſe, that in themſelues there is no way to eſcape damnation. ^e The good Phyiſitian Chriſt Ieſus cannot heale vs before he hath lanced our woundes to the very bottome: he neuer can finde any of his ſheepe before they be quite loſt: he neuer powreth into vs the liuing waters of his ſpirit, before we be barren and drie ground void of all moyſture, and that man muſt condemne himſelfe, that would not haue Chriſt to pronounce ſentence of damnation againſt him.

Now, this true humiliation of a ſinner can not be wrought in any mans heart by the religion of the Church of Rome. True and ſound humiliation is wrought by two means: firſt, by making a man to ſee the greatnes of his ſinne and wickedneſſe: ſecondly, by making him to acknowledge, that he is deſtitute, and quite bereft of all goodnes. For if a man either ſee not the greatnes of his ſinne, or haue confidence of any thing in himſelfe, he can not be humbled: but neither of theſe two things are performed in the church of Rome. As touching the firſt, the Romiſh religion is ſo farre from amplifying & enlarging the greatnes of mens ſinnes, that it doth extenuate them, and leſſen them out of meaſure: for it maketh ſome ſinnes to be venial, ^fwhen as the leaſt ſinne that can be againſt Gods law deſerueth damnation, ſit teacheth that leſſer ſinnes are done away by an humble accuſation of a mans ſelfe, by ſaying the Lords praier, by knocking vpon the breaſt, and by ſuch like: the greater ſinnes may be done away by almes deeds, and ſuch like ſatiſfactions. But how can any ſinne be great, that may be done away with ſuch eaſie and ſleight meanes? Furthermore it teacheth, that euill thoughts and deſires, and motions of the heart without conſent are no ſinnes: and this opinion cutteth off all true humi-

humi-

^a 1. Ioh. 3. 20

^b Rom. 5. 1.

^c Heb. 10. 22

^d Mat. 11. 28.

^e Mat. 9. 12.

^f Mat. 15. 24.

^g 2. Cor. 11.

^h 2. Cor. 11. 23

ⁱ Gal. 3. 12.

^j Canis. O-

per. Cat. pag.

296.

humiliation: for Paul neuer repented, before he vnderstood the meaning of the last commaundement, and perceiued thereby, that the desires and lusts of his heart, to which he did not yeeld his consent, were finnes damnable before God, and knowing this, he then saw himselfe to be most miserable, and renouncing his owne rightzousnes, he sought for righteousnes in Christ. Lastly, it teacheth, that originall sinne is done away in Baptisme, and that it is the least sinne of al other. What is this but to extenuate mans corruption, for whē the roote of corruption is taken away, and it is made so little a sinne, actuall finnes cannot be taken for such heinous matters.

And for the second point, the Church of Rome doth too too much extoll the power of man, and his naturall strength. ^k It saith, that all actions of men regenerate are not finnes, and that originall sinne needeth no repentance, ^l that a man hath some freewill to doe spirituall things, that ^m a man by meere naturals may loue God aboute all things, feare God, beleue in Christ, if we respect the very act of the worke, ⁿ that the Gentiles might gather out of philosophie knowledge sufficient for saluation, ^o that a man without the helpe of the holy Ghost, may performe things acceptable to God, ^p that the minde of a man vnderstandeth of it selfe many things which be spirituall and heauenly, ^q that a man regenerate may fulfill the whole law of God: that a man may prepare himselfe to receiue grace, and after preparation merit grace at Gods hand: that he may doe workes of supererogation, &c. By this it appeareth that the church of Rome ascribeth too much to man, ^r which in himselfe is onely and altogether euill, dead in sinne, chained vp in miserable bondage vnder Satan the prince of darknes: and therefore it is euident, that all the preaching that is vsed in that church, will not humble a sinner, and make him deny himselfe, and therefore their preaching may peraduenture benumme a corrupt conscience and make it secure, but it cannot pacifie the troubled conscience, nor disquiet it by the threatning of the law, that by the promises of the gospel it may be quieted.

Againe, ^s this religion teacheth, that a man must doubt of his saluation as long as he is in this life: behold a Racke or gybbet erected by the Church of Rome, for the tormenting of tender consciences: for when a man doubteth of his saluation, he also doubteth of Gods loue and mercie to him: and he which doubteth of Gods loue, cannot loue God againe: for how can any man loue him of whose good will he doubteth: and when a man hath not the loue of God in him, he hath no grace in him, and therefore his conscience must needs be defiled, and voyd of true peace, yea he must needes be a wicked man, and that ^t saying of Salomon must needes agree to him: The wicked flieth when no man pursueth (by reason of the guiltines of his conscience) but the godly is bold as a Lyon. Againe, ^u Blessed is the man (saith Dauid) whose finnes are pardoned: where he maketh remission of finnes to be true felicitie: now there is no true felicitie but that which is enjoyed, and felicitie can not be enjoyed, vnlesse it be felt, and it cannot be felt vnlesse a man know himselfe to be in possession of it, and a man cannot know himselfe to be in possession of it, if he doubt whether he hath it or not: and therefore this doubting of the remission of finnes is contrarie to true felicitie, and is nothing els but a torment of the

conscience. For a man cannot doubt whether his finnes be pardoned or not, but strait way (if his conscience be not seared with an hote yron) the very thought of his sinne will strike a great feare into him: for the feare of eternall death, and the horror of Gods iudgements will come to his remembrance, the cōsideration of which is most terrible. Vndoubtedly, this religion must needs be comfortlesse. Alas poore soules, we are no better then passengers in this world, our way it is in the middle of the sea, where we can haue no sure footing at all, and which way soeuer we cast our eyes, we see nothing but water, euen opening it selfe to deuoure vs quicke: the deuill and our rebellious flesh raise vp against vs infinite thousands of tempests & stormes to ouerthrow vs: but behold, God of his great & endles mercie hath brought vs to Christ, as to a sure anchor-hold: he biddeth vs to vndo our gables, & sing vp our anchors within the vaile, and fasten them in Christ: we doe it as we are commaunded: but a sister of ours (I meane the Church of Rome) passing in the ship with vs (as it seemeth) who hath long taken vpon her to rule the helme, dealeth too too vnkindly with vs: she vnlooseth our anchors, and cutteth in pieces our gables, she telleth vs that we may not presume to fasten our anchor on the rock: she will haue vs freely to roue in the middle of the sea in the greatest fogges and the fearefullest tempests that be: if we shall follow her aduise, we must needs looke for a shipwracke: for the least flaw of wind shall ouerturne vs, and our poore soules shall be plunged in the gulfes of hell.

XII

Lastly, Iustification by works causeth trouble and disquietnes to the conscience. No mans conscience can be appeased, before Gods wrath be appeased, and Gods wrath can not be appeased by any workes: for the best works the regenerate can doe, are imperfect, and are stained with some blemish of corruption, as may appeare both in the prophet Esay, & in Paul, both which had a great misliking of that good which they did, because it was mingled with sinne. And againe, every man is bound by dutie to keepe the whole law, so that if a man could keepe it perfectly, he should doe no more then he is by dutie inioyned to doe: and therefore he which looketh to merit eternall life at Gods hand by keeping the law, trusteth but to a broken staffe, and is like the bankrout, that will pay one debt by another: for by his sinne, every man is indebted to the Lord, and is bound to answer to the Lord the full punishment of all his finnes: this debt, the Papist saith, we may discharge by obedience to the law, that is by a new debt, which we are as well bound to pay to our God as the former.

To ende this point, let a man looke to be saued by works, and therefore let a man imploy himselfe to doe the best workes he can, yet he shall neuer come to know when he hath done sufficient to satisfie Gods wrath: and this vncertaintie, all his life, but especially in the houre of death, must needs disquiet him. And truly, when a man shall haue done many thousand workes, yet his heart can neuer be at quiet, as it appeareth in the yong man, who though he had laboured all his life to fulfill the law thereby to be saued, yet distrusting all his doings, he asketh further of our Sauour Christ, what he might doe to be saued.

Furthermore, it is the doctrine of the church of Rome, that there is nothing

Esa. 6. 10.

10.

Cant. 1. 5.

Esa. 6. 4. 6.

Rom. 7. 14.

15. 16.

Mat. 10. 17.

Council Trid.

Sess. 5.

in the regenerate that God can hate: and that they are inwardly pure and without spot. A doctrine that will make any Christian conscience despaire. For if a man shall fall to examine himselfe, he shall find ^a that he is sold under sinne, ^b compassed about of sinne, ^c he shall see his particular sinnes to be as the haire of his head: at the sight and feeling of which, he shall finde that there is much matter in him worthie of hatred and damnation too. He being in this case, will beginne to doubt whether he be the child of God or not: and perseuering in this doubting, he shall be driuen to despaire of Gods loue towards him, considering that he cannot find any such purenesse in himselfe as the doctrin of the church of Rome requireth.

Lastly, experience it selfe teacheth that the Romish religion can bring no peace to the conscience, in that some for the maintaining of it haue despaired. As Francis Spira, who against his owne conscience hauing abiured the truth; and subscribed to the doctrine of the Romish Church, most fearefully despaired of his saluation: which could not haue beene if that doctrine had beene agreeable to Gods word which is spirit and life to the receiuer. For the same cause Latomus a doctor of Louane despaired, crying that he was damned, because he had opposed himselfe to the knowne truth. This also befell Gardner at his death, as the booke of Acts and Monuments declareth.

The third argument.

That religion which agreeth to the corruption of mans nature, a Reprobate may truly professe it: the religion of the Church of Rome agreeth to the corruption of mans nature: therefore a reprobate may truly professe it.

The prooffe.

I Neede not stand to prooue the proposition, the assumption is rather to be confirmed: which first I will prooue by induction of particulars. First, that a man should be iustified by works, is an opinion settled in nature, as may appeare in them that crucified our Sauour Christ: for when they were pricked in their hearts at Peters sermon, ^a they saide, Men and brethren, what shall we doe to be saued? and this said the yong man before named, not what should I beleue, but what should I doe to be saued. So then in them it appeareth, that it is a naturall opinion of all men to thinke that they must be saued by doing of somewhat. A Papiist will say, though this be naturall thus to thinke, yet it may be good: for there is some goodnes in nature.

I answer that the wisdom of the flesh is enmitie to Gods wisdom, Rom. 8. 7. and ail men by nature are nothing but flesh: for naturally they are the children of wrath. Secondly, the worshipping of god in images, is a great matter in the Church of Rome: but this manner of worshipping is nothing but a worke of the flesh, which thus I prooue: ^b Idolatrie is naturall, and a worke of the flesh; but to worship God in images, is idolatrie. The children of Israel when they erected the golden calfe, they did commit idolatrie, and yet they did not worship the calfe in selfe, but God in the calfe. For when the calfe was made, they ^c proclaimed an holyday, not to the calfe, but to the Lord. And Baal, that detestable idol, was nothing but the image of God, as appeareth in Hosea the prophet. At that day, saith the lord, thou shalt cal me no more Baal. ^d It remaineth therefore, that to serue God in an image, is a work of the flesh, and.

Mat. 20. 2. and altogether agreeth to the vile corruption of nature. Thirdly, ^dpride, and a desire to be aduanced about other, is a naturall corruption: to this agreeth the Popes primacie, his double sword, and triple crown: yet the outrageous pomp of that seate is as a paire of bellows to kindle the concupiscence, and to make the hidden sparkes of pride to breake out into a great flame. Fourthly, Doubting of Gods providence & mercie is a naturall corruption in all men: to this agreeth, and from hence issueth that foolish and vaine opinion, concerning doubting of our saluation, and of the remission of sinnes. Fifthly, selfe-loue, and selfe-liking are naturall corruptions: to this agreeth that doctrine of the Papiſts, not ouer much to abase our selues, but to maintaine freewill by nature, and to thinke that we haue so much goodnes, that we are able to prepare our selues to receiue, and in some sort to merit grace. Sixthly, idleness and riotousnes is a naturall corruption, and to it very fitly answereth the great number of feasts, of holy daies, of halfe holy daies which the Church of Rome vseth. Seventhly, Couetousnes is a naturall corruption, and to the feeding of this vice serueth Purgatorie, a fire of great gaine, which in very truth, if it had not burned very hot, the fire in the Popes kitchin had burned very colde: hitherto serue Pilgrimages, saying of Masses, and selling of pardons for money. Eighthly, to be at libertie is the desire of nature: answerable to this is that opinion, that the spiritualtie is to be exempted from subiection to Magistrates. Ninthly, to commit adulterie is naturall: to this agreeth the Stewes, and the permission of simple fornication. Tenthly, ignorance is a filthy corruption in nature: this the Church of Rome maketh the mother of deuotion, and it is inioyned the lay man as a meanes of his saluation: for he must beleue as the church beleeueth, he is not bound to know. XI. Infidelitie is naturall, and to this agreeth that they call vpon Saints and Angels, the Lord hauing commanded them to call vpon him in the name of Christ, what argueth this els, but hearts distrusting Gods goodnes, and guiltie consciences? XII. Images in the Church of Rome came from infidelitie, because men in reason could not perswade themselves that God was present, vnlesse that were made manifest by some signe and image. Which thing the Israelites declared when they said to Aaron in the wilderness in Moses absence, Make vs gods to goe before vs. XIII. Satisfactiones for sinne are naturall: for wicked ^e men when they haue offended God, they haue alwaies vsed some ceremonies to pacifie God with, which when they haue performed, then they thinke they haue done enough. XIV. The church of Rome saith, that the Scriptures are darke & obscure: the blind man findeth fault with the darknes of the sunne: If the Scriptures appeare to any to be obscure, the fault is not in the Scriptures, but in the blindnes of the minde of him which readeth and heareth them. XV. Lastly, pardons open a gap to all licentiousnes: therefore they agree to mans corrupt nature: for who almost will not sinne, when he may get a pardon for his sinnes, for a little peece of money, as twentie shillings or foure nobles? And what is it but cosonage to sell pardons which shall be in force many yeares after the ende of the world as the Pope doth.

It is naturall to a man to serue God in certaine ceremonies, without the power of godlines: and this seruice is prescribed by the religion of the Church of

of Rome, which standeth only in outward and corporall ceremonies, as the outward succession of Bishops, garments, vestures, gestures, colours, choice of meat, difference of daies, times, and places, hearing, seeing, saying, touching, tasting, numbering of beads, gilding and worshipping of images, building Monasteries, rising at midnight, silence in cloysters, abstaining from flesh and white meat. Fasting in Lent, keeping Ember daies, hearing Masse and divine service, seeing and adoring the bodie in forme of bread, receiuing holy water and holy bread, creeping to the crosse, carrying Palmes, taking shoes, bearing Candles, Pilgrimages going, censing, kneeling, knocking, altars, superaltars, candlestickes, pardons: In orders, crossing, anointing, shaving, forswearing marriage: In baptisme, salting, crossing, spauling, exorcising, washing of hands: At Easter, confession, penance, dirge, satisfaction, and in receiuing with beards new shauen, to imagine a bodie where they see none: and though he were there present to be scene, yet the outward seeing and touching of him, of it selfe without faith conduceth no more then it did the Iewes. At Rogation daies to carrie bannets, to followe the Crosse, to walke about the fieldes: After Pentecost to goe about with Corpus Christi plaie. At Hollowmasse to watch in the Church, to say Dirge or commendation, and to ring for all soules, to pay tithes truly, to giue to the hie Altar. And if a man will be a priest, to say Masse and Mattens, to serue the Saint of that daie, and to lift well euer the head. In sickenes to be anneled, to take his rites, after his death to haue funerall and Obites said for him, and to be rung for at his Funerall, moneths minde, and yeare minde. This is the summe of the catholike religion, standing in bodily actions, not in any motions or worke of the holy Ghost, working in the heart.

II

The morall law containing perfect righteousnes, is flat opposite to mans corrupt nature: therefore whatsoeuer Religion shall repeale and make of none effect the commandements of the morall lawe, that same religion must needs ioyne hands with the corruption of nature, and stand for the maintenance of it. This doth the religion of the Church of Rome: it may be it doth not plainly repeale them, yet in effect it doth: & if it shall frustrate but any one point of any one commandement, yea, the whole lawe thereby is made in vaine. 1. ^a Mat. 15. 9 The first commandement requireth, that we haue the true Iehoua for our only God: the Church of Rome maketh other gods beside this true God: it maketh the body of Christ to be god, because they hold it may bee in many places, in heauen, in earth at the same time, which thing is only proper to God. It maketh euery Saint departed to bee God, because it holdeth that Saints doe heare vs now being vpon the earth, & that they know our thoughts when we pray to them, which none but the true God can doe. It maketh the Pope to be God, and that in plaine words. ^b Pope Nicholas saith, *Constat, summum Pontificem à pio principe Constantino Deum appellari*: It is well known that the Pope of the godly prince Constantine was called God. Againe, in ^c the extrauagants of the same Cannon law it is written, *Dominus Deus noster Papa*, Our Lord God the Pope. And againe, ^d Christopher Marcellus said to the Pope, *Tu es aliter Deus in terris*, Thou art another God vpon earth: and the Pope tooke it to himselfe. As the Pope in plaine wordes is made God, so the power given to him declareth the same. ^e He can make holy that which is vnholie, and iustifie the wicked and pardon sinnes: ^f hee may dispense contrarie to the saying of an Apostle: he can change the nature of things, and of nothing make some-

^b Dec. dist. 69. satis euidenter.
^c Extraua. Ioh. 22. cum inter. in glos. sa.
^d Concil. Later. sess. 4.
^e Extra. de maior. & oter. de benedictia.
^f Dist. 54. can. lect. in 2. can. Presbit.

what. What is all this, but to place the Pope in Gods room, and to robbe the Lord of his Maiestie?

Againe, the Church of Rome maketh Marie the mother of Iesus to bee as God. In the Breuuarie reformed and published at the comandement of Pius the V. shee is called a Goddesse, in expresse words: and shee is further tearmed the *Queene of heauen, the Queene of the world, the gate of heauen, the mother of grace and mercy*: Yea shee is farre exalted aboue Christ, and he in regard of her is made but a poore vnderling in heauen: for papists in their seruice vnto her pray in this manner, saying: *Shew thy selfe to be a mother: and cause thy sonne to receive our prayers: set free the captiues and giue light to the blind.*^b Lastly, the very crosse is made as a God. For they salute it by the name of their only hope and pray it to increafe iustice to the godly, and to giue sinners pardon. Wherefore the Church of Rome beside the one true God distinguished into three persons, the father, the sonne, and the holy ghost, maketh also many other, and so in trueth hath repealed his first commandement.

And they haue very plainly repealed the second commandement, in that they teach it lawfull to make images of the true God, and to worship him in them. For the flat contrarie is the very scope of this commandement: namely that no image must be made of the true Iehoua: nor any worship be performed vnto him in an image: which appeareth thus. In Deutonomie Moses maketh a large Commentarie of this commandement, and this very point he sets down expressely, saying, take heed to your selues: for ye sawe no image in the day that the Lord spake vnto you in Horeb, out of the middest of the fire: that ye corrupt not your selues, and make you a grauen image, or representation of any figure, &c. His argument I set downe thus. As God appeared in mount Horeb, so he is to be conceiued and represented: but hee appeared in no image in mount Horeb, only his voice was heard: therefore he is not to be conceiued or represented in any image: but men are to be content, if they may heare his voice. Againe, that sin to which the people of Israel were specially giuen, euen that doth the Lord specially forbid: but to this were the people of Israel specially giuen, not so much to make images of false gods, as to make images of the true God, and to worship him in them: which I prooue thus.

In the booke of Iudges it is said, that the children of Israel did wickedly in the sight of the Lord, and serued Baalim. Now these Baalims, what are they? Surely Idols resembling the true God: as the Prophet Hosea declareth. And at that day saith the Lord, thou shalt call me *Jehoi*, & shalt call me no more *Baalim*. Here it appeareth that the Israelites meaning was not to worship a false god, but the true God in Baalim. And Aaron when he made the golden calfe proclaimed that the next day should be holy daie, not of any false god, but of the Lord that brought them out of Egypt. The prophet Esay after that hee had set forth Gods maiestie very worthily, he comes in with this conclusion: To whom the will ye likē God? for what similitude wil ye set vp of him? which declareth that the Iewes after the maner of the Gentiles ran a whoring after Idols, that is, Images not only of false gods, but also of the true God. I conclude therefore as I began, that the Church of Rome, by maintaining images, hath repealed this commandement.

Neither doth it shew lesse fauour to the third commandment: which also is repealed. First, in that they teach men to giue the glorie which is proper to God, to some thing els: it is proper to God after the daie of iudgement to bee all in all: this they giue to Marie, saying that *shee is all in all.*

It is proper to Christ in respect of other creatures to be a light lightening all that come into the world, yet they pray to Marie to giue light to the blind. It is proper to Christ to be the redeemer of mankind, & this worke of redemption is ascribed to Marie, whome the Papiſts call their hope, their joy, their mediatrix, a medicine for the diseased, a defence from the enemy, a friend in the house of death. Againe, they make S. Martin a priest according to the order of Melchisedech, which is proper to Christ.

Secondly, they hold that the people is to be barred from the reading of the Scriptures, vnlesse it be in an vnknowne tongue, and so they maintaine ignorance and the prophaning of Gods name, for the preaching of the word, and therefore also the hearing, learning, reading, searching of it, is the glorifying of the word, and so the glorifying of Gods name.

The fourth commandment is repealed in that they require that their feast daies should be kept as solemnly as the Lords sabboth: For they must be kept in all honour and comelines: and men must rest from their labours, from morning to evening, as on the Sabbath: whereas contrariwise the Lord hath giuen permission to his seruantes to labour the fixe daies, so bee it, on the seuenth they will rest from the workes of their callings, and do the workes of the spirit.

They repeale the fift commandment in that they teach that their Cleargie hath an immunitie, & therefore is not bound to performe obedience to magistrates, for so they haue decreed, that *Clearkes are to be iudged only of Bishops.* & that they are only to reskue them from iniuries. Againe, that the Bishop must not be iudged of the secular power: and that the Pope himselfe oweth no subiection to Kings, Princes, Emperours, but hath power to make them, and to put them downe at his pleasure. But S. Paul for the maintaining of the fift commandment, bids euery soule be subiect to the higher powers: and therefore the pope with his cleargie (as *Coryostomus* hath expounded it) must be subiect to ciuil magistrates, vnles they wil exclude themselues out of the number of men, for Paul speakes to all.

Against the sixt commandment they haue decreed ayles for murderers, plainly permitting them which feare authoritie, to haue safetie in the lap of their mother the Church. Thus they annihilate Gods commandment, yea & more then this, whither tends all that they teach but to the very murdering of soules? For example, saluation by workes of grace, is one of their chiefe points. But that man that is perswaded that he must be saued by his workes, must also put his trust in them, and hee which trusteth to his workes is accursed before god. For *curſed is that man that trusteth in man,* whether it be himselfe or other.

The seuenth Commandment is repealed diuers waies. First, in that they maintaine the occasions of Adulteric and fornication: namely, the vowe of single life both in men and women, when as they haue not receiued the gift from God to be continent: which gift when they want, and yet are bound to single life, they must needs breake out into much loosenes. This sinne made

Mantuan, Palingenius and Petrarch to crie out against the Church of Rome.

Ecclij. 5. lib. 4. 5. 9. Againe, some Papists defend the toleration of the stewes in Rome, for the auoyding of greater euils. And in the Councell of Trent, chastitie and Priests marriage are made opposite, so that marriage with them is a filthy thing, although God hath ordained it for the auoyding of fornication in all. Further-
Seif. 24. c. 6. more, that which is most abhominable and prooues the Church of Rome to be an Antichristian Church: they maintaine marriages within the degrees forbidden both by the law of nature, & of gods word. For in the table of consanguinitie they which are placed in the transuerse vnequall line cannot marrie, because they are as Parents & children: yet if they be distant four degrees on diuers sides from the common stock they may marrie together by the Canon law. As for example, the ground vnclé may marrie his sisters nephewes neece, a thing very filthy in nature, considering that a man cannot marrie with any honestie his sisters child. To goe further, by Gods word they which are distant foure degrees in the transuerse equall line, are not forbidden to marry together, as cosin germanes. Thus the daughters of Zelophehad were married to their fathers brothers sonnes: this example (as I take it) may be a warrant of the lawfulness of this marriage: Yet the Canon lawe vtterly condemnes this marriage of cosin germanes, & the marriage of their children after thé, though they be eight degrees distant. Thus the Church of Rome doth ouerthwart the Lord: where he giues libertie, they restraints it; and when hee restraineth men, then they giue libertie.

Greg. cap. 8. de consang. affinitatis maximis abnepotis.

Num. 36. 11.

They repeale the 8. cōmandement by their spirituall marchandize in which they sel those things which are not to be sold, as Crosses to dead men, Images, praiers, the sound of bells, remission of sins, and the merits by which men may come to the kingdom of heauē: their shaueling priests wil do no duty without they be fed with money; hence comes the prouerb, no penny no pater noster.

They teach men to beare false witnes, and so to sinne against the ninth cōmandement, in that they holde that Marie is the Queene of heauen: whereas indeede shee is no Queene, but doth continually cast down her crown before Christ with the rest of the Saints. And a man may as well beare false witnes in speaking too much, as in speaking too little.

Rev. 7. 11. and 5. 10.

In the tenth commandement the first motions that goe before consent are forbidden: otherwise there shall be no difference betweene it and the rest. For they also are spirituall, and forbid inward motions: but the difference is that they forbid only the motions that goe with consent. Nowe the papists say, that these motions are no sin properly vnles consent follow: and therefore they in expresse words repeale this commandement. For if concupiscence & the first motions be no sinnes properly, then there neede no prohibition of them.

The fourth Argument.

That religion which is contrarie to it selfe, is onely a meere inuention of man: the religion of the Church of Rome is quite contrarie to it selfe: therefore it is onely an inuention of man: which if it be true, as well a Reprobate as any other may performe the things required in it.

The Prooffe.

THe proposition is most true, because it is a priuledge of Gods worde, &

So of the true religion gathered forth of it, to be consonant to it selfe in all points: which properly no doctrines nor writings beside can haue. The assumption may be made manifest by an induction of particular examples.

I. The Church of Rome saith, that men are saued by grace: and againe it saith, that men are saued by workes. A flat contradiction. For Paul saith, if c-
Reu. 11. 6.
 llection be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: for els were worke no more worke. Answer is made, that in this place Paul speaketh of workes of nature, which
Rhem. Test. upon Rom. 11. 6.
 indeed are contrarie to grace, but not of works of regeneration, which are not contrary to grace. This answer is false: for Paul in a like place vnto this opposeth grace and works of regeneration. Ye are saued by grace (saith he) through
Eph. 2. 8, 9.
 faith, and that not of your selues: for it is the gift of God, not of workes, least any should boast himselfe: for we are his workmanship created in Christ Iesus vnto good workes, that we should walke in them. Now let the Church of Rome speake what are the workes of which any man may most of all boast? And what are the workes for the doing of which we must be fashioned anew in Christ Iesus? Assuredly they must be the works of regeneration, dipped & dyed in the blood of Christ (as they speake:) wherefore it is euident, that Pauls meaning is to conclude, that if we be saued by grace, we cannot be saued by workes of regeneration.

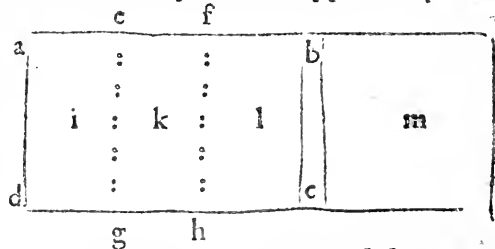
II. The Church of Rome confuteth and condemneth in Councils, & de-
 rideth this doctrine that we teach that men are to be iustified by the imputati-
 on of the righteousnes of Christ: which righteousnes is not in vs but in Christ. And the Rhemists call it a fantastickall iustice, a new no-justice. But herein that
Rhem. Test. Rom. 2. 13.
 Church is contrarie to it selfe: for it defendeth workes of supererogation, and
Rhem. Test. Col. 2. 24.
 workes of satisfaction of one man for another: and their ground is, because the faithfull are all members of one bodie, and haue fellowship one with another, and therefore one may satisfie for another. Hereby it is plaine, that the church of Rome most of al defendeth that imputation of righteousnes, which most of all it hath oppugned. For when one man satisfieth for another, the worke of one man is imputed to another. But what? shall one man satisfie for another, and shall not Christ by his righteousnes satisfie for vs? shall God accept the worke of one man for another, and not accept the righteousnesse of Christ for vs? Truly there is greater fellowship and coniunction betweene the head and the members, then of the members among themselves: because they are ioyned together by meanes of the head.

III. It holdeth that the *guilt* and *fault* of sinne may be remitted by Christ: and yet the *temporall punishment* of sin be vnremitted: but these are quite contrarie. Paul saith, there is now no condēnation to them that are in Christ Iesus.
Rom. 8. 1.
 Yet if a man were punished for his sinne after he were in Christ, and had the fault of sinne remitted, some condēnation should now remaine him. And Dawid saith, Blessed is the man to whome the Lord imputeth no sinne: there-
Psal. 32. 1.
 fore he to whome the Lord imputeth no sinne, hath not onely the guilt of sin, but also the punishment of his sinne remitted: otherwise he could not be blessed but miserable. and this agreeth not with gods iustice, whē the fault is quite pardoned, and a man is guiltie of no sinne, that then any punishment should

August. de
verb. Domi.
Ser. 37.

be laid on. And S. Austin saith, that Christ by taking vpon him the punishment of sin, and not taking vpon him the fault, tooke away both the punishment and the fault. Wherefore this opinion, that Christ hath taken away the guilt of sin, ouerthroweth all Satisfactiones & Purgatorie, because the fault & guilt being taken away, all punishment for sinne is also taken away.

I V. Transubstantiation is a monster, standing on manifold contradictions. First, it maketh Christs bodie to be in many places: an euident contradiction. For it is of the nature and essence of a bodie to be in one place onely: which I proue thus. A bodie is a magnitude, a magnitude is a continued quãtitie, a continued quantitie cannot be but in one place: therefore a bodie cannot be but in one place. In this argument the doubt is onely of the last part: which vndoubtedly is most true. For it is called a continued quãtitie, because his parts are continued and knit together the one with another in a common tearme or bonde, as a line by a point, a plane and his parts by a line, a solide by a Superficies or plane. Nowe these points can in no wise bee continued, vnesse euery one of them keepe one onely speciall place. For examples sake: suppose the plane, *a, b, c, d*, to be deuided into three parts, *l, k, l*, by two lines, *e, g*, and *f, h*, which do both deuide the three parts & continue thẽ the one with the other. Now I say, that euery one of the partes may be cõtinued with his next fellow, it is necessary that euery



one of them should haue one special and distinct place. That the first place of the plane, *i*, may be continued with *k*, it must be situated onely there where it is, and no where els: for if it shall be situate els where, as in the place *m*, then it cannot be continued with *k*. Nowe then, if the partes must of necessitie haue their owne particular place onely, then the whole figure, *a, b, c, d*, must also bee onely in one place. And this is that which the prince of Philosophers teacheth, that euery magnitude hath his parts sited in some one place, one by another, so that a man may say of them, here it is, and there it is not. To conclude therefore, this must needes agree to a bodie and to the parts of it, to bee in one onely place alone. So that the Church of Rome when it saith that Christs bodie is in many places: in effect they say, that Christs bodie is no bodie: for if it be a bodie, it is only in one place: & if it be in many places, it is no body. They obiekt that God is omnipotent. True indeede, but there bee some things, the doing of which agreeth not with Gods power, as to make *contradicentia*, things contradictorie to be both true: of which sort these are. For, that Christs bodie is a true bodie, and that it is in many places at once, are flatte contrarie: becausse (as hath bin shewed) it is essential to all magnitudes to be in one place, and therefore to a bodie. And God cannot take away that which is essential to a thing, the essence remaining whole. 2. Againe, transubstantiation maketh the Accidents of bread and wine to remaine without the substance. Here also is another contradiction as impossible as the former: for it is a common saying in schooles, *Accidentis esse, est inesse*. It is of the essence of an Accident to bee in

the

Arist. Ca.
reg. cap. de
quæst.

the substance. Now therefore, if the Accidents bee, there is also the bread and wine: and if there bee no substance of bread or wine, neither can there be any accidents. 2. It holdeth that bread is turned into the bodie of Christ, and therefore it must needs holde, that Christs bodie is made of bakers bread, and yet it holdeth and teacheth that Christs bodie is onely made of the seede of Marie, quite overthrowing the former Transubstantiation.

V. It teacheth, that a man must alwaies doubt of his saluation: and likewise it teacheth, that in praying we are to call G O D father, which are things quite contrarie. For who can truly call G O D father, vnlesse hee haue the spirit of adoption, and be assured that he is the child of God? For if a man shall call god *Rom. 8. 16.* father, & yet in his heart doubt whether he be his father or not, he playeth the dissembling hypocrite: wherefore to doubt of saluation, and to say *Our father,* &c. in truth are contrarie.

VI. The Church of Rome maketh praier to bee one of the chiefe meanes *Car. Tres* to satisfie for sinnes. But praier indeede is an asking of pardon for sinne: Now *sant. de penis* asking of pardon & satisfaction for sinne are contrarie: therefore by the iudge- *dist. 1.* ment of the Papiſts, praier which is a satisfaction is no satisfactiō. And indeed *Lamb. lib. 4.* let vs consider what madnes is contained in this popish diuinitie: the poore *dist. 16.* begger commeth very hungrie to the rich mans doore to craue his almes: and *Can. de quor-* straightwaies by his begging he will merit and deserue it. The same doeth the *ris. die. penit.* papiſt, he prayeth verie poorely for the thing which he wanteth, yet he look- *dist. 3.* eth very proudly to merit no lesse then the kingdome of heauen by it.

VII. Doubting of saluation & hope cannot agree together, for hope maketh a man *not to be ashamed,* that is, it neuer disappoointeth him of the thing which he looketh for. *And therefore it is called the anchor of the soule both sure and steadfast, which entereth into that which is within the vail.* So that true hope *Rom. 5. 5.* and the certaine assurance of saluation goe together. *Heb. 6. 19.*

VIII. True praier and iustification by works cannot stand together. For hee which prayeth truly must be touched inwardly with a liuely feeling of his owne miserie, and of the want of that grace, whereof he standes in neede. Now this cannot be in the heart of that man that looketh to merit the kingdome of heauen by his workes: for he that can doe this may iustly conceiue somewhat of his owne excellencie.

IX. Papiſts teach, that it is great boldnes to come immediately vnto God without the intercession of Saints: and therefore they vse to pray to Marie, *a Breniar. 1.* that shee would pray to Christ to helpe them: yet on the contrarie, when they *& Missa. 1* haue so done, they pray to God immediatly, that he would receiue the inter- *refet. vbiq.* cession of Marie for them. And thus they are become intercessors betweene Marie and God. Yea when they offer vp Christ, praying God to accept their gifts and sacrifices, the humble priest that wil not pray to God but by the mediation of Saints, is then a mediator between Christ Iesus & God the father.

X. It holdeth, that in the masse the Priest offereth vp Christ to his father an *vnbloodie sacrifice.* This is a thing impossible: for if Christ in the masse be sacrificed for sin, then he must die & his blood must be shed, *Heb. 9. 22.* And in the Scriptures these two sayings (Christ is dead, Christ is offered vp in Sacrifice) are all one. So then, the Papiſt when he supposeth that there may be an

vnbloodie ſacrifice, in effect he ſaith thus much: There is a ſacrifice, which is no ſacrifice. And it is not poſſible that a bloodie ſacrifice ſhould be offered in an vnbloodie manner.

XI. In the Canon of the maſſe, the Church of Rome praieth on this wiſe. We humbly beſeech thee moſt merciful father, by Ieſus Chriſt thy ſonne and our Lord, that that thou wouldeſt accept theſe gifts and oblations and theſe holy Sacrifices, which thy Church offer to thee, &c. where firſt they offer vp Chriſt to God the father in the name of Chriſt, and ſo they make Chriſt to be his owne mediator.

Againe, they deſire God to bleſſe and to accept his own ſonne: for they offer vp Chriſt. If they ſay he needeth now the bleſſing of his father, they make Chriſt a weake and imperfect Chriſt: if he need not the bleſſing of his father, their prayer is needeleſſe. Alſo they deſire God to accept not one gift or one ſacrifice, but in the plurall number, theſe gifts and ſacrifices: whereas they hold that Chriſts bodie is one only bodie, and therefore but one ſacrifice. And thus they are at variance with themſelues.

• Rho. Teſt. pag. 523.
 b Papiſt Syri- cius. Decret. epiſt. Seſſ. 24. c. 9.
 c Can. in pre- ſent. 11. 13.
 q. 2.
 Can. legatur 4. q. 1.
 i Conſidera- tion. 13. q. 2.
 2 C. Beati 2. q. 7.
 3 C. de Capi- tulis diſt. 10.
 4 C. nullus diſt. 99.
 5 C. legimus diſt. 93.
 6 C. legimus. diſt. 93.
 C. Olim. diſt. 95.
 7. C. verbum 6. magni.
 C. Conuerſi- zini de pe- nis. diſt. 1.
 8. C. quod de ii. diſt. 4. 8
 9 C. in ſi- ſo. 28. q. 25.

XII. Papiſts, in word they ſay, that they beleue & put their truſt in God: yet whereas they looke to be ſaued by their workes, they ſet the confidence of their hearts in truth vpon their owne doings.

XIII. They put ſuch holines in matrimonie, that they make it one of their 7. Sacraments, which conferre grace to the partakers of them: yet they forbid their Cleargie to marrie, b becauſe to liue in marriage is to liue according to the fleſh, and the Councell of Trent oppoſeth marriage and chaſtite.

XIV. It teacheth that ſoules kept in purgatorie, may be redeemed by Sa- crifices and Suffrages. Againſt this, is a Canon of their lawe taken out of Saint Hierome, c we know that in this life we may help one another, either by prai- ers, or by good counſell: but when we ſhall come before the iudgement ſeate of Chriſt, neither Job nor Daniel, nor Noe, may intreat for any: but euery mā is to beare his own burthen. And according to another Canon going vnder the name of Geluſius Biſhop of Rome. Either there is no Purgatorie, or the ſoules which goe thither, ſhall neuer returne.

XV. And to conclude, the moſt points of their religion are contrarie to their Canons, as by ſearching may appeare in theſe examples.

- 1 The dead cannot heare the prayers of them which call vpon him.
 - 2 Peter and Paul were two of the chiefe Apoſtles, and it is hard to ſay, which was aboute the other.
 - 3 Leo the fourth liuing in the yeare 246. acknowledged Lotharius the Emperour for his prince.
 - 4 No Biſhop may be called vniuerſall.
 - 5 The Church of Rome hath no more authoritie ouer other Churches, then other Churches ouer it.
 - 6 A Prieſt and a Biſhop were in times paſt all one.
 - 7 The Pope hath no power to giue or ſell pardons.
 - 8 There can be no merit by faſting, or abſtinance from fleſh.
 - 9 The maſſe is nothing but the forme of diuine ſacrifice.
- By this which hath bene ſaid, it doth in part appeare, that the religion of

the Church of Rome is repugnant to it selfe, and it could not so be, if it were from the word of God.

*A Corollarie gathered out of the former
assertion.*

1. *A man being indued with no more grace then that which hee may obtaine by the religion of the Church of Rome, is still in the state of damnation.*

A DIALOGVE CONTAINING THE CON- fists betweene Satan and the Christian.

Sathan.

Vile helhound, thou art my slaue and my vassall, why then shakest thou off my yoke?

Christian. By nature I was thy vassal, but Christ hath redeemed me.

Sathan. Christ redemeth no reprobates such as thou art.

Christian. I am no reprobate.

Sathan. Thou art a reprobate, for thou shalt be condemned.

Christian. Lucifer, to pronounce damnation, belongeth to God alone: thou art no iudge, it is sufficient for thee to be an accuser.

Sathan. Though I cannot condemne thee, yet I knowe God will condemne thee.

Christian. Yea but God will not condemne me.

Sathan. Goe too let vs trie the matter. Is not God a Lord and a King ouer thee? and may he not therefore giue thee a lawe, to keep, and punish thee with hell fire, if thou breake it?

Christian. Yes.

Sathan. And hast thou kept the lawe of this thy Lord and King?

Christian. No.

Sathan. Let vs proceed further: Is not the same Lord also a most righteous iudge? And therefore a most sharp reuenger of sinne?

Christian. Yes truely.

Sathan. Why then wilt thou flatter thy selfe thou hypocrite: God cannot winke at thy sinnes, except he should be vniust. Wherefore there is no remedie, thou art sure to be damned: hel was prouided for thee, and now it gapeth to deuoure thee.

Christian. There is remedie enough to deliuer me from condemnation. For God is not onely (as thou affirmest) a Lord and a iudge, but also a sauing, and a most mercifull father.

Sathan. But thou firebrand of hel fire, and child of perdition, looke for no mercie at Gods hands, because thou art a most grieuous sinner: for,

1 Original sin runneth wholly ouer thee, as a loathsome botch or leprosie.

2 Thy mind knoweth not the things that be of God.

3 In the law of God thou art stark blind, sauing that thou hast a few principles of it to make thee inexcusable.

4 The Gospel is foolishnes and madnes vnto thee: thou makest no better account of it then of thine owne dream.

5 Thy conscience is corrupt, because it flattereth thee, and excuseth thy sinne.

6 Thy memorie keepeth and remembreth nothing, but that which is against Gods word: but things abominable and wicked, it keepeth long.

7 Thy will hath no inclination to that which is good, but onely to sinne and wickednes.

8 Thy affections are set onely on wickednes: they are as mightie gyants and princes in thee, they haue thee at commandement. Remember, that for very anger thou hast bin sicke: that the lust of thy flesh hath driuen thee to madnes: forget not thy Atheisme, thy contempt of Gods word, thy inward pride, thy enuie, hatred, malice, thy couetousnesse, and infinit other wicked desires, which haue led thee captiue, and made thee outragious in all kind of naughtnes.

9 Thy actuall sinnes committed partly in secret, partly in publike, are most filthie and most infinite. Remember how in such a place, at such a time, thou diddest commit fornication: in another place thou diddest steale, &c. God saw this I warrant thee: yea, all thy sinnes are written in his booke: wherefore thou cursed wretch, all hope of mercie is cut off from thee.

Ysa. 1. 18. *Christian.* But Gods mercie farre exceedeth all these my sinnes: and I can not be so infinite in sinning, as God is infinite in mercie and pardoning.

Act. 1. 23. *Sathan.* Darest thou presume to thinke of Gods mercie? why, the least of thy sinnes deserueth damnation.

2^a Tim. 1. 5. *Christian.* None of my sinnes can feare me, or dismay me. Christ hath borne the full wrath and vengeance of his Father vpon the crosse, euen for me, that I might be deliuered from condemnation, which was due vnto me.

Psa. 103. 11. *Sathan.* If Gods purpose were not to condemne thee, perswade thy selfe, he would neuer lay so many afflictions and crosses on thee, as he doth. What is this want of good name? this weaknesse and sicknesse of thy bodie? these terrours of the minde? this dulnesse and frowardnes of thy heart? what are all these (I say) and many other euills, but the beginnings and certaine flashings of the fire of hell?

Ysa. 53. 2, 3. *Christian.* Nay, rather my afflictions are liuely testimonies of my saluation. For God as a louing father, partly by them, as with scourges chasteneth my disobedience, and bringeth me into order: partly conformeth me vnto my Saviour Christ, and so by little and little, laieth open to me mine owne sinnes, that I may dislike my selfe and hate them: and maketh me to renounce the world, thy eldest sonne, and stirreth me vp to call vpon him, and to pray earnestly with grones & sighes, which I am not able to expresse with any words as I feele them.

Rom. 8. 26. *Sathan.* Thy afflictions are heauie, and comfortlesse, therefore they can not be arguments of Gods fauour.

Rom. 5. 2, 3. *Christian.* Indeede their nature is to bring griefe and heauines to the soule, but I haue had ioy in the midst of my afflictions, & strength sufficient to beare them, and after them haue bin many waies bettered, which befall to none of the wicked: and for that cause, it is a great perswasion to me that I shall not

be damned with the wicked world, but in spite of all thy power, passe from death to euerlasting life. *Pf. 119. 77.*

Sathan. After these thy manifold afflictions, thou must suffer death, which is most terrible, and a very entrance into hell.

Christian. Death hath lost his sting by Christs death: and vnto me it shall be nothing els but a passage vnto euerlasting life.

Sathan. Admit thou shalt be deliuered from hell by Christ, what will this auaille thee, considering that thou shalt neuer come to the kingdom of heauen? for Christs death onely deliuereth thee from death eternall, it cannot aduance thee to euerlasting life.

Christian. I am now at this time a member of Christs kingdome, and after this life shall raigne with him for euer in his euerlasting kingdome.

Sathan. Thou neuer didst fulfill the law, therefore thou canst not come in- *Rom. 5. 8, 3.*
to the kingdom of heauen. *4.*

Christian. Christ hath perfectly fulfilled euery part of the law for me: and by this his obedience imputed vnto me, I my selfe doe keepe the law.

Sathan. Be it so, for all this, thou art farre enough from the kingdom of heauen, into which no vncleane thing shall euer enter: then, although that Christ hath suffered death, and fulfilled the law for thee; yet thou art in part vncleane: thy cursed nature and the seedes of sinne are yet remaining in thee.

Christian. Christ in the virgins wombe was perfectly sanctified by the holy *Rom. 2. 3.*
Ghost: and this perfect holines of his humane nature is imputed to me: euen *Iob. 16. 19.*
as Iaacob put on Esaus garments to get his fathers blessing: so I haue put on the righteousnes of Christ, as a long white robe covering my sinnes, and making me appeare perfectly righteous, euen before Gods iudgement seate.

Sathan. Indeede God hath made promise vnto mankinde of all these mercies and benefites in Christ: but the condition of this promise is faith, which thou wantest, and therefore canst not make any account, that Christs sufferings, Christs fulfilling the law, Christs perfect holinesse, can doe thee any *Iob. 3. 14, 19.*
good.

Christian. I haue true sauing faith.

The conflicts of Sathan with the strong Christian.

Sathan.

THOU saiest that thou hast true faith, but I shall sift thee and disprooue thee.

Christian. The gates of hell shall neuer preuaile against my faith, doe what thou canst.

Sathan. Tell me then, doest thou thinke that all the world shall be saued?

Christian. No.

Sathan. What, shall some be saued, and some condemned?

Christian. So saith the word of God.

Sathan. Thou then art perswaded that God is true euen in his merciful promises, and that he will saue some men, as Peter and Paul, and Dauid, &c. and this is the onely beleefe, by which thou wilt be saued.

Christian.

Christian. Nay, this I beleue, and more too, that I particularly am in the number of those men which shall be saued by the merit of Christs death and passion: and this is the beleefe that saueth me.

Sathan. It may be thou art perswaded that God is able to saue thee: but that God will saue thee, that is, that he hath determined to aduance this thy bodie; and this thy soule into his kingdome, and that he is most willing to performe it in his good time; herein thou wauereft and doubttest.

Ioh. 1. 12, 13 *Christian.* Nay Sathan, I in mine owne heart am fully perswaded, that I shall
Ioh. 6. 35. 54 be saued, and that Christ is specially my redeemer: and (O Lord) for Christs
Mark. 9. 23. sake, helpe thou my doubting and vnbeleefe.

Sathan. This thy full perswasion is onely a phantasie, and a strong imagination of thine owne head: it goeth not with thee as thou thinkest.

Christian. It is no imagination, but truth which I speake. For me thinkes I am as certen of my saluation as though my name were registred in the Scriptures (as Dauids and Pauls are) to be an elect vessell of God: and this is the testimonie of the holy spirit of Iesus Christ, assuring me inwardly of my adoption, and making me with boldnes and confidence in Christ, to pray vnto god the Father.

Sathan. Still thou dreamest and imaginest, thou louest and likest thy selfe, and therefore thou thinkest the best of thy selfe.

Christian. Yea, but God of his goodnesse hath brought forth such tokens
1. Cor. 1. 22.
Eph. 1. 14.
Rom. 8. 18.
1. Thess. 1. 3. of faith in me, that I cannot be deceived.

I. I am displeas'd with my selfe for my manifold sinnes, in which sometime I haue delighted and bathed my selfe, Rom. 7. 15. 24.

II. I purpose neuer to commit them againe, if God giue me strength, as I trust he will.

III. I haue a very great desire to be doing those things which God commandeth.

IV. Those that be the children of God: if I doe but heare of them, I loue them with my heart, and wish vnto them as to my selfe. 1. Ioh. 3. 14.

V. My heart leapeth for gladnesse, when I heare of the preaching of the word.

VI. I long to see the comming of Christ Iesus, that an end may be made of sinning, and of displeasing God. Apoc. 22. 20.

VII. I feele in my heart the fruits of the spirit, ioy, loue, peace, gentlenes, meeknes, patience, temperance: the works of the flesh I abhorre them, fornication, adulterie, vncleannes, wantonnes, idolatry, strife, enuie, anger, drunkennes, bibbing and quaffing, and all such like. Gal. 5. 19, 20, 22.

All these cannot proceede from thee, Sathan, or from my flesh, but onely from faith which is wrought in me by Gods holy spirit.

Sathan. If this were so, God would neuer suffer thee to sinne as thou doest.

Christian. I shall sinne as long as I liue in this world, I am sure of it; because
Rom. 7. 18. I am taught to aske remission of my sinnes continually. But the manner of my
Rom. 8. 6. 65. sinning now is otherwaies then it hath beene in times past. I haue sinned heretofore with full purpose and consent of will; but now doubtles, I doe not. Before: I commit any sinne, I doe not goe to the practising of it with deliberati-

on, as the carnall man doth, who taketh care to fulfill the lusts of the flesh: but if I doe it, it is flat beside my minde and purpose: in the doing of any sinne, I *Reim. 13. 14.* would not doe it, my heart is against it, and I hate it, and yet by the tyrannie of my flesh being overcome I doe it: afterward, when it is committed, I am grieved and displeas'd at my selfe, and doe earnestly with teares aske at Gods hand forgiveness of the same sinne.

Sathan. Indeede, this is very true in the children of God: but thou art sold vnder sinne and with great pleasure doest commit sinne, and louest it with thy whole heart: otherwise, thou wouldest not fall to sinne againe after repentance, and commit euen one and the same sinne, so often as thou doest. Thou hypocrite, this thy behauiour turneth all the fauour of God from thee.

Christian. Indeed it is dangerous to fall againe into the same sinne after repentance: yet it is the order of the Prophets to call men to repentance which haue fallen from the feare of God, and from the repentance which they professed: and God in thus calling them, putteth them in hope of obtaining mercie. And the law had sacrifices offered every day for the sinnes of all the people, and for particular men, both for their ignorances, and their voluntary sins: which signifieth, that God is readie to forgue the sinnes of his childre though they sinne often. Abraham twise lied and swore that Sara was not his wife. *Gen. 12. 14,* Joseph sware twise by the life of Pharao. Dauid committed adulterie often, because he tooke vnto him Bathsheba, Vriahs wife, and also kept sixe wiues, and *15.* ten concubines. Gods will is, that men forgue till seuentie seuen times: and therefore he will haue much more mercie. And for my part, so oft as I shall fall into the same sinne, so oft I shall haue Christ my aduocate and intercessour to the Father for me, who will not damne me for the infirmitie which he findeth in me, I will abstaine from externall iniquitie, and I will not make my members seruants vnto sinne: and so long I trust my imperfections shall haue no power to damne me: for Christs perfection is reputed to be mine by faith, which I haue in his blood: God is not displeas'd, if my body be sicke and subiect to diseases: no more is he displeas'd at the disease and sicknes of the soule. *1. Iob. 21.* A naturall father will not slay the bodie of his child, when he is sicke, and *Dim. 9. 6.* abhorreth comfortable meates: and my heavenly father will not condemne my soule, although through the infirmitie of faith, and the weaknes of the spirit, I commit sinne, and often loath his heavenly word, the foode of my soule. Nay, (which is a strange thing) I know it by experience, that God hath turned my filthy sinnes to my great profit, and to the amendment of my life: like as the good Physitian, of rancke poyson is able to make a soueraigne medecine to preferue life. *Roms. 8. 28.*

Sathan. Well, be it so, that now thou art in the state of grace, yet thou shalt not continue so: but shalt before death depart from Christ.

Christ. I know I am a member of Christs mysticall bodie: I feele in my selfe the heavenly power, & vertue of my head Christs Iesus: & for this cause I can not perishe, but shall continue for euer, & raigne in heauē after this life with him.

The conflicts of Sathan with the weake Christian.

Sathan. Thy minde is full of ignorance and blindness, thy heart is full of obstinacie, rebellion, and fiowardnes against God: thou art wholly *vulga.*

vnfit for any good worke; wherefore thou hast no faith, neither canst thou be iustified, and accepted before God.

Christian. If I haue but one drop of the grace of God, and if my faith be no more then a litle graine of mustard seede, it is sufficient for me: God requireth not perfect faith, but true faith.

Sathan. Yea, but thou hast no faith at all.

Christian. I haue had faith.

Sathan. Thou neuer hadst true faith: for in time past, when according to thine opinion thou didst beleuee, then thou hadst nothing but a shadow of faith and a foolish imagination, which all hypocrites haue.

Christian. I will put my trust in God for euer, and his former mercies shew-
Psal. 77. 5. med me heretofore strengthen me now in this my weaknes.

1 He created me when I was nothing.

2 He created me a man, when he might haue made me an vgly toad.

3 He made me of comely body, and of good discretion, whereas he might haue made me vgly, and deformed, franticke and madde.

4 I was borne in the daies of knowledge, when I might haue bin borne in the time of ignorance and superstition.

5 I was borne of Christian parents, but God might haue giuen me either Turkes or Iewes, or some other sauadge people for my parents.

6 I might haue perished in my mothers wombe, but he hath preserued me, and provided for me by his providence euen vnto this houre.

7 Soone after my birth, God might haue cast me into hell, but contrariwise I was baptized, and so receiued the seale of his blessed couenant.

8 I haue had by Gods goodnes some sorrow for my sinnes past, and haue called on him, in hope and confidence that he would heare me.

9 God might haue concealed his word from me, but I haue heard the ple-
 titfull preaching of it: I vnderstand it, and haue receiued comfort by it.

10 Lastly, at this time God might powre his full wrath on me: which he doth not, but mercifully maketh me to feele mine owne wants, that I might be humbled, and giue all glorie vnto him for his blessings. Wherefore, there is no cause why I should be disquieted: but I will trust still in the Lord, and depend on him, as I haue done.

Sathan. Thou feelest no grace of the holy Ghost in thee, nor any true tokens of faith, but thou hast a liuely sense of the rebellion of thy heart, and of thy lewd and wretched conuersation: therefore thou canst not put any confidence in Christs death and sufferings.

Christian. Yet I will hope against all hope, & although, according to mine
Psal. 32. 1. owne sense and feeling, I want faith; yet I will beleuee in Iesus Christ, and trust
2. Cor. 5. 21. to be saued by him.

Sathan. Though the children of God haue bin in many perplexities, yet neuer any of them haue beene in this case, in which thou art at this present.

Christian. Herein thou prouest thy selfe to be a lying spirit: for the prophet
Psal. 73. 22, David saith of himselfe, that he was foolish, and as a beast before God: and
Reu. 7. 12, yet he euen then trusted in God. And Paul was so ledde captiue of sinne, that
2. 1. he was not able to doe the good he would, but did the euill which he hated;

and

and so in great pensuenes of heart, desired to be deliuered from this world, that he might be disburdened of his corrupt flesh.

Sathan. Thou miserable wretch, dost thou feele thy selfe gracelesse, and wilt thou beare the face of a Christian? and by thy hypocrisie offend God? as thou art, so shew thy selfe to the world.

Christian. Auoide Sathan, Christ hath vanquished, and ouercome thee for my cause, that I might also triumph ouer thee. I am no hypocrite: for whereas I haue had heretofore some testimonie of my faith, at this time I am lesse moued, though faith seeme to be absent: like as a man may seeme to be dead, both in his own sense, and by the iudgement of the physitian, and yet may haue life in him: so faith may be, though alwaies it doe not appeare.

Sathan. But thou art a man starke dead in sinne, God hath now quite forsaken thee: he hath left thee vnto me to be ruled: he hath giuen me power ouer thee, to bring thee to damnation: he wil not haue thee to trust in him any longer.

Christian. Strengthen me good Lord; remember thy mercifull promises, that thou wilt reuiue the humble, and giue life to them that are of a contrite heart. *Isa. 57. 15.*

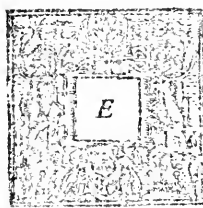
Sathan. These promises concerne not thee, which hast no humble and contrite, but a froward, and a rebellious heart.

Christian. Good Lord forget not thy former mercies: giue an issue to these temptations of mine enimie Sathan. And you my brethren, which know my estate, pray for me, that God would turne his fauourable countenance towards me: for this I know, that the praier of the righteous auaieth much, if it be feruent. *Iam. 5. 16.*

HOW A MAN SHOULD APPLIE ARIGHT

the word of God to his owne soule.

I.

 Very Christian containeth in himselfe two natures, flatte contrarie one to the other, the flesh and the spirit: and that he may become a perfect man in Christ Iesus, his earnest iudicium must be, to tame, and subdue the flesh, and to strengthen and confirme the spirit.

II

Answerable to these two natures, are the two parts of Gods word. First, the Law, because it is the ministeric of death, it fitly serueth for the taming and mastering of the rebellious flesh: and the Gospell containing the bountifull promises of God in Christ, is as oyle, to power into our woundes, and as the water of life, to quench our thirstie soules: and it fitly serueth for the strengthening of the spirit.

III

Wel then, art thou secure? Art thou prone to euill? Feelest thou that thy rebellious flesh carrieth thee captiue vnto sinne? Looke now onely vpon the lawe of God, applie it to thy selfe, examine thy thoughts, thy words, thy deeds by it: pray vnto God, that he would giue thee the spirit of feare, that the lawe *Rom. 8. 13.*

Prov. 28. 14. may in some measure humble and terrifie thee: for (as Salomon saith) blessed is the man that feareth alwaies, but cursed is he that hardneth his heart.

I V.

In the Law, these are most effectuall meditations to humble and bridle the flesh, which follow. First, meditate on the greatnes of thy sinnes, and of their infinite number: and if it may be, gather them into a catalogue, set it before thee: and looke vnto it, that thou thinke no sinne to be a small sinne, no not the bare thoughts and motions of thy heart. Often with diligence consider the strange iudgements of God vpon men, for their sinnes, which thou shalt find, partly in the Scriptures, partly by daily experience. Doubtlesse thou must thinke, that euery iudgement of God, is a sermon of repentance. Thinke oft on the fearefull curse of the law due vnto thee, if thou shouldest sinne neuer but once in all thy life, and that neuer so little. Remember, that whensoever thou committest a sinne, God is present, and his holy Angels, and that he is an eye-witnes, that he taketh a note of thy sinne, and registreth it in a booke. *DAN. 7. 10.* *Ier. 17. 1.* *Deut. 22. 31* Thinke daily of thy ende: and know that God may strike thee with sodaine death euery moment: and that, if then thou haue not repented before that time, there is no hope of saluation. Thinke on the sodaine comming of our Sauour Christ to iudgement, let it moue thee continually to watch & pray. If these will not moue thee, thinke on this, that no creature in heauen or in earth, was able to pacifie the wrath of God for thy sinnes: but his owne Sonne must come downe from heauen, out of his Fathers bosome, and must beare the curse of the law, euen the full wrath of his Father, for thee.

V.

When by these meanes thou art feared, and thy minde is disquieted in respect of Gods iudgement for thy sinne: haue recourse to the promises of mercie contained in the olde and new Testament. Is thy conscience stung with sinne? And doth the law make thee feele it? With all speede runne to the brazen serpent Christ Iesus, looke on him with the eie of faith, and presently thou shalt be healed of thy sting or wound.

VI.

When thou doest meditate on the promises of the Gospel, diligently consider these benefits, which thou enjoyest by Christ. Through Adam, thou art condemned to hel; by Christ thou art deliuered from it. Through Adam, thou hast transgressed the whole law; in Christ thou hast fulfilled it. Through Adam, thou art before God a vile, and a lothsome sinner: through Christ thou doest appeare glorious in his eyes. By Adam euery little crosse is the punishment of thy sinne, and a token of Gods wrath: by Christ, the greatest crosses are easie, profitable, and tokens of Gods mercie. By Adam, thou diddest leese all things: in Christ all things are restored to thee againe. By Adam thou art dead; by Christ thou art quickned, and made aliue again. By Adam thou art a slaue of the deuill, and the child of wrath: but by Christ, thou art the child of God. In Adam, thou art worse then a toad, and more detestable before God: but by Christ, thou art aboute the Angels. For thou art ioyned vnto him, and made bone of his bone, mystically. Through Adam, sinne and Sathan haue ruled in thee, and led thee captiue: by Christ, the spirit of god dwelleth in thee plente-

plenteouſly. By Adam, came death to thee, and it is an entrance to hell: by 10
 Chriſt, though death remaine, yet it is only a paſſage vnto life. Laſtly, in Adā, 11
 thou art poore, and blind, and miſerable: in Chriſt thou art rich and glorious,
 thou art a King of heauen an earth fellow heire with him, and that a ſure bee
 partaker of it, as he is euen now. Adam, when hee muſt needs taſt of the fruit,
 which God had forbidden him, he hath made vs all to rue it, euen til this daye:
 but here thou feelſt the fruits that grow, not in the earthly paradife, but on the
 tree of life which is within the heauenly Ieruſalem. Feare no danger, be bold
 in Chriſt to eate of the fruit, as God hath commanded thee: it will quicken
 thee, and reuue thee being dead: thou canſt not doe Satan a worſe diſplea-
 ſure, then to feede on the godly fruit of this tree, and to ſmell on the ſweete
 leaues, which it beareth continually, that giue ſuch a reſiſhing fauour.

VII.

Moſt men now a daies, are ſecure and cold in the profeſſion of the goſpell,
 though they haue the plentifull preaching of it. And the reaſon is, becauſe
 they feele not in themſelues the vertue and mightie operation of Gods word,
 to reuue them: and they can not feele it, becauſe they doe not applie the word
 aright vnto their owne ſoules. Plaſters, except they be applied in order and
 time, and be laid vpon the wound, though they be neuer ſo good, yet they can
 not heale: and ſo it is with the worde of God, and the parts of it, which except
 they be vſed in order and time conuenient, will not humble and reuue vs, as
 their vertue is.

VIII.

The common Chriſtian euery where is faultie in this thing. Whereas he lo-
 ueth himſelfe and wiſheth all good that may bee to himſelfe, hee doth vſually
 apply vnto his owne ſoule the goſpel alone neuer regarding the law, or terr-
 ching out his finnes by it. Tell him what ye will, his ſong is this: God is merci-
 full, God is mercifull. By this meanes it commeth to paſſe, that he leadeth a ſe-
 cure life, and maketh no confeſſion of couetouſnes, of vſurie, of deceit in his
 trade, of lying, of ſweariug, of fornication, wantonnelle, intemperancie in bab-
 bing and quaffing, &c. But he plaiceth the vnſkilfull Chirurgian, he vſeth hea-
 ling plaſters, before his poiſoned and cankered nature haue felt the power
 and paine of a Coraſiue. And it will neuer be well with him, vntill hee take a
 newe courſe.

IX.

On the contrarie part, many good Chriſtians leaue to apply the comfort
 of the goſpel to themſelues, and onely haue regard to their owne finnes, and
 Gods infinite vengeance. And euen when Satan accuſeth them, they will not
 ſticke to giue care to Sathan, & alſo accuſe themſelues: & ſo they are brought
 into fearefull terrors, and often draw neere to deſperation.

X.

There is a third ſort called Sectaries, who addict themſelues to the opinion
 of ſome man. Theſe commonly neuer apply the law or the Goſpell to them-
 ſelues, but their whole meditation is chiefly in the opinions of him whom
 they followe. As they that followe *Luther*, fewe of them followe the Chriſtian
 life: they regard not that: but about conſubſtantiation and vbiſque, about

mages and such like trumperie, they infinitely trouble themselves and all Europe too.

And in England there is a schismatical and vnderstander companie, that would seeme to crie out for discipline, their whole talke is of it, and yet they neither knowe it, nor will be reformed by it, and yet they are enemies to it: as for the lawe of God, and the promises of the Gospell, they little regard: they maintain vile sinnes in refusing to heare the reading or the preaching of the word: and this is great contempt of Gods benefits and vnthankfulnesse to him. They are full of pride, thinking themselves to be full, when they are emptie: to haue all knowledge when they are ignorant, and had neede to bee catechized: the poyson of Aspes is vnder their lippes; they refuse not to speake cuill of the blessed seruants of God. Well, doe they aboue all things seeke the kingdome of GOD? then let them be sincere seekers of it: which they shall doe, if in seeking Christs kingdome they seeke the righteousnesse thereof: vnto which they can neuer come but by the applying of the threatnings of the lawe, and the comforts of the gospel to their own consciences. But whereas they seeke the one and not the other, they giue all men to vnderstand with what spirit they speake.

CONSOLATIONS FOR THE TROVBLED

consciences of repentant Sinners.

Sinner.

Good sir, I know ^a the Lord hath given you the tongue of the learned, to be able to minister a word in time to him that is mearie: therefore I pray you helpe me in my miserie.

Minister. Ah my good brother what is the matter with you? and what aile you?

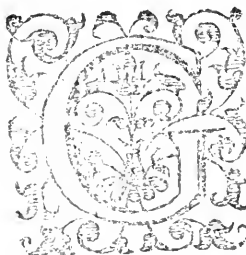
Sinner. I liued a long time, the Lord he knoweth it, after the manner of the world, in all the lusts of my filthie flesh, & then I was neuer troubled: but it hath pleased GOD of his mercie to touch my heart, and to send his owne sonne that good theapheard Iesus Christ, to fetch me home to his owne fold, euen vpon his own necke: and since that time it is a wonder to see howe my poore heart hath bene troubled: my corruption so boyles in me and Sathan will neuer let me alone.

Minister. Your case is a blessed case: for not to be troubled of Satan, is to be possessed of him: that is, to be held captiue vnder ^b the power of darkenes, and to be a slaue and vassall of Sathan: for ^c as long as the strong man keepest the hold, all things are in peace. Contrariwise hee that hath receiued any sparkle of true faith, shall see ^d the gates of hell, that is, the deuill and his angels in their full strength, to stand vp against him, and to fight with an endles hatred for his final confusion.

Sinner. But this my trouble of mind, hath made me oftentimes feare least GOD would reiect me, and vtterly decriue me of the kingdome of heauen.

Minister. But there is no cause why it should so doe. For how should hea-

uen:



^a Esa. 56. 4.

^b Coloss. 7. 13

^c Lu. 11. 21.

^d 2. Tim. 16.

18.

uen bee your resting place, if on earth you were not troubled? how could god wipe away your teares from your eies in heauen, if on earth you shead them not? You would be free from miseries, you looke for heauen vpon earth. But if you will go to heauen, the right waie is to faile by hel. If you wil sit at Christs table in his kingdome; you must bee with him in his temptations. You are as Gods corne, you must therefore goe vnder the flaile, the fanne, the millstone, and the ouen, before you can be Gods bread. You are one of Christs Lambes, looke therefore to be fleeced, and to haue the bloodie knife at your throat all the daie long. If you were a market sheepe bought to be folde, you should be stalled and kept in a fat pasture: but you are for Gods owne occupying, therefore you must pasture on the bare common, abiding stormes, tempests, Sathans snatches, the worlds woundes, contempt of conscience, and frettes of the flesh. But in this your miserie I will be a *Simon* vnto you, to helpe you to carrie your crosse, so be it you will reueale your mind vnto me.

Christian. I will doe it willingly: my temptations are either against my faith in Christ, or against repentance for my sinnes.

Minister. What is your temptation as touching faith?

Christian. Ah woe is me, I am much afraid least I haue no faith in Christ my Sauiour.

Minister. What causeth this feare?

Christian. Diuers things.

Minister. What is one?

Christian. I am troubled with many doubtings of my saluation: and so it comes into my minde to thinke, that by my incredulitie I should quite cut off my selfe from the fauour of God.

Minister. But you must knowe this one thing, that he that neuer doubted of his saluation neuer beleueed, and that hee which beleueeth in trueth, feeleth many doubtings and wauerings, euen as the found man feeles many grudgings of diseases, which if he had not health he could not feele.

Christian. But you neuer knewe any that hauing true faith doubted of their saluation.

Minister. What will you then say of the man that said, ^aLord I beleene, Lord ^b helpe mine vnbeleefe? And of Dauid who made his moane after this manner: *Psal.* 77. *Is his mercy cleane gone for euer? Doth his promise faile for euermore? Hath God ver. 8. g. 10. forgotten to be mercifull? Hath he shew up his tender mercie in displeasure? Yea hee goeth on further, as a man in despaire. ^cAnd I said this is my death.* Hereby it is manifest, that a man indued with true faith may haue not onely assaults of doubting, but of desperation. This further appeareth in that he saith in another place, *Why art thou cast downe my soule? Why art thou disquieted within me? Waite on God, for I will yet give thanks, he is my present helpe and my God.* And in very truth you may perswade your selfe that they are but ^d vnreasonable men, that say they haue long beleueed in Christ without any doubting of their saluation.

Christian. But Dauid had more in him then I haue, for me thinkes there is nothing in this wicked heart of mine, but rebellion against GOD, nothing but doubting of his mercie.

Minister. Let me know but one thing of you: these doubtings which you feele, doe you like them? or doe you take any pleasure in them? and doe you cherish them?

Christian. Nay, nay, they appeare very vile in mine eyes, and I do abhorre them from my heart: and I would faine beleuee.

Rom. 7. 5.

Minister. In man we must consider his estate by nature, and his estate by grace. In the first, hee and his flesh are all one, for they are *as man & wife*: therefore one is accessorie to the doings of the other. When the flesh sinneth the man also sinneth, th it is in subiection to the flesh; yea when the flesh perisheth the man likewise perisheth beeing in this estate, with the flesh; a louing couple they are, they liue and die together. But in the estate of grace, though a man haue the flesh in him, yet hee and his flesh are diuorced afunder. This diuorcement is made when a man begins to dislike and to hate his flesh, and the end fruits of it: this separation beeing made, they are no more one but twaine, and the one hath nothing to doe with the other. In this case though the flesh beget sin, & perish therefore, yet the Christian man shall not incurre damnation for it. To come more neere the matter; you say the flesh begets in you wauerings, doubtings, and distrustings: what then it troubleth you, but feare not, remember your estate; you are diuorced from the flesh, and you are new married vnto Christ: if these sins be laid at your doere, account them not as your children, but renounce them as *Barbards*: sily with Paul, I doubt indec'de, but I hate my doubtings, and I am no cause of these, but the flesh in me which shall perish when I shall be saued by Christ.

Rom. 7. 17.

Rom. 8. 1.

Christian. This which you haue said doeth in part content mee: one thing more I pray you shew me concerning this point: namely how I may be able to ouercome these doubtings.

A. Minister. For the suppressing of doubtings, you are to vse three meditations.

The first, that it is gods commandemēt that you should beleuee in Christ: *1. Ioh. 3. 23.* So S. Iohn saith, *This is his commandement that wee beleuee in the name of his Son Iesus Christ.* Thou shalt not steale is Gods commandement, and you are loath to breake it, least you should displease God & pull his curse vpon your head. This also is Gods commandement, thou shalt beleuee in Christ, and therefore you must take heed of the breach of it: least by doubting and wauering you bring the curse vpon you. Secondly. you must consider that the promises of saluation in Christ are general, or at the least indefinite excluding no particular man: as in one for all may appeare. *God so loued the world that he gave his onely sonne, that whoso euer beleueth in him shall not perish but haue euerlasting life.* Now then, so often as you shall doubt of Gods mercie, you exclude your owne selfe from the promise of God, whereas he excludeth you not. And as when a prince gues a pardon to all theeues, euery one can apply the same vnto himselfe, though his name be not set downe in the pardon: So the King of kings hath given a general pardon for free remission of sinnes, to them that will receiue it. Beleuee therefore that God is true in his promise, doubt not of your owne saluation, challenge the pardon to your selfe. Indeede your name is not set down, or written in the promise of grace; yet let not any illusion of Satan, or the consideration of your owne vnworthines exclude you from this

free

it, he shall haue enough of it: and therefore feare you not, only vse the meanes which God hath appointed to attaine faith by, as earnest praier, reuerent hearing of Gods word, & receiuing of the Sacraments: and then you shall see this thing verified in your selfe.

Christian. All this which you say I finde in my selfe by the mercie of God: my heart longeth after that grace of God which I want. I know I doe hunger after the kingdome of heauen and the righteousnesse thereof: and further though I want the feeling of Gods mercie, yet I can pray for it from the very roote of my heart.

Minister. Be carefull to give honour to God for that you haue receiued already. For these things are the motions of the spirit of God dwelling in you.

Phil. 1. 6.

And I am perswaded of this same thing, that God which hath begun this good work in you will perfect the same vnto the daue of Iesus Christ.

Christian. The third thing that troubles me, is this: I haue long prayed for many graces of God, & yet I haue not receiued them, whereby it comes oft to my mind, that God loues me not, that I am none of his child, and therefore that I haue no faith.

Psal. 69. 4.

Minister. You are in no other case then David himself, who made the same complaint: *I am weary of crying, my throat is drie, mine eies faile, whiles I waite for my God.*

Christian. But David neuer praied so many yeares without receiuing an answer as I haue done.

Luk. 1. 7. 13.

Minister. Good Zacharie waited longer on the Lord, before he granted his request, then euer you did: it is like he praied for a child in his younger yeres, yet his praier was not heard before hee was olde. And further, you must note that the Lord may hear the praiers of his seruants, and yet they be altogether ignorant of it: For the maner that God vseth in granting their requests is not alwaies known, as may appeare in the example of our Saviour Christ, *Who in the daies of his flesh, did offer vp praiers and supplications with strong crying and teares, vnto him that was able to saue him from death, and was also heard in that which he feared.* And yet wee knowe that hee was not freed from that cursed death, but must needes suffer it. How then was he heard? On this manner: hee was strengthened to beare the death, he had an Angel to comfort him, he was afterward freed from the sorrowes of death: And so it is with the rest of Christs bodie, as it was with the head. Some being in want pray for temporall blessings: God keepes them in this want, and yet he heares their praiers, in giuing them patience to abide that want. Some being in wealth and abundance pray for the continuing of it, if it be the will of God. The Lord flings them into a perpetuall misery, and yet he heares their praiers, by giuing them blessednes in the life to come. You pray for the increase of faith and repentance, and such like graces: you feele no increase after long praier: yet the mercifull God hath no doubt heard your praier. in that by delaying to performe your request, he hath stirred vp in you the spirit of praier, he hath humbled you, & made you feele your owne wants. the better to depend on his mercie: for the beginning and increasing of euery spirituall grace.

Heb. 5. 7.

Christian. The fourth thing that troubles me, is that I cannot feele faith per-

rife my heart, and to worke by loue in bringing forth liuely fruits.

Minister. If this be so continually, that faith brings forth no fruite it is very dangerous and argueth a plaine want of faith, yet for a certaine time it may be so: faith hath not onely a spring time and a summer season, but also a winter *Cant. 2. 12.* when it beareth no fruite. And there is many a true Christian like the bruised *Esa. 42. 2.* reed, that is ouerturned with euery blast of wind: and like the flaxe that hath fire in it, which by reason of weakenes, giues neither heat nor light, but only a smoke.

Christian. Thus much shall suffice for my first temptation, wherein I take my selfe satisfied: now if you please, I will be glad to rehearse the second.

Minister. I am content, let vs heare it.

Christian. I am afraid least I haue not truly repented, and therefore that all my profession is onely in hypocrisie.

Minister. What moueth you to thinke so?

Christian. Two causes especially, the first is, they which repent leaue off to sinne: But I am a miserable sinner, I doe continually displease God by my euil thoughts, words, and deedes.

Minister. You need not feare, ^aFor where sinne aboundeth (that is, the know- ^a*Rom. 5. 20* ledge and feeling of sinne) there grace aboundeth much more.

Christian. I find not this in my selfe.

Minist. But yet you find thus much in your selfe: those corruptions which you feele, and those sinnes that you commit, you hate them, you are displeas'd with your selfe for them, and you endeaour your selfe to leaue them.

Christian. Yea that I doe with all my heart.

Minister. Then how miserable soeuer you feele your selfe by reason of the masse of your sin, yet you are not subiect to condemnation, but shall most cer- *Rom. 8. 5.* tainly escape the same. Take this for a most certaine trueth, that the man that *1 Cor. 8. 1.* hates and dislikes his sinnes, both before and after he hath done them, shal neuer be damned for them.

Christian. I am euen heart sicke of my manifold sinnes and infirmities, and these good words which you speake are as *flaggons of wine*, to refresh my weary, laden, and weltring soule. I haue begun to flee sinne and to detest it long agoe. I haue beene oft displeas'd with mine infirmities and corruptions: when I offend God my heart is grieued, I desire to leaue sinne, I flee the occasions of sin: I would faine fashion my life to Gods word: & I pray vnto God that hee would giue me grace so to doe: & yet (which is my grieffe) by the strength of the flesh, by the sleights & power of Sathan I am often ouertaken, & fal maruellously, both by speech and by deede. *Cant. 2. 5.*

Minister. Haue courage my good brother, for whereas you haue an affection to doe the things that are acceptable vnto God, it argueth plainly that you are a member of Christ: according to that of Paul: *They which are of the Spirit, saour the the things of the Spirit.* Well then, if Sathan euer obiect any of your sins to you, make answer thus, that you haue forsaken the first husband the flesh, & haue espoused your selfe to Christ Iesus. who as your head & husband hath taken vpon him to answer your debts, and therefore if he vrge you for the, refer him ouer vnto Christ. For there is no sute in law against the wife

the husband liuing: yea, I adde further, if you be ouercarried with Satans tēptations, and so fall into any sinne, you shall not answer for it but Sathan, it shall surely be reckoned on his score at the daie of iudgemēt, for he was the author of it: if you fall by the frailtie of your flesh, it shall perish therefore: but you shall still haue Christ your aduocate.

Christian. Indeede as you say I haue in me an affection to please God, but when I come to performe my obedience, there I faile.

Minister. Therefore marke this further. As long as the children of god are in this life, God regardeth more the affection to obey, then the obediēce it selfe: *Gen. 12. 12* *And they shall be vnto me saith the Lord of hosts, in that day I shall doe this, for a* *Mal. 3. 17.* *stork, and I will spare them, as a man spares his own sonne that serueth him.* The father when he shall set his child to doe any busines, though he doe it neuer so vntowardly, yet if he shewe his good will to doe the best he can, his father will be pleased: and so it is with the Lord toward his children, you looke to haue some perfection in your selfe, but in this life you shall receiue no more but the first fruits of the spirit, which are but as a handfull of corne, in respect of the whole corne field: and as for the accomplishment of your redemption you must waite for it till after this life: you would bee kissed with the kisses of Christs mouth, but here in this worlde you must bee content, if you may with Marie Magdelen kisse his fecte. For the perfection of a Christian mans life, standes in the feeling and confession of his imperfections. And as Ambrose saith, obedience due to God standes more in the affection then in the worke.

Ambrose.
Affectus
magis quam
essetia.
Christian. But why will God haue those whome hee hath sanctified labour still vnder their infirmities?

Minister. The causes are diuers. First, hereby he teacheth his seruants, to see in what great neede they stand of the righteousnes of Christ, that they may more carefully seeke after it. Secondly, he subdueth the pride of mens heartes and humbleth them by counteruailing the graces which they haue receiued, with the like measure of infirmities. Thirdly, by this meanes the godly are exercised in a continuall fight against sinne, and are daily occupied in purifying themselves.

Christian. But to goe on forward in this matter: there is another cause that makes me feare, least I haue no true repentance.

Minister. What is that?

Christian. I oftentimes find my selfe like a very timberlog, voide of all grace and goodnes, froward and rebellious to any good worke, so that I feare least Christ haue quite forsaken me.

Minist. As it is in the strait seas, the water ebs and flowes, so is it in the godly in them as long as they liue in this worlde according to their owne feeling, there is an accessse & recesso of the spirit. Otherwhiles they be troubled with deadnes and dulnes of heart, as Dauid was, who praied to the Lord, to quicken

Psa. 119. 38. him according to his louing kindnes, that he may keepe the testimonies of his mouth:

Psal. 119. 5. And in another place he saith, that Gods promises quickened him. Which could not be, vnles he had beene troubled with great dulnes of heart. Againe, some-

Psal. 77. 23. times the spirit of God quite withdraweth it selfe to their feeling: as it was in *7. 8.* Dauid, In the day of my trouble (saith he) I sought the Lord, and my soule refused

to comforte.

comfort. I did think upon god and was troubled, I praied and my spirit was ful of anguish: Again, Will the Lord absent himselfe for euer? and will he shewe no more favour? hath God forgotten to be mercifull? &c. The Church in the Canticles complaineth of this: *In my bed I sought him by night whome my soule loued: I sought him, but I found him not. And againe, My wellbeloued put in his hand by the holt of the doore, and my heart was affectioned towards him: I rose up to open to my wellbeloued, and my hands did drop down mirrhe, my fingers pure mirrhe upon the handles of the barre, I opened to my wellbeloued: but my wellbeloued was gone and past, mine heart was gone when he did speake; I sought him, but I could not finde him, I called but he answered me not. Contrari wise, God at some other times sheds abroad his loue most abundantly in the hearts of the faithfull; and Christ lieth betweene the breasts of his Church, as a posie of myrrhe giuing a strong smell.*

Christian. But how can he bee a Christian that feelles no grace nor goodnes in himselfe?

Minister. The child which as yet can vse no reason, is for all that a reasonable creature: and the man in a swowne feelles no power of life, and yet hee is not dead. The Christian man hath many quames come ouer his heart, and he fals into many a swown that none almost would looke for any more of the life of Christ in him, yet for all that he may bee a true Christian. This was the state of Peter, when he denied our Saniour Christ with curling and banning, *his faith onely fainted for a time, it failed not.*

Christian. I haue now opened vnto you the chiefe things that troubled me: and your comfortable answers haue much refreshed my troubled minde. The God of all mercie and consolation requite you accordingly.

Minister. I haue spoken that which God out of his holy word hath opened vnto me: if you find any helpe thereby, giue God the praise therfore, & carrie this with you for euer, that *by many afflictions both in the bodie and the minde you must enter into the kingdome of heauen.* Raw flesh is noysome to the stomack, & is no good nourishment before it be sodden: and vnmortified men and womē be no creatures fit for God: and therefore they are to be soaked and boyled in afflictions, that the fulsomnes and rankenes of their corruption may be delayed, and that they may haue in them some relish acceptable vnto God. And to conclude, for the auoiding of all these temptations, vse this sweete praiser following which that godly Saint Master Bradford made.

Oh Lord God and deere father, what shall I say that feele all things to bee (in manner) with me as in the wicked? Blind is my minde, crooked is my will, & peruerse concupiscēce is in me, as a spring of stinking puddle. O how faint is faith in me? how little is my loue to thee or thy people: how great is my selfe loue? how hard is my heart: by reason whereof I am moued to doubt of thy goodnesse towards me, whether thou art my mercifull father, and whether I be thy child or no: indeed worthily might I doubt, if that the hauing of these were the cause, & not the fruit rather of thy children. The cause why thou art my father, is thy merciful goodnes, grace & truth in Christ Iesus, which cannot but remaine for euer. In respect whereof thou hast borne me this good wil to bring me into thy Church by baptism, and to accept me into the number of thy children, that I might be holy, faithfull, obedient and innocent: and

to call me diuers times by the ministerie of thy word into thy kingdome: besides the innumerable other benefits alwaies hitherto powred vpon me. All which thou hast done of this thy good will which thou of thine owne mercie barest to me in Christ before the world was made. The which thing as thou requirest straightly that I should beleue without doubting, so wouldest thou that I in all my needs should come vnto thee as to a father, & make my mone without mistrust of being heard in thy good time, as most shall make to my comfort. Loe therefore to thee deare father I come through thy sonne our Lord, our Mediatour, and Aduocate Iesus Christ, who sitteth on thy right hand making intercession for me; I pray thee of thy great goodnes and mercie in Christ to be mercifull to me a sinner, that I may indeed feele thy sweet mercie as thy child: the time (oh deare father) I appoint not, but I pray thee that I may with hope still expect and looke for thy helpe. I hope that as for a little while thou hast left me, so thou wilt come and visit me, and that in thy great mercie, whereof I haue great neede, by reason of my great miserie. Thou art wont for a little season in thine anger, to hide thy face from them whom thou louest: but surely (O Redeemer) in eternall mercies thou wilt shew thy compassions. For when thou leauest vs, O Lord, thou doest not leaue vs very long, neither doest thou leaue vs to our losse, but to our lucre and aduantage: euen that thy holy spirit with bigger portion of thy power and vertue may lighten and cheere vs: that the want of feeling of our sorrow may be recompenced plentifully with the liuely sent of hauing thee to our eternall ioy: and therefore thou swearest that in thine euerlasting mercie thou wilt haue compassion on vs. Of which thing, to the end we might be most assured, thine oath is to be marked, for thou saiest: as I haue sworne, that I will neuer bring any more the waters to drowne the world: so haue I sworne that I wil neuer more be angrie with thee, nor reprocue thee. The mountaines shall remooue, and the hills shall fall downe, but thy louing kindnes shall not mooue, and the bond of thy peace shall not faile thee: thus saiest thou the Lord our mercifull redeemer. Deare father therefore, I pray thee remember euen for thine owne truth & mercies sake the promise & euerlasting couenant, which in thy good time I pray thee to write in my heart, that I may know thee to be the only true God, and Iesus Christ whom thou hast sent: that I may loue thee with all my heart for euer: that I may loue thy people for thy sake: that I may be holy in thy sight through Christ: that I may alwaies not onely striue against sinne, but also ouercome the same daily more and more as thy children doe: about all things desiring the sanctification of thy name, the comming of thy kingdome, the doing of thy will on earth as it is in heauen, &c. through Iesus Christ our Redeemer, Mediatour, and Aduocate, Amen.

A DECLARATION OF CERTAINE SPIRITUAL Desertions, seruing to terrifie all drowisie Protestants, and
to comfort them which mourne for their sinnes.

AMong all the works of Gods eternal counsel, there is none more wonderfull then is *Desertion*: which is nothing els but an action of God forsaking his creature.

Furthermore, God forsakes his creature, not by withdrawing his essence or being from it: for that cannot be, considering God is infinite; and therefore must needs at all times be every where: but by taking away the grace and operation of his Spirit from his creature.

Neither must any thinke it to be crueltie in God to forsake his creature which he hath made: for he is soueraigne Lord ouer all his works: and for that cause he is not bound to any; and he may doe with his owne whatsoeuer he will. And this his will is not to be blamed: for men are not to imagine, that a thing must first be iust, and then afterward that God doth will it: but contrariwise, first God wills a thing, and thereupon it becomes iust.

Againe, sinne is so wretched a thing in the eyes of God, that he vtterly forsakes his creature for a punishment thereof. Now every thing, so farre forth as it is a chastisement or punishment, is good; considering that the inflicting thereof is the execution of iustice.

And God neuer forsakes the creature against the will thereof: but in the very time of Desertion, it voluntarily forsaketh and refuseth grace, and chooseth to be forsaken: wherefore if any hurt or miserie insue thereof, let the creature blame it selfe and praise the Lord.

Desertions thus described are of two sorts, eternall and temporarie.

Eternall desertions are those, wherby God vpon iust causes known to himselfe forsakes his creature wholly and for euer. Thus the deuill with his angels, and that part of mankinde which is prepared to destruction, is forsaken. For first, God before all worlds, did decree according to the purpose of his owne will to refuse them without the graunt of any mercie. Secondly, after they are created and liue in the world, he giueth them no Sauour. For Christ is onely the redeemer of the Elect, and of no more: which may thus appeare. For whō Christ makes no Intercession, for thē he hath wrought no Redemption. But for them onely which are elected & shall beleue in him, he makes intercession. *I pray (saith he) not for the world, but for them which thou hast giuen me.* And againe, *I pray not for these alone, but for them also which shall beleue in me through their word.* Wherefore Christ is a redeemer to none but to the Elect. Thirdly, he referueth them to eternall damnation for their sinnes; which is a totall separation from God, and the accomplishment of all other Desertions. Ioh. 17. 9, 20

For the effecting of this, God exerciseth wicked men and reprobates in this life with diuers particular desertions, and that after this maner. He bestoweth all sorts of benefits on them as on his owne seruants: but yet so, as that he withdraweth that part of his benefit, which hath the promise of life eternal annexed to it in the word. And in this matter he dealeth as a mā that sets many trees in his orchard, but so as he takes away the heart or the pith thereof. And this the Lord doth either in temporall or spirituall benefits.

I. For temporall benefits, as wealth, honour, libertie, outward peace, the Lord dealeth very bountifully with them: *He makes his sunne to shine vpon the iust and vniust: he fills their bellies with his hid treasures:* and as Dauid saith, *I fretted at the foolcs, when I saw the prosperitie of the wicked: for there is no bondes in their death, but they are iustie and strong, they are not in trouble as other mē, neither are they plagued as other men.* Math. 5. 45
Ps. 73. 4, 5. But yet he holdes backe that which is the principall

*Dat legitimum i. lege
permissum n.
sed non san-
ctum v. sum.
Th. 2. 15.*

pall thing, and the very glorie of these benefits, that is, *the right vse of them.* For that a man may purely vse Gods creatures, two things are required. First, his person must stand iust and sanctified before God by faith in Christ. For vntill a mans person please God, his worke shall neuer please him. Secondly, he must vse the same creatures purely: which is done partly by inuocation of Goes name, and partly by referring them to their set and appointed endes; which are Gods glorie, & mans owne and his neighbours good. But all this is flat contrarie in the vngodly man. For first, he is forth of Christ, so that his person standes vniust before God. And therefore all his actions (euen those which otherwise are lawfull and good) in him are mere finnes. Secondly, he vseth Gods gifts and blessings with an euill conscience. For by reason of his want of grace to belecue, he cannot resolue himselfe, that God as his father doth bestow his blessings on him as his beloued child in Christ; yet as a theefe and an vsurper, against his conscience he vseth them. Adde further, the creatures are vsed of him without inuocation: for such an one cannot pray; and therefore he doth but as the swine in the forrest, which feedeth on the mast, but neuer looketh vp to the tree whence it falleth. Thirdly, he vseth Gods gifts to euill endes: because either he makes an idol of them by setting his heart on them, or els he imploieih them to riot, pride, and the oppression of godly men. A master of musick hath his house furnished with musicall instruments of all sorts: and he teacheth his owne schollers artificially to vse them, both in right tuning of them, as also in playing on them: there comes in straungers, who admiring the saide instruments, haue leaue giuen them of the master to handle them, as the schollers doe: but when they come to practise, they neither tune them aright, neither are they able to strike one stroke as they ought, so as they may please the master and haue his commendation. This world is as a large & sumptuous pallace, into which are receiued, not onely the sonnes and daughters of God, but also wicked and vngodly men: it is furnished with goodly creatures in vse more excellent then all musicall instruments: the vse of them is common to all: but the godly man taught by Gods spirit, and directed by faith, so vseth them, as that the vse thereof is acceptable to God: as for the impure and vnbeleeuing, indeede they enioy the creatures and gifts of God, but the pure vse is wanting: for they cannot but abuse them: and therefore the wicked and the reprobate, though they should commit no other finnes in the world, yet for the vse of their wealth and honour, for their vey eating and drinking (which in themselves are most lawfull) shall be damned.

II. Concerning spirituall blessings, first God ceaseth to graunt so much as an outward calling to many men. For how many nations since the beginning of the world, much more particular men, haue their bin, are, & shall be, which neuer heard the preaching of the Gospell; nay not so much as the name of Christ, *God is knowne in Iurie,* (saith Dauid) *and he hath not done so to any nation.* And often in Moses and the Prophets it is mentioned that the couenant was in former times made peculiar to the Iewes. And Paul in the Acts saith, that

Act. 14. 16. God suffered the Gentiles in former times to walke in their owne waies: and of the Ephesians, before their calling he saith, that they were strangers from the promises, and without God in the world.

III. He grants the outward meanes of salvation, namely the Word; Prayer, Sacraments, Discipline abundantly: but yet he quite withereth the operation of his spirit, whereby a conversion might be wrought. For they never have that *permeing of the care* which David mentioneth, nor the *opening of the heart* with Lydia, nor that teaching of God, when they are *come out of the father* to Christ. And in so doing indeed, overly he offendeth grace, but he doth not exhibite and conferre it: not that he mocketh any, but that in so doing he may convey away conuance and bereave them of exercise. As the Lord speaketh to his-
say, for I will say to this people, ye shall hear, ye shall hear, but ye shall not understand, ye shall see, but ye shall not perceive: make the heart of this people fat, make their eares heavy, and shut their eyes, lest they see with their eyes, and hear with their eares, and understand with their hearts, and so shall they not be converted, lest I say unto them, if ever the Gospel be hid (saith Paul) it is hid from them that perish. Men that have long lived under the preaching of the Gospel, and yet still remaine ignorant and impenitent, let them beware and take heed of this desertion; and they are with tedious lay to lay to their hearts, that which the holy Ghost speaketh of Hophni and Phinehas, *I they obeyed not the voice of their fathers, because of the Lord nor did he destroy them.*

Psal. 40. 8.
Isa. 26. 10.
Job. 3. 25.

Isa. 6. 9, 10.

2. Cor. 4. 5.

1. Sam. 2. 25.

III. To goe further, he bestoweth on them many worthy properties of faith. As first, a knowledge of the diuine truth in the Law and the Gospel. Secondly, an assent to the said truth. Thirdly, a ioy full reioycing and boasting in speaking and hearing of it. Fourthly, an outward profession of it for a time. But he doth not bestow that qualitie and vertue of faith, which is, as it were, the very soule of it: without which faith is dead and saith none, namely, the inward assurance and certificate of his love and fauour in Christ, with a sense and feeling of the same in heart. Neither are the former duties of faith perpetuall and found in them, for the reprobate is not induced to them by any assurance of Gods mercie, but by other smaller occasions, as are: First, desire of knowledge in diuine mysteries. Secondly, a delight in it. Thirdly, praise and commendation among men. Fourthly, the maintaining of wealth and honor. Fifthly, the getting of wealth or honour. Sixtly, a desire to be at write and concord with the Nation or people where the Gospell is preached. Therefore when these ends and occasions of their beleeuing cease, then also their faith & profession cease. In this kind of desertion it is to be feared, that most men are. All in our Church will profess faith in Christ, yet being the kind and conuersion to God, and the sincerity of life and doctrine is very rare, we may presume that, that maine propertie of faith which is the assurance and apprehension of Christ is wanting in most: therefore let euery man take to himselfe and become labour to turne his temporarie faith (if he haue it in his heart) into a true sauing faith, wherefore he must first be said to feele his extreame need of Christ and his merits. Secondly, to hunger and thirst after him, as after meate and drinke. Thirdly, to be nothing in himselfe that he may be able to feed himselfe in Christ. Fourthly, to be able to say that he knoweth not, but Christ knoweth in him by faith. Fifthly, to love his owne soule with a hatred, and to prize and value Christ and the least drop of his blood above a thousand worlds.

V. Again in repentance he bestoweth, first, a sight of sinne. Secondly, a

hate

kinde of sorrow for it: thirdly, a confession of it: fourthly, a resolution for a time to sinne no more. But that part of repentance which hath the promise of mercie annexed, that is, a conuersion of the whole man to God he neuer giueth it.

*Dat spiritū
reprimētō,
non renovā-
tēm.*

VI. Lastly, God giueth to the reprobate his spirit, but so farre forth as it shall not any whit regenerate or renew his nature: but onely in the outward action represseth the act of sinne: so as thereby without any inward change he shall be as ciuilly iust & vpriight in outward conuersation, as any in the world.

*Privatio
gratię sent
plures quam
positiua.*

Thus much of those desertions which befall the deuill and his angels and all reprobates: now follow those wherewith God exerciseth euen his owne elect children: for the blessings that God bestoweth on them are of two sorts, either *positiue* or *primitiue*: *positiue*, are reall graces wrought in the heart, by the spirit of God: *primitiue* are such meanes whereby God preserues men from falling into sinne: as crosses, desertions. And these in number exceed the first, as long as men liue in this world.

Before it can be declared, what these desertions are, this conclusion is to be laid down: *He which is once in the estate of grace shall be in the same for ever.* This appeareth in the 8. of the Rom. 30. where Paul sets downe the golden chaine of the causes of saluation that can neuer be broken; so that he which is predestinate shall be called, justified, glorified. And a little after he saith, *Who shall lay any thing to the charge of Gods elect?* and, *Who shall seuer vs from the loue of Christ?* and, *I am perswaded that no creature shall be able to seuer vs frō the loue of Christ:* which he would not haue saide, if men beeing in the estate of grace, might fall quite frō grace. And how should they which are *justified haue peace with God*, if they were not sure to perseuer righteous before God to the end? And how shall it be saide, *that hope maketh not ashamed, because the loue of God* (wherewith Gods loues his elect) *is shed abroad in their hearts, by the holy Ghost which is giuen them*, if any may vtterly fall from that loue? How should the testimonie of the spirit, which testifieth to the elect, that they are the children of God, be true and certen, if it may be quite extinguished? Lastly, how shall that of Iohn be true, *They went out of vs, because they were not of vs: if they had bene of vs, they should haue remained with vs*, if a man may wholly fall from Christ which hath once bin made a true member of him? Our Sauour Christ saith, *My sheepe heare my voyce: and I know them, and they follow me: and I giue life eternall to them, and no man shall take them out of my hand, or out of my fathers hand, and whatsoeuer my father giueth me shall come vnto me. and whosoever commeth to me, I will not cast out.* And if any of the elect beeing effectually called might wholly fall from grace, then there must be a second insition or ingrafting into the mysticall bodie of Christ, and therefore a second Baptisme: nay for euery fall a new insition, and a new Baptisme; which must in no wise be graunted: wherefore they which are predestinate to be in the state of grace, are also predestinate to perseuer in the same to the ende.

Hereupon it followeth that the desertions of Gods elect, are first of all *partiall*, that is, such as wherein God doth not wholly forsake them but in some part. Secondly, *temporarie*, that is for some space of time, and neuer beyond the compassse of this present life. *For a moment* (saith the Lord in Esay) *in mine an-*

*Ioh. 10. 27.
and 6. 37.*

Es. 54. 10.

ger I hid my face from thee for a little season, but with ever lasting mercie haue I had compassion on thee, saith the Lord thy Redeemer. And to this purpose Dauid well acquainted with this matter, praierh, *for sake me not ouer long.* Psal. 119. 8.

This sort of desertions, though it be but for a time, yet no part of a Christian mans life is free from them; and very often taking deepe place in the heart of man, they are of long continuance. Dauid continued in this dangerous fall about the space of an whole yeare before he was recouered. Luther confesseth of himselfe, that after his conuersion, he lay three yeares in desperation. And common experience in such like cases can make record of longer time.

The manner, God vseth in forsaking his owne seruants, is of two sorts; the first is by taking away one grace & putting another in the roome: the second, by hiding his grace as it were in a corner of the heart.

God takes away his grace, and puts another in the roome, diuers waies.

I. First, he bereaueth his owne children of outward prosperitie, yea he will loade them with crosses; and yet he will make a good supplie by giuing patience. Dauid is driuen out of his kingdome by his owne sonne: a heauy crosse: yet the Lord ministreth an humble and patient spirit, so as he was content to speake, *if the Lord thus say, I haue no delight in thee: behold here am I let him doe to me as seemeth good in his eyes.* So likewise Christian Martyrs are bereaued of all outward safetie, and laid open to the violence and persecution of tyrants; yet inwardly they are stablished by the power of the might of God, when they are most weake they are most strong, and when they are most foiled, then they obtaine victorie.

II. Secondly, the Lord cuts off the daies of this life, and for recompence to his owne elect giues life eternall, *The righteous is taken away for the euill to come.* This is manifest in Iosias, of whom it is said, *Behold, I will gather thee to thy fathers, and thou shalt be put in thy grave in peace, and thine eyes shall not see all the euill which I will bring upon this place.* d Eisa. 57. 1.
e 2. Reg. 22. 20.

III. Thirdly, God takes away the feeling of his loue, and the ioy of the holy Ghost for a season: and then in the roome thereof he kindles an earnest desire and thirsting with grones and cryings vnto heauen, to be in the former fauour of God againe. This was Dauids case, when he complained and saide, *My voice came to God when I cried, my voice came to God and he heard me: in the day of my trouble I sought the Lord, my sore ranne and ceased not in the night: my soule refused comfort. I did thinke upon God and was troubled: I praied and my spirit was full of anguish. Sel. th.* The like was the estate of the Church making her mone vnto God in Esay, *O Lord, why hast thou made vs to erre from thy waies? and hardened our hearis from thy feare? Returne for thy seruants sake, and for the wihes of thine inheritance.* f Psal. 77. 1.
g 2. 3.
h Eisa. 63. 17

IV. Fourthly, God graunts his seruants the holy meanes of saluation, namely preaching, praier, sacraments, and holds backe the efficacie of his spirit for a time. In this case they are like the corne field that is plowed & sowed with good corne: but yet for a time, it neuer giues rooting beneath, nor so much as a shew of any blade appears aboue. Thus the spouse of Christ, when shee comes into his wine-seller, shee falls into a swowne; so as shee must be *staid with flaggons, and comforted with apples, because shee is sicke of loue.* i Cant. 2. 41.

V. Fifthly, God giueth his children a strong affection, to obey his will, but he lets them faile in the act of obedience it selfe, like as the prisoner who hath escaped the hand of his gayler, hath an affection to runne a thousand miles euery houre; but hauing happily his bolts on his legges, he can not for his life but goe very softly, gauling and chafing his flesh; and with much griefe falling againe into the hands of his keeper. This is it, that Paul complaineth of when he saith, *I delight in the law of God, concerning the inner man: but I see another law in my members, rebelling against the law of my minde, and leading me captiue to the law of sinne, which is in my members. O wretched man that I am, who shall deliuer me from this bodie of death?*

The second manner of Gods forsaking his Elect is, when he hides his graces for a time: not by taking them quite away, but by couering them and by remoouing all feele and feeling of them. And in this case they are like the trees in the winter season, that are beaten with winde and weather, bearing neither leafe nor fruit, but looke as though they were rotten and dead, because the sap doth not spread it selfe, but lies hid in the roote. David often was in this case, as namely when he saith, *Will the Lord absent himself for euer? And will he shew no more fauour? Is his mercie cleane gone for euer? doth his promise faile for euer more? Hath God forgotten to be merciful? Hath he snt vp his tender mercies in dissolution? Still.*

This comes to passe, because the Lord very often in and by one contrarie works another. Clay and spittle tempered together in reason should put out a mans eyes: but Christ vsed it as a meanes to giue sight to the blinde. Water in reason should put out fire: but Elias when he would shew that Iehoua was the true God, poures water on his sacrifice, and fills a trench therewith to make the sacrifice burne. The like appeareth in the worke of grace to saluation. A man that hath liued in securitie, by Gods goodnes hath his eyes opened to see his sinnes and his heart touched to feele the huge and loathsome burden of the, and therefore to bewaile his wretched estate, with bitterness of heart. Hereupon he presently thinkes that God will make him a firebrand of hell: whereas indeede the Lord is now about to worke, and frame in his heart for reformation and sound repentance neuer to be repented of. The man which hath had some good perswasions of Gods fauour in Christ, cometh afterward vpon many occasions to be troubled and to be ouerwhelmed with distrustfulness & grievous doubtings of his saluation, so as he iudgeth himselfe to haue bene but an hypocrite in former times, and for the time present a cast-away. But indeed hereby the Lord exerciseth, fashioneth, and increaseth his weak faith. In one word, marke this point, *That the graces of God given to the elect, are beginning, increased, and made manifest in or by their contraries.*

A man in this desertion can discern no difference betweene himselfe and a cast-away: and the rather if with this desertion be ioyned a feeling of Gods anger: for then ariseth the bitterest temptation that euer befell the poore soule of a Christian man, and that is a wraisting and strugling in spirit and conscience, not with the motions of a rebelling flesh, nor the accusations of the deuil, which are essentially very irksome and terrible, but against the wrath of a reuenging God. This hidden and spirituall temptation more tormenteth the

the

1 Ro. 7. 22.
23. 24.

1 Ps. 77. 78.

Quaestio Dei
operta sunt in
mentis con-
suetudine.

the spirit of man, then all the rackes or gibbets in the world can doe. And it hath his fittes after the manner of an ague, in which euen Gods own seruants ouercarried with sorrowe may blasphemie God, and crie out that they are damned. Iob was in this estate: as he testifieth, ^a*Oh that my grieffe were waied* (saith ^a*Iob. 16. 3. 4* he) *and my miseries were laid together in the ballance: for it would be heavier then the sand of the sea: therefore my words are swallowed up; for the arrowes of the Almighty are in me: the venome thereof doth drink up my spirit, and the terrours of god fight against me.* And further he complains that the Lord is ^b*his enemy*, that ^b*Iob. 13. 24.* he writes bitter things against him, and that he ^c*sets him as a But to shoote at.* This ^c*Iob. 16. 12.* was Dauids temptation when he said, ^d*O Lord rebuke me not in thy anger, neither chastise me in thy wrath, haue mercy vpon me O Lord, for I am weake: O Lord heale* ^d*Psal. 61. 2* *me, for my bones are vexed, my soule is also sore troubled: but Lord howe long wilt* ^d*324.* *thou delay? Returne O Lord, deliuer my soule, saue me for thy mercies sake.*

Hence it follows, that when any that hath beene a professour of the gospel shall despaire at his end; that men are to leaue secret iudgements to God, and charitably to iudge the best of them. For example, one Master Chambers at Leicester of late, in his sicknes grieuouly despaired, and cried out that he was damned, and after died: yet it is not for any to note him with the blacke marke of a reprobate. One thing which hee spake in his extremitie (*O that I had but one drop of faith*) must moue all men to conceiue well of him. For by this it seemeth that he had an heart which desired to repent & beleue; & therefore a repentant and beleeuing heart indeed. For God at all times, but especially in temptation, of his great mercy *accepts the will for the deed.* Neither is it to be regarded that he said he was damned; for mē in such cases speak not as they are, but as they feele themselues to be.

^e See the booke written of his death.

Yea, to goe further, when a professour of the gospell shall make away himselfe, though it be a fearfull case, yet stil the same opiniō must be carried. First, Gods iudgements are very secret. Secondly, they may repent in the very agony for any thing we know. Thirdly, none is able to comprehend the bottomlesse depth of the graces and mercies which are in Christ.

Thus much of the manner which God vseth in forsaking his elect; Nowe followe the kindes of desertion, which are two: desertion in punishment, desertion in sinne.

Desertion in punishment is, when God deferreth either to mitigate or to remooue the crosse and chastisement which hee hath laid vpon his children.

This befell Christ on the crosse, ^f*My God* (saith he) *my God, why hast thou forsaken me?* This was the complaint of Gedeon, *Did not the Lord bring vs out of* ^f*Mat. 27.* *Egypt? But now the Lord hath forsaken vs, and deliuered vs into the hands of the* ^f*46.*

Midianites. *Iudg. 6. 1 3.* § Master Robert Glouer Martyr at Couentrie, after he was condemned by the Bishop, and was nowe at the point to bee deliuered

^g Fox. Act. Mon. 1555 Septemb.

out of the worlde, it so happened, that two or three daies before his death, his heart being lumpish and desolate of all spirituall consolation, felt in himselfe no aptnesse nor willingnesse, but rather a heauinesse and dulnesse of spirit, full of much discomfort to beare the bitter crosse of martyrdom ready now to be laid vpon him: whereupon he fearing in himselfe, least the Lord had withdrawn his wonted fauour from him, made his mone to one *Austine* his friend,

signifying vnto him how earnestly he had praied day & night vnto the Lord, and yet could receiue no motion nor sense of any comfort from him, vnto whome the said Austine answered againe, willing him patiently to waite the Lords pleasure, and howsoever his present feeling was, yet seeing his cause was iust and true, he exhorted him constantly to sticke to the same, & to play the man, nothing doubting but the Lord in his good time would visit him, & satisfie his desire with plentie of consolation, &c. The next day when the time came of the martyrdoome, as he was going to the place, and was now come to the sight of the stake, although all the night before praying for strength and courage, he could feele none, suddenly hee was so replenished with the holy Ghost, that he cried out clapping with his handes to Austine, & saying with these wordes; *Austine, he is come, he is come, &c.* and that with such ioy and alacritie, as one seeming rather to be risen from some deadly danger to libertie of life, then as one passing out of the world by any paines of death.

Desertion in sinne, is when God withdrawing the assistance of his spirit, a man is left to fall into some actuall and grievous sin. And for all this no man is to thinke that God is the author of sin, but onely man that falleth, & Satan. A resemblance of this truth we may see in a staffe: which, if a man shall take & set vpright vpon the ground, so long as he holds it with his hand, it stands vpright; but so soone as he withdrawes his hand, though he neuer push it down, it falls of it selfe. In this desertion was the good king Hezechiah, of whom the holy Ghost speaketh thus: *Hezechiah prospered in all his waies, therefore dealing with the Ambassadors of the Princes of Babel which sent to him to enquire of the wonder which was done in the land, God left him* (namely, to the pride of his heart to exalt himselfe) *in tempting him, that hee might trie out all that was in his heart.* To this place appertaine, *Noes drunkennes, Davids adulterie, Peters deniall of Christ.* The reason of such desertions may be this. If a patient shal be grieuouly sicke, the phisition will vse all-manner of meanes that can be deuised to recouer him, & if he once come to a desperate case, the phisition rather then hee will not restore him, will imploy all his skill; he will take poyson, and so temper it, and against the nature thereof he will make a soueraigne remedie to recouer health. The elect children of God, are diseased with an inward, hidden, and spirituall pride; whereby they affect themselues, and desire to bee something in themselues forth of Christ: and this sinne is very dangerous: first, because when other sinnes die in a man, this secret pride gets strength: for Gods grace is the matter of pride, in such wise, that a man will be proude, because he is not proude: for example, if any shall be tempted of the deuill to some proud behauiour, and by Gods grace get the victorie; then the heart thus thinketh, *Oh thou hast done well, thou hast foiled the enemy, neither pride nor any other sinne can preuaile against thee; such and such could neuer haue done so:* and a very good man shall hardly be free from such kinde of motions in this life. Secondly, there is no greater enemy to faith then pride is: for it poisoneth the heart and maketh it vncapable of that grace, so long as it bereth any sway: for he that will belceue in Christ must be annihilated, that is, he must be bruised and battered to a flat nothing, in regard of any liking or affection to himself, that he may in spirit mount vp to heauen where Christ sits at the right hand of the father, & as it were with both the handes of faith graspe him with all his blessed merites,

2. Chr. 32.

31. 22.

that he may be wisdom, righteousness, sanctification, redemption, life, good works, & whatsoever good thing he is, neither in, nor by, nor for himself; but every way forth of himself in Christ. Now, this blessed condition of a believing heart, by naturall self-love and self-liking is greatly hindered. God therefore in great mercy to remedie this dangerous corruption, lets his elect seruantes fall into trouble of mind and conscience, & if they happily be of greater hardnes of heart into some actuall sinne: and so declaring his wonderfull mercie in sauing them, he is faime against his mercie to bring them to his mercie, & by sinne to saue them from sinne. By this meanes the Lord, who can bring light out of darknes, makes a remedie of sinne to slay pride, that inuincible monster of many heads, which would slay the soule.

Though this be so, yet none must hereupon venter to commit any sinne against Gods commandements, least in so doing they cast awaie their soules. For the godly man, though he fall into sinne, yet it is against his purpose, and it makes his heart to bleed: and the course of his life shall bee alwaies vpright and pleasing vnto God: because he is led by the spirit of God.

The ends for which god vseth desertions are three, the first is the chastisment of sins past in the former part of mans life, that he may search them out, consider thē, & be hartily sorrowfull for thē: for this end was Iobs triall. *Trouwriest* (saith he) *bitter things against me, & makest me to possesse the sins of my youth.* *Iob. 13. 26.*

The second end is, that God may make triall of the present estate of his seruants: not that he is ignorant what is in man, but because hee would haue all men know themselues. To this effect saith Moses. *And thou shalt remember all the way which the Lord thy God led thee in the wilderness for to humble thee, and so prooue thee, to knowe what was in thine heart, whether thou wouldst keepe his commandements or no.* *Dent. 8. 2. & 13. 3.* This also was the end why the Lord left Ezechias to proue and trie what was in his heart.

This trial by desertion serueth for two purposes: for otherwhiles the Lord vseth it for the manifestation of some hidden sin, that the godly may be deeper humbled, and craue more earnestly pardon of that and other sins. For as the begger is alwaies mending and peeing his garment, where he findes a breach: so the penitent and believing heart must alwaies bee exercised in repairing it selfe where it findes a want.

Againe, oftentimes this triall serues to quicken and reuiue the hidden graces of the heart, that men may be thankfull for them, and feele an increase of thē in the heart. The good husbandmā cuts the branches of the Vine, not that he hath a purpose to destroy them, but to make them beare more fruit. In the Canticles when Christ left his spouse, then shee riseth out of her bed, shee opens the doore, *her hands drop mirrhe on the barre of the doore: then further shee seekes & calls for him, and praiseth him more then euer before.* *Iob. 15. 2. Cant. 5.* Dauid testifieth the like of himselfe: *In my prosperitie I said I shall never be moued, &c. but thou didst hide thy face and I was troubled. Then cried I to thee, O Lord, & praied to my Lord.* *Psal. 30. 6.* Lastly, men that liue in the Church, being for a time left of God, become so impenitent as that they must be given vp to Sathan; yet for no other cause, but that the flesh may be killed, and the spirit made aliue in the daie of the Lord. *1. Cor. 5. 5.*

The third end is the preuēting of sin to come. This appeareth in Paul; *I cast* (saith

2. Cor. 12. 7, (saith he) *I should be exalted out of measure through the abundance of revelations, there was giuen vnto me a pricke in the flesh, the messenger of Sathan to buffet me because I should not be exalted out of measure.* In the former times when the Lord among many others had set out *Crammer* for the maintenance of his blessed truth against his and Gods enemies, hee left him for a while to fall from his religion, and to make a dangerous recantation: but so as thereby he preuented many sinnes, and prepared him to a glorious martyrdom. As some of his own wordes may testifie which he spake a little before his end: *And now (saith hee) I come to the great thing that so much troubleth my conscience more then anything that euer I did or said in all my life, & that is the setting abroad of a writing contrary to the truth, which nowe here I renounce as things written with my hand contrary to the truth which I thought in my heart, & that for feare of death and to saue my life, &c. and for as much as my hand offended writing contrary to my heart, my hand shall be first punished therefore: for may I come to the fire it shall be first burned.* Answerable, when he was at the fire, first he burnt his right hand which subscribed; his body suffered the flame with such constancy & stedfastnes as he neuer almost mooued: his eies lift vp to heauen often he repeated his vnworthy right hand. Thus, death which he most feared, he most desired, that he might take reuenge of himselfe for his sinne.

The vse that all good Christian heartes are to make of these their desertions, is manifold. First, if they haue *outward rest and walke in the feare of God, & be filled with the ioy of the holy Ghost, let them not be high minded, but feare, least a forsaking follow.* Secondly, if in any temptation they iudge themselues forsaken, let them consider this wonderfull worke of spirituall desertions which God exerciseth vpon his own children very vsually: and then it may please the Lord, they shall find it to be a restorative against many a quame & swoune of spirit and conscience into which otherwise they would certainly fall. Thirdly, seeing God for their triall doth often withdraw himselfe from them, let them againe draw neere to God and presse vnto him; euen as a man that shiuers of an agne is alwaie creeping to the fire. If it be demaunded howe a man should come neere God, the answer is, by the vse of his worde and praier. For by his worde he speakes to thee, and by praier thou speakest to him. Lastly, seeing by desertions God wil take experience of his seruants, let euery man *try & search his waies, and euer be turning his feete to the waies of Gods commandements: let him endeavour to keepe a good conscience before God & before all men, that so hee may with Dauid say, Iudge me O Lord, for I haue walked in mine innocencie: my trust hath bin alwaies in the Lord: I shall not slide: prooue me, O Lord, and trie me, examine my raiues and my heart.*

Act. 9. 31.
Ro. 11. 20.

Iam. 3. 10.
Psa. 119. 50
Act. 24. 16.
Psa. 26. 1, 2

FINIS.



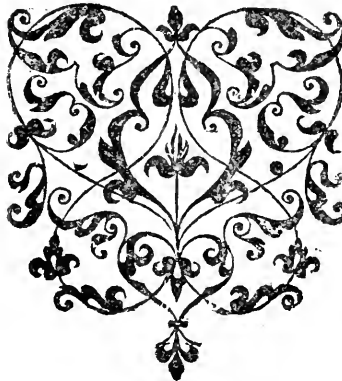
A
CASE OF CONSCIENCE,
THE GREATEST THAT EVER
WAS; HOW A MAN MAY KNOW
whether he be the child of
God, or no.

Resolved by the word of God.

Whereunto is added a briefe Discourse
taken out of Hier. Zanchini.

2. Pet. 1. 10.

*Give all diligence to make your Election sure, for if ye doe these
things ye shall neuer fall.*



Printed for Thomas Man, and Iohn
Porter. 1600.

To the godly Reader.

IN Gods Church commonly they who are touched by the spirit, & begin to come on in Religion, are much troubled with feare that they are not Gods children; and none so much as they. Therefore they often thinke on this point: and are not quiet till they finde some resolution.

The spirit of God, (as best knowing the estate of Gods children) hath penned two parcels of holy scripture, for the full resolving of this case; namely the 15. Psalme, and the first Epistle of Saint Iohn.

And for the helping of the simple and vnlearned, who desire to bee informed concerning their estate, I haue propounded these two parts of scripture, in the forme of a Dialogue: and haue ioyned thereunto a little discourse concerning the same matter, penned in Latin by *H. Zanchius*, a learned Diuine, and now englished.

Vse this labour of mine for thy benefite and comfort: & the Lord increase the number of them which may reioyce that their names are written in heauen.

W. Perkins.

THE FIRST EPISTLE OF IOHN, IN
forme of a Dialogue.

The Speakers. *Iohn. Church.*

CHAP. I

Church.



Any among vs denie the Godhead, and many the manhood of Christ.

Iohn. That which was from the beginning *Verf. 1.*
[and therefore true God] which we haue heard
[namely speaking] which wee haue seene with
these our eies, which we haue looked vpon,
and these hands of ours haue handled of that
word [not the sounding but the essentiall word of
the Father,] of life [liuing of himself, and giuing

life vnto all other.]

Ch. Before you goe any further, this word of life is inuisible, how then could it bee seene?

Ioh. [Yes] for that life was made manifest [to wit, in the flesh,] and we [I with *Verf. 2.*
many others] haue seene it, and beare witness, and publish vnto you that eternall life, which was with the father [eternally before this manifestation] and was made manifest vnto vs.

Ch. Menander, Ebion, and Cerinthus, hauing beene teachers among vs, confidently denie these things which you say: and they beare vs in hand, that they seeke our good.

Ioh. That [which I will repeat againe for more certainties sake] which we haue seene and heard, declare we vnto you, that ye may haue fellowship with vs, and that our fellowship also may bee with the father, and with his sonne Iesus Christ. *Verf. 3.*

And these things write we vnto you, that your ioy might be full [i. might haue sound consolation in your consciences.] *Verf. 4.*

Ch. Well then lay vs downe some ground, whereby we may come to be assured that we haue fellowship one with another, and with Christ.

Ioh. This then is the message which wee haue heard of him, & declare vnto you that God is light [i. purenesse in selfe and blessednes; whereas men and Angels are neither, but by participation] and in him is no darkenes. *Verf. 5.*

Ch. Some that make profession among vs, continue still in their olde course and conuersation; and yet they say they haue fellowship with God.

Ioh. If we say that we haue fellowship with him, and walke [lead the course of our liues] in darkenesse, [i. ignorance, error, impietie,] wee lie, [dissemble,] and doe not truly [deale not sincerely.] *Verf. 6.*

Ch. What then is the true marke of one which hath fellowship with God?

Ioh. If we walke in the light, [lead the course of our liues in sinceritie of life and doctrine] we haue fellowship one with another. *Verf. 7.*

Ch. We are so defiled with sinne, that we often doubt, leaust we haue no fellowship with God. *note of communion with God.*

Ioh. The blood of Iesus Christ his sonne cleaseth vs from all sinne.

Ch. *Some among vs are come to that passe, that they say they haue no sinne, and that this estate is a signe of fellowship with God.*

Vers. 8.
To professe per-
fect satisfaction
in this life, a te-
stimonie of an hypocrite.
Iob. If we say we haue no sinne, we deceiue our selues, [imagining that to bee true which is otherwise] and the truth is not in vs.

Ch. *How then may we knowe that our sinnes are washed away by Christ?*

Vers. 9.
Humble confession
of sin to God,
is a note of re-
mission of sinne.
Iob. If we confesse our sinnes [namely with an humbled heart desiring pardon] he is faithfull and iust [in keeping his promise,] to forgie vs our sinnes, and to cleanse vs from all vnrighteousnesse.

If we say [as they before named doe] wee haue not sinned, we make him a lier [whose word speaks the contrary,] and his word is not in vs [his doctrine hath no place in our hearts.]

CHAP. II.

Ch. *If this bee true which hath bene said, that the blood of Christ doth cleanse from all sinne, and that if we doe confesse them they shall be pardoned, our corruption tels vs that we may sinne freely.*

Vers. 1.
Iob. My little children, these things I write vnto you that yee sinne not.

Ch. *Alas, we fall oft by infirmitie: what shall we then doe?*

Iob. If any man sinne, we haue an aduocate [who in his owne name and by his owne merits pleads our cause] to the Father Iesus Christ the iust [and therefore fit to make intercession.]

Ch. *But how may euery one of vs in particular know that Christ is his aduocate?*

Vers. 2.
Iob. He is the propitiation [i. a covering of sin or reconciliation, as the propitiatorie of the Arke covered the lame,] and not for our sinnes onely, but also for the sinnes of the whole world [not onely Iewes but also Gentiles of all sorts.]

Ch. *Be it that I knowe him to be my aduocate, may I not be deceiued? howe may I knowe that this my knowledge is effectfull to saluation?*

Vers. 3.
An endeavour to
keepe the com-
mandements, a
signe of faith.
Iob. Hereby are we sure that wee knowe him [here, that knowledge is meant, whereby a man applies Christ and all his benefits to his owne soule] If wee keepe [to keepe is not to fulfil, but to haue a care and desire to doe it; for God of his mercie, in his seruants accepts the will for the deede] his commandements.

Ch. *Many among vs professe that they knowe Christ, but their liues be not according.*

Vers. 4.
Faith without o-
bedience, noce
of an hypocrite.
Iob. He that saith, I know him, and keepe not his commandements, is a lier, and the truth is not in him.

Ch. *How may it be prooued, that the endeavour to keepe Gods commandements is a marke of faith and fellowship with Christ.*

Vers. 5.
Iob. [He in whom the loue of god is perfect, may hereby know that he is in Christ.] But he that keepeth his word, in him is the loue of God: [i. not that loue where- with God loueth him; but that, whereby he loueth God] is perfect indeed: [i. sincere and sound; perfection being opposed not to imperfection, but to hypocrisie:] hereby [therefore] we know that we are in him.

Vers. 6.
He that saith he remaineth in him, ought to walke euen so, as he hath walked: [and therefore he must needes indeauour himselfe in the commandements.]

Ch. *Declare vnto vs some of the principall of these commandements?*

Vers. 7.
Iob. Brerhren, I write no newe commandement vnto you: But an old commandement which yee haue heard from the beginning: this olde commandement

ment is the word which ye haue heard from the beginning.

Againe, a newe commandement I write vnto you, that which is true [to wit that the commandement is newe which he will not write] in him [who renueth the commandement of old giuen to Moses] and also in you, for the darkenes is past [i. the hardening of the minds of men vnder the old testament, whereby they did but in a small measure vnderstand the word] and that true light [a greater measure of illumination, as also the writing of Gods lawes, not in tables of stone, but in the fleshie hearts; so as they be transformed into the obedience thereof] now shineth. Vers. 8.

Ch. Well, set downe this commandement which is so ancient, and is now renued.

Ioh. He that saith [as many among you doe] that he is in that light [that is, that he is both plentifully enlightened and borne anew] & hates his brother, is in darkenesse [vnder the estate of damnation, not yet truly regenerate,] vntil this time. Vers. 9.

He that loueth his brother abideth in that light; [is truly enlightened and regenerate:] and there is no offence, [i. he will giue no occasion of euill] in him. Profession ioined with hatred and malice, a note of an hypocrite.

But [on the contrarie] he that hateth his brother is in darkenes, and walketh in darkenesse [leadeth his life in ignorance and vngodlinesse] and knoweth not whither he goeth because that darkenesse hath blinded his eyes. Vers. 10.

Ch. What mooueth you to deliuer vnto vs all these notes and signes of our newe birth, and communion with Christ?

Ioh. Little children I write vnto you because your sinnes are forgiuen you; for his names sake [i. by christ and his merites; that ye may be certified to your comfort of this.] Vers. 11.

[And that no kind of men among you might doubt of this,] I write vnto you fathers, because ye [delighting to tell and heare of olds and ancient matters] haue knowne him [that is, Christ] that is from the beginning. I write vnto you young men, because ye [delighting to shewe your valour and strength] haue ouercome the euil one, [that is, Satan.] I write vnto you litle childrē, [who delight alwaies to be vnder the fathers wing,] because ye haue knowne the father. Vers. 12.

[And againe, because we are dull to mark, and remember that which is good for vs:] I haue written vnto you fathers, because ye haue known him that is from the beginning; I haue written vnto you young men, because yee are strong, and the word of God abideth in you; and ye haue ouercome that wicked one. Vers. 13.

Ch. If wee bee in the estate of grace vnder Gods fauour in Christ; howe may wee abide in it?

Ioh. Loue not this world [the corrupt estate of mankind out of Christ,] neither the things that are in the world [for first of all, to giue reasons,] if any man loue this world, the loue of the Father [wherewith he loued the father] is not in him. Vers. 14.

[Secondly] for all that is in this world, as the lust of the flesh [the corruption of nature, which chiefly breaketh out in euill concupiscence] the lusts of the eyes [the fruite of the former, stirred up by outward pronocations, especially in the eye, as it is manifest in adulterie or couetousnesse] and the pride of life [i. Arrogancy and ambition among men in common conversation of life,] is not of the father, but of the world. Vers. 15.

And [thirdly] this world passeth away and the lust thereof: but he that fulfilleth the will of God, abideth for euer. Vers. 16.

Ch. *What other things are we to doe, that we may continue?*

Verf. 18.

Job. Little children, it is the last time; and as ye haue heard that Antichrist shall come, [a speciall Antichrist, the chiefe of all other; who is now manifest to be the Pope of Rome] euen now are there many Antichrists [heretickes, denying either the natures of Christ, or his offices: or the vniō & the distinction of his natures:] whereby we know that it is the last time.

Ch. *Those whome you call Antichrists, were of our companie, and professed as we doe.*

Verf. 19.

Job. They went out from vs, but they were not of vs: for if they had beene of vs, they should haue continued with vs. But this commeth to passe, that it might appeare that they are not all of vs.

Ch. *How can we be assured of our continuance in grace: for we may fall as well as they doe?*

Verf. 20.

Gods spirit dwelling in the heart, a signe of perseverance.

Job. But ye haue annointing, [the grace of Gods holy spirit, resembled by the annointings in the old Testament] from that holy one [Christ, Luke 1. 15.] and know all things.

Ch. *If we know all things, then you neede not write vnto vs of these matters.*

Verf. 21.

Job. I haue not writtē vnto you, because ye know not the truth: but because you know it, and that no lie is of the truth [i. ye can distinguish betwene the sound doctrine of the Gospel, and errors.]

Ch. *What is this lie which you speake of?*

Verf. 22.

Papists denie Iesus to be Christ: for though in word they magnifie him, yet in their doctrine by necessitie consequent they denie him to be a king, a priest, a prophet.

Job. Who is a liar, [a deceiuer, a seducer,] but he that denieth that Iesus is Christ, [the Messias or Saviour of mankind.] The same is that Antichrist, that denieth the Father and the Sonne.

Ch. *These whome you meane (say they) defend the doctrine of God as well as we; and they vse to call him Father.*

Job. Who so denieth the Sonne, hath not the Father.

Ch. *What doe you inferre vpon this, if it be the last time as you haue saide?*

Verf. 23.

Verf. 24.

Job. Let therefore abide in you, that same [doctrine concerning Christ] which ye haue heard from the beginning: [which the Apostles preached, and before them the Prophets since the beginning of the world] If that which ye haue heard from the beginning remaine [ye beleeuing and obeying it] in you, ye also shall continue in the same, and in the father.

Verf. 25.

Perseuerance in the knowledge and obedience of the Gospell, a signe of communion with Christ.

And this is the promise which he hath promised vs, euen life eternall.

Ch. *We cannot perswade our selues of perseuerance, seeing men so commonly fall away from Christ among vs?*

Job. These things haue I written vnto you, concerning them that deceiue you; [not meaning them of you, as you seeme to take it.]

Verf. 26.

Verf. 27.

But that annointing [the spirit which ye haue receiued of Christ, and which hath led you into all truth] which ye haue receiued of him, dwelleth in you [abideth in you, and will so continue:] and ye neede not that any man teach you, [any other doctrine beside this which ye haue learned already:] but as the same Annointing teacheth you all things, and is true and not lying, and as it taught you, ye shall abide in him.

Verf. 28.

And now, little children abide in him, that when he shall appeare, we [being iustified in Christ,] may haue boldnes, and not be ashamed, [neither Sathan nor

our consciences accusing vs for sinne,] before him at his comming.

Ch. We are still in doubt to returne backe to that which you said before, how an endeuour to keepe the commandements, should be a signe of fellowship with Christ.

Iob. If we know that he [God] is righteous, know ye that he which worketh righteoufnes is borne of him [as a child is knowne to haue such a man for his father, because he resembleth him.] *Vers. 29.*

CHAP. III.

Ch. **A** Re not we then borne of God?

Iob. Behold what loue the Father hath giuen to vs, that we should be called the sonnes of God. *Vers. 1.*

Ch. The world doth not report vs as the sonnes and daughters of God, but for the refuse and offscouring of the world.

Iob. For this cause the world knoweth not you, because it knoweth not him.

Ch. Can Gods children be subiect to such infirmities and miseries as we are?

Iob. Dearly beloved now are we the sonnes of God, but yet it is not made manifest what we shall be: and we know that when he shall be made manifest, we shall be like him; [having not equalitie, but likenesse of holinesse and glorie:] for we shall see him as he is; [for now we see him as it were through spectacles in the word and Sacraments.] *Vers. 2.*

Ch. Alas poore wretches, we are not like Gods children; for we are euen sold vnder sinne, and daily carrie a masse of corruption about vs.

Iob. Euery one that hath this hope [to see him as he is] purifieth [i. though he be subiect to sinne, yet he desireth and seeketh the meanes to cleanse himselfe from sinne:] euen as he is pure, [setting before him Christ as a patterne to follow.] *Vers. 3.*

A desire, and an endeuour to vfe good meanes to cleanse our selues of our corruptions and priuie finnes, is a marke of adoption.

Ch. How prooue you that an endeuour to purifie our selues, is a note of adoption?

Iob. [By the contrarie] whosoever committeth sinne [practiseth sinne with full consent of will, not endeuouring himselfe in holinesse of life,] transgresseth also the law: [and for that cause, being vnder the curse of the law, can not be Gods children:] for sinne is the transgression of the Law, [vnderstand, by Law, not morall Law, but any commandement of God, whether it be in the Law or Gospel.]

And [again] ye know that he was made manifest, [tooke our nature on him] that he might take away our finnes [the guilt and punishment at once, and the corruption by little and little,] and in him is no sinne. *Vers. 4.*

[Thirdly] whosoever abideth in him sinneth not: [he doth not giue himselfe to sinne, so as it should traigue in him:] Whosoever sinneth, hath not seene him, nor knowne him: [to wit, effectually, so as he can applie Christ and all his benefits to himselfe.] *Vers. 6.*

Ch. But some teach that faith is sufficient, and they embolden vs to liue as we will.

Iob. Little children, let no man deceiue you; he that worketh righteoufnes, is righteous, as he is righteous. *Vers. 7.*

He that committeth sinne, [though he say he doth beleue, and therefore thinkes himselfe iustified before God,] is of the Deuill, [i. resembleth the Deuill, as the child doth the father, and is governed by his spirit:] for the deuill sinneth frō the beginning [of the world] [which appeareth that] for this purpose was made manifest the Son of God; that he might dissolue the works [for the beginning and con-

tinuance of all rebellion and disobedience to God,] of the Deuill.

Verf. 9.

Loosenes of life or the fragile of sinne, a note of the child of the deuill for the present time.

[And further, to display these seducers] whofoeuer is borne of God sinneth not, [i. doth not keepe a course in sinne, howfoeuer he fall by infirmitie:] for his seed [i. Gods word cast into the heart by the operation of the Spirit, making a man to spring vp into a new creature,] remaineth in him: neither can he sinne because he is borne of God.

Ch. Briefly to come to the point: how may it be knowne, who is Gods childe, and whoe is to be reputed the child of the deuill.

Verf. 10.

Ioh. In this are the children of God knowne and the children of the deuill: whofoeuer worketh not righteousness, is not of God; neither [to giue you a plain example,] he that loueth not his brother.

Verf. 11.

For, this is the message which ye haue heard from the beginning, that we should loue one another.

Verf. 12.

Not as Cain: he was of that euill one [Sathan,] and slue his brother: and wherefore slue he him? because his owne workes were euill, and his brothers good.

Ch. Yet if we loue those which be our brethren, according to the flesh neuer so much, they cease not to hate and persecute vs.

Verf. 13.

Ioh. Meruaile not my brethren, though this world hate you.

Ch. If not to loue, be a note of the child of the deuill, what is the note of gods child?

Verf. 14.

To loue a Christian: cause he is a Christian or godly man, is a note of Gods child.

Ioh. We know that we are translated from death to life, because we loue the brethren, [i. such as be Christians, because they are Christians,] [as on the contrary] he that loueth not his brother, abideth in death: [is vnder the state of damnation.]

Verf. 15.

Whofoeuer hateth his brother, is a manslayer, and ye know that no manslayer hath eternall life abiding in him.

Ch. You haue shewed vs fully, that loue is a worke of adoption: Now shew vs how we may know whether we loue our brethren or not?

Verf. 16.

Ioh. Hereby we haue perceiued loue, that he laid downe his life for vs: therefore we ought [carried with the like affection of loue] to lay downe our liues for the brethren.

Ch. Many in speech doe pretend loue, but we find not this willing affection and readines to shew loue.

Verf. 17.

Compassion stirring in the heart anote of loue.

Ioh. Whofoeuer hath this worlds good; [wherewith this life is sustained] and seeth his brother haue neede, and shutteth vp his bowels [i. hath no compassion, because it sheweth it selfe by the rolling of the intralls] from him, how dwelleth the loue of God in him?

Ch. What other note is there of true loue?

Verf. 18.

Works of mercy, signes of loue.

Ioh. My little children, let vs not loue in word, nor in tongue onely, but in deede and in truth [sincerely.]

Verf. 19.

Sincere loue, a note of sincere profession.

1. For thereby we know that we are of the truth, [sound professors of the gospel of Christ,] 2. and shall before him appease our hearts [in regard of any accusation that our conscience shall lay vnto vs before Gods iudgement seat.]

If our heart condemne vs, [an euill conscience accuse vs] God is greater then our heart [namely in iudging of vs:] and knoweth all things.

Verf. 20.

Ch. How may we know that our consciences will not condemne vs?

Ioh. Beloued, if our hearts condemne vs not, then haue we boldnes towards *vers. 20.*

God, [i. to come vnto him by prayer.]

Boldnes in praier
a signe of a paci-
fied conscience.

Ch. What other fruits is there of true loue?

Ioh. Whatsoeuer we aske, we receiue of him; because we keepe his commā- *vers. 21.*
dements, and doe those things which are pleasant in his sight.

Ch. What are these commandements?

Ioh. This then is his commaundement, that we beleue in the name of his *vers. 22.*
Sonne Iesus Christ, and loue one another as he gaue commaundement.

Ch. Haue they which keepe these commandements their praers granted? *prooue*
this.

Ioh. [Yes] For he that keepeth his commaundements dwelleth in him, and *vers. 23.*
he in him.

Ch. How may we know that God dwelleth in vs, and we in him?

Ioh. Hereby we know that he abideth in vs, by that spirit [of sanctification,
whereby we are renued] which he hath giuen vs.

vers. 24.
The operation of
Gods spirit in
sanctifying vs, a
signe of commu-
nion with God.

CHAP. IIII.

Ch. **T**O returne againe to that which was before mentioned: shall we beleue all
that say they haue the spirit?

Ioh. Dearly beloued, beleue not euery spirit [i. doctrines, which men brag- *vers. 1.*
ging of the spirit doe teach;] but trie the spirits whether they be of God: for ma-
ny false prophets are gone out into the world.

Ch. How may we discern of spirits?

Ioh. Hereby shall ye know the spirit of God; euery spirit [doctrine] which *v. 2.*
confesseth that Iesus Christ [the Messias] is come in the flesh [is made true man,
this beeing the substance of the Gospel,] is of God.

And euery spirit that confesseth not that Iesus Christ is come in the flesh, *v. 3.*
is not of God: but this is the spirit of Antichrist, of whome ye haue heard, that
he shall come, and now already he is in the world.

Ch. We feare: because these false spirits are of great power, to perswade and se-
duce many.

Ioh. Little children, ye are of God, and haue ouercome them: for greater is *v. 4.*
he that is in you [Gods spirit,] then he that is in the world [the spirit of Sathan.]

Ch. But the doctrine of these men is of great account, and hath many followers in
the world; ours hath but few which imbrace it.

Ioh. They are of this world, therefore speake they of this world, and this *v. 5.*
world [i. ignorant and-ungodly men] heareth them.

We are of God: he which knoweth God, heareth vs: he which is not of god *v. 6.*
heareth vs not. Hereby know we the spirit of truth, and the spirit of error
[namely by the liking and applause of the world.]

Ch. How may we preserue our selues against these seducers?

Ioh. Beloued, let vs loue one another, for loue commeth of God: and euery *v. 7.*
one that loueth is borne of God, and knoweth God: [by a speciall knowledge,
whereby they are assured that God the father of Christ is their father: Christ their
Redeemer: the holy Ghost their sanctifier.]

He that loueth not, knoweth not God, for God is loue, [i. wholly bent to shew *v. 8.*
his loue and compassion to his people.]

[For

Verf. 9. [For a prooffe of this,] herein was that loue of God made manifest among vs, because God sent that his onely begotten Sonne into the world, that we might liue through him.

vers. 10. Herein is that loue, not that he loued God; but that he loued vs: and sent his Sonne to be a reconciliation for our finnes.

Ch. *What of all this?*

vers. 11. *Iob.* Beloued, if God so loued vs, we ought also one to loue another.

Ch. *How can God manifest his loue to vs, he beeing a spirit inuisible?*

vers. 12. *Iob.* No man hath seene God at any time: [neuertheles] if we loue one another, [that is a signe] that God dwelleth in vs, & his loue is perfect in vs: [i. that loue wherewith he loueth, is throughly made manifest towards vs by our loue: as the light of the moone shining on vs, argueth the light of the Sunne shining upon the moone, of whom (as from the fountaine) the moone takes her light.]

Ch. *How may we know that God dwelleth in vs?*

vers. 13. *Iob.* Hereby doe we know, that we dwell in him, and he in vs: because he hath giuen vs of his spirit.

Ch. *What other signe haue you of Gods dwelling in vs?*

vers. 14. *Iob.* We haue seene and doe testifie, that the Father sent that Sonne to be the Sauour of the world.

vers. 15. Whosoever confelleth [in faith and loue] that Iesus is the Sonne of God; in him dwelleth God, and he in God.

Ch. *The deuil will confesse Christ.*

vers. 15. *Iob.* And we [which is more] haue knowne and beleued the loue which god hath in vs.

Ch. *Declare how our loue should be a signe of Gods dwelling in vs?*

vers. 16. *Iob.* God is loue, and [therefore] he that dwelleth in loue, dwelleth in God & God in him.

Ch. *God is loue we grant, but how may we know, that God is loue to vs?*

vers. 17. *Iob.* Hereby is that loue perfect, [i. fully made manifest in vs;] that we may haue boldnesse [to stand before him without feare,] in the day of iudgement: for euen as he is, euen so are we in the world [not in equalitie, but in conformitie of holinesse.]

vers. 18. [As may appeare by the contrarie] there is no feare in loue [i. when a man is assured of Gods loue to him, he doth not distrust nor seruilely feare him in respect of his finnes] but perfect loue casteth out feare: for feare hath painfulness [checkings and torments of consciences] and he that feareth is not perfect in loue.

Ch. *What other signe is there that God is loue to vs?*

vers. 19. *Iob.* We loue him because he loued vs first [as when a man warmes him, the heat of his bodie is because the fire is first hot.]

Ch. *If this be so, then they which loue not their brethren, are loued of God in Christ: seeing all generally say they loue God.*

vers. 20. *Iob.* If any man say, I loue God, and hate his brother, he is a liar: for how can he that loueth not his brother whom he hath seene, loue God whome he hath not seene?

vers. 21. And this commandement haue we of him, that he that loueth God, should loue his brother also.

CHAP. V.

VWhosoever beleueth that Iesus is that Christ [*true Messias*] is borne of God: and euery one that loueth him which did beget [*i. God the father,*] loueth him also which is begotten of him, [*the child of God a true Christian.*]

Vers. 1.

Ch. *This being manifest that they are hypocrites which say they loue god, yet shew no loue to their brethren; teach vs how we may know that we loue our brethren.*

Ioh. In this we know that we loue the children of God, when we loue God and keepe his commandements, [*that is, endeavour to keepe; the beginning of the action being put for the whole.*]

v. 2.
An endeavour to obey the commandements, a signe of loue of our brother.

For this is the loue of God [*the dutie of loue to God*] that we keepe his commandements.

Ch. *But no man can keepe the Law.*

Ioh. His commandements are not burdenous [*to them that are in Christ, and are freed from the curse of the law, which makes the law grieuous, and are also guided by his holy spirit.*]

v. 3.

[*And this is apparant*] for all that is borne of God ouercommeth the world, [*Sathan with all corruptions and workes of darknes.*]

v. 4.

Ch. *By what meanes?*

Ioh. And this is the victory which hath ouercome the world, euen our faith [*which is the instrument and hand whereby we lay hold on him, that he in vs, and so we by him might ouercome the world.*]

Who is that ouercommeth this world, but he which beleueth that Iesus is that Sonne of God?

v. 5.

Ch. *How may we be resolu'd that Iesus of Nazareth the sonne of Mary, was the sonne of God, and the Messias: he came but basely into the world?*

Ioh. This is that Iesus Christ, which came by water, [*sanctificatiõ signified by the legal washings,*] & blood [*imputation of Christs righteousnes, or the sprinkling of his blood:*] not by water onely, but by water and blood: [*because Christ worketh both iustification and sanctification together:*] and it is that spirit [*a mans owne conscience inwardly purified*] that beareth witnesse: for that spirit is truth: [*that is, that the testimonie of the Spirit of adoption, certifying vs that we are the sonnes of God, is true.*]

v. 6.
Proofs: inuincible that Iesus of Nazareth the son of Marie was the sonne of God against the Iewes.

For [*that I may speake yet more plainly*] there are three which beare record in heauen, the Father, the Word, [*the Sonne*] and the holy Ghost: and these three are one, [*namely in testimonie.*]

v. 7.

And there are three which beare record in earth, the Spirit, and the water, and blood; and these three agree in one.

v. 8.

Ch. *How shew you that these witnesses be authenticall, and to be beleued?*

Ioh. If we receiue the witness of men, the witness of God is greater: for this is the witness of God, [*i. that was said to come from heauen;*] which he testifieth of his Sonne.

vers. 9.

[*Again,*] he that beleueth in that Sonne of God, hath the witness in himselfe, [*the peace of conscience which he may feele in himselfe:*] [*And further,*] he that beleueth not God, maketh him a liar: because he beleued not the record, that God witnessed of his Sonne.

vers. 10.

Ch. *What is the effect of that which these witnesses testifie?*

vers. 11. Ioh. And this is that record, to wit, that God hath giuen vnto vs eternal life, and this life is in his Sonne.

vers. 12. He which hath the Sonne, hath life: and he which hath not the sonne of God, hath not life.

vers. 13. [*And to conclude,*] these things haue I written vnto you that beleue in the name of the sonne of God, that ye may know that ye haue life eternal, and that ye may beleue [*i. increase in faith*] in the name of that sonne of God.

Ch. *How can we haue life eternal now, that are so miserable, and so full of wants?*

vers. 14. Ioh. And this is that assurance that we haue in him, that if we aske any thing according to his will, he heareth vs.

Ch. *How may we know that God graunteth our prayers, made according to his will?*

vers. 15. Ioh. If we know that he heareth [*that is (as it were) to giue an eare to our prayers,*] whatsoeuer we aske, we know that we haue the petitions which we haue desired of him [*though the things which we asked, be not giuen vs in that measure, and manner, and time, in which we asked them.*]

Ch. *Let vs heare an example of those things which God will graunt, when we pray?*

vers. 16. Ioh. If a man see his brother sinne a sinne, that is not vnto death; [*that is, which may be pardoned,*] let him aske [*pardon in his behalfe,*] and he shall giue him life for them that sinne not vnto death; there is a sinne vnto death [*after which necessarily damnation followeth, as the sinne against the holy Ghost:*] I say not that thou shouldest pray for it.

Ch. *But is not every sinne a sinne to death?*

vers. 17. Ioh. All vnrighteousnes is sinne [*and therefore deserueth death:*] but there is a sinne not vnto death; [*namely, that which is pardoned in Christ.*]

Ch. *We feare least we haue committed this sinne which is to death.*

vers. 18. Ioh. We know that whosoever is borne of God, sinneth not: but he that is begotten of God, keepeth himselfe, and that wicked one [*Sathan*] toucheth him not [*i. doth him no violence, or he can not giue him a deadly wound.*]

vers. 19. We know that we are of God, and this whole world lieth in euill: [*that is, in seruitude vnder Sathan and sinne.*]

Ch. *How shew you that we are of God?*

vers. 20. Ioh. We know that the sonne of God is come, and hath giuen vs a minde to know him that is true, and we are in him that is true: that is, in his Sonne Iesus Christ: this same is that very God, and that eternal life.

vers. 21. Ch. *How may we keepe our selues in God, and neuer commit the sinne to death?*

Ioh. Little children, keepe your selues from Images; [*whether they be of false gods, or of the true God.*]

PSALME XV.

Iehoua. David.

vers. 1. O Iehoua! who shall dwell [*as Pilgrimes dwell in tents*] in thy tabernacle, [*the Church militant?*] who shall rest in thy holy Mountaine, [*the kingdome of heauen?*]

Ieho.

Ieho. He that walketh perfectly, [*that is, he which leadeth the course of his life uprightly.*]

Dau. Who is the upright man?

Ieho. He that worketh righteousnes [*according to the commandements of the second table,*] and speaketh the trueth in his heart [*as he thinketh, his heart and tongue agreeing.*]

Dau. By what notes may this upright man be knowe, and who is he?

Ieho. I. He that slandereth not with his tōgue: I I. nor doth hurt to his neighbour: I I I. nor receiueth a false report against his neighbour.

II. In whose eies a vile person, [*an ungodly and unrighteous man;*] is condemned, but he honoureth them that feare God: V. He that hauing sworne to his owne hinderance, changeth not.

VI. He that giueth not his money to vsurie. VII. neither taketh reward of the innocent.

Dau. Are these notes vsfallible?

Ieho. He that doth these things, shall neuer be moued, [*shall abide in Gods fauour for euer.*]

Verf. 2. Sinceritie of life, in righteousness and holinesse, a note of gods child.

Verf. 3. Seven notes of an upright man,

Verf. 4.

Verf. 5.

Verf. 6.

A BRIEFE DISCOURSE, TAKEN OVT OF THE writings of Hier. Zanchius. Wherein the aforefaid case of Conscience is disputed and resolved.

Assertion. 1.

Onely the elect, and all of them: not onely truly may bee, but also are in that time which god hath appointed them in this life, indeed assured of their Election to eternal life in Christ: and this is done not one way, but many waies.



We say that the Elect alone may bee, and indeede are made sure of their election: that so wee may exclude the reprobate hypocrites: for considering they are not elected, they can neuer be truly perswaded that they are elected. I say truly: because it may come to passe that many in their owne thinking shall be predestinate: yet in trueth they are not perswaded so: for they are deceiued. We haue an example in temporarie Christians, who thinke of thēselues that they beleue in Christ, but truly doe not beleue: for their faith is in hypocrisie: and for a time onely. Wherefore a true and certaine perswasion of election can neuer befall any of the reprobates: because the true perswasion of heauenly matters, commeth of the holy Ghost; which neuer perswadeth any false matter. Wherefore how can reprobates be perswaded that they are elected? This cōsidered, it is not amisse. that we attribute this perswasion (of which we now speake) to the elect alone. Wee adde further, that all the elect, not onely may bee, but are indeed made sure of their Election: which must bee demonstratiuely confirmed against Schoole-men, and other our aduersaries. Wee say, this is done in the time appointed; because the elect, before they be called to Christ, are neuer sure of their election: nay they neuer thinke of it; as appeareth in Paul before hee was called, and in others. Again in like manner after they haue bene called; yet not presently are made sure of their election: but some sooner, some

1. Cor. 2. 10.

Mat. 11. 27

later. Lastly wee adde, *that this is done many waies*, what they are, (if not perfectly, yet in part I will afterward shewe.) Nowe let vs come to the matter.

1. Cor. 2. 16.

R. 9. 12. 24.

The elect by the
teimony of the
holy Ghost are
made sure of
their election.

The Schoolemen demaund whether a man may be made sure of his Election? And they determine that a man cannot except it be by diuine reuelation: because *Predestination* is in God, and not in vs. And no man knoweth the things of God, but the spirit of God: as no man knoweth the things of man, but the spirit of man which is in him. Againe, who knoweth the minde of the Lord? therefore (say they) some speciall reuelation is needfull: if any desire to be certified, either of his owne or of any other mans predestination, their sayings are not simple to be disliked: but in that meaning, in which they vnderstand them, they are no waie to be approoued. For they take a special reuelation to be this, if God shall signifie and say expressly to any: either by some Angel outwardly, or by his spirit inwardly, that he is predestinate to life: after which sort, they hold that *Paul* and a fewe other Saints had their predestination reuealed to them. So they conlude that, because euerie man hath not his election reuealed to him after this manner, that all men cannot bee assured of their election. But they are deceiued; for God, not onely by this one manner which they speake of, doth reueale his will and his counsels; but by many: for God reuealeth things, either by the inward inspiration of his spirit, or outwardly by his word: or both inwardly and outwardly by inward and outward effects. By his spirit he did inspire his Prophets, and open many things to come. And Christ said to his Apostles, as concerning the holy Ghost: Hee shall lead you into all trueth. By his word hee spake vnto the prophets, and in like manner, by his word he teacheth vs his will. Also by diuers effects, he declareth either his mercie or his iustice: as it is knowne. The same must bee thought of the reuealing of his election: to wit, that God reuealeth the same to the elect, by the holy Ghost, by the word, and by the most certaine effects of predestination.

1 Ioh. 16. 13.

The first testimonie, by which God assureth vs of our election, is the inward testimonie of the spirit, of which the Apostle saith: *The spirit (of God) testifieth vnto our spirits, that we are the children of God.* Nowe what is it to be the sonne of God, but first of all to be predestinated to be the child of God by adoption: and then to be made actually the sonne of God by faith: & lastly by the same spirit also to be regenerate as Gods children are, & to put on the nature of the sonne of God, or rather the son of God himselfe, as the Apostle speaketh. Therefore the holy Ghost, whilest he inwardly beareth record vnto our spirits, that is, to our minds being inlightened by his light, that we are the sons of God, most plainly reuealeth that we were predestinate from all eternitie to adoption: for men are not made the sonnes of God by faith, nor regenerate to be the sons of God, nor put on Christ; except they be first of all predestinated to adoption. And there can be nothing more certaine then this testimonie: for who better knoweth the things of god, his counsels & decrees, then the spirit of God, which searcheth all things, yea the deepe things of god: therefore he can most truly reueale vnto euery one of vs the certaintie of our election. And he cannot deceiue vs in reuealing it: for he is the spirit of trueth

1. Cor. 2. 10.

1 Ioh. 16. 13.

which

which can neither deceiue nor be deceiued. If an angel from heauen should be sent to thee, as he was sent to Marie, and as he spake vnto the fathers, & should tel thee in the name of God, that thou wert elected to life euerlasting: wouldst not thou say that thou couldst not then doubt any longer of thy election? But so much the more certaine is the testimony of the spirit, which beareth record to our spirit, that we are the sonnes of god: by how much the holy ghost doth more know the things of God then any angel: and can lesse deceiue then an angel. And so much the more sure is this testimonie, considering it is not kept in the bodily eares, where it might soone vanish away, but in our minde and spirit: because the spirit beareth record to our spirit. And further, that the holy Ghost neuer departeth from our spirit, but dwelleth in vs, abideth in vs, speaketh in vs, sheweth forth his power in vs, prayeth in vs. Therefore the Apostle saith, that we haue receiued the spirit of adoption, by which we crie Abba, father: as though he should say, this testimonie of the spirit is altogether so sure, by which he beareth vs record that we are the sonnes of God: that presently without doubting, we can call vpon God, and crie, Abba, Father. And all the elect haue this testimonie, being made the sonnes of God by faith, and being reuened by the holy ghost: and ingrafted into Christ. For so the Apostle speaketh, if any man haue not the spirit of Christ, he is not his: therefore, who-
Rom. 8. 17.
Gal. 4. 6.
Rom. 8. 9.
 focuer is Christs, and is ingrafted into Christ, it is necessarie hee should haue the spirit of God. And whoeuer haue receiued and doe inioy the spirit of Christ; to their mindes the same spirit beareth recorde, that they are the sonnes of God, and maketh them to crie Abba, Father. And it is certaine, that no man is reuened by the holy Ghost, which is not perswaded that God is his most mercifull and most louing father: and therefore can call vpon him as a father. Therefore although all men in that they are assured by the certaintie of faith, that God is their Father, and they are his sonnes, do not thereby argue and conclude that they are elected to eternall life; yet all men indeede haue thereby a sure testimonie of their election to glorie: because if they be the sonnes of God, they are also heires of eternall life. This testimony I will briefly comprise within this Demonstration: Whoeuer call vpon god and in their hearts crie Abba, Father, they are the sonnes of God: and it is certaine that they thus crie by the spirit of God. And they which are the sonnes of God, are also heires of eternall life, and they haue beene predestinate to adoption: therefore it must needs be, that all they which are perswaded, that they are the sonnes of God by the holy ghost, are predestinate to eternall life, and must be perswaded of it. This is the first testimonie and the first way, by which God reuealeth to every Elect man his predestination: namely, by the holy ghost within our hearts, bearing record vnto vs, that we are the sonnes of God in Christ, and by Christ. And let this be the first argument, also seruing
Ver. 2.
 to confirme our assertion.

The second waie, by which God reuealeth to every man his predestination, is by his word. I meane not any particular word, by which hee doeth declare to any outwardly in priuate and speciall manner, and that in expresse wordes, his election: but the generall word of the Gospell, by which Christ
The elect our of the word of God their conscience making the assertion, at length they may be certainly perswaded of their predestination.
 calleth

calletth all them which belecue in him, elect, both by himselfe and by his Apostles, as in the new Testament euery where is most manifest. For although in particular propositions he say not to thee, or to him particularly, Thou art elect to eternall life: yet by meanes of generall propositions, he doeth as well conclude in the heart of euery one that beleueeth, that hee is elected: as any man shall be able to conclude vnto particular men, that euery one of them is a liuing creature indued with reason by this generali proposition: *Euery man is a reasonable creature indued with reason*: the assumption being suppressed. Therefore after this manner dealeth God; He hath chosen all and euery seuerall man whome hee was to indue with faith, to haue the euerlasting inheritance.

Furthermore, he publisheth it to all the Elect by the Apostles in this generall proposition, *that all the faithfull are elect to eternall life*:^a the assumption is concealed in the word of God. But when he giueth vs faith, he maketh euery one of vs to make an assumption by himselfe in his minde: But I am of the faithfull: for I finde in my selfe that I truely belecue in Christ. Therefore who is it that maketh this conclusion for thee, that thou art predestinate to euerlasting life: euen God himselfe: the proposition being taken forth of the gospell, and the assumption proceedeth of the gift of faith. But that indeede by which we properly attaine to the knoweledge of the matter contained in the conclusion, is the *middle tearme*, as they call it. Wherefore it is manifest, that God by the word of his gospell, where hee saith; *that all the faithfull are elect*: doth reueale to euery faithfull man his owne predestination. Onely this one thing is to be required, that the faithfull man hearing the vniuersall propositions, in his mind should make an assumption: But I am faithfull by the gift and grace of God. And is not God said to haue reuealed to euery mā his speciall malediction in this generall proposition, *Cursed is euery one that doth not continue in all things that are written in this booke*: although he say to no man specially, thou art accursed: for euery one doeth make this assumption, that he is accursed: because he knoweth most certainly that he doth not continue in all things that are written in the booke of the lawe. Therefore the Schoole-men are deceiued, when they say, it may be that euery man may be sure of his election: namely, if G O D which is able, will reueale it to him: yet that he doth only reueale it to a very fewe, as the Apostles: for God (as hath bin proued and declared) euen by his worde, in generall propositions doth reueale to euery man his predestination: for what can be more certaine then this demonstration? Whosoever doe truely belecue in Christ, they are elect to eternall life in Christ: but I truely belecue in Christ; therefore I am elected. But some make an exception and say, that this were a demonstration, and that most certaine and euident, if a man might bee able to knowe that he were indued with true faith in Christ: but here lieth all the difficultie. For many thinke that they truely belecue in Christ, whereas neuertheless their faith is hypocriticall and temporarie: as appeareth by the Euangelists.

Answer. We graunt that they which belecue by such a faith, which is in hypocrisie & only lasteth for a time; that they are deceiued whilst they thinke that they doe truely belecue, and yet doe not indeede: for they are like them

which

^a That whereby a man applies the generall promise to himselfe.

Deut. 27.26

They which do truely beleue, know that they beleue.

which dreame that they are kings, when as they are very beggers: but we say, that they which belecue by a true faith, doe know whether they truly belecue or no: and they are not deceiued when they say and thinke that they truly belecue. For they are like vnto them, which handling a pretious stone, by reason that they are indued with sense, know and say, that they handle it. And if no man might certainly know, whether he beleueed truly or not: why doth the Apostle say, *Trye your selues whether you be in the Faith?* And if it be so, no man can euer certenly know, whether he be iustified: considering that they onely which truly belecue, can be iustified. And if a man giuing credit to an other mans words, doth certely know that he beleueeth him: how much more doth he know it, which being indued with true faith by the holy Ghost, beleueeth the Gospel? In a word, godly writers haue prooued against Schoolemen, that they which are indued with true faith in Christ, can not be ignorant of it. But (say they) no man is certaine of his perseuerance in faith: and therefore out of this vniuersall proposition, *He which beleueeth, namely, with a true and constant faith, is elected to life,* no man can conclude that he is elected, by reason that albeit he may know, that he is indued with true faith, yet he can not tell whether it shall be perpetuall. This collection is absurd, and the learned haue fully prooued, that true faith is perpetual. And therefore they which certenly know, that they belecue in a true faith, are also certaine, that the same their true faith shall neuer perish in this world: partly for the promise of God, *I will put my feare into their hearts, that they may neuer depart from me:* and partly for the praier of Christ, *I haue prayed for thee Peter, that thy faith doe not faile.* Seeing it is so, it is very certaine, that God by his word, in which generally he saith, that all the faithfull are elect, doth reueale to euery man his election: considering that the proposition taken out of the Gospel, is most certaine, and euery faithfull man may certainly assume to himselfe, that he is indued with true faith in Christ.

2. Cor. 13.
65.

Ier. 32. 49.
Luk. 22. 32.

The third way by which God reuealeth to euery one of vs his Predestination, is by the effects of predestination, as well inward in vs, as outward: by which, as by certaine markes imprinted in vs, he doth seale vs to himselfe in Christ: and doth so seale vs, that if we shall giue diligent heede, we may thereby evidently perceiue, that we are set apart from the common sort of men, which is often called by the name of the world: that we are foreknowne for his sonnes, and loued in Christ, and predestinated to eternall life; yea, and that we appertaine no longer to the world, but to that citie which is aboue, that hath his foundation as the Apostle saith. And we haue a twofold reason of this argument: one, because these effects (of which we speake, and which we will afterward handle) God worketh not in any, but in his elect; as also afterward we will shew. Therefore by right a man may, by a true feeling and experience of these effects in himselfe, be assured of his particular election and predestination, to haue fellowship with Christ in all his graces. For if predestination (as Augustine witnesseth) be a preparation to the blessings of God, by which most certainly they are made free, whoeuer are made free; therefore whoeuer feeleth himselfe freed through these graces of God, may be assured and certified of his predestination. The other reason is, that

Verf. 3.
The effects of predestination a man may gather his predestination.

Heb. 11. 10.

The effects of predestination which are in vs, are like seales imprinting the image of Gods election in vs.

these effects are not onely the effects simple of predestination, but also such effects they are, that may also be seales of it: namely in printing in vs a liuely forme and image of G O D, foreknowing vs, louing vs, electing vs. And therefore, albeit we cannot see the purpose, the foreknowledge, the election and predestination of God as concerning our selues, in God himselfe foreknowing, willing, and electing vs: yet wee may beholde in our selues some sure representations of all these imprinted, and euen stamped in vs by the worde: and so by the beholding of these formes and impressions in our selues, wee shall easily be brought to the knowledge of those patterns, (as it were) which are in the Lord himselfe. The matter (by reason it is verie good and comfortable) may be declared by a similitude: God is like vnto the sunne in regard of vs: the sunne when it shineth vpon vs, and after a sort looketh vs in the face, it doth after such a sort imprint an image of his light in our eies, that wee also in like manner beeing made partakers of his light, may looke againe vpon the sunne it selfe, and vpon his light: for the light of the sunne and his beames beeing sent downe vpon vs, are beaten backe and reflected againe towards the sunne. So in like manner the foreknowledge of God, by which he hath and would acknowledge for his from all ^{in secret} extreme, it alwaies resteth in God, and cannot of it selfe be perceiued of vs. But yet whilest God doeth acknowledge vs for his, he doth portrait in vs his elect, a certaine forme and image of his foreknowledge: by which hee maketh vs, renouncing all other gods, to acknowledge him for our only true God. Thus it commeth to passe, through this true knowledge of God, which he vouchsafeth vs and by which we do acknowledge God for our God and father: we may after a sort behold in God himselfe his foreknowledge, by which he hath foreknowne vs for his sonnes. For first of all, God doth acknowledge vs for his, & then the elect being made partakers of this his light and knowledge, he causeth vs in like manner to acknowledge him. To this purpose serueth that which our Saviour Christ saith: first, (saith he) I know my sheepe, after he addeth, and againe, I am known of mine. As though he should say, whiles I acknowledge them for my sheepe, I make them by meanes of this my light and knowledge, that they also can acknowledge me for their pastor. So the Apostle saith to the Galathians: when ye shall know God, or rather are known of him: he teacheth therefore, that God knew the Galathians, because he had first acknowledged them for his, in his eternall predestination: & by giuing vnto them this his wisdom he made them acknowledge the true God for their God. The same may be said of the loue of God, by which he loued vs in Christ to euerlasting life, before the foundation of the world: god by louing vs doth print in our hearts the image of his loue, by which we may loue him againe frō our hearts: and as it were by the reflection of the sunne beames sent down into our hearts, we may be prouoked to loue againe. For the loue of God to vs being eternall, & causing eternall life, begetteth in the time appointed a certaine loue in vs, seruing for his eternall glorie. And to this purpose is that of S. Iohn: *not that we first loved God, but because he first loued vs* As though he had said, therefore wee loue G O D; because hee first, that is before the foundation of the world louing vs in Christ, by the ingrauing of his loue in our hearts, causeth vs to loue him againe

Job. 10. 14.

Gal. 4. 9.

1. Ioh. 4. 20.

1. Ioh. 4. 19.

Rom. 5. 5.

gaine as a father. So loue is said, (to wit, that loue by which wee loue God) to be of God: that is, to proceede of the loue of God towards vs. And Paul writeth that the loue of God, (namely, that loue by which he loued vs) to be shed in our hearts by the holy Ghost which is giuen vs: and by this shedding of the loue of God in our hearts, it commeth to passe that loue is also wrought in our hearts towards God. And therefore by that sound loue by which we seele our selues to loue God, we are made to know how great that loue of God is, by which hee loued vs from all eternitie in Christ. And what is that loue else but predestination?

In like manner, election by which he singled vs from the rest of the world in Christ, that we might be holy before him; begets in vs a certain image euen of God himselfe, that is, another election, by which we renouncing all other Gods which are worshipped in the world, make our choice of this our true God Iehouah, to be our god, that he may be alwaies before our eies, he which sanctifieth vs, and the author of our whole saluation. Wherefore through this constant election which is in vs, we perceiue, that the election which is in god, as concerning vs, is firme and sure: not onely as we gather the cause by the effect, but also as we gather the patterne by the picture: like as by the similitude of the forme of a seale fashioned in waxe, we doe easily vnderstand what is the very forme and fashion of the seale. Therefore it is manifest, that it is the manner of God by the effects of his election & predestination imprinted in vs, to reueale to euery one of vs his own election and predestination: And that two waies, both because there are certaine effects of predestination, and by the effects, the causes are knowne: and also because there are certaine liuely types of Gods foreknowledge and election, by which we are sealed vp vnto God.

Now by the inprinting of these formes & types in vs, as the seale is in wax: the very first patterns themselves are knowne what they are.

Furthermore, that there is no man elected to eternall life, which shal not be sealed vp in the time appointed with these markes of Gods election: It is manifest out of these places of scripture, which treat of election and predestination. The Apostle teacheth, *that we were elected, that wee might be holy and without blame.* Also he teacheth, that all they whome God hath predestinated, are likewise called and justified, and by consequent indued with faith and knowledge of God, by which they take him for their father: with loue also, where-with they loue him as a father: Also with a good will and constant purpose, by which they desire constantly his glorie. Againe, he saith in another place, *the foundation standeth sure, hauing this seale (in respect of GOD) the Lord* 2.Ti.2.19. *knoweth who are his.* Nowe in respect of vs, hee putteth downe another seale, saying: *let him depart from iniquitie which calleth vpon the name of the Lord:* for with this marke, all the elect are branded. They call vpon the name of the Lord, and depart from iniquitie: seeking after holinesse and a good conscience. And this is that sealing which is so often mentioned in the scriptures: As when in the Apocalyps it is said, that an innumerable multitude was sealed to the Lord For, like as the father sealed Iesus Christ as hee was man & Mediator; so also the rest of his children he hath sealed, & doeth daily seale with sure notes and seales to distinguish them from other men, & the childre

Eph. 1. 4.

Rom. 8. 30.

Apoc. 7. 3.

Ioh. 6. 27.

1. Cor. 1. 21.

Eph. 1. 13.

2. 4. 30.

of this age. For God is said to haue annointed vs, and sealed vs, and giuen vs the earnest of his spirit in our hearts. And again, to haue sealed vs with the holy spirit of promise, and that to the daie of redemption. As it is easie to discern a right seale from a counterfeit, so the true soules of God (by the sealing of the spirit) are distinguished from hypocrits, & lawful children from bastards.

The chief effects of predestination by which the elect are discerned from the reprobate.

It remaineth, that we should declare some effects of predestination: by which, as by markes and seales, the Elect may be discerned from Reprobates. The first effect of Predestination, is Christ himselfe; as he is a Mediator and a Saviour, dwelling in our hearts by his holy spirit. For as we are elected in him and by him redeemed; so by the sprinkling of his blood, wee are cleansed and sealed; and by his dwelling in vs quickened, (for hee is our life, and that eternall) and therefore wee are seuered from Reprobates which alwaies remaine in death, as in the holy Scriptures we are taught. Wee say that this is the first effect of Predestination, because we can enjoy none of the gifts of god, either of election, vocation or iustification, except in Christ, and by Christ: For hee hath poured out all the effects of predestination into vs. In that therefore euerie elect faithfull man feeleth Christ to dwell in him, and to quicken him; hee hath a seale in himselfe, by which he may know that he was elected to euerlasting life in the same Christ: A part and beginning of which life, is this spirituall life, by which we now liue to God. And as euerie man knoweth himselfe to be the sonne of God in Christ, because he calleth vpon God from his heart as a father: he may conclude, that hee is predestinated to be the sonne of God for Christs cause. And that by this first note the faithfull may know that they are elect to eternall life: the Apostle sheweth, *Know ye not (saith he) your selues that Iesus Christ is in you, except ye be Reprobates?* And no doubt a Type of this kind of sealing, was that sealing which was done in Egypt, by the blood of the Lambe: namely, when the houses of the Israelites were sprinkled with this blood, that they might be discerned from the houses of the Egyptians: and so be passed ouer vntouched of the Angel. And by Christ, as by the chiefe effect: yea and the cause too of all the effects which followe: all other effects of Predestination are put into vs, and we are sealed with them. The Apostle nameth three principals, our calling, (to wit effectuall) our iustification and glorification. This third effect, we shall obtaine in the life to come, the two first in this life. And to these two may veriewell be referred all other, which wereceiue in this life by Christ, with the effectuall, we ioiune a sound hearing of the word of God, and the vnderstanding of it, accompanied with great and constant delight and ioie: faith also and a true knowledge of the deitie, humanitie, and office of Christ. Vnto iustification, we referre a perswasion of the remission of our sinnes by Christ (for by this we are iustified:) and regeneration too, or sanctification, and renouation of life, a good conscience, loue not faigned, a pure heart and cleane, patience in aduersitie, and boasting in tribulation, all good works and fruits of the spirit: adde herevnto the crosse it selfe, which we beare for the trueth of the gospel; wherefore, whosoever feeleth that hee is effectually called, that hee doth willingly heare the word, that hee doth beleeue the gospel, that he is sure of the remission of his sinnes, that hee burneth with true loue to his neighbour, that hee is bent to euery good worke: hee cannot

but must needs bee perswaded of his election: for God onely doeth communicate these vnto the elect. Therefore it is plaine, that the elect are confirmed in the assurance of their election, by the effects of Predestination, and that there is a threefold waie, by which God reuealeth to euery man his Predestination.

But if any shall take an occasion the rather of doubting of his election, then of confirming himselfe in it, of that which hath bene spoken as concerning the fruites of the spirit, and the effects of predestination: and that peradventure because he can feele in himselfe few & verie weake fruits of regeneration and election: yet let him not be discouraged, neither let him doubt of his election: but let him vnderfet himselfe with these proppes. First of all, if euer hee truly felt in himselfe that testimonie of the spirit (which before I mentioned) namely that hee is the sonne of GOD: let him knowe vndoubtedly, that he is such a one, and therefore elected to eternall life. For the holy ghost neuer beareth record, or perswadeth a man of that which is false, for he is the spirit of truth. And they are not the sonnes of God, except they haue bene predestinate (as the Apostle saith) to adoption by Christ: and none that is the Sonne of God and a man elected, can be made a reprobate, and the childe of the deuill. Therefore, albeit hee feele in himselfe both few and feeble effects of regeneration, yet let him not doubt of his election: otherwise hee shall disgrace the testimonie which he hath receiued of the holy Ghost, yea and that too which as yet hee enioyeth: although peradventure by reason that his minde is troubled by euill affections, that testimonie of the holy spirit can scarce be heard in him. For the true testimonie of our adoption by the holy Ghost, being once giuen vnto our spirit, lasteth for euer: although it is otherwhiles heard more plainly, and at other times is more slenderly and scarce perceiued. But howe (say you) may I knowe, whether the testimonie doeth proceede from the holy Ghost, and therefore whether it bee a true and certaine testimonie. I answer first by the perswasion: secondly, by the manner of the perswasion: lastly, by the effects of this testimonie and perswasion. For the first, the holy Ghost doeth not simplie say it, but doth perswade with vs, that we are the Sonnes drawne of God; and no flesh can doe this. Againe hee perswades vs by reasons drawn not from our workes, or from any worthinesse in vs; but from the alone goodnesse of God the Father, and grace of Christ. In this manner the deuill will neuer perswade any. Lastly, the perswasion of the holy Ghost is full of power, for they which are perswaded that they are the sonnes of God, cannot but needs must call him Abba, Father, and in regard of loue to him, doe hate sinne, and whatsoever is disagreeing to his will: and on the contrary, they haue a sound and a heartie desire to doe his will. If at any time thou hast felt in thy selfe any such testimonie, perswade thy selfe it was the testimony of the holy ghost: and that very true and certain too: and therefore that thou art the childe of God, and predestinate to eternall life. This is the prop by which wee must vnderfet that weake beleefe we haue of our certaine election to eternal life. Againe, hold this without waivering whatsoever thou art, that art tempted to doubt of thy election: euen as nothing is required at our hands to worke our election, (for God chose vs of his onely

116.
The weaknes of our faith as reaching our eternal salvation, by what states it may bee held vp.
Ioh. 16. 13.
Eph. 1. 5.

Howe a man may knowe whether the testimonie which is giuen of the spirit, be of the spirit or not.

meere goodnes) so, that we may truly know whether we be elect or not: this one thing shall be sufficient, namely, if we shall attaine to the certaine knowledge of this, that we are in Christ, and partakers of him: for, he that is now ingrafted in Christ, and is iustified, it cannot be, but that he was elected in Christ before the foundation of the world. And that we may be in Christ, faith is both required, and is sufficient: not perfect faith, but true faith, though it be so little as a graine of mustard seede, and feeble like a young borne babe, and that sore diseased too. Now that faith, which is a lively & a true faith lasteth alwaies as hath beene before declared, neither can it at any time altogether faile. And so it commeth to passe, that they which once haue beene truly ingrafted into Christ, remaine alwaies and continue in him, according to that saying; All that my Father giueth me, shall come to me: and he which commeth vnto me I will not cast forth. That is true no doubt, that looke how much the faith is more perfect, so much the greater power it hath, to knit vs more and more to Christ: and therefore we must alwaies endeauour to encrease in faith. Yet for all that, this is most certaine; one little sparkle of true faith is sufficient to engraft vs into Christ. And for that cause, we must in no wise doubt of our engrafting into Christ, and of our election too by reason of the weaknesse of faith, and the small and slender fruits it bringeth out.

But how shall I certainly know (say you) whether my faith be a true and lively faith, or not? Out of the same grounds, from whence the testimonie of our adoption is perceived. First of all, if you shall truly feele, that you are perswaded of the truth of the Gospel, yea and that all your sinnes are pardoned you for Christ, and you receiued to fauour. Againe, if you see that this perswasion is grounded not vpon any merits of yours, but on the sole goodnes of God, and grace of Christ.

Lastly, if you feele such a confidence to approach vnto, and call vpon the Father, and such a loue towards him & his Sonne Iesus Christ, that ye do hate and detest whatsoeuer is against his glorie (as all sinne is) and on the contrarie, be carried away with a desire to doe those things which serue for the aduancing of his glorie: and therefore that you loue all those, which desire and seeke the same, as the brethren and friends of Christ. For these be the effects which can neuer be seuered from true faith. And this is the disposition of true faith: therefore as long as thou seelest these effects in thy selfe, albeit very slender and greatly languishing, yet assure thy selfe thou art indued with true faith, although it be weake: and therefore thou art in Christ, yea and in Christ elected too. Wherefore thou must not doubt of thy saluation and election, by reason of thy daily slippes, proceeding from thy weaknes of faith, no not for hainous crimes: like as neither Dauid for his adulterie and murder, nor Peter for his threefold deniall, did despaire of their election: which appeareth, in that being plunged in the very gulfes of their temptations, they heid fast their faith as an anker, and called vpon God. This is the second prop. Lastly, in no wise we must forget, namely that our election is certen and immutable: and therefore, as it is done without respect of any works of ours: so in like fort it can neuer be changed by any of our euill deserts. For as it first proceeded from the onely free purpose of God; so it is grounded thereon. True it is: we prouoke Gods wrath

against

Wherefore a man
may know whe-
ther his faith be
true, false or not.

against vs by our finnes, and neither will God let them escape unpunished, but he chastiseth vs by diuerse, both inward and outward scourges: as may appear in Dauid aboue all other. Yet for all that, it is his good pleasure, that for his goodnes sake & truth, for the obedience of Christ, that his purpose should remaine sure, and our election. So it commeth to passe, that he giueth vs repentance anew, to raise vs vp, and to receiue vs to fauour. Therefore, although for the present, thou feelest thy selfe to be of weake faith, and to haue fallen to diuers finnes: yet whereas hertofore thou hast had many & euident testimonies of thy election, as the testimonie of the holy Ghost, & the testimonie taken from faith, and the effects of faith: at this present assuredly thou canst not doubt of thy election, for thy finnes committed, but thou shalt much derogate from this free election, & also from the testimonies of thy election heretofore enioied, yea & those which yet thou enioyest. For if thy sins displeas thee, and thou desirest to liue without blame, only for that thy sins displeas thee: why now thou hast a new testimonie of thy election: for such repentance as this is, is only proper vnto the elect. Therefore, by these three props we must vphold our faith, as touching euery ones particular election. And thus much as concerning the certentie, with the which euery man must be perswaded that he is elected in Christ to eternall life, before the foundation of the world.

Assertion. II.

Whosoever are predestinated to the end, they are also predestinate to the meanes without which they cannot attaine to the end: and therefore as the elect necessarily at length doe come vnto the end, by reason of the certentie of their election; so also by reason of the same certentie, it is necessarie that they should be traced through those meanes which tend to the same end.

WE must marke the end to which we are predestinate, and to which we say that one day we shall be brought: for there is a double end of our election: the one concerneth the elect themselves, namely their glorification, or their eternall life and glorie in heauen. Of which is spoken, Rom. 8. The other concerneth God himselfe which chuseth, namely, the glorie of God: that is, that the glorie of his grace may be knowne, and eternally made manifest, of which is mention made, Eph. i. Both of them are so coupled together, that whosoever are preselected to the first, are also predestinate to the latter, and the latter followeth of the former. For the more we shall be made partakers of the grace of God and the heauenly glorie: so much also more and more shall the glorie of God be made manifest in vs. But because the ende which concerneth God, is almost all one in the reprobation of the wicked, and in the predestination of the Saints: namely, that by the saluation of these which proceedeth of his meere goodnes, the glorie of his grace is made manifest: so also by the iust damnation of the other, the glorie of his diuine iustice may be made knowne to all. Neuertheless, considering that the ende, to which the elect shall attaine, is farre diuers from that (for it is eternall life) vnto which the reprobates are appointed (for that is eternall death): therefore the ende of which we treat in this assertion, is our eternall glorification and euerlasting life in heauen.

Let vs now see in the second place, what are those meanes, by which the elect

The meanes to
which we are pre-
destinate, how
many they be,
and which.

elect are brought vnto this end: and therefore to which meanes we hold, that all are predestinate whosoever are predestinate to the ende. And they are of two sorts, some of them are so necessaric vnto all, that without them no man simply can attaine vnto eternal life and glorie: and they are Christ, as he is mediator and high priest, and his obedience and iustice (for without Christ no man can be saued): also our effectually calling to Christ by the holy Ghost: and that which followeth this, is our iustification, yea and our regeneration too. For these foure, predestination, vocation, iustification, and glorification, are so linked together, that it is not possible to seuer the one from the other. And therefore no man can be glorified, which is not iustified, and no man can be iustified, which is not effectually called, as also no man can be effectually called which is not predestinate: therefore without these, not so much as children and infants can be brought to this ende of eternal glorie. And therefore euen all the elect infants are inwardly, in a certaine peculiar manner, by the holy Ghost, called, and iustified, and glorified. Now there are some certain meanes annexed vnto these, which albeit they haue no place in infants, by reason of their age, yet they belong to all other elect, howsoever they are found in some more plenteous & liuely, and in other some more slender & weake. As namely, a liuely faith, the hearing of the word, a detestation of sinne, the loue of righteousness, patience in aduersitie, a care to doe good workes (and such like) all which the Apostle comprehendeth vnder the name of good workes; when he saith, *that we are created, that is, borne a new in Christ, vnto good workes, which God hath prepared, that we might walke in them*, that is, that we might lead our liues in them, and so walking at length might come to eternal life: for without them, we cannot come to eternal glorie; but by them God trayleth vs thither. Therefore we say, that all which are elect to that ende, are also predestinate to the same meanes. For predestination is not onely of the ende, but also of the meanes which concerne the end: and all, as well the ende as the meanes are the effects of predestination. And therefore it is very true which Augustine saith: Predestination (saith he) is a preparation to the graces of God, by which they indeed are freed, whosoever are freed.

Eph. 2. 20.

The first benefit
of God, pre-
destinating vs is
Christ.

Therefore, the first gift of God (that we may briefly consider the effects of predestination) prepared for all the elect, without which they can in no wise come to the ende: and therefore the *first effect of predestination is our Lord Iesus, with his obedience, merits, death, resurrection, glorie: namely, in that respect he is made mediator betwene God the father and vs, and the head of all the elect*. And therefore, in as much as he is such a one, he is also the cause of all other graces and benefits, which come vnto vs by the free predestination of God. For the effects of predestination are so ordered among themselues that the first, which goe before, are the causes efficient, or (if we will so speake) the materiall causes of the latter, and those that follow. Therefore, seeing Christ is the first effect of predestination, he is also the cause of all other effects, by whome we are made partakers of them. The Apostle therefore saith very well to the Ephesians: In the first place (saith he) we are elected in Christ, namely as in the head, to be his members. Secoudly, he writeth that we are predestinate to adoption by Christ, namely to obtaine it: for we are adopted into the sonnes of God in Christ,

Eph. 1. 4. & c.

Christ, the first begotten sonne of God, and by making vs partakers of his sonship, we are really made the sonnes of God, yea, and we are also indued with his spirit too, that we might be borne anew. Thirdly, (saith he) we are made acceptable and beloued vnto the father, and his beloued sonne, namely, Christ. Fourthly, that we haue our redemption in the same Christ, by his blood, and haue obtained remission of sinnes, and all wisdome and vnderstanding, as well in heauen; as in earth. In a word, the Apostle sheweth there (as also else where) that whatsoeuer benefits we doe, or shall hereafter obtaine, counting from our eternall election, euen vnto our glorification: all those we now doe, and shall obtaine hereafter, in Christ, and by Christ. Therefore, whosoever are elected to eternall life, besides this that they are elected in Christ, they are also predestinate to Christ, that is, to haue fellowship with him, that they may by him enjoy all other benefits. *The second benefit of God and effect of our predestination, is our effectuall calling to Christ, and to his Gospel, in which the elect are onely called:* because it is by the purpose and grace of God, which is giuen vs in Christ. And an effectuall calling is knowne by the effects, two of which proceed directly from it: a heartie kind of hearing the word, and the conceiuing of it with a very great, constant, and continuall delight, and a true and sure beleefe of the word of the Gospel. Thence it is that Christ saith, *Who is of God* (saith he) namely, by election and effectuall calling, *heareth the word of God,* very willingly, and from his heart, and that continually: but ye heare not, because ye are not of God. And this calling is wrought not onely of the preaching of the word (as it is in all that be of yeares) but also (and that chiefly) with the inward inspiration of the holy Ghost, whiles that the Father draweth them by his spirit, whome he will haue to come to Christ: Which also was said to be done in infants. For this calling is the beginning of saluation euen in this life: and therefore it is the Apostles manner, in the beginning of his Epistles, to make mention of this calling, naming all the faithfull, *The saints called:* Therefore it must needs be, that all they which are elected in Christ, must also at length effectually be called and drawne to Christ. *After an effectuall calling followeth Faith, the effect of predestination, which is said to be peculiar vnto the elect:* And without which (as the Apostle saith) it is not possible to please God. *For by it we are ingrafted into Christ, and are made the members of Christ, and without faith no man can be saved.*

And that this is an effect of Predestination the Apostle plainly sheweth, when he saith, that he had obtained mercie, (namely in Gods eternall predestination) that he might beleue. Wherefore, whosoever are predestinate to obtaine eternall life in Christ and by Christ, they are also elect to haue the very gift of faith. Therefore it must needs be, that at length they shall beleue in Christ. *The fourth benefit is Iustification, that is, a free pardoning of our sinnes, and the imputation of the righteousnes of Christ, for it followeth Faith: because whosoever are indued with true faith in Christ, are also iustified.* And that iustification is an effect of predestination; the Apostle sheweth when he putteth it after calling, before which he setteth predestination. And when he saith, that we are elect in Christ, that we might be holy and without spot or blame in the presence of God: and that this is not done while we are in this world, but by the

Gal. 4. 6.

2. Tim. 1. 9.

Rom. 8. 30.

Ioh. 8. 47.

Rom. 1. 7.

1. Cor. 1. 2, 3.

Tit. 1. 1.

Heb. 1. 6.

1. Cor. 7. 25.

Rom. 8. 30.

1. Ph. 1. 4.

the pardoning of all our faults, and by the imputation of his perfect obedience. Wherefore it must needs be, that all the elect shall be iustified, and be taken for most pure and without blame in Gods presence. *With iustification is ioyned regeneration, and sanctification by the holy Ghost: namely, whiles we are made new creatures by him, and the sonnes of God too: not onely by adoption, but also by regeneration.* For when Christ iustifieth vs, he doth not onely forgie vs our vnrightheousnes, & impute his rightheousnes to vs, but also he taketh from vs our stonie heart, & giueth vs a fleshie heart of his owne: and he strips vs of our old man, & puts on his new man. Lastly, he taketh away the corruption of our nature, and makes vs partakers of his diuine nature: and so indeed of the sonnes of men, he makes vs the sonnes of God, and his brethren too. Therefore it is saide, that we are predestinated to adoption by Iesus Christ and elect, that we may be holy without blame, and that which is borne of the spirit is called spirit. Therefore the elected to eternall life, must needs be begotten anew to be the sonnes of God, and be made partakers of the diuine nature, and be a new creature in Christ. Hence issueth the sixt effect of predestination, which is heedfully to be regarded: the loue of rightheousnesse, and the detestation of sinne. For in regeneration, the affections are principally chaunged. Namely, the affections of the corrupt nature and flesh, into the affections of the diuine nature and spirit. Hence it is, that the Apostle saith, that they which are borne anew, doe walke according to the spirit, and not after the flesh: and not to fauour the things of the flesh, but the things of the spirit. And the chiefe affections of the flesh, are the loue of sinne, that is, the concupiscence of the flesh: and contrariwise the hatred of rightheousnesse, and the law of God, which are not of the Father, but of the world. Therefore the chiefe affections of regeneration and the spirit, are the loue of rightheousnesse and of the law of God, and the hatred of sinne. For that which is spoken chiefly of Christ: Thou hast loued rightheousnesse and hated iniquitie; is to be vnderstood of all the members of Christ, endued with his spirit, because it is truly accomplished in them. Hence it is, that Dauid who in himselfe did represent the disposition of all the regenerate, saide of himselfe, *I haue loued thy law, thy law is in the middle of my heart, I haue hated all the workers of iniquitie, I will not sitte with the wicked.* Also Paul, *I am deliighted,* saith he, *in the law of God, according to the inner man:* that is, in as much as I am borne anew. And no man doubtieth, but that both these affections are the effects of predestinatiō, except he be ignorant that all these are the gifts of God: which as in time he bestoweth on his, so also he hath decreed to bestow them on them before the foundation of the world. *And from these two affections, beeing the first fruits of regeneratiō, ariseth a care and endeauour to doe good workes, that is, to flie sinne, and to fulfill the law of God: which is the seauenth effect of predestination.* For he which hateth any thing from his heart, he taketh heede of it as much as he can, and he fleeth from it, and escheweth it: and on the contrarie, he which loueth any thing from his heart, that also he seeketh after, and endeauoureth himselfe to the compassing of it. Therefore the Apostle Iohn, maketh this a chiefe difference betweene the sonnes of God, and the children of the deuill, that is, betweene them that are borne anew, and them that are not borne anew: that the children of God both loue

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Eph. 1. 4, 5.
Ioh. 3. 6.

Rom. 8. 1.
and 5.

Psal. 45. 8.

Psal. 119.

113. & 40.

5. & 101. 3.

& 26. 5.

Rom. 7. 22.

1. Ioh. 3. 7.

and doe righteousnesse, and the children of the deuill loue sinne, and doe it: as also the deuill sinned from the beginning: and Christ came to dissolue the workes of the deuill, namely, in his elect; for in the reprobate he leaueth them vntouched, because they are not giuen him of the father to be purged, borne anew, and saued. Therefore seeing Christ was before ordained and predestinate to the doing of all these workes, and that there is no good wrought in vs, which was not prouided for vs in Christ from all eternitie: it is a cleare case, that the care also of doing good workes, is an effect of predestination. And the Apostle plainly teacheth it when he saith, that we were created in Christ to good workes, which God hath prepared that we might walke in them. To this purpose serueth that which the Apostle deliuereth of *loue vnfained*, to which he sheweth, that we were elect; and of *a good conscience*: which he makes the inseparable companion of the faith of the elect. Lastly, of *a pure heart*, which he ascribeth to the elect, considering the vnfaihtful haue nothing cleane in them, and that their minde and conscience is defiled. Now that this care to doe good workes, is necessarie in all the elect, Peter sheweth it, when he bids vs endeaour to make our election and calling sure by good workes, as some copies haue it. But to whom shall we make it sure? not vnto God, (for it was sure vnto him before the foundation of the world) but vnto our selues, and to our neighbours. And this is one of the chiefest vses of good workes, that by them, not as by causes, but as by effects of predestination and faith, both we, and also our neighbours are certified of our election, and of our saluation too. Furthermore, considering whiles we haue a care to glorifie God, to doe good works, and we will not be conformable to the world in the wickednes of it, neither submit our selues to our flesh and Sathan: the flesh, the world, and Sathan, doe perpetually warre against vs; and therewithall it cometh to passe, they beeing most valiant enemies, that either we are ouercome, or at the least in fight are foiled.

And therefore we are constrained to flie vnto the Lord, and to craue his assistance: *therefore the eight effect of our predestination is the calling vpon God, that in this fight he would giue vs ayd against the Deuill, the world, and the flesh.* For this is the propertie of the spirit, which the elect haue to stir them vp to prayer: for the spirit it selfe maketh request for vs, with *gronings that cannot be uttered*, that is to say, it moueth vs to make request. And because we are sonnes, God hath sent the Spirit of his sonne into our hearts, crying, Abba, Father. And God biddeth vs call vpon him in the day of tribulation, promising to heare vs. From these proceedeth *the ninth effect of predestination, namely, a perpetuall repentance for our daily sinnes, and a continuall desire to be bettered in godlinesse.* So that also, for this cause chiefly, we heartily desire to be dissolued out of this world, and to be with Christ for this end, that we might sinne no more. For this is a thing proper to the elect of God euen now borne anew: as we may see in the Apostle, who speaketh thus in the name of all the regenerate: O miserable man that I am, who shall deliuer me from the bodie of this death? And again, I desire to be dissolued, and to be with Christ. From this ninth effect proceedeth the *tenth, namely, a desire that Christ may come, and make an end of all our miseries and sorrows, and perfectly restore his owne kingdome.* That this is proper to the elect,

Eph. 2. 10.

Eph. 1. 4.

1. Ti. 1. 19.

Tit. 1. 15.

2. Pet. 1. 10.

Rom. 8. 28.

Gal. 4. 6.

Psal. 50. 15.

Rom. 7. 27.

Phil. 1. 23.

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2. Tim. 4. 17.

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the Apostle sheweth, when he saith, that they loue the coming of the Lords and Iohn bringeth in the spouse of Christ, crying, *Come Lord Iesus, come quickly.* Yea, and Christ himselfe hath taught vs to pray: *Let thy kingdome come.* And because that they which pray on this wise, are also heard according to Gods promise: *In the day of tribulation call vpon me, and I will heare thee: hence appeareth the eleventh effect of Predestination, true patience, that is, not onely true comfort, but also a reioycing in aduersitie: as the Apostle describeth it. And therefore a certaine taking vp of courage and recoverie of strength against his enemies: whereby it cometh to passe, that all things turne to the saluation of the elect.* For the elect, albeit they be often beaten downe in fight, yet because Christ speedily sendeth ayd from heauen vnto them, they rise vp couragiously, and begin againe the fight against sinne and the deuill, and all other the enemies of Christ: and they fight so long, till they be made conquerours, and are assured of the victorie, and of the crowne: which assurance also is an effect of Predestination given to all the elect. For what (saith the Apostle) shall we say to these things? If God be on our side, who can be against vs? Therefore our Lord Iesus teacheth, that the elect can not be seduced, and so perish, no not by the cunning of Antichrist, and his miracles. And lastly, hence appeareth that last effect of Predestination, which we can obtaine in this life, the gift of perseuerance, vnto the ende, in faith and a true confession of Christ, ioyned with a manifest care to liue a godly life, and a desire to glorifie him. For this gift is bestowed vpon all the elect, as the Lord promisseth by Ieremie: I will put my feare into their hearts, that they may not depart from me. And when they shall come to the end of their liues, they shall be receiued into the heauenly glorie, vntill such time, as their bodies also beeing raised vp, they may take full possession of eternall life. Thus we see that it is very certaine, that those which are elected to eternall life, are also predestinate to vse those meanes, by which, as by certaine steps and staires, they climbe into that heauenly dwelling place. And therefore that we were predestinate to these meanes, namely Faith, Iustification, and good workes, because we were elected to eternall life, according to the purpose and grace of God.

Wherefore by this meanes the doctrine also of the Pelagians is confuted as touching predestination to life, by our faith and workes, which God foresaw we should doe. Whereas on the contrarie, therefore God did predestinate vs to faith and good workes, because he did choose vs to eternall life. For the Apostle saith not, I obtained mercie, because I was faithfull, or because I should be faithfull, but that I might be faithfull. Neither, saith he, that we are elected in Christ, because we should be holy and without blame, but that we might be holy and without blame. Neither doth he say, that we were created in Christ, because we did or should doe good workes: but we were created to good workes: which God prepared that we might walke in them. Lastly, he saith not, that the grace of Christ appeared, because we were to liue soberly, iustly, and godly, but that it therefore appeared, that we denying all vngodlines, and the lusts of this world, might liue soberly, iustly, and godly in this present world. We see therefore, that by this doctrine, that wicked opinion is ouerthrowne, which teacheth, that we doe preuent the grace of God by our merits which God foresaw. And on the contrarie, here we see, how foully the bellygods of this world are

decei-

Apo. 22.

17.20.

Mat. 6.10.

Psa. 50.15.

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Rom. 3.5.

and 8.28.

12

Rom. 8.31.

Mat. 24.24

13

Ier. 23.40.

III

The vse of this doctrine.

1. Cor. 7.25.

Eph. 1.4.

2.

Tit. 2.11.

deceiued, which reason thus: if we be predestinate to eternall life, and our predestination be certaine and vncchangeable, what neede wee endeauour our selues, beleue or doe good workes? for howsoever it fall out, and howsoever the elect doe liue, vndoubtedly they cannot perish, because they are predestinate to eternall life. Alas poore wretches, they see not, that they seuer those things that are to be conioyned, namely the ende and the meanes of the ende: & that they breake the chaine, which in no wise either can or must be loosed, whilst that they seuer their calling & iustification: yea and Faith too & good workes, from predestination and glorification. As though God did glorifie them whome he did predestinate, before he called and iustified them: yea and before they can beleue, and shewe their quicke and liuely faith by workes. Contrariwise, let vs learne what our dutie is. If any be elect to eternall life, they also are predestinate to the meanes by which they come vnto it. And wee beleue (as wee are bound to doe) that wee are predestinate to eternall life: and therefore we must also beleue, that we haue beene elected to faith and good workes: that by them, as by certaine steps, wee might be brought to eternall life. And therefore so farre must we be from neglecting Faith, and the meanes of good workes, & of a holy life; that contrariwise, it is rather our dutie, to keep Faith in a good conscience, and to be conuersant in good workes, which God hath prepared that we might walke in them. And because we can neither attaine to the ende, nor the meanes that bring vs therevnto of our selues: Therefore it is our part to craue them at Gods hands by praier, that hee would giue vs faith, and a care to doe good workes, and increase them in vs. Neither must we onely aske them, but also certainly trust that wee shall obtaine them for Christ his cause. For, if for all them which are predestinated to eternall life, God hath prepared faith, by which they may beleue, and good workes to walke in: therefore if we beleue (as by Gods commandement we are bound) that we are in Christ elected to eternall glorie: wee must also be perswaded, that before we depart hence, hee wil giue vs true repentance, encrease true faith, inflame vs with loue: lastly, that hee will minister vnto vs abundantly all things in Christ, to obtaine the ende. Yea this confidence also and praier, it is one effect of predestination, by which wee get the rest. Therefore this doctrine we must hold, that predestination to eternall life doth not take away the meanes of obtaining it, but rather establish them. And therefore both these principles are true, namely, that the elect to life cannot perish: and vnlesse a man beleue in Christ, and perseuere vnto the ende in this faith working by loue, he shall perish. The reason is, because in predestination, the means & the end of it are so ioyned together, that the one can not be seuered from the other. Wherefore whosoever holdeth not the meanes vnto the ende (amongest which faith is one) it is manifest, that he was neuer predestinate, and therefore must needs perish: as on the contrarie, he which holdeth faith, must needs be saued. So the truth of these propositions is euident: He which beleueth in the Sonne hath eternal life: contrariwise, he which beleueth not in the sonne, the anger of God remaineth vpon him, because as a constant faith is a signe of election: so obstinate infidelitie is a token of reprobation.

Iob. 3. 36.

FINIS.

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Brad-

Bradford's answer to Careles.

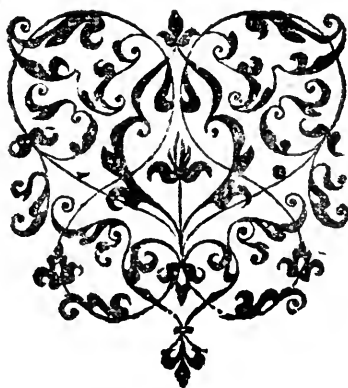
Careles. **I** *Am troubled with feare that my finnes
are not pardoned.*

Bradford. They are: for God hath giuen thee a penitent and beleeuing heart : that is an heart, which desireth to repent and beleeu. For such an one is taken of him (he accepting the will for the deede) for a penitent and beleeuing heart indeede.

Trin-vni Deo gloria.



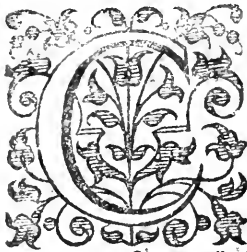
A
DIRECTION
FOR THE GOVERNMENT
OF THE TONGVE
according to Gods word.



Printed by *John Legate*, Printer to the Vniuersitie
of Cambridge. 1600.



To the reader.



Christian Reader, lamentable and fearefull is the abuse of the tongue among all sortes & degrees of men euery where. Hence daily arise manifold sinnes against God, and innumerable scandals and grieuances to our brethren. It would make a mans heart to bleede, to heare and consider howe Swearing, Blaspheming, Cursed speaking, Railing, Backbiting, Slandering, Chiding, Quarrelling, Cõtending, Iesting, Mocking, Flattering, Lying, Dissembling, Vaine and idle talking ouerflow in all places, so as men which feare God had better bee any where then in the companie of most men. Well then, art thou a man which hast made little conscience of thy speech and talke? repent seriously of this sinne, and amend thy life, least for the abusing of thy tongue thou crie with Diues in hell. Send Lazarus that he may dippe the tip of his finger in water and coole my tongue. And if thou be one which hast care to order thy selfe in speech & silence according to gods word, oh, doe it more. For what a shame is it, that men with the same tongue wherewith they confesse the faith and religion of Christ, should by vaine and ungodly speech vterly denie the power thereof? And for thy better helpe herein, I haue penned these few lines following, concerning the Gouernment of the tongue. Use them for thy benefit, and finding profit thereby, giue glorie to God. Cl. Is. XCII. Decemb. 12.

Luk. 16. 17.

W. Perkins.

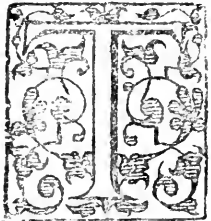
OF

713

OF THE GOVERNEMENT OF THE TONGVE.

CHAP. I.

Of the generall meanes of ruling the Tongue.



HE gouernement of the tongue is a vertue pertaining to the holy vsage of the tongue according to GODS word.

And for the well ordering of it, two things are requisite: a pure heart, and skill in the language of Canaan.

The pure heart is most necessary, because it is the fountaine of speech, and if the fountaine be defiled, the streames *Mat. 15. 19.* that issue thence can not be cleane.

And because the heart of man by nature is a bottomlesse gulfe of iniquitie, two things are to be knowne: first, how it must be made pure: & then how it is alwaies afterward to be kept pure.

The way to get a pure heart is this. First, thou must seriously examine thy life and thy conscience, for all thy sinnes past: then with a heauie and bleeding heart confesse them to God, vtterly condemning thy selfe. Thirdly, with deepe sighes and groanes of spirit crie vnto heauen to God the father, in the name of Christ for pardon, I say, for pardon of the same sinnes, as it were for life and death, and that, day and night, till the Lord send downe from heauen a sweete certificate into thy perplexed conscience by his holy spirit, that all thy sinnes are done away. Now at the same instant in which pardon shall be graunted, God likewise will once againe stretch forth that mightie hand of his, whereby he made thee when thou wast not, to make thee a new creature, to create a new heart in thee, to renue a right spirit in thee, and to stablish thee by his free spirit. For whome he iustificieth, them also at the same time he sanctifieth.

The purified heart appeareth by these signes. I. If thou feele thy selfe to be displeas'd at thine owne infirmities and corruptions, and to droope vnder them as men doe vnder bodily sicknesse. II. If thou begin to hate and to flie thine owne personall sinnes. III. If thou feele a grieffe and sorrow after thou hast offended God. IV. If thou heartily desire to abstaine from all manner of sinne. V. If thou be carefull to auoide all occasions and entisements to euill. VI. If thou trauell and doe thine endeaour in euery good thing. VII. If thou desire and pray to God to wash and rince thine heart in the blood of Christ.

When the heart is pure, to keepe it so is the speciall worke of faith, *which Act. 19. 15. purifieth the heart.*

Faith purifieth the heart by a particular applying of Christ crucified with all his merits. *Elisba when he went vp and lay vpon the dead child, and put his mouth on his mouth, and his eyes vpon his eyes, and his hands vpon his hands, and stretched himselfe vpon him, the flesh of the child waxed warme. Afterward Elisba rose and spread himselfe vpon him the second time: then the child neuerd seuen times and open-* *2. King. 4. 24. 2. Cor. 13. 5.*

ned his cies. So must a man by faith euen spread himselfe vpon the crosse of Christ, applying handes and feete to his pierced handes and feete, & his wretched heart to Christs bleeding heart, and then he shall feele himselfe warmed by the heat of Gods spirit, and sinne from day to day crucified with Christ, & his dead heart quickened & reuiued. And this applying which faith maketh, is done by a kind of reasoning, which faith maketh thus. Hath god of his mercie giuen his own sonne to be my Sauiour, to shed his blood for me? and hath he of his mercie graunted vnto me the pardon of all my sinnes? I will therfore endeauour to keepe my heart and my life vnblameable that I doe not offend him herea ter in word or deede, as I haue done heretofore.

The language of Canaan is, whereby a man endued with the spirit of adoption, vnfaignedly calleth vpon the name of God in Christ, and so consequently doth as it were, familiarly talke and speake with God. This language must needes be learned, that the tongue may be well gouerned. For man must first be able to talke with God, before he can be able wisely to talke with man. For this cause when men are to haue communication one with another, they are first of all to bee carefull that they often make their prayers to God that hee would guide and blesse them in their speeches, as David did, *Set a watch, O Lord, before my mouth, and keepe the doore of my lippes.* And againe, *O Lord open thou my lippes, and my mouth shall shewe forth thy praise.* Where we may see, that the mouth is, as it were locked vp from speaking any good thing, vntill the Lord open it. And Paul hauing the gift of ordering his tongue in wonderful measure, yet desireth the Ephelians to pray for him, that utterance might be giue him, and good reason, because God ruleth the tongue.

CHAP. II.

Of the matter of our speech.

THe government of the tongue containeth two partes: holy speech, and holy silence. In holy speech must be considered the matter of our speech, and the manner:

The matter is commonly one of these three: either God, our neighbour, or our selues.

As concerning God, this caueat must be remembered, that the honourable titles of his glorious Maiestie be neuer taken into our mouthes, vnlesse it bee vpon a weightie and iust occasion, so as wee may plainely see that glorie will redound to him thereby: and for this cause the third commandement was giuen, that men might not take up the name of God in vaine, that is, rashly and lightly.

And therefore lamentable and fearefull is the practise euerie where. For it is a common thing with men to beginne their speech, and to place titles of Gods most high Maiestie in the fore-front almost of euery sentence, by saying, *O Lord! O God! O good God! O mercifull God! O Iesu! O Christ, &c.* If a mā be to say any thing, he will not say, *Yea,* or *Nay* but, *O Lord yea:* or, *O Lord nay.* If a man be to reprooue his inferiour, he will presently say, *O Lord haue mercy on vs, what a slowbacke art thou, what a lie is this,* &c. An earthly Prince, if hee should

should haue his name so tossed in our mouthes at euery worde, would neuer beare it, and how shall the euerliuing God suffer it? nay how can hee suffer it? I say no more, but thou with thy selte thinke how: for in the third commandment the punishment is set down, *That he will not hold him guiltlesse that taketh his name in vaine.* And the Angels in reuerence to Gods Maicstie couer their faces, *Isai. 6. 2.*

Concerning our neighbour, wee are to consider whether the thing which we are about to speake be good or euill.

This being weighed, if it be good, and so commendable, then we are readily and cheerefully, and that vpon euery occasion to vtter it, especially in his absence, whether he be a friend or a foe: as Saint Iohn writeth of Demetrius. *Demetrius (saith he) hath good report of all men, and of the truth it selfe: yea, 3. Ioh. 12. and we our selues beare record, and ye know that our testimonie is true.*

As for the euill which any shall knowe by his neighbour, hee is in no wise to speake of it, whether it be an infirmitie or a grosse sinne, vnlesse in his conscience he shall find himselfe called of God to speake.

A man is called to speake in three cases: First, when he is called before a magistrate, and is lawfully required to testifie the euil which he knoweth by another. II. When any is to admonish his brother of any fault for his amendment. III. When the hurt or danger that may arise of the euil is to be preuented in others. As a man may say to one well disposed, Take heed of such a mans company: for he is giuen to such or such a vice.

To this end, they of the *house of Cloe* doe certifie Paul of the disorders in Corinth. And *Ioseph* certifieth his father of his brethrens slanders. In this case all treasons are to be reuealed, as tending to the ruine of the whole common wealth. Thus *Elisha* reuealeth the secret of the king of Syria. *1. Cor. 1. 11. Gen. 37. 2. 2. King. 6. 8.*

And if it shall be thought conuenient to mention the euil which we know by any man, it must be done onely in generall manner: the person and all circumstances which wil descric the person, concealed.

Concerning things which are secret in our neighbour, we are not to be suspicious, but to suspēd both speech & iudgement. *Loue suspecteth no euill. Iudge 2. Cor. 13. nothing (saith Paul) before the time, untill the Lord come, who will lighten things 1. Cor. 4. 5. that are hid in darkenes, and make the counsels of the heart manifest. Augustine Aug. lib. 10. hath a good and speciall rule to this purpose, that there be three things of confess. 23. which we must giue no iudgement: Gods predestination, the Scriptures, and the estate of men vncalled.*

As touching a mans selfe, hee is neither to praise nor dispraise himselfe. As Salomon saith, *Let another praise thee, and not thine owne mouth: a stranger, and not thine owne lippes.* Yet otherwhiles the times doe fall out that a man may vse an holy kind of boasting, especially when the disgrace of the person is the disgrace also of the gospell, and of religion, and of God himselfe: as Paul did. *But wherein (saith he) any will vse boldnesse, (I speake foolishly) I will vse boldnes. They are Hebrewes, so am I, & c.* *Pron. 27. 2. 2. Cor. 11. 21.*

CHAP. III.

Of the manner of our speech, and what must be done before we speake.

THUS much of the matter of our speech. Nowe followeth the manner.

In the manner of our speaking three things are to bee pondered: what must be done before we speake: what in speaking: what after wee haue spoken.

Before we speake, consideration must bee vsed of the thing to be spoken, and of the ende. James requireth that men *should be slowe to speake, and swift to heare.* Salomon saith, *Hee that answereth a matter before he heare it, it is folly and shame to him.* The minde is the guid of the tongue: therefore men must consider before they speake. The tongue is the messenger of the heart, and therefore as oft as we speake without meditation going before, so oft the messenger runneth without his arrand. The tongue is placed in the middle of the mouth,^a and it is compassed in with lips and teeth as with a double trench, to shewe vs, howe we are to vse heede and preconsideration before wee speake: and therefore it is good aduise, to keep the key of the mouth not in the mouth but in the cupbord of the mouth. Augustine saith well, that as in eating and drinking men make choice of meates: so in manifolde speeches wee should make choice of talke.

Here are condemned idle words, that is, such wordes as are spoken to little or no end or purpose. And they are not to be esteemed as little finnies, when as men are to giue account of euery idle word.

CHAP. IV.

What is to be done in speaking, and of wisdom.

WHEN we are in speaking, two things are to bee practised: first, care must be had of the speech, that it be *gracious*: secondly, it is to be vttered with conuenient bonds of truerh.

The speech is gracious, whē it is so vttered, that the graces of god wrought in the heart by the holy Ghost, are as it were pictured and painted forth in the same: for speech is the very image of the heart.

Contrarie to this is *rotten speech*, that is, all such talke as is voide of grace, which is the heart and pith of our speech.

And by this it appeareth, that no voice can bee named but with disliking: and hereupon in Scriptures when by occasion a vice should be named, in token of a loathing thereof, the name of the vice is omitted, and the name of the contrarie vertue vsed in the roome thereof, as in these wordes: *For Iob thought, It may be that my sonnes haue sinned and blessed, that is, blasphemed God.* This being true, then by proportion the visible representation of the vices of men in the world, which is the substance and matter whereof plaies and enterludes are made, is much more to be auoided.

Gods graces, which we are to shew forth in our communication are these: Wisdom, Truth, Reuerence, Modestie, Meekenes, Sobrietie in iudgement, Vrbanitie, Fidelitie, Care of others good name: and let vs consider of them in order.

Wisdom in our speech is a goodly ornament. The Apostles when they waited for the holy Ghost in Ierusalem, it descended vpon them in the forme of fierie tongues: & then it is said that *they spake as the holy Ghost gaue them vnderstanding in Apophthegmes or wise sentences.* And hee that gouerns his tongue wisely *addeth doctrine to the lips,* that is, so speaketh, as that others be made wise thereby.

Act. 24.
Sapientia, sed ut
Prou. 6: 23.

This wisdom is then shewed, when a man can in iudgement apply his talke, and as it were in good manner make it fit to al the circumstances of persons, times, places, things. *A foole poureth out all his minde, but a wise man keepeth it till afterward. A word spoken in his place, is like apples of gold with pictures of siluer.*

Pro. 19. 11.

Now he that would haue his speech to be wise, must first of al himselfe become a wise man. And the wise man of whome the holy scriptures speake, is a godly man, and such an one as feareth God: because this feare of God is the *beginning and head of wisdom:* as on the contrarie, the foole, whereof the scripture often speaketh, is the vngodly person, that maketh no conscience of any sinne. And indeede such an one is the most senseles foole of all. He that shall euer and anon be casting himselfe into the fire and water, and run vpon dangerous places to breake his legges, armes, necke: and further shal take pleasure in doing all this, is either a foole or a mad man. Now the vngodly man as oft as he sinneth, he endeouoreth as much as in him lieth to pitch his soule into hell, and whereas he taketh pleasure in sinne, he sports himselfe with his owne destruction.

Prou. 1. 7.
Ecc. 12. 13.
Isa. 14. 1.
and 38. 5.
Gen. 34. 7.

Furthermore the man fearing god must haue two things in his heart: a persuasion of Gods presence; and Awe.

The persuasion of Gods presence is, whereby a man is continually resolved, that wher soeuer he is, he standeth before God, who doth see euē into the secrets of his heart. This was in Cornelius: *Now therefore (saith he) we are in gods presence to heare all things that are commanded thee of God.*

Act. 10. 33

Awe in regard of God, is that whereby a man behaueth himselfe reuerently, because he is in Gods presence.

Awe is either in regard of sinne, or of chastisements.

Awe in respect of sinne, is when one is afraid to sinne, fearing not so much the punishment, as sinne it selfe, because it is sinne. For he feareth God indeed which is of this minde, that if there were no Iudge to condemne him; no hel to torment him; no deuil nor conscience to accuse him; yet hee would not sinne, because Gods blessed Maiestie is by it offended and displeased: and if hee had it in his choice, whether he would sinne or loose his life, he had rather die the willingly and wittingly sinne against God. This awe being in Ioseph, was the cause that mooued him not to commit folly with Putiphars wife. *How then (saith he) can I doe this great wickednes, and sinne against God?*

Gen. 39. 9.

Awe in chastisements is, when one humbleth himselfe vnder the mightie hand of God with all meekenes and patience, when God laicth his hand on him more or lesse. When Shemi came forth and cursed David, and flung stones at him, what did he traely he stood in awe of God, and therefore said. *What haue I to doe with you, ye sonnes of Zeruiah? for hee curseth, euen because the Lord*

2 Sa. 16. 11.

Lord

Lord hath bidden him curse David, who dare then say, Wherefore hast thou done so?

When a man is thus made wise, that is, righteous and fearing God, he is so guided by the spirit of feare, that he can not but speake wisely. Salomon saith, *The lippes of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.* And againe, *The heart of the wise guideth the mouth wisely.*

Contrarie to this is fonde and foolish talke: an example hereof we haue in Luke, where Pilate wanting the feare of God, saith, *I finde no fault in Christ.* *Let vs therefore chastise him, and send him away.* Whereas he ought to haue reasoned thus: *I finde no fault in him: therefore let vs send him away without chastisement.*

CHAP. V.

Of Truth, and of Reuerence in speech.

TRuth of speech is a vertue whereby a man speaketh as he thinketh: and so consequently, he speaketh as euery thing is, so farre forth as possibly he can. It is made a note of a righteous man, *to speake the truth from the heart: and they that deale truly are Gods delight.*

This is alwaies required in all our doctrines, accusations, defences, testimonies, promises, bargainings, counsels: but especially in Iudges and Magistrates sitting on iudgement seat, because then they stand in Gods stead, who is truth it selfe.

To this place belongeth *Apologie*, which is, when a Christian called before a Magistrate, and straightly examined of his religion, confesseth Christ boldly, and denieth not the truth.

Contrarie to this, is lying, cogging, glosing, smoothing, dissembling: as for example, Gehazi, after he had receiued money and garments of Naaman the Syrian against Elishas will, he went and stood before his master, who said vnto him, *Whence comest thou, Gehazi?* who making it nothing to lie for a vantage, smoothed it ouer finely, and said, *T by seruant went no whither.* To the like effect and purpose, report is made of a rich man that had two chests: the one whereof he calleth *all the world*, the other his *friend*. In the first he putteth nothing: in the second he putteth all his substance. When his neighbour came to borrow money, he vseth to answer, *truly I haue neuer a pennie in all the world*, meaning his emptie chest, but I will see (saith he) what my friend can doe, looking thereby for interest by the money out of his other chest.

This vice is very common, and it is a rare thing to finde a man that maketh a conscience of a lie.

Lying is, when a man speaketh otherwise then the truth is, with a purpose to deceiue. Here note that there is great difference betweene these two speeches, *It is an vntruth*, and, *It is a lie*. The first may be vsed when a man speaketh falsehoods. But in vsing the second, we must be heedie and sparing: for when a man is chalenged for a lie, three things are laid to his charge. I. That he speaketh falsely. II. That he is willing to doe so. III. That he hath a desire and purpose to deceiue.

Quest. Whether may not a man lie, if it be for the procuring of some great good to our neighbour, or to the whole countrey where we are?

Ans. No: Reasons are these. I. Lying is forbidden, ^aas an abomination to the Lord. I I. ^bWe are not to doe any euill that good may come thereof. III. He which lieth, in so doing conformeth himselfe to the deuill, who ^cis a lier and the father thereof.

^aJam. 3. 12.

^bPro. 12. 22.

^cRom. 3. 8.

^dJob. 8. 44.

Obiect. I. Such lying is for our neighbours good and not against charity.

Ans. No: for ^dcharitie reioyceth in the truth.

^e1. Cor. 13. 6

Obiect. II. The holy Scriptures haue mentioned the lies of the Patriarkes.

Ans. We must not liue by examples against rules of Gods word.

Obiect. III. Rahab and the midwiues of Egypt in sauing the spies, and in preferuing the Israclites infants vsed lying, and are commended for their facts.

Ans. They are commended for their faith, not for their lying. The workes which they did, were excellent workes of mercie, and therefore to be allowed: and the doers failed onely in the manner of performing them.

As truth is required in speech, so also reuerence to God and man.

Reuerence to God is, when we so speake of God and vse his titles, that we shew reuerence our selues, and more reuerence in others. *If thou wilt not keepe* (saith the Lord) *and doe all the wordes of this law (that are written in this booke)* *and feare the glorious and fearefull name, THE LORD THY GOD, then the Lord will make thy plagues wonderfull.*

Deut. 28. 58

Here take heede of all maner of blaspheming, which is, when men vse such speeches of God, as doe either detract any thing from his Maiestie, or ascribe any thing to him, not bebecoming him: a sinne of all other to be detested. Reasons. I. A blasphemer is viler then the rest of the creatures: for they praise God in their kind, and shew forth his power, goodnesse, and wisdom: but he dishonoureth God in his wretched speech. II. He is as the madde dogge that flieth in his masters face, who keepeth him and giueth him bread. III. Custom in blasphemies sheweth a man to be the child of the deuill, and no child of God as yet. A father lying on his death bedde, called the three children to him which he kept, and told them that one onely of them was his owne sonne, and that the rest were onely brought vp by him: therefore vnto him he gaue all his goods: but which of these was his naturall sonne he would not in any wise declare. When he was deade, euery one of the three children pleaded that he was the sonne, and therefore that the goods were his. The matter beeing brought before a Iudge could not be ended: but the Iudge was constrained to take this course: he caused the dead corpes of the father to be set vp against a tree, and commaunded the three sonnes to take bowes and arrowes, and to shoote against their father, and to see who could come neerest the heart. The first and second did shoote at their father and did hitte him, the third was angrie with both the other through naturall affection of a child to a father, and refused to shoote. This done, the Iudge gaue sentence that the two first were no sonnes, but the third onely, and that he should haue the goods. The like triall may be vsed to know who be Gods children.

Such

Such persons with whome blaspheming is rife, are very deuills incarnate, and the children of the deuill, who rende God in pieces, and shoote him through with their darts, as it is said of the Egyptian when he blasphemed, that he *(smote or pierced through Gods Name)*. Magistrates and rulers severally punish such as shall abuse their names, and they doe it iustly: how much more then should blasphemers of Gods name escape without great punishment.

Lewit. 24. 17
vrijkebb.

Againe, here we must be warned to take heede of that customable swearing, and also of periurie. It is a very straunge sinne: for the periuried person doth not onely sinne himselfe, but withall he endeauioureth to intangle God in the same sinne with himselfe.

Ex. 30. 31.

Joh. 19. 8.

Further, take heede least thou dost either make or recite the iests which are contriued out of the phrases of Scripture: which are very many and very vsually rehearsed in companie. The oyle wherewith the tabernacle and the arke of the Testament and the Priests were annointed, was holy: and therefore no man might put it to any other vses, as to annoint his owne flesh therewith, or to make the like vnto it. ^a Pilate a poore Painym when he heard the name of the Sonne of God was afraid: and we much more ought to tremble at the word of God, not to make our selues merrie with it. And therefore the scoffing of Iulian the Apostata is very fearefull, who was wont to reach Christians boxes on the eare, and withall, bid them turne the other, and obey their masters commandement, *Whosoener shall smite thee on the right cheeke, turne to him the other also.* And he denied pay and like reward to his souldiers that were Christians, because he said he would make them fit for the kingdome of heauen, considering that Christ had said, *Blessed are the poore in spirit: for theirs is the kingdome of heauen.*

Mat. 5. 39.

Here also men must learne to take heede of all maner of charmes and enchantments, which commonly are nothing els but words of Scripture or such like, vsed for the curing of paines and diseases both in men and beasts. As for example, the first words of S. Johns Gospel, *In the beginning was the Word, and the Word was with God, &c.* are vsed to be written in a paper and hung about mens necks to cure agues. But the truth is, such kind of practises are deuillish. Patrons of charmes hold that in such words as are either diuine or barbarous, is much efficacie. But whence is this efficacie? from God? from men? or from the deuill? If it shall be saide from God; we must know that the word vsed in holy manner, is the instrument of God to conuey vnto vs spirituall blessings, as faith, regeneration, repentance: but it doth not serue to bring vnto vs corporall health. Well then, belike words take vertue from the speaker, and are made powerfull by the strength of his imagination. Indeed of this opinion are some Phisitions, as *Auicenna* and *Paracelsus*, who thinke that phantasie is like to the sunne, which worketh on all things to which his beames doe come, and the latter that by imagination miracles may be wrought. But this opinion is fond, and the reasons alledged for it are without weight. For imaginations are no things but shadows of things. And as an image of a man in a glasse hath no power in it, but onely serues to resemble and represent the bodie of a man: so it is with the phantasie and conceit of the mind, and no otherwise. And if imagination haue any force, it is onely within the spirits and humours of

Parac. lib. de
Ta. taro.

mans own bodie: but to giue force to worke in the bodies of others it can not; no more then the shadow of one bodie can ordinarily cure the bodie of another on which it lighteth. Wherefore words vsed in the way of bodily cure, be they in themselues neuer so good, are no better then the deuills sacraments: and when they are vsed of blinde people, he it is, that comming vnder hand, worketh the cure, and by turning himselfe into an angel of light, deludes the. But it were better for a man to die a thousand times then to vse such remedies, which in curing the bodie, destroy the soule.

Lastly, auoide all imprecations and cursings, either against men or other creatures: for God in iudgement to punish such cursed speaking, often brings to passe such imprecations: as may appeare in the Jewes, who at the arraignment of Christ, cried, saying, *His blood be vpon vs and vpon our children*: which imprecation is verified vpon them till this day. At *Newburge* in Germanie a certaine mother cursed her sonne, saying, *Get thee away, I would thou mightest neuer come againe alive*: the very same day he went into the water and was drowned. Againe, a mother brought her child to the Vniuersitie of *Wittenberge*, by reason he was possessed with an vnicleane spirit: beeing demaunded how it came to passe, shee answered in the hearing of many, that in her anger shee said, *The deuill take thee*, and thereupon presently the child was possessed. And in our countrey men often with the plague, the poxe, the pestilence to their children, their seruants, their cattell: and often it falls out accordingly.

*Mat. 27. 25.**Lonicerus
theat. hist.
prec. ept. 4.
Idem.*

In the daies of king Edward, certaine English souldiers (as I am certainly informed by a witnesse then present) being by a tempest cast vpon the sands on the coast of France, gaue themselues to prayers, and commended their soules to God, as in so great danger it was meete: but one among the rest, desperately minded went apart and cried out, laying, *O gallowse claime thy right, gallowse claime thy right*. Now the said partie among the rest (as God would haue it) escaped safe to land; and afterward liuing some space of time in France, returned againe to England, where he was hanged for stealing of horses: and thus according to his desire the gallowse claimed her right.

Reuerence to man is in two respects, either because he is created after the image of God, or because he is aboue vs in age, gifts, authoritie.

In the first consideration, men must haue care to giue such names to children as are proper and fit, vsuall, and knowne: the signification whereof may admonish them of the promises of God, of godlines, or of some good dutie. And there be foure allowed ends of giuing names. I. To preferue the memorie of some thing by the name giuen, as Adam, Israel, Isaac. II. To signifie some thing to come, as Euah, Abraham, Iohn, Peter. III. To preferue the name and memorie of parents and kinred, which was vsed in the birth of Iohn Baptist. This custome may still be retained, if there be any good example in the anctours that the child may follow. IV. That the life and profession of good men may be reuiued in the renuing of their names.

Here we must take heede, in no wise to giue to children, the proper names or titles of God, as Iesus, Immanuel, &c.

Neither are the professours of the Gospel to be intituled by the names of such as haue beene famous instruments in the Church, as to be called *Calvinists*,

ists

1. cor. 12. 13 nists, Lutherans, &c. Now this I say, that euery one of you saith, I am Pauls, and I am Apolos, I am Cephas, and I am Christs: Is Christ denided? was Paul crucified for you? either were ye baptized in the name of Paul?

And it is a bolde part of the pestilent generation of Papists, who take to themselves the name of *Iesuits*, whereas the like name of *Christian* was giuen to the disciples at Antioch not by the deuise of man, but by diuine oracle.

As the changing of the name giuen in baptifme is not to be allowed: so the varying of it according to the varietie of language, (if neither hurt nor fraud to any be intended thereby) is not vnlawfull. Vpon this ground Saul is called Paul: and Christ calls Simon his disciple otherwhiles Cephas, otherwhiles Peter. And very worthie Diuines in this age, that their writings might be read of the aduersaries, haue in like sort without offence varied their names. Melancthon calls himselfe Dydimus Faventinus, and Melangæus. Bucer intitles himselfe Aretius Felinus: and Theodore Beze once writ himselfe Nathaniel Nezechius.

Reuerence to man as he is superiour, is in vsing fit titles of reuerence. Sara is commended in Scriptures for obeying her husband, and for calling him *Syr*. But excesse must here be auoided, when titles of honour proper to God are giuen to men, as *head of the Catholike church* to the Pope, *La. he and Queene of heauen* to the mother of Christ. This fault Christ reprooueth in the young man, saying, *Why callest thou me good, there is none good but God.*

CHAP. VI.

Of Modestie and of Meekenesse.

MODELTIE in speech hath diuers caueats: first, if a man speake any thing of himselfe, that is, in his owne commendation, let him alter the person and speak of himselfe as of another: *I know a man* (saith Paul, speaking of himselfe) *in Christ aboute fourteene yeares agoe, &c. which was taken up into Paradise, and heard words which can not be spoken.* And Iohn saith of himselfe: *When Iesus saw his mother, and the disciple whome he loued, standing by, &c.* Here take heede of boasting, whereby men imitate the deuill, who said, *All this power will I giue thee, and the glorie of those kingdomes: for that is deliuered vnto me, and to whome soeuer I will giue it.*

Againe, when a man shall haue occasion to speake of his owne faults and corruptions, let him speake the vttermost against himselfe, as Paul called himselfe *the first of all sinners*. But if he be to mention any thing of himselfe, that may minister matter of commendation, let his speech rather incline to the defect, then to the excesse: as Paul saith, *I am least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.*

Secondly, in the mentioning of things which mooue blushing, we are to vse as seemely wordes as may be chosen. Gen. 4. 1. *Afterward Adam knew Heuah his wife, which conceived and bare Cain.* 1. Sam. 24. 4. *And when he came to the sheeptoates by the way where there was a caue, Saul went into to cower his feete, that is, to doe his casement.*

Meekenes also is required in communication, which is, when a man vseth courteous and faire speech. *Put them in remembrance, &c. that they be courteous, shewing all meeknes to all men, for we our selues also were in times past vnwise, disobedient, &c.*

Meekenes

Meekenes and gentlenes shewes it selfe in Salutations, Answers, and Re-
proofes.

For the first daily experience sheweth, that it maketh much for the main-
taining of loue, to call men by their proper names or surnames. And this was
a signe of special fauour that God called *Moses* by his proper name. Yet more
conuenient it is to salute our betters by names of honour or office. Thus the
disciples call our Sauiour Christ *Rabbi*: and it was the vsuall manner among
the Iewes, to call their betters *Adon*, that is, Lord, or Syr.

The formes of salutations are to be after the order practised in Scripture.
An Angel saluted Gedeon thus: *The Lord be with thee thou valiant man*. And
Boaz came to Bethlehem, and saide to the reapers, *The Lord be with you*: and
they answered, *The Lord blesse thee*. And the Angel saluted Marie, *Hayle, free-
ly beloued, the Lord is with thee, &c.* Christ comming among his disciples, said,
Peace be among you: and he taught them comming to any house to say, *Peace
be to this house*.

*Iud. 6. 12.
Ruth 2. 4.
mat. 10. 12,
12, 13.*

By this it appeareth, that our common formes of salutations are commen-
dable: which are of diuers sorts; as when one meets another, *God saue you*: when
one goes away, *God be with you*: in the morning, *God giue you a good morning*:
after noone, *God giue you a good euening*: when one is going on his journey, *God
speede your iourney*: when one is working, *God speede you*: in eating, *much good doe
it you*: when one hath a new office, *God giue you ioy of your office*: when one is
sicke, *God comfort you, &c.*

And when children salute their fathers and mothers after this manner: *I
pray you father blesse me: I pray you mother blesse me*: it is a seemely thing. For
God hath made parents to be the instruments of blessing to their children, in
nurturing them and praying for them: as the fifth commandment saith, *Hon-
our thy father and thy mother, that they may prolong thy daies*. Now they prolong
the childrens daies by praying to God for blessings on them, and by such like
duties.

It is an vse in all places, when a man needeth to salute him by saying, *Christ
helpe you*: But there is no cause why the words should then be vsed more then
at another time. The reasons are, I. it is an olde custome fetched from the
Gentiles before Christ, and hath no ground at all: for they vsed with the like
wordes to wish men health, because they thought needeing to be a sacred and
holy thing: and because some take it to be a signe of unhappie and euill suc-
cesse, which indeed is otherwise. II. If there be any danger in the braine be-
fore needeing, when a man hath needed the danger is past, as learned phy sicians
teach: therefore there is no cause of the vsing such words then, more then at
coughing.

*Arif. de
hist. animal.
l. 1. cap. 10.
& probl.
lect. 33.
Plin. l. 28.*

Against the practise of saluting each other, some things may be objected.
I. Ioh epist. 2. ver. 10. *If there come any vnto you, and bring not this doctrine,
receiue him not to house, neither bidde him, God speede*. Answer. This place
doth not forbid common ciuilitie and curtesie of man to man: but onely fami-
liaritie and acquaintance with heretickes: yea such acquaintance and familia-
ritie as may seeme to giue approbation and applause to their badde procee-
dings. II. Elisha sending Gehazi his seruant to lay his staffe on the dead
child

cap. 2.

childe of ~~the~~ *Samaritanite*, bad him if he met any not to salute them, and if they ~~spoke to him~~ answer them. 2. King. 4. 29. And whē our Sauour Christ sent his Disciples to preach in Iudea, he bad them to salute no man by the way. *Luk. 10. 4. Answ.* The intent of these two places is not to forbid men to salute others, but rather to inioyne Gehazi and the Disciples of Christ onely to omit for that time the practife of the duties of common curtlesie, so farre forth as they might hinder or delay the performance of weightier affaires.

Our answers must be soft, that anger be neither kindled nor increased. *A soft answer putteth away wrath, but grieuous words stirre up anger.* Nabal by churlish language prouoked Dauid to wrath, but Abigail by the contrarie appeased him. *Gedeon spake gently to the men of Ephraim*, when they were angrie against him, and appeased them. For the text saith, *When he had thus spoken, then their spirits abated towards him.* Therefore Salomon saith well, *A ioy commeth to a man by the answer of his mouth, but how good is a word in due season.*

Now if any shall raile on vs, our dutie is, not to raile againe. *Blesse them that persecute you, blesse, I say, and curse not. Be courteous, not rendring euill for euill, neither rebuke for rebuke, out contrariwise blesse, knowing that ye be thereunto called, that you should be heyres of blessing.* This thing was notably practised by Dauid, *Psal. 109. 4. For my friendship they were mine aduersaries, but I gave my selfe to prayer.* And therefore in this case, either silence is to be vsed, or at the most, onely a iust and manifest defence of our innocencie to be made. *Eze-*

z. King. 18. chias commaunded the people to be silent, and not to say any thing to the speech of Rabschai now flattering now threatning. When Eli spake hardly of Anna, and bad her put away her drunkennes, shee answered, *Nay, my lord, I*

1. Sam. 1. 15 *am a woman troubled in spirit, I haue neither drunke wine nor strong drinke, but haue powred out my soule before the Lord.* Thus Ioseph clears himselfe, saying,

Gen. 40. 15. *I haue done nothing wherefore they should put me in the dungeon.* And Daniel to Nabuchodonosor: *Unto thee, O King, haue I done no hurt.* And our Sauour

Dan. 6. 22. Christ when the Jewes said vnto him, *Say we not true, that thou art a Samaritan and hast a deuill?* answered, *I haue not a deuill, but I honour my father, and ye haue dishonoured me.* And Paul beeing to make an Apologie for himselfe, be-

Act. 23. 1. ginnes thus: *Men and brethren, I haue in all good conscience serued God vnto this day.*

Now when a man hath thus cleared himselfe, though his owne word in his owne behalfe take no effect, yet let him patiently commit his cause to God, who in time will manifest the truth, and bring it to light: as Dauid did, *Iudge me, O God,* (saith he,) *for I haue walked in mine innocencie.* And againe, *The wicked watcheth the righteous, and seeketh to slay him: but the Lord will not leaue him in his hand, nor condemne him when he is iudge.*

Meekenes in reproofe is, when any shall admonish his brother of any fault for his amendment, with the like moderation that Chirurgeons vse, who beeing to set the arme or legge that is forth of ioynt, handle it so tenderly, that the patient shail skant feele when the bone falls in againe. This counsell Paul giueth: *Brethren, if any man be fallen by occasion into any fault, ye which are spiritual, restore such a one (or set him in ioynt againe,) with the spirit of meeknes.* This was practised by Abraham towards Lot, when their heardmen were at variance,

saying,

Gal. 6. 1.

Psal. 26.
Psal. 37.
32, 33.

saying, *Let there be, I pray thee, no strife between thee & me, neither between mine* Gen. 13. 8. 9. *hearers and thine: for we are brethren.*

And this is done foure waies. First, when we reprove a man generally, as Nathan did Dauid by a parable. Secondly, when in the roome of a reproofe we put an exhortation: in the exhortation insinuating an oblique reproofe, as when a man shall sweare in his talke, I shall not neede alwaies to say, *Ye do very ill to sweare, and so to dishonour God:* but I will lap it vp in the forme of an exhortation, as pills are lapt in sugar, by saying, *Yea and nay, yea and nay shall serue among vs. Rebuke not an elder, but exhort him as a father, and young men as brethren,* saith Paul to Timothie. Thirdly, when the reproofe is propounded in a mans own person, as though he were faultie which reproofe. Paul practised this: *Now these things, brethren (saith he) I haue figuratiuely applied to mine owne selfe and Apolos for your sakes, that yee might learne by vs, that no man presume above that which is written.* Fourthly, when the fault is directly reproofed, but yet partly with prefaces, that we doe it of loue, that we wish well to the partie, that we speake as considering our selues, that wee also are in danger of the same fault: and partly by framing the reproofe out of the worde of God, that the partie may see himselfe, rather to be reproofed by God, then by vs: after this maner the inferiour may admonish his superiour, especially when there is no other way of redresse, and he is to listen, yeelding himselfe tractable. Naaman is aduised by his seruant, who said, *Father, if the Prophet had commanded thee a great thing, wouldst thou not haue done it: howe much rather then, when he saith to thee, Wash, & be cleane? Then went he downe and washed himselfe seauen times in Jordan.*

When any shall in this manner be admonished of a fault, they are to yeelde themselues tractable and thankfull, and heartily glad of so good a friend. Notable is the speech of the Psalmist: *Let the righteous smite me, it is a benefit: and let him reprove me, it is the chiefe ointment, let it not be wanting to my head.* And Salomon saith, *A reproofe extreteth more into him that hath understanding, then an hundred stripes into a foole.* And, *Open rebuke is better then secret loue.*

CHAP. VII.

Of Sobrietie, Urbanitie, Fidelitie, and care of others good name.

Sobrietie in iudgement is, when a man either suspendeth his opinion of his neighbours sayings or doings, or else speaketh as charitably as hee can, by saying as little as may bee, if the thing bee euil: or by interpreting all in better part, if the speech or action be doubtfull. Therefore doe thus; despise not thy neighbour, but thinke thy selfe as bad a sinner, and that the like defects may befall thee. If thou canst not excuse his doing, excuse his intent, which may be good: or if the deede be euill, thinke it was done of ignorance: if thou canst no way excuse him, thinke some great temptation beset him, & that thou shouldst be worse, if the like temptation beset thee: and giue God thanks that the like as yet hath not befallen thee. Despise not a man beeing a sinner, for though hee be euil to day, he may turne to morrowe.

Here is condemned all headie and rash iudgement, whereby men make things either worse then they are, or else they take and turne all things to the worse part. Thus the deuil dealt with Iob, saying, *Doest Iob feare God for nought,*

nought, &c. but stretch out thine hand now and touch all that hee hath, to see if hee will not blaspheme thee to thy face. Such was the dealing of Doeg with Dauid, 1. Sam. 22. 9 I saw the sonne of Ishai (saith he) when hee came to Abimelech the sonne of Abitub, who asked counsell of the Lord for him, and gave him victuals, and he gave him also the sword of Goliath the Philistin. Here the backebiter concealeth the necessary circumstances, whereby Abimelech might have bene excused, as that Dauid asked bread beeing hungrie, and that he told not Abimelech that hee was out of Sauls fauour: but he turneth al his speech to this end, to bring the priest into suspition with Saul.

Thus the Pharises dealt. John came neither eating nor drinking, and they say, he hath a deuill. The sonne of man came eating and drinking, & they say, Behold a glutton, and a drunker of wine, and a friend of Publicans and sinners.

Contrarie to this Sobriety is Flatterie, whereby for hope either of fauour or gaine, men, and especially such as are of dignitie and place, are soothed vp in their finnes, and extolled aboue measure, euen to their faces. As when Herod arrayed in royall apparell, and sat on the iudgement seat and made an oration, the people gaue a shout, saying, The voice of God, and not of man. But marke what Salomon saith, Hee that praiseth his friend with a loud voice rising early in the morning: it shall be counted to him for a curse. One being asked which was the worst of all beasts, answered, Of wild beasts, the tyrant: of tame beasts the flatterer. And another said, that flatterers were worse then crows: for they eate onely dead carrion, these feede on liuing men.

And of all kinds of Flatterie, that is the worst when a man shall speak faire to his neighbours face and praise him; but behind his backe speake his pleasure, and euen cut his throat. Dauid complaineth of his familiar friend, that the words of his mouth were softer then butter, yet warre was in his heart: that his words were more gentle then oile, yet they were swordes. The Pharises behinde Christs backe tooke counsell howe they might intangle him in talke; but before his face they say, Master, we knowe that thou art true, and teachest the way of God truly, neither carest thou for any man: for thou considerest not the person of men.

Urbinitie, is a grace of speech, whereby men in seemely manner vse pleasantnesse in talke for recreation, or for such delight as is ioyned with profit to themselues and others. The Preacher saith, There is a time to laugh, and a time to weepe. When the Lord brought againe the captiuitie of Sion, wee were like them that dreame. Then was our mouth filled with laughter, and our tongue with ioy.

Nowe this mirth must bee ioyned with the feare of God, otherwise Salomon saith well, I haue said to laughter, thou art mad: and of ioy, what is that thou doest? And Christ saith, Wee to you that now laugh, for ye shall weepe. Secondly with compassion and sorrow for Gods people in affliction and miserie. They drinke wine in bowles, and anoint themselves with cheiefe ointments, but no man is sorry for the affliction of Ioseph. Thirdly, it must be sparing and moderate. Paul condemneth such as are louers of pleasures, more then of God. Fourthly, it must be voide of the practise of sinne. Moses is commended that he refused the pleasures of sinne.

The vsuall time of mirth is at meates. And here Sampsons practise may be followed,

followed, who at his marriage feast propounded a riddle or hard question to his friends. And Ambrose thinketh that hee did this to stoppe the mouthes of talkers, and to occupie th eir wits.

With all it must be remembred to be a Christian dutie, euen at the table to maintaine talke of religion, and of duties of godlinesse, after the practise of our Sauour Christ: though many vpon little ground thinke otherwise. Tertullian recordeth of the Christians of histime, that they vsed in their loue-feasts to talke together, as considering with themselues that they had God himselfe as an eare-witnesse to them. Chrysostome of this point faith well. *I would to God* (saith he) *that in tauerns and feasts, and at bathes, men would talke and dispute of hell: for the remembring of hell would hinder a man from falling to hell.* And it was the manner of the primitiue Church at Dinner and supper to vse the reading of the Scriptures. *When yee come to the table* (saith Augustine) *bear that which is read according to custome, without any stirre or struing: that your mouthes may not onely receiue the meat, but your eares may hunger after the word of God.* And this ancient custome is to this day retained in the Colledges of the Vniuersitie of Cambridge.

And this holy reioycing at meates is specially to bee vsed with such as are godly. As Salomon faith, that he *which eateth at the conetous mans table, shall vomit his morsells, and shall loose his sweete wordes.* The faithfull at Ierusalem did breake bread together, with gladnes and singlenes of heart.

Question. Whether iesting be tollerable in any sort, or not?

Answer. That iesting which standeth in quippes, taunts, and girdes, which serueth onely for the offence of some, with the delight of others is not tollerable: because *all speech must edifie, and minister grace to the hearers:* neither doth it agree with Christian grauitie and modestie. But two kindes of iesting are tollerable: the one is moderate and sparing mirth, in the vse of things indifferent, in season conuenient, without the least scandall of any man, and with profit to the hearers. The second is that which the Prophets vsed, when they iested against wicked persons, yet so, as withall they sharply reprocued their sinnes. *At noone Eliab mocked them, and said, Crie aloud, for hee is a God: either he talketh or pursueth his enemies, or is in his iourney, or it may bee hee sleepeth and must be awaked.*

As for laughter, it may be vsed: otherwise God would neuer haue giuen that power and faculty vnto man: but the vse of it must be both moderate and seldome, as sorrowe for our sinnes is to be plentifull and often. This we may learne in Christs example, of whome wee reade that hee wept three times, at the destruction of Ierusalem, at the raising of Lazarus, and in his agonie: but we neuer read that he laughed. And specially remember the saying of Chrysostome. *Si risus in Ecclesia diaboli opus est,* that is, to mooue laughter in the Church, is the worke of the deuill.

Fiaclitie is constancy in all our lawefull sayings and promises.

A promise is to be made with this condition (if God will) and then if a man be preuented by death, or by any like meanes, he is not to be blamed: otherwise a mans lawefull word and promise bindeth him according to the will & pleasure of him to whome it is made.

Luk. 11. 37.

E 14. 1. 6.

22. 15.

Apol. c. 39.

Hem. 2. in 2.

Thess. 2. cap.

August. epist.

109.

Prou. 23. 8.

Act. 2. 46.

Eph. 4. 25.

1

2

1. Kin. 18. 27

2. Kin. 2. 23.

Isai. 14. 11.

Luk. 19.

Job. 11.

Heb. 5. 7.

Jam. 1. 15.

1. Chr. 13. 2.

2. Cor. 1. 17.

23.

Psal. 5. 4. Nowe if afterward it be hurtfull to him that made it, hee may craue to bee free from his promise: and libertie beeing graunted, take it. But a promise bound with an oath is to be kept, though priuate hinderances followe: yet so, as the Magistrate may order the matter, and proceede in equitie, that the damage may be the lesse.

Prov. 22. The last grace which is to bee vsed in speech, is care of our neighbours good name, which is farre better to him then great riches.

Here is condemned the tale bearer, which of an euill minde telleth a thing of an other, to bring him into hatred, or to reuenge himselfe, or to get something, which otherwise he could not obtaine.

Rom. 1. 30.
Gen. 9. This tale bearing is of diuers sortes. One is, when men whisper abroad secretly the fault of another, whereas they should rather admonish the partie, as *Cham* when he had seene his fathers nakednes, ran straight and tolde his brethren. The second, whē they adde to or chāge the thing said or done, as it seruetli for their purpose. Some of the witnesses which came against Christ, charged him to say, *I will destroy this temple which is made with handes, and in three daies build another without handes.* Where first they change his meaning; for Christ spake of the temple of his bodie. Secondly, they adde to the words, For Christ said not, *I will destroy this temple:* but, *destroy ye this temple.* Therefore the holy Ghost noteth them with the name of *false witnessse bearers.* The third, when men surmisse, and tell that which was neuer done. When *Jeremy* was going out of *Jerusalem* to the land of *Beniamin*, and was in the gate of *Beniamin*, *Irijah* tooke him and said, *Thou fliest to Chaldeans.* Then said *Ieremie*, that is false, *I flie not to the Chaldeans, but hee would not heare him.* The fourth is the coloured tale-bearing, when one speaketh euill of another, with fine prefaces & preamples, saying that he is very sorrie that his neighbour hath done such or such a thing: that he speaketh it not of malice, but of a good mind: that he is constrained to speake: that he speaketh not all he could speake: that the partie to whome the tale is tolde must keepe it secret. *Luther* writeth of this fault very well. *This vice* (saith he) *whereby wee tell abroad the things which wee heare of others, and take them in worse part is very rife, and of great force to sowe discords: the rather, because it often shewes it selfe vnder the pretence and name of counsell and good aduise. And it is a notable vizard for a talebearer to transforme himselfe into an angel of light, and vnder zeale for Gods glorie to backbite and accuse his neighbour of heresie, error, and wicked life.*

Therefore the Prophets meaning is, that we should conceale the euils that bee in our neighbour, and not speake them to others, though hee be an enemy and deserue it at our handes, and onely speake of those good things in him which seeme to preserue concord: for this we would that men should doe vnto vs. Yea, and let vs take heed that we iudge not or condemne any mans saying or doing rashly. *Augustine* saith, that this was the care which his mother had towards her enemies. To doe this is a notable point of iust dealing, but indeede there is no man utterly without this fault in this life: such is our wretched state in this world. For though some are of this minde, that they desire not to haue other mens wants tolde them, and will not take all in worse part, yet if they bee tolde and taken in worse part of others, they can willingly beare them, neither will they checke the teller, but suffer bad surmises

Confess. li. 9.

Ierem. 40.

to take place with them. But Gedaliah the sonne of Ahicham excelled in the contrary vertue, who chose rather to hazard his life, then to suspect euill by Ismael.

This tale-bearing is the common table talke in England: and it is wonderfull to see, how those who are otherwise godly, are ouertaken with it: but men must learn to stand more in awe of Gods comādement, and also to consider that the same thing a man speaketh of another, commeth home againe by his owne doore. Such as vse tale-bearing and backbiting, are by Gods iust iudgement paid home in the same kind: and hereupon Christ saith, *Judge not that ye be not iudged, for, with what iudgement ye iudge, ye shall be iudged.* Wherefore when men shall enter any euill communication of others, we are to interrupt it by other talke, as not regarding it.

Here remember, that when gouernours and magistrates shall vse hard words, not in the way of defamation, but for the reproofing of a vice, it is not to slander: as, *O foolish Galatians: O generation of vipers.* And Christ tearmeth Herod, *Foxe.*

Gal. 3.

Math. 23.

CHAP. VIII. Of the bondes of Truth.

THUS much of grace in speech. Now followeth bonds of truth, whereby the truth of our talke is testified and confirmed.

There are three: A simple assertion, an asseueration, an oath.

A simple assertion, is either a simple affirmation, as *yea, yea:* or a simple negation, as *nay, nay.* And they are to be vsed onely in our familiar and common talke. *Let your communication be yea, yea: nay, nay: and what soeuer is more, commeth of euill.*

Math. 5.

If the trueth which wee affirme or denie be doubtfull or contingent, then such clauses as these [*It is so, or, it is not so as I thinke, as I remember, as I take it*] are to be added. If one shall say, *It is so,* and afterwards it prooue otherwise, he receiueh discredit, because he spake an vntruth. But if he shall say, *I thinke it is so,* though it fall out otherwise, yet he saueth his credit, because he deceiueh not, but onely is deceued.

An asseueration is a forme of speech, wherby one doth vehemently affirme or denie any thing: as when a man shall say, *Verily, in truth, in very truth, without all doubt, &c.* These and such like are not to be vsed at euery word: but then onely when a truth of greater importance is to be confirmed. When the false prophets among the Iewes and the Priests would not belecue that Ieremie was sent of God: what saith he? not simply, *The Lord hath sent me:* but, *In truth the Lord hath sent me.* Our Sauour Christ, when he vsed to speake any weightie matter, vsed to say, *Amen, Amen, Verily, verily,* which is a plain asseueration: for *Amen* is more then a simple affirmation, and it is lesse then an oath, as the very sense of the word doth import: which is no more, but *truly, certainly.*

The third is an oath, which must not be made by any thing in heauen or earth, but onely by the Name of God alone.

It must be vsed as the last refuge and remedie of all. For when any truth of great importance is to be confirmed, and all signes, evidences, proofes, witnesses, faile among men on earth: then we may lawfully fetch the Lord as a witness from heauen, who is the knower of all truth.

And in this case an oath may be taken; either publikely before a Magi-

strate, or priuately among priuate persons, if it bee done with reuerence and

Gen. 31. 53. consideration, as it was betwene Iacob and Laban.

CHAP. IX.

What is to be done when we haue spoken.

Pro. 17. 28. **A**fter a man hath spoken his minde, very few words more are to be added. He that hath knowledge spareth his wordes. *In many wordes there can not want iniquitie: but he that refraineth his lips is wise.*

He that speaketh many wordes, speaketh either false things or superfluous, or both: as when a riuer ouerflows, the water gathereth much slime: so many wordes, many faults. When a vessell being smitten makes a great noise, it is a token that it is emptie: and so the sound of many wordes shewes a vaine heart. The Gentiles haue said, that God gaue a man one tongue and two eares, that he might heare more and speake lesse. Valerius Maximus reporteth of Xenocrates, that being in the company of some that vsed railing speeches, helde his tongue: and being asked why hee did so, answered, *That it had repented him that he had spoken, but it neuer repented him that he had held his peace.* And the prouerb is, *He that will speake what he will, shall heare what hee would not.* To the framing of our speech Ambrose requireth three things: a yoke, a ballance, and a metwand: a yoke, to keepe it in staied grauitie: a ballance to giue it weight of reason: a metwand, to keepe it in measure and moderation.

Offic. lib. 1. This rule must be practised carefully, for the auoiding of chiding, brawling, and contention. *Let nothing be done by contention, Phil. 2. 3.* Let students & schollers learne to practise this: for what shall an other mans opiniō hurt thee: though in reasoning he be not of thy minde in euery point.

Here take heed of the spirit of Contradiction, whereby some by thwarting and contradicting euery man, at length prooue either obstinate heretickes, or lewd Atheists, and make no bones to contradict the holy Ghost, and to call the scriptures in question, and dispute that there is no God.

Act. 20. 7. Nowe if a man speake necessarie things, though he continue his speech till midnight, as Paul did, it can not be called immoderate or superfluous talke.

CHAP. X. Of writing.

ALL this which is set downe concerning speech, must as well be practised in writing as in speaking. Whereby are condemned ballads, bookes of loue, all idle discourfes and histories, being nothing els but enticements and baites vnto manifold sinnes, fitter for Sodome and Gomorrah, then for Gods Church. And it must be followed as well in speaking of latine or any other tongue, as English, which students haue not marked: for whereas they wil not sweare in English, yet in Latine they make no bones of it, saying, *Mehercule, medicis saluis, capitol, per deos immortales.* And whereas they hold but one God in iudgement, yet in their Latine exercises they speake of *Iupiter* and of the *immortell Gods*, after the manner of the heathen. What a shame is this, that a Christian, and that in Christian schooles, should either be ashamed or not vse to speake as a Christian, but as Atheists doe? If thou haue many tongues and knowest not how to vse them well: he which hath but his mother tongue, ordering it aright, is a better linguist then thou.

CHAP.

CHAP. XI. *Of silence.*

Wise and godly silence is as excellent a vertue as holy speech: for hee knoweth not howe to speake which knoweth not howe to hold his tongue. The rule of our silence must be the law of God. By meanes of which, wise consideration must be had, whether the thing which wee haue in minde be for Gods glorie, and our neighbours good: which done, we are answerably to speake or to be silent.

Here must be considered the things of which silence must be vsed, and the persons before whome. The things are many. First, if any truth be to the hinderance of Gods glorie, or of the good of our neighbour, it must be cōcealed.

The concealing of the truth is either in whole or in part. In whole, when the speaking of the least word is hurtfull: As for example, the father and the sonne are both sicke at once: the sonne dieth first, the father asketh whether his sonne be dead or not: if it be said no, an vntruth is tolde: if yea, then the fathers griefe is increased, and his death hastened: therefore silence is the best. In daies of persecution holy Martyrs haue chosen rather to suffer death then to reueale their brethren, that haue beene of their priuate assemblies with them. *Aug. lib. 68. Confer.*

The concealing of a thing in part is, when a man speaketh a little of the truth, and concealeth the rest. Which is warranted in all good and lawefull proceedings, which manifestly tend to the glory of god. Whē Samuel is sent to annoint David, he answereth the Lord and saith, *Howe can I goe? for if Saul heare of it he will kill me. Then the Lord answered, Take an heifer with thee & say, I am come to doe sacrifice to the Lord: and call for Ishai to sacrifice, and I will shewe thee what thou shalt doe, and thou shalt annoint vnto me him whome I shal name vnto thee.* When Ieremie had shewed king Zedekiah howe he might escape death, then the king said vnto him, *Let no man know of these wordes, &c. but if the princes vnderstand that I haue talked with thee, and they come vnto thee, and say vnto thee, Declare vnto vs what the king hath said vnto thee, &c. then shalt thou say vnto them, I humbly besought the king that hee would not cause me to returne to Iehonathans house to die there.* And after ward he so answered, and the matter was not perceiued. The like was practised by Paul, Acts 23.6.

Secondly thou art to conceale thine owne secrets. Sampson reuealing his owne secret, Iudg. 14. ouerthrew himselfe. If thou desire ease by reuealing, the tell them but to few, and to such as are faithfull.

That which thou wouldest not haue knowne, tell no man: for howe shall another keepe thy counsell, when thou canst not doe it. Keepe thy friends secret likewise, if it be not hurtfull; and let ministers conceale the sinnes & wants that trouble the cōscience of such as are dying. Let magistrats conceale things done in the Senate, especially concerning warre, least they bee reuealed to the enimie.

If God bring any strange thing to passe, speake not boldly of it, but rather in silence wonder. Job at the consideration of Gods maiesty in his works, saith, *Beholde, I am vile, what shall I answer thee? I will lay my hand vpon my moub.* Nadab and Abihu for offering incense with strange fire, before the Lord, were both destroyed with fire, which beeing done, Moses told Aaron that god would be sanctified in thē that come nere him, & be glorified before *Job. 36. 37.*

Leuit. 20. 3. all the people: and then the text saith, *but Aaron held his peace.* When Peter had taught the Gentiles, and after returned to Hierusalem, they of the circumcision contended with him: he then rendreth a reason of his fact, which beeing made, they were silent. For so the text is, *When they heard these things, they held their peace, and glorified God.* When Gods iudgements befall men among vs, if we speake any thing we must iudge charitably. *Blessed is he that iudgeth wisely of the poore, the Lord shall deliuer him in the day of trouble.*

Psal. 41. 1. Thirdly, the infirmities and sinnes of our neighbour are alwaies to be concealed, vnlesse it be in the case before named, that we finde our selues called of God to speake. *He that couereth a transgression seeketh loue.* If god in mercy couer his sinnes, why shouldst thou reueale them? Salomon saith, *It is the glory of a man to passe by an infirmite.*

Pro. 17. 4. Fourthly, all vnseemely matters, al things vnknown, things which concerne vs not, things about our reach are in silence to be buried.

The persons before whome silence must be vsed, are these. I. Malitious enemies of religion: *Give not that which is holy vnto dogs: neither cast your pearles before swine.* This was among the rest one cause of the silence of Christ before Caiphaz and Pilate. II. Before Magistrates in their open courtes: where such as come before them are not to speake till they be bidden. *Then Paul after that the gouernour had beckened vnto him that he should speake, answered.* III. In the presence of our elders and betters, who must haue leaue and libertie to speake first, and must of others be heard with silence. The practise of this was in Elihu to Elphaz and Bildad. A company of men (as some say) is like to the Alphabet, in which are vowels, halfe vowels, & mutes; vowels are old men, learned, wise, expert: halfe vowels, are young men and women, who are then only to speake when they are asked: mutes, are the same parties, who being not occasioned, are in silence to heare their betters. And here all seruants and childre must remember when they are iustly reprov'd, to be silent and not to answer any thing againe. IV. Fooles and pratlers are not to be answered, vnlesse it be to let them see their folly.

CHAP. XII. *An exhortation to keepe the tongue.*

THUS haue I in part set downe howe the tongue is to be gouerned: and I hartily desire, that all Christians would put these rules in practise. Reasons. I. *If any man seeme to be religious, and restraine not his tongue, hee deceueth himselfe, and his religion is in vaine.* II. The man of an euill tongue, is a beast in the forme of a man; for his tongue is the tongue of a serpent, vnder which lieth nothing but venim and poison: nay he is worse then a serpent: for it cannot hurte, vnlesse it bee present to see a man, or to bite him or to strike him with his taile: but he which hath not the rule of his tongue, hurteth men as well absent as present. neither sea nor land, nor any thing can hinder him. And againe, his throat is like a graue that hath a vent in some part, and therefore sendeth forth nothing but stuncke and corruption. III. As the holy men of God when they preached, had their tongues, as it were, touched with a cole from the altar of God: and as godly men when they speake graciously, haue their tongues enflamed with the fire of Gods spirit: so contrariwise, whē thou speakest euill, thy tongue is kindled by the fire of beliall: and Sathan comes from thence.

thence with a cole to touch thy lipps, and to set them on fire to all manner of mischeife. Chrystome saith, that when men speake good things, their tongue is the tongue of Christ: but all manner of vngodly and cursed speaking is the deuils language. I V. The moderating of the tongue is a matter of great difficultie. S. James saith, *The whole nature of beasts & of birds, and of creeping things, I am. 3. 7, 8. &c. but the tongue can no man tame: it is an unruly euill.* Pambus, one without learning came to a certain man to be taught a Psalm: who when he had hard the first verse of the 38. psalme, *I said, that I will keepe my waies that I offend not in my tongue.* would not suffer the next verse to be read, saying, this verse is enough, if I could practise it. And whē his teacher blamed him, because he saw him not in sixe moneths after, he answered that he had not yet done the verse. And one that knew him many yeres after, asked him whether he had yet learned the verse. I am forty yeres old (saith he) & haue not yet learned to fulfil it. Now thē, the harder it is to rule the tongue, the more care is to be had therein. V. The strange iudgements of God for the abuse of the tongue, especially in blasphemies & periuries are many & feareful. Three men conspired together against Narcissus Bishop of Ierusalem, a man that led a godly and blamelesse life, and they charged him with a most hainous crime: all three confirme their accusation by oath. The first wisheth, if it were not so, that he were burnt. The second, that he might die of the iaundise. The third, that hee might loose his eies. Afterward in processe of time. the first had his house set on fire in the night: and he with all his family was burnt. The second had the iaundise from the head to the sole of the foote, and died thereof. The third seeing what was befallen these twaine, repented, and confessed the conspiracie against Narcissus, and yet for all that he lost his eies.

Gods iudgements
for the abuse of
the tongue.
*Ensch. l. 6.
c. 8.*

Againe, in the daies of Q. Marie, as James Abbes was led by the Sheriffe to execution, diuerse poore people stood in the waie and asked their almes: hee then not hauing any money to giue them, did put off all his apparell saue his shirt, and gaue it vnto them, to some one thing, to some another: in the giuing whereof he exhorted them to be strong in the Lord, and to stand steadfast in the trueth of the gospell. While he was thus instructing the people, a seruant of the Shiriffes going by, cried out aloud, and blasphemously said: Beleeue him not good people, he is an hereticke, and a mad man out of his witte: beleeue him not, for it is heresie that he saith. And as the other continued in his godly admonitions, so did this wicked wretch blow forth his blasphemous exclamations, vntill they came vnto the stake where he should suffer. But immediately after this martyr was bound to the stake and fire put to him, such was the fearefull stroke of Gods iustice vpon this blaspheinous railer, that he was there presently in the sight of all the people stricken with a frensie, where-with he had before railingly charged that good martyr of God: who in his furious rage & madnes, casting off his shooes and the rest of his cloaths, cried out vnto the people. & said, thus did James Abs the true seruant of God, who is saued, but I am damned: and thus ran he about the towne of Burie, still crying, that James Abbes was a good man and saued, but I am damned.

Fox *Att.*
Mon.

Againe children sitting in companie together, fell into communication of God, and to reason what God was. And some said one thing, some another:

Att. Mon.
Exe.
among;

among the rest, one saide, He is a good old father: to which an other, named *Dennis Bensfield*, replied with a most outrageous blasphemy: What, he (saide she) is an old doting foole. But shortly after this yong gyrl was so stricken, that all the one side of her was blacke, and she became speechlesse, and died.

Againe, one *Leaver* a ploug-man, rayling, saide that he saw the cuill fauoured knaue *Leumer* when he was burned: and also in despite, saide, that he had teeth like an horse. At which time and houre, as nere as could be gathered, the sonne of the saide *Leaver* most wickedly hanged himselfe.

Againe, in the time of K. Edward, a young gentleman of Cornwall beeing in companie with other moe gentlemen together with their seruants, beeing about the number of twentie horsemen, among whome this lustie yonger entred into talke, and beganne withall to sweare, and vse ribauld speech, beeing gently reprooued, the yong gentleman tooke snuffe, and saide to the reproouer, Why takest thou thought for me? take thought for thy winding sheete: well, quoth the other, amend, for death giueth no warning: for asloone cometh a lambes skinne to the market, as on old sheepes skinne. Gods woundes (saide he) care not thou for me: raging still in this manner worse and worse in wordes, till at length passing on their iourney, they came riding ouer a great bridge, standing ouer a piece of an arme of the sea, vpon which bridge this gentleman-swearer spurred his horse in such fort, as he sprang cleane ouer with the man on his backe, who as he was going, cried, saying, Horse and man and all to the deuill.

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

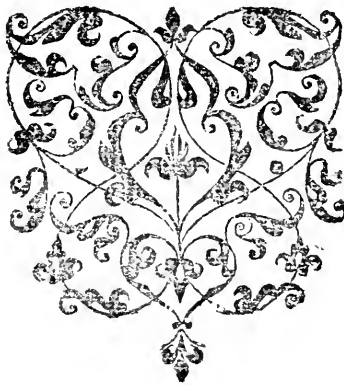
These and such like iudgements must be as warnings from heauen to admonish vs, and to make vs afraid of the abuse of the Tongue: especially when it tendeth to the dishonour of God. And we are to imitate the example of *Policarpe* the Martyr, who when he was bidden to take his oath, & curse Christ, answered, *Fourscore and sixe yeares haue I beene his seruant, yet in all this time hath he not so much as once hurt me: how then may I speake euill of my King and Soueraigne Lord, which hath thus preferued me?* VI. Lastly, God hath honoured thy tongue with the gift of speech and vtterance: and the great excellencie of this gift thou shouldest perceiue, if thou werest stricken dumme for a time. Therefore let thy tongue be applied to the honouring of God, and to the good of thy neighbour.



TWO
TREATISES:

- I. Of the nature and practise of Repentance.*
II. Of the combat of the flesh and spirit.

A second Edition corrected.



Printed by *John Legate*, Printer to the University
of Cambridge. 1600.

To the Reader whosoever.



God hath bestowed on vs great prosperitie and peace, with plentie of all temporall blessings that heart can wish for many yeares in this land.

Prosperitie abused hath bene the occasion of many grieuous sinnes against the first and second table: specially of Atheisme, neglect of Gods worship, contempt of the word, profanation of the Sabbath, abuse of the sacraments, &c.

These and such like sinnes haue long called downe for iudgements from heauen upon vs: and the rather, because the preaching of the word hath little preuailed to bring vs to any amendment of life.

Whereupon God hath now begun to cause his iudgement to seaze upon vs, specially by plague and pestilence: and that euen in the very principall part of this lande: whereby he himselfe doth (as Iob saith) round vs in the care, and preach repentance to vs.

Iob 36. 17.

Wherefore it stands vs now in hand if euer, to looke about vs: and if we haue not repented to begin to repent: if we haue in former time repented, to doe it more earnestly.

If so be that we shall harden our hearts both against his word and iudgements, and put furre from vs the euill day: vndoubtedly we must needs looke for iudgements farre more terrible then euer we felt as yet; if not eternall destruction. Let vs be aduised by the old world, who made light of Noahs warning, and were drowned in the floode: by Lots sonnes in law, who tooke their fathers counsell for mockage, and were burnt with fire and brimstone from heauen: by the foolish virgines, who were sleeping when they should haue bene furnishing their lampes, and were shut from the marriage of the lambe.

And to direct thee somewhat in the practise of repentance, I haue penned this small treatise: vse it for thy benefit, and see thou be a doer of it: vnesse thou wilt be a wilfull murderer, and shed the blood of thine owne soule.

And whereas there haue bene published heretofore in English two sermons of Repentance, one by M. Bradford Martyr, the other by M. Arthur Dent: sermons indeed which haue doone much good: my meaning is not to adde therunto, or to teach any other doctrine, but onely to renew and reuine the memorie of that which they haue taught.

Neither let it trouble thee that the principall Diuines of this age, whome in this treatise I follow, may seeme to be at disceance in treating of repentance. For some make it a fruit of faith containing two parts, Mortification and Viuification: ^a some make faith a part of it, by deuiding it into contrition, faith, newe obedience: ^b some make it all one with regeneration. The difference is not in the substance of doctrine, but in the logical manner of handling it. And the difference of handling ariseth of the diuers acceptation of repentance. It is taken two waies, generally and particularly. Generally for the whole conuersion of a sinner, and so it may containe contrition, faith, newe obedience vnder it, and be confounded with regeneration. It is taken particularly for the renouation of the life and behauiour: and so it is a fruit of faith. And this onely sense doe I follow in this treatise.

I haue

^a Melanct.
locis com.
^b Calv. Inst.
lib. 3. cap. 3.
par. 9.

To the Reader.

I have added hereto a few lines of the combat betweene the flesh and the spirit: because repentance and this combat are ioyned together, and the one is not practised without the other, as appears by resolving *Psalme 51.*

Spirit. Haue mercie on me, O God, according to thy louing kindnes. verf. 1.

Flesh. Yea, but this thine adulterie comprehends infinite finnes: therefore looke for no pardon.

Spirit. According to the multitude of thy compassions put away mine iniquities.

Flesh. This sinne hath taken such deepe place in thee, that it will be hardly pardoned.

Spirit. Wash me throughly from mine iniquitie, and cleanse me from my sinne. verf. 2.

Flesh. Thy speciall trespasse is against man.

Spirit. Against thee, against thee, onely haue I sinned.

Flesh. Except this one sinne thy life is unblameable. verf. 4.

Spirit. Behold I was borne in iniquitie, &c. verf. 5.

Yea, the best man that is, in the practise of godlines, often appears to be unlike himselfe: and the cause is this spirituall combat. The flesh otherwhiles makes him wayle and mourne and goe drooping: presently after the spirit puts into him (as we say) the heart of gresse, and makes him triumph against the flesh, the deuill, the world. Moses was couragious at the red sea, but he failed at the waters of strife. Iob first praiseth God, and afterward blasphemeth. Dauid is often fainting in miserie, yet by and by reuiued. Wherefore there is good cause why the consideration of repentance and the combat should goe together: that no man, after he hath begun to repent, might dreame of ease to his flesh: as though we should goe to beauen in beds of downe: but rather that we might be resolued, that when we begin to doe any thing pleasing vnto God, then we must looke for nothing but continuall molestation from our vile and wicked natures.

Exo. 14. 13
Num. 20.
11, 12.
Iob 1. 21,
and 3. 1.
Psal. 6. 1, 8.
& 10. 17. &
41. 9, 10, 11.

Written Anno 1593. the 17. of Nouember, which is the Coronation day of our dread Soueraigne *Queene ELIZABETH*: whose raigne God long continue.

William Perkins.

What Repentance is.

Repentance is a worke of grace, arising of a godly sorrow: whereby a man turnes from all his sinnes vnto God, and brings forth fruits worthie amendment of life.

I call Repentance a worke: because it seemes not to be a qualitie, or vertue, or habit: but an action of a repentant sinner. Which appears by the sermons of the Prophets and Apostles, which runne in this tenour, *Repent, turne to God, amend your lines, &c.* Whereby they intimate, that Re-

pentance is a worke to be done.

Againe, Repentance is not euery kind of worke, but a worke of grace; because it can not be practised of any, but of such as be in the estate of grace. Reasons are these. I. No man can repent, vnlesse he first hate sinne, and loue righteousnes; and none can hate sinne, vnlesse he be sanctified; and he that is sanctified is iustified: and he that is iustified must needs haue that faith which vnites him to Christ, and makes him bone of his bone, and flesh of his flesh. Wherefore he that repents is iustified and sanctified, and made a member of Christ by faith. II. He that turnes to God, must first of all be turned of God: and after that we are turned, then we repent. *Surely after I was conuerted I repented: and after that I was instructed I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproch of my youth.*

Ier. 31. 19.

Some may obiect, that repentance goes before all grace, because it is first preached. The first sermon that euer was made, was of repentance, preached by God himselve in Paradise to our first parents. And euer since the sermons of all the Prophets and Apostles, and of all faithfull ministers haue had repentance for their beginning and scope. The answer hereto may be this: If we respect the order of nature, there be other graces of God which goe before repentance: because a mans conscience must in some sort be setled touching his reconciliation with God in Christ, before he can begin to repent. Wherefore iustification and sanctification in order of nature goe before repentance. But if we respect time, grace and repentance are both together. So soone as there is fire, so soone it is hote: and so soone as a man is regenerate, so soone he repents. If we respect the outward manifestation of these twaine, repentance goes before all other graces: because it first of all appears outwardly. Regeneration is like the sappe of the tree that lies hid within the barke: repentance is like the budde that speedily shewes it selfe, before either blossome, lease, or fruit appeare: yea, all other graces of the heart which are needfull to saluation, are made manifest by repentance. And for this cause Repentance (as I take it) is first preached.

I adde further, that repentance riseth of a godly sorrow in the heart, as Paul teacheth. *Godly sorrow causeth repentance vnto saluation neuer to be repented of.* It is called a godly sorrow, or a sorrow according to God, that it may be distinguished from worldly sorrow: which is a grieue arising of the apprehension of the wrath of God and other miseries; as feare of men, losse of good name,

2. Cor. 7. 10.

name, calamities in goods and other things, which in this life follow as punishments of sinne: whereas the godly sorrow causeth griefe for sinne, because it is sinne. And it makes any man, in whome it is, to be of this disposition & minde, that if there were no conscience to accuse, no diuell to terrifie, no iudge to arraigne & condemne, no hel to torment, yet he would be humbled & brought on his knees for his sinnes, because he hath offended a louing, mercifull, and long suffering God.

Further I say, that repentance stands in turning againe to God. Man at the first was made a goodly creature in the image of God, hauing fellowship with him, whereby he dwelt in God, and God in him. By sinne there is a partition made betwene God and man: who is alienated and estranged from God, and is become the childe of wrath, a firebrand of hell, the prodigall child going from his father into a farre countrey, the straying, nay the lost sheepe. Now when men haue grace to repent, then they begin to renew this fellowship, and turne againe to God. And the very essence or nature of repentance consists in this turning. Which Paul doth seeme to intimate, when he saith, *That he shewed both to Jew and Gentile, that they should repent and turne to God, and do works worthie amendment of life.* In which words he sets downe vnto vs a full description of repentance. *Isa. 59. 2. Eph. 4. 18. Act. 26. 20.*

Againe I say, that repentance is a turning from sinne, because it doth not abolish or change the substance of bodie or soule, or any of the faculties thereof either in whole or part: but onely rectifie and amend them by remoouing the corruption. It turnes the sadnesse of melancholy to godly sorrow, choller to good zeale, softnesse of nature to meekenes of spirit, madnesse and lightnesse to Christian mirth: it reformes euery man according to his naturall constitution, not abolishing it, but redressing the fault of it.

Further I put downe, that repentance is a turning from all sinne to God, that I may exclude many false turnings. The first, when a man turnes from God to sinne: as when one of a Protestant becomes a Papist, an Arrian, a Familist. The second, when a man turnes from one sinne to an other. As when the riotous person leaues his prodigalitie, and giues himselfe to the practise of couetousnes: this can be no repentance: because it is a going from one extreame to an other, whereas repentance is to leaue the extreames & keepe the meane. The third is, not when a man turnes from sinne, but sinne turnes from him and leaues him. As when the drunkard leaues drunkennesse, because his stomacke is decayed: the fornicatour his vncleannes, because the strength of nature failes him: the quarreller his fighting, because he is maymed on legge or arme. The last is, when men turne from many sinnes, but will not turne from all. As Herod did many things at the aduertisement of John Baptist, but could not be brought to leaue incest, in hauing his brother Philips wife. This repentance is nothing. For as he which is truly regenerate, is wholly in bodie, soule, and spirit regenerate: so he which truly repents, turnes from all sinne, and turnes wholly to God.

Neither is this to trouble any, that they can not know all their sinnes: for sound repentance for one speciall sinne, brings with it repentance of all sinne. And as God requires particular repentance for knowne sinnes, so he accepts

a generall repentance for such as be vnknowne.

To proceede further, the conuersion of a sinner in repentance, hath three parts. The first, a purpose and resolution in the mind: the second, an inclination in the will and affections: the third, an indeauour in life and conuersation, to abandon and leaue all his former sinnes, and to imploy himselfe in obedience to Gods commandements.

Lastly, this repentance must bring forth fruits worthie amendment of life: because it cannot be knowne to be sincere, vnlesse it bring forth fruit. Repentant sinners are *trees of righteousness* of Gods owne planting: and they grow by the waters that *flow out of the sanctuarie*, and therefore they must beare fruit that may *serue for meate, & lease for medicine*: otherwise the axe of Gods iudgment is laid to their rootes to stocke them vp.

Isa. 61. 3.

Exe. 47. 12.

Math. 3. 10.

CHAP. II.

Of the causes of Repentance.

THE principall cause of Repentance is the Spirit of God, as Paul saith, *Instructing them with meekenesse that are contrarie minded, proouing if God at*

2. Tim. 2. 25 any time will giue them repentance. And Ieremie, Conuert thou me, and I shall be
Jer. 31. 18. conuerted.

The instrument of the holy Ghost in working repentance, is the ministry of the Gospell onely, and not the law. Reasons hereof are these. I. Faith is engendred by the preaching not of the Law, but of the Gospell, as Paul saith, *The Gospell is the power of God to saluation to all that beleue from faith to faith:* therefore repentance which follows faith as a fruit thereof, must needs come by the preaching of the Gospell onely. II. The Law is the ministerie of death and damnation: because it shewes a man his wretched estate; but shewes him no remedie: therefore it can not be an instrumentall cause of that repentance which is effectuall to saluation. III. The doctrine of repentance is a part of the Gospell: which appears in this, that the preaching of repentance, and the preaching of the Gospell are put one for another. And our Sauour Christ deuides the Gospell into two parts: the preaching of repentance, and remission of sinnes in his name. IV. That part of the word which workes repentance, must reueale the nature of it, and set out the promise of life which belongs vnto it. But the Law neither reueales faith nor repentance: this is a proper worke of the Gospell. If it be said, that the Law is a schoolemaster to bring vs to Christ, the answer is, it brings men to Christ not by teaching the way, or by alluring them; but by forcing and vrging them.

Rom. 1. 18.

2. Cor. 3. 7.

Euk. 9. 6.

cum Mat. 6.

12.

Euk. 24. 47.

*Vrgendo non
alliciendo.*

Neither doe we abolish the law, in ascribing the worke of repentance to the Gospell onely: for though it be no cause, yet is it an *occasion* of true repentance. Because it represents vnto the eye of the soule our damnable estate, & smites the conscience with dolefull terrours and feares, which though they be no tokens of grace (for they are in their owne nature the very gates and the downefall to the pit of hell) yet they are certaine occasions of receiuing grace. The phisitian is otherwhiles constrained to recouer the health of his patient by casting him into some fits of an ague: so man, because he is deadly sicke of the disease of sinne, must be cast into some fits of Legal terrours by the ministerie of the law, that he may recouer his former estate, & come to life euerlasting.

Repent-

Repentance also is furthered by calamities, which in this case often come in the roome & stead of the law. Iosephs brethren, when they were in distresse in Egypt, said one to another, *Wee haue verely sinned against our brother, in that we sawe the anguish of his soule when he besought vs, and we would not heare him: therefore is this trouble come upon vs.* And the Lord saith in Oseah, *I will goe & returne to my place, till they acknowledge their fault and seeke me; in their affliction will they seeke me diligently.* And the Israelites say, *My soule had them (many afflictions) in remembrance, and is humbled in me.* Example of Manasses. *And when he was in tribulation, he praied to the Lord his God, and humbled himselfe greatly.* And Dauid saith, *It is good for me that I haue bene afflicted, that I might learne thy statutes.*

Gen. 42. 21.

Ose. 5. 15.

Lam. 3. 20

2. Chr. 33.

12.

Psal. 119. 71

CHAP. III.

Howe Repentance is wrought.

Repentance is wrought in the heart by certaine steps and degrees. First of all a man must haue knowledge of foure things, namely of the law of god, of sinne against the lawe, of the guilt of sinne, and of the iudgement of God against sinne, which is the eternall wrath of God.

Then in the second place must follow the Application of the former knowledge to a mans owne person, by the worke of the conscience assisted by the holy Ghost, which for that cause is called the *spirit of bondage*: and this application is made in a forme of reasoning, called a practicall syllogisme, on this manner:

Rom. 8. 15.

The breaker of the lawe is guiltie of eternall death, saith the minde:

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

Therefore I am guiltie of eternall death, saith the same conscience, as a iudge.

Thirdly from this application thus made ariseth feare and sorrow in respect of Gods iudgements against sinne, commonly called the *sting of the conscience*, *Act. 2. 38.* or *penitence*, and the *compunction* of heart.

Now this compunction, vnlesse it be delayed by the comforts of the Gospel, brings men to desperation, and to eternall damnation. Therefore he that wil repent to life euerlasting must goe foure steps further. First he must haue knowledge of the gospel, and enter into a serious consideration of the mercy of God therein reuealed. Then must follow the application of the former knowledge by the conscience, renewed and assisted by the spirit of adoption, on this manner:

He that is guiltie of eternall death if he denie himselfe, and put his affiance on the death of Christ, shall haue righteousnesse and life eternall, saith the minde enlightened by the knowledge of the Gospel:

But I being guiltie of eternall death, denie my selfe, and put all my affiance in the death of Christ, saith the conscience renewed by the spirit of adoption:

Therefore I shall haue righteousnesse and life euerlasting by Christ.

Thirdly after this application there followes *ioy* and *sorrow*: *ioy*, because a mans finnes are pardoned in Christ: *sorrow*, because a man by his finnes hath displeased him which hath bene so louing and mercifull a God vnto him.

Lastly, after this godly sorrow followes *Repentance*, called a *Tranimentation*

tation or turning of the minde, whereby a man determines and resolues with himselfe to sinne no more as he hath done, but to liue in newnes of life.

CHAP. I V.

Of the parts of Repentance.

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

Mortificatiō is the first part of repētance, which cōcerns turning frō sin.

Men turne from sinne, when they doe not onely abstaine from a ctuall sin; but also vse all meanes wherby they may both weaken and suppress the corruption of nature. Chirurgions when they must cut off any part of the bodie, vse to lay plaisters to it, to mortifie it; that beeing without sense and feeling, it may be cut off with lesse paine. In the same manner, we are to vse all helps & remedies prescribed in the worde, which serue to weakē or kill sinne, that in death it may be abolished.

And it must not seeme strange, that I say wee must vse meanes to mortifie

Acti agimus our owne sinnes. For, howsoever by nature we can not doe any thing acceptable to God, yet beeing quickened and mooued by the holy Ghost, we stirre and mooue our selues to doe that which is truely good. And therefore repentant sinners haue grace in them, whereby they mortifie their own sinnes. Paul saith, *I beate downe my bodie, and bring it in subiection.* And, *they which are Christs* haue crucified *the flesh with the affections and lusts thereof.* And, *Mortifie therefore your earthly members, fornication, uncleannesse, the inordinate affection, euil concupiscence, and couetousnesse.* And, *If any man purge himselfe from these, he shall be a vessell vnto honour.* And S. Iohn saith, *Every one which hath this hope in him, purgeth himselfe, euen as he is pure.* And, *he which is begotten of God preferueth himselfe, and the wicked one toucheth him not.*

2. Cor. 9. 27.

Gal. 5. 24.

Col. 3. 5.

2. Tim. 2. 21.

1. Ioh. 3. 3.

cap. 5. 18.

Mortification hath three parts. A purpose in mind, an inclination in will, and an indeauour in life and conuersation to leaue all sinne.

Rising to newnesse of life, is the second part of repentance concerning sincere obedience to God.

And it hath also three parts. The two first are a resolution in the mind, and an inclination or lust in the will to obey God in all things. Barnabas exhorts

Acti. 11. 23 them of Antiochia, *that with purpose of heart they would cleane vnto the Lord.* Examples of both these are many in Scriptures. Of Ioshua, *If it seeme euill vnto you to serue the Lord, choase you this die whome you will serue, whether the gods which your fathers serued, or the gods of the Amorites, &c. but I & my household will serue the Lord.* Of Dauid, *O Lord, thou art my portion, I haue determined to keep thy commandements.* And, *I haue sworne, and will performe it, that I will keepe thy righteous iudgements.* And, *When thou saidst, seeke my face, mine heart answered vnto thee. O Lord, I will seeke thy face.* And, *I haue applied mine heart to fulfill thy statutes alwaies euen to the end.*

Iosh. 24. 15.

Psal. 119. 57.

vers. 106.

Psal. 27. 8.

Pf. 119. 112.

The third part, is an indeauour in life and conuersation to obey God. Example of Paul. *And herein I take paines to haue alwaies a cleare conscience towards God and towards men.* Of Dauid, *I haue respect to all thy commandements.*

And, *I haue chosen the waie of truth, and thy iudgements haue I laid before me.* And, *I haue cleaued to thy testimonies.* And, *direct me in the path of thy commandments for therein is my delight.*

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No man must here thinke, that a repentant sinner fullfils the lawe in his obedience: for their best works are faultie before God. And whereas the faithful in scriptures are said to be perfect: we must knowe that there be two degrees of perfection: perfection in substance, and perfection in the highest degree. Perfection in substance is, when a man doth sincerely endeavoure to performe perfect obedience to God, not in some but in all his commaundements. And this is the onely perfection that any man can haue in this life. A Christian mans perfection is to bewaile his imperfection: his obedience more consisteth in the good will, then in the worke, and is more to be measured by the affection, then by the effect.

CHAP. V.

Of the degrees of Repentance.

Repentance hath two degrees. It is either ordinarie, or extraordinarie.

Ordinarie repentance is that which euery christian is to performe euery day: for as men fall daily either more or lesse; so the graces of God are proportionally weakened day by day. Wherefore the continuall reparation thereof must be made by a daily renewing of repentance. A christian mā is the temple and house of Gods spirit: he must therefore once a day sweep it, that it may be fit to entertaine so worthy a guest.

Extraordinarie repentance is the same in nature with the former: it differs onely from it in degree and measure of grace.

And this is to be put in practise, when men fall into any enormous, capital, or grieuous offences: whereby they doe verie grieuouly wound their owne consciences, and giue great offence to the Church. Of this sort was the repentance of Peter, when he went forth and wept bitterly: & Dauids repentance, after he had committed adulterie and murdered Vriah.

CHAP. VI.

Of the persons which must repent.

Men be of two sorts: the naturall man, and the regenerate. Repentance is needefull for both. For the naturall man, that he may be brought from his finnes, and the image of God renewed in him. Some may say, that many naturall men liue ciuilly, abstaining from all outragious behauiour, and therefore neede no repentance. I graunt indeede they doe so: yet repentance must goe withall. For ciuil life without grace in Christ, is nothing els in Gods sight, but a beautifull abhominatiō. The Pharises were ciuill, yet Christ saith of them, *Except your righteousnesse exceede the righteousnesse of the Scribes and Pharises, ye shall not see the kingdome of heauen.* Repentance is also required in the regenerate: because they haue māy vnknown and hidden corruptions in them, which must be mortified: and otherwhiles they fall grieuouly: and therefore that they may rise againe, they must be daily practised in the spirituall exercises of repentance.

CHAP. VII.

Of the practise of Repentance.

In the practise of Repentance foure speciall duties are required. The first is a diligent and serious examination of the conscience by the lawes and commaundements of God, for all manner of finnes both originall and actuall.

Lam. 3. 39. Example of the children of Israel. *Wherefore is the living man sorrowfull? man suffereth for his sinne: let vs search and trie our waies, and turne againe to the Lord.*

Psa. 119. 59 Of Dauid, *I considered my waies, and turned my feete to thy testimonies.*

Touching Originall sinne, this must be well remembered, that one mā hath not one part onely of originall sinne, and another man another: one man this corruption, another that: but every mā as he receiued from Adam the whole nature of man: so also he receiued originall sinne wholly. And therefore every man, (not one excepted, sauing Christ who was extraordinarily sanctified by the holy Ghost in the wombe of the Virgin) hath in him from his parents the corruption and seede of all sinne, which is a naturall disposition and pronenes to commit any sinne whatsoeuer. Take a viewe and consider all the horrible finnes that be practised in any part of the worlde, either against the first or second table: whatsoeuer they are, the spawne and seede of them all is euen in that man that is thought to be best disposed by nature. Some may say, that experience shewes the contrarie; because among men that want all manner of religion some are more ciuill and orderly; some againe more lewdly disposed. I answer, that this comes to passe, not because some men are by nature lesse wicked then others: but because God by his prouidence doth limit and restraine mens corruption more or lesse, which hee doth for the good of mankind. For if men might be wholly left to themselues, corruption would so exceedingly breake out into all manner of finnes, that there should be no living in the world.

In examination of actuall finnes, three rules must be followed. The first, that we must search out not onely our grosse sins, but euen the very thoughts of our hearts. For repentance is not only a change of the speech, apparell, and outward behaiour, but also of the inward and secret thoughts of the heart. Therefore the prophet Ioele bids the Iewes *rend their hearts and not their garments:* and Paul tells the Ephesians that they must *be renued in the spirit of their mindes:* and Peter bids Simon Magus to repent and pray God *that the thought of his heart may be forgiven him.* The second, that the very circumstances of finnes done must be considered: as the time when, the place where, and the maner how; as namely, whether they were done of ignorance, or knowledge, of weakenesse, or presumption, or obstinate malice. Thirdly in examination it is very meete and conuenient, that wee passe through all the commandments of the morall lawe, laying them as most absolute rules to our hearts and liues: and by this meanes we shall be able to make large bills and Catalogues of all our finnes, euen from the very cradle to any part of our age following, as the seruants of God haue alwaies done. Thus it will come to passe, that wee shall plainly see our wretched estate, and acknowledge that our finnes be in number as the haire of our head, & as the sands by the sea shore.

A DIRECTION FOR EXAMINATION of the conscience.

I. COM. *Thou shalt haue none other Gods, &c.*

He breakes this commandement,

That knowes not the true God. *Ier. 4. 22.*

That

That denies God in his heart, by denying his presence, iustice, mercie, &c.

Pfal. 14. 1.

That hates God, and shewes it by disobedience. Exod. 20. 5. Rom. 1. 30.

That doth not feare God and stand in awe of him.

That feareth men or other creatures more then God. Math. 10. 31. Apoc. 2. 8

That liues in open sinnes securely, not fearing Gods word or iudgements. 1.

Theff. 5. 6, 7.

That is sorrowfull for his sinnes, onely in respect of the punishment. 2. Cor. 7. 10.

That feares God by mens traditions. Esa. 29. 13.

That doth not beleue Gods word, but calls the Canonickall Scripture in question.

That despaires of Gods mercie.

That hath a dead faith without workes. Iam. 2.

That puts his confidence in the deuill and his workes, as seekers to wizzards doe.

That loues the creatures, as riches and honour, and his owne filthie pleasures more then God. Eph. 5. 5.

That puts confidence in his strength, wisdom, riches, phisitians. 2. Chron. 16. 9, 11.

That is impatient vnder the crosse. Math. 10. 38.

That tempts God. Math. 4. 7.

That seekes for the things of this life, more then for Gods kingdome. Matth. 6. 33.

That murmures against God. 1. Cor. 10. 10.

That disputes and holds there is no God.

That holdes and maintaines opinions against the auncient faith set downe in the writings of the Prophets and Apostles. As did the Maniches, Donatists, Arrians, Anabaptists, &c.

That so holds one religion, as he is ready to follow an other. 1. King. 18. 21.

That is full of presumption of Gods mercie. Esa. 7. 12.

That falls away from the knowne truth. 2. Pet. 2. 20.

That addes to Canonickall Scripture. Deut. 12. last verse.

II. COM. *Thou shalt make to thy selfe no grauen Image, &c.*

He breakes this commandement,

That represents God in an image. Exod. 32. 6, 8.

That worships God in or at images, as crucifixes, and such like. 2. King. 18. 4.

That kneeles downe before an image.

That is bodily present at Masse keeping his heart to God. 1. Cor. 3. 9.

That retains the monuments of Idolatry. Exod. 23. 13.

That marieth with infidels and such like. Gen. 6. 2.

That makes leagues of amitie with such. 2. Chron. 19. 1.

That worships God according to his owne fantasie. Col. 2. 23.

That worships God with lip-seruice, Isa. 29. 13. as our common people doe, which place all the seruice of God in pattering and mumbling over the

- Creede and ten commandements for praier, and the Lords praier without knowledge of the meaning.
- That hath the power of godlinesse, but denies the force of it. 2. Tim. 3. 5.
- That giues worship to creatures, as Saints and angels. Psal. 115. 8.
- That refuseth to heare the preaching of the Gospel. Luk. 14. 19.
- That negligently worships God. Rev. 3. 16.
- That omits inuocation of Gods name. Esa. 64. 7.
- That heares sermons, but when hee is reprocued, railes and rages, and profits nothing. Amos 5. 10.
- That changes the worship of God in whole or in part. Deut. 13. 3, 2.
- That makes either open or seeret league with the deuill. Psal. 58. 6.
- That vseth witchcraft, forcerie, or enchantments. Deut. 18. 11. Levit. 19. 26.
- That consults with wisards. Levit. 20. 6.
- That weares Amulets or Characters about his necke, and puts confidence in them.
- That hinders schooles of religion and good learning. Psal. 74. 6, 7.
- That seekes not (within the compasse of his calling) the good estate of Gods Church: but seekes his owne things. Psal. 132. 3, 4.

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

He breakes this commandement,

- That doth vnreuerently vse Gods titles in his talke. Phil. 2. 10.
- That sweares to doe a thing lawfull and good, and yet doth it not. Math. 5. 23.
- That sweares rashly. Ier. 4. 2.
- That vseth customeable swearing in his common talke. Mat. 5. 37.
- That blasphemeth the name of God. Levit. 24. 16.
- That sweares falsely. Ioh. 8. 44.
- That sweares against pietie and honestie.
- That vseth cursing and banning.
- That finds fault with the creatures of god. 1. Co. 10. 3.
- That sweares by the creatures. Math. 5. 34, 35.
- That vseth lots in sporting. Pro 16. 33. and 18. 18.
- That makes and vseth charmes of hearbes and other things. Deut. 18. 11.
- That makes iests of the sentences and phrases of scripture. Esa. 66. 2.
- That vseth figure casting. Esa. 47. 13.
- That doth lightly regard Gods iudgements. Heb. 3. 16.
- That liuing dissolutely in religion, makes Gods name euil spoken of. 2. Sam. 12. 13. 1. Pet. 3. 15.
- That makes a vowe of continencie, or of any thing not in his power.
- That makes a lawfull vowe, and keepes it not. Deut. 23. 21.
- That receiues blessings from God, & is not thankfull. Luk. 17. 8.
- That teacheth the trueth, but doth not practise it. Mat. 23. 2.

IV. COM. *Remember the Sabbath daie to, &c.*

He breakes this commandement,

- That labours in the seruile workes of his ordinarie calling. Nehem. 13. 15.
- That trauailes abroad on his ordinarie businesse. Exod. 16. 24.

That

- That keeps faire and markets on this daie. Nchem. 13. 15.
 That works haruest worke on this daie. Exod. 34. 21.
 That vseth sports and recreation causing distraction. 1. Cor. 10. 7.
 That spends the daie in idlenesse. Esa. 58. 13.
 That keeps the Sabbath only in outward fashon. Esa. 1. 13.
 That prophanes it by gluttony and drunkennesse.
 That giues seruants libertie to doe what they list.
 That brings not his family to the congregation to heare Gods word, and to receiue the Sacraments.
 That sanctifies not the Sabbath in his family priuately, by reading the word, by conference on that which hath bene heard in the congregation, and by praier.

V. COM. *Honour thy father, &c.*

He breaketh this commandement,

- That thinks but a thought in his mind tending to the dishonour and contempt of his neighbour.
 That mockes or reuiles, or beates his superiours. Gen. 9. 22.
 That disobeyes their lawfull commandements. Rom. 1. 30.
 That is vnthankfull to parents, and will not releue them if neede be. 2. Tim. 3. 3.
 That disobeyes God to obey them. Act. 4. 19.
 That exalts himselfe aboute the magistrate. 2. Theff. 2. 9.
 That serues his master with eie seruice. Coloss. 3. 22.
 That gouerns his family and those which are vnder him negligently. 1. Tim.

3. 4.

- That is slacke in punishing faults. 1. Sam. 2. 22.
 That is too rigorous in speeches and punishments. Eph. 6. 9.
 That marieth without parents consent.
 That chooseth his calling without parents consent. Num. 30.
 That thinks better of himselfe then of others. Rom. 12. 10.
 That despiseth aged persons. Lev. 19. 23.

VI. COM. *Thou shalt not kill.*

He breaketh this commandement,

- That thinks but a thought in his heart tending to the hurt of his neighbours life.
 That beares malice to another. 1. Ioh. 3. 15.
 That is giuen to hastinesse. Mat. 5. 22.
 That vseth inward fretting and grudging. Iam. 3. 14.
 That is froward of nature, hard to please. Rom. 1. 31.
 That is full of rancour and bitternesse. Eph. 4. 31.
 That derides and scornes others. Gen. 21. 9. Gal. 4. 29.
 That vseth bitter wordes and railings. Pro. 12. 18.
 That vseth contending by words or deedes. Gal. 5. 20.
 That vseth chiding and crying out. Eph. 4. 31.
 That is giuen to make complaints of his neighbour in all places. Iam. 5. 9.
 That is a fighter. Iam. 4. 1.

That hurts or maines his neighbours bodie. Exod. 21. 24.

That will not forgiue an offence. Mat. 5. 23.

That will forgiue, but not forget.

That doeth fare well himfelfe, but giues not almes to releue the poore.

Luk. 16. 19.

That vseth crueltie in punishing malefactors. Deut. 22. 6.

That denies the seruants or labourers wages. Iam. 5. 24.

That holds backe the pledge. Ezech. 18. 7.

That fells by diuers waightes and meafures.

That remooues the land marke. Pro. 22. 18.

That giues his goods vpon vsurie: which is simply to binde a man to returne both the principall and the increafe, onely for the lone. Ezech. 18. 18.

That by his loosenesse of life is an occasion why others sinne.

That mooues contention and debate. Rom. 1. 29.

That beeing a minister teacheth erroneously.

That teacheth slackly. Ierem. 48. 10.

That teacheth not at all. 1. Tim. 3. 2.

That hinders mens saluation any way. Mat. 23. 13.

That seekes priuate reuenge.

VII. COM. *Thou shalt not commit, &c.*

He breakes this commandement,

THAT thinkes an vnchast thought tending to adulterie, or to any sinne of that kind.

That lookes on a woman to lust after her. Mat. 5. 38.

That commits incest. Leuit. 18. 22.

That commits Sodomie. 1. Cor. 6. 9.

That commits fornication with married or single, or contracted folkes. Deut.

22. 22.

That vseth marriage bed intemperately.

That lieth with a menstruous woman. Ezech. 18. 6.

That vseth wantonneffe. 1. Cor. 6. 9.

That vseth occasions and prouocations to lust. Gal. 5. 9.

That is giuen to idlennesse.

That weares wanton and light attire. 1. Tim. 2. 9. 1. Pet. 3. 3.

That vseth light talke, and reading of loue bookes. 1. Cor. 15. 35.

That frequents lasciuious places. Eph. 5. 3.

That delights in wanton pictures. 1. Theff. 5. 23.

That vseth the mixt dauncing of men and women. Mark. 6. 22.

That keepes company with light and suspected persons. Pro. 7. 22.

That neglects to dispose his children in marriage in conuenient time. 1. Cor.

7. 37.

That makes marriages of young children.

That punisheth adulterie with small punishments.

That marieth more wiues then one at once. Gen. 2. 24.

That loues his pleasure more then God. 2. Tim. 3. 4.

That takes care to fulfil the lusts of the flesh. Rom. 13. 14.

- That maintaines and frequents stewes. Deut. 23. 17.
 That is giuen to drunkenesse and surfetting. Eph. 5. 18.
 That giues himselfe to wine, sleepe, and ease. Pro. 20. 13.
 That for the auoiding of fornication marries not. 1. Cor. 7. 2.
 That puts away his wife for other causes then for fornication. Mat. 19. 9.

VIII. COM. *Thou shalt not steale.*

He breakes this commandement,

THat thinkes but a thought tending to the least hinderance of his neighbours welfare and good estate.

- That liues in no calling. 1. Theff. 3. 11.
 That neglects his calling. Ier. 48. 10.
 That spends his wealth in riot, and provides not for his family. 1. Tim. 5. 8.
 That is not content with his estate, but seekes to be rich. 1. Tim. 6. 10.
 That sels the goods of the Church, or buyes them. Mal. 3. 8.
 That sels such things as are meanes to further idolatrie, or any other sinne.
 That vseth powdering, starching, blowing, darke shops, to set a glosse on his wares, and make them more saleable.
 That conceales the fault of his wares.
 That vseth false weights and measures. Lev. 19. 35.
 That vseth wordes of deceit. Pro. 20. 14.
 That takes more for his wares then the iust price. Mat. 7. 12.
 That oppresseth his tenants by racking his rents. Habac. 2. 11.
 That vseth ingrossing of wares.
 That raiseth the price, onely in consideration of a daie of paiement.
 That either giues or takes bribes. Isai. 1. 33. Psal. 82.
 That writes letters of affection in wrong suites.
 That holdes backe things borrowed. Ezech. 18. 7.
 That holds backe things found or pawned. Levit. 6. 3.
 That beeing lustie liues by begging.
 That releueth such. 2. Theff. 3. 10.
 That for gaine defends bad causes, and delaies suites in lawe.
 That laies burdens on the people without measure. Isai. 1. 23. Ezech. 22. 17.
 That spendes the Church goods in riot. 1. Tim. 6. 9.
 That makes marchandize of Gods word and sacraments. Mich. 3. 11. 2. Cor. 2. 14.
 That gets his liuing by casting off figures and by plaies. Eph. 4. 28.
 That is rash in suretiship. Prov. 11. 15. & 17. 18.
 That steales mens children to dispose them in marriage. 1. Tim. 1. 10.
 That takes by stealth the least pinne, though it be for the best end.
 That is a receiuer of things stolne, and giues consent to the fact any way. Rom. 1. 29.

That vseth deceit in bargaining. 1. Theff. 4. 6.

That restores not things euill gotten. Ezech. 33. 15.

That keepe backe goods giuen to the Church. Act. 5. 3.

That waites for a dearth to sell his things dearer. Amas 8. 5.

IX. COM.

IX. COM. *Thou shalt not beare, &c.*

He breakes this commandment,

THat doth but conceiue a thought of disgrace against his neighbour.

That enuiet at the prosperitie of his neighbour. 1. Tim. 6. 4.

That seekes onely his owne good report.

That is suspitious. 1. Cor. 13. 5.

That giues hard or rash sentence against others. Math. 7. 1.

That taketh mens sayings and doings in worse part. Math. 26. 60.

That accuseth one falsely. 1. King. 21.

That maketh or reporteth tales openly or in a whispering maner. Lev. 19. 16.

That receiueth tales. Exod. 23. 1.

That speakes the truth of malice. Psal. 52. 7, 2.

That blazeth abroad mens infirmitie. Math. 18. 17.

That vseth quipping and taunting. Eph. 5. 4.

That vseth flatterie. Prou. 26. 19.

That lyeth though it be for neuer so good an ende. Zach. 13. 3.

That defends an euill cause, and impugnes the contrarie.

That writes or spreads libels.

X. COM. *Thou shalt not lye.*

He breakes this commandment,

THat thinks an euill thought against his neighbour, though he meane not to doe it.

That conceiues some inward delight in some euill motion, though he giue not consent to practise it.

SINNES DIRECTLY AGAINST THE
GOSPEL.

He sinnes against the Gospel,

THat denies either directly or by consequent that Christ is come in the flesh. 1. Ioh. 4. 18.

That treades vnder foote the blood of Christ. Heb. 10. 29.

That beleeueth not the remission of his owne sinnes, and acceptation to life euertlasting. 1. Ioh. 3. 23.

That repents not, but hardens himselfe in all his badde waies. Rom. 2. 4, 5. Ierem. 8. 6.

THus much of examination: now followes the second dutie, which is confession of sinne vnto God, which is very necessarie. For the right way to haue our sinnes covered before God is, to vncouer and acknowledge them vnto him. For he will iustifie vs, if we condemne our selues, he will pardon vs, if we, as beeing our owne enemies, accuse our selues: he forgets our sinnes if we remember them: when we are vile in our owne eyes, we are pretious in his: and when we are lost to our selues, we are found of him.That confession may be rightly performed, a notable dutie is to be put in practise in it: namely, the arraignment of a repentant sinner, whereby he *indges himselfe, that he may not be indged of the Lord.*

This arraignment hath three speciall points in it. First of all, he must bring him-

himselfe forth to the barre of Gods iudgement: which thing he doth when he sets himselfe in the presence of God, as though euen now the day of iudgement were. As S. Hierome did, who alwaies thought with himselfe that he heard this voice sounding in his eares, *Rise ye dead and come to iudgement.*

Secondly, he must put vp an inditement against himselfe, by accusing himselfe before God, by acknowledging his knowne sinnes particularly, and his vnknewne generally, without any excuse or extenuation, or defence, or hiding of the least of them. Example of Dauid. *I know mine iniquity, and my sinne is euer before me: against thee, against thee onely haue I sinned, and done this euill in thy sight, &c. behold, I was borne in iniquitie, and in sinne hath my mother conceived me. And, I haue sinned greatly, because I haue done this thing: but now, I beseech thee, remooue the iniquitie of thy seruant: for I haue done very foolishly.* Of Ezra, *O my God I am ashamed and confounded to lift up mine eyes vnto thee, my God: for our iniquities are increased euer our heads, and our trespassse is growne vp vnto heauen.*

Thirdly, he must with heauinesse of heart as a Iudge vpon the bench giue sentence against himselfe, acknowledging, that he is worthe of euertlasting hell, death, and damnation. As the prodigall child, *Father, I haue sinned against heauen, and against thee, and am not worthe to be called thy child.* And Daniel, *We haue sinned and committed iniquitie, and haue done wickedly: yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements, &c. O Lord, righteousness belongeth vnto thee, and vnto vs open shame.* Of Iob, *Behold, I am vile: what shall I answer thee? I will lay my hand vpon my mouth. And, I abhorre my selfe, and I repent in dust and ashes.* Of the Publicane, *Was standing a farre off, would not lift up so much as his eyes to heauen, but smote his breast, saying. Lord be mercifull to me a sinner.*

As for confession of sinne to men, it is not to be vsed but in two cases. First, when some offence is done to our neighbour: secondly, when ease and comfort is sought for in trouble of conscience.

The third dutie in the practise of Repentance is Deprecation, whereby we pray to God for the pardon of the sinnes which haue beene confessed with contrition of heart, with earnestnes and constancie, as for the weightiest matter in the world. And here we must remember to behaue our selues to God as the poore prisoner doth at the barre, who when the iudge is about to giue sentence, cries vnto him for fauour as for life and death. And we must doe as the cripple or lazar man in the way: sit downe, vnlappe our legges and armes, and shew the sores of our sinnes, crying to God continually as they doe (*Locke with your eye, and pitie with your heart:*) that we may find mercie at Gods hands, as they get almes at the hands of passengers. Thus Oseah instructed the people, *O Israel, retorne vnto the Lord thy God: for thou hast fallen by thine iniquities: take vnto you wordes, and turne vnto the Lord, and say vnto him, Take away all iniquitie and receiue vs graciously: so we will render thee the calves of our lips.* Of Daniel, *We doe not present our supplication before thee for our owne right consciences, but for thy great tender mercies. O Lord heare, O Lord forgine, O Lord consider and doe it: deferre not for thine owne names sake. O my God.* Of Dauid, *Haue mercie vpon me, O God, according to thy loving kindnes: according to the multitude of thy compassions put away mine iniquities.*

The last dutie is, to pray to God for grace and strength, whereby we may be inabled to walke in newnesse of life. Of Dauid, *Behold, I desire thy commandments, quicken me in thy righteousness.* And, *Teach me to doe thy will, for thou art my God: let thy good spirit lead me into the land of righteousness.*

CHAP. VIII.

Of legall motives to Repentance.

MOTIVES to Repentance are either Legall, or Euangelicall. Legall, are such as are borrowed from the law: and they are three especially.

The first is, the miserie and cursed estate of euery impenitent sinner in this life by reason of his finnes.

His miserie (that I may expresse it to the conceit of the simplest) is seven-fold.

1. within him.
2. before him.
3. behind him.
4. on his right hand.
5. on his left hand.
6. ouer his head.
7. vnder his fecte.

His miserie within him is two-fold. The first is a guiltie conscience: which is a very hel vnto the vngodly man. For he is like a silly prisoner, & the conscience like a gayler which followes him at the heeles, and dogges him whither soeuer he goes, to the end he may see and obserue all his sayings and doings. It is like a register, that sits alwaies with the pen in his hand, to record and inroll all his wickednes for euerlasting memorie. It is a little iudge, that sittes in the middle of a man, euen in his very heart, to arraigne him in this life for his sins, as he shall be arraigned at the last iudgement. Therefore the pangs, terrours; and feares of all impenitent persons, are as it were, certaine flashings of the flames of hell fire. The guiltie conscience makes a man like him which lies on a bedde that is too strait, and the couering too short; who would with all his heart sleepe, but can not. Belshazzar when he was in the midst of his mirth, seeing the hand writing on the wall, was smitten with great feare, so as his countenance changed, and his knees smote together.

The second euill within man is the fearefull slauerie and bondage vnder the power of Satan the prince of darknesse: in that his minde, will, and affecti-
2. Cor. 4. 4.

The miserie before man, is a dangerous snare which the deuill laies for the destruction of the soule. I say it is dangerous: because he is in setting of it twentie or fourtie yeares, before he strikes: when as (God knowes) men doe little thinke of it. It is made of three cordes: with the first, he brings men into his snare: and that he doth by couering the miserie and the poison of sinne: and by painting out to the eye of the minde, the deceitfull profits and pleasures thereof. With the second, he hopples and insnares them: for after that a man is drawne

drawne

Isa. 28. 20.
Dan. 5. 6.

drawne into this or that sinne, the deull hath so fугered it ouer with fine delights, that he cannot but needes must liue and lie in it. By the third, he drawes the snare, and indeauours with all his might to breake the necke of the soule. For when he seeth a fit opportunitie, especially in grieuous calamities; and in the houre of death, he takes away the vizar of sinne, and shewes the face of it in the true forme, as ougly as himselfe: then withall he begins (as we say, to shew his hornes; then he rageth in terrifying and accusing, that the soule of man may be swallowed vp of the gulfe of finall despaire.

The miserie behind him, is the finnes past. The Lord saith to Cain, *if thou doest not well, sinne lieth at the doore.* Where sinne is compared to a wilde beast, which followes a man whither soeuer he goeth, and lieth lurking at his heeles. And though for a time it may seeme to be hurtlesse, because it lies asleepe; yet at length, vnlesse men repent, it will rise vp, seaze on them, rende out the very throates of their soules. Job in his affliction saith, *Thou writest bitter things against me, and makest me possesse the finnes of my youth.* And Dauid praieeth, *Forgiue me the finnes of my youth.* If the memorie of finnes past be a trouble to the godly man, oh what a racke? what a gybbet will it be to the heart of him that wants grace?

The miserie on the right hand is prosperitie and ease: which by reason of mans finnes is an occasion of many iudgements. In it men practised the horrible finnes of Sodome: it puffes vp the heart with deullish pride, so as men shall thinke themselues to be as God himselfe, as Senacherib, Neluchadnezzar, Antiochus, Alexander, Herod, Domitian did. It steales away mans heart from God, and quenches the sparkes of grace. As the Lord complaineth of the Israelites, *I speake vnto thee when thou wast in prosperitie; but thou saidest, I will not heare: this hath bene thy manner from thy youth.* It is like the Iuic that embraces the tree, and windes round about it, but yet drawes out the iuice and life of it. Hence is it, that many turne it to an occasion of their destruction. Salomon saith, *Prosperitie of fooles destroyeth them.* When the milke swells, the rest of the bodie pines away: and when the heart is puffed with pride, the whole man is in danger of destruction. The sheep that goes in the best pasture, soonest comes to the slaughter-house: and the vngodly man fattes himselfe with continuall prosperitie, that he may the sooner come to his owne damnation.

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

The miserie ouer his head, is the wrath of God, which he testifies in all manner of iudgements from heauen, in daunger of which euery impenitent sinner is euery houre. And the danger is very great. The Scripture saith, *It is a fearful thing to fall into the hands of the liuing God.* He hath store-houses full of all manner of iudgements: and they wait for secure sinners that they can not scape. Gods wrath is as a fire making hauocke and bringing to naught whatsoever it lights on; yea, because he is slow to anger, therefore more terrible: as a man therefore staies his hand for a time, that he may lift it higher and fetch a deeper blow. When the dumbe creatures melt as waxe, and vanish away at his presence, when he is angrie; as the high mountaines and rockes doe; fraile

man must neuer looke to stand. If the roaring of a lyon make men afraid, and the voice of thunder be terrible: oh, how exceedingly should all be astonish- ed at the threatnings of God!

The miserie vnder his feete, is *hell fire*: for euery man till he repent, is in as great danger of damnation as the traitour apprehended, of hanging, drawing, and quartering. A man walking in his way falls into a deepe dungeon that is full of ougly serpents and noysome beasts: in his fall he catches hold of a twig of a tree that growes at the mouth of the dungeon, and hangs by it: afterward there comes a beast both leane and hungerbitten, which hauing cropt the whole tree, is euer and anon knapping at the twig on which he hangs. Now, what is the danger of this man? surely he is like to fall into the pit, ouer which he hangs. Well, this man is euery impenitent sinner: the pit is hell, prepared for the deuill and his angels: the twigge is the brickle and fraile life of man: the hungerbitten beast is death, that is readie euery houre to knappe our life a sunder: the danger is fearefull: for man hanging as it were ouer the mouth of hell, when life is ended, vnlesse he vse good meanes before he die, he then falls to the very bottome of it.

If this be the miserie wherewith the carelesse man is sieged and compassed about euery way, and that for his sinnes, why doe men lie in the dead sleepe of securitie? O! it stands them in hand to take vp the voyce of bitter lamentation, and for their offences to howle after the manner of dragons. If men could weepe nothing but teares of blood for their sinnes, if they could die a thousand times in one day for very grieffe, they could neuer be griued enough for their sinnes.

The second motiue to draw men to repentance is, the consideration of the wretched estate of an impenitent sinner in his death, which is nothing but the ^{a wages and allowance that he receiues for his sinne: and it is the very suburbes,} or rather the gates of hell. S. Paul compares death to a Scorpion, who carries a *sting* in his taile, which is sinne. Now then when impenitent and prophane persons die, then comes this scorpion and gripes them with her legs, and stabs the at the heart with her sting. Wherefore the best thing is before death come, to vse meanes to pull out the sting of death. And nothing will doe it, but the blood of Christ: let men therefore breake off their sinnes by repentance: let them come to the throne of grace, and crie; yea let them fill heauen and earth with cries for mercie. Oh! pray, pray, pray for the pardon of thine owne personall and particular sinnes. If thou obtaine but one drop of Gods speciall mercie in Christ, all daunger is past. For death hath lost his sting; and then a man without daunger may put an ougly Serpent in his bosome.

The third motiue is the consideration of his estate after death. When the day of the last iudgement shall be, he must be brought and set before the tribunall seat of Christ: he shall not be able to escape or hide himselfe: then the books shall be brought out, and all his sinnes shall be discovered before Gods Saints and Angels: the deuill and his owne conscience shall accuse him: none shall be aduocate to plead his cause: he himselfe shall be speechlesse; he shall at length heare the dreadfull sentence of damnation, *Goe ye cursed into hell, prepared for the deuill and his angels.* This thing might moue the vilest Athcist

a b c d e f g h i j k l m n o p q r s t u v w x y z
 Rom. 6. 23.
 1. Cor. 15.
 5556.

in the world to leaue his wicked waies, and come to amendment of life. We see the strongest theefe that is, when he is ledde in the way from the prison to the barre, leaues his theeuing and behaues himselfe orderly. And in deede if he would then cut a purse, it were high time that he were hanged. All men by nature are traytours and malefactours against God: whiles we liue in this world, we are in the way going to the barre of Gods iudgement. The wheele of the heauens turnes one bout euery day, and windes vp somewhat of the threed of our life: whether we sleepe or wake, we are alwaies comming nearer our ende: wherefore let all men daily humble themselues for their sinnes, and pray vnto God that he would be reconciled vnto them in Christ: and let them endeaour themselues in obedience to all Gods commandements, both in their liues and callings.

Againe, after the last iudgement there remains death eternall appointed for him: which standes in these three things. I. A separation from all ioy and comfort of the presence of God. II. Eternall fellowship with the deuill and all his angels. III. The feeling of the horrible wrath of God, which shall seaze vpon bodie, soule, and conscience, and shall feede on them as fire doth on pitch and brimstone: and torment them as a worme crawling in the bodie, and gnawing on the heart: they shall alwaies be dying, and neuer dead: alwaies in woe, and neuer in ease. And this death is the more grievous because it is euerlasting. Suppose the whole world to be a mountaine of sand, and that a bird must carrie from it but one mouthfull of sand euery thousand yeares: many innumerable thousands of yeares will be expired before shee will haue carried away the whole mountaine: well, if a man should stay in torment so long, and then haue an ende of his woe, it were some comfort: but when the bird shall haue carried away the mountaine a thousand times: alas, alas, a man shall be as farre from the end of his anguish and torment as euer he was. This consideration may serue as an iron scourge to driue men from their wicked liues. Chrysostome would haue men in their meetings in tavernes and feasts, to talke of hell, that by often thinking on it, they might auoide it. A graue and chaste matrone, being mooued to commit follie with a lewd ruffian; after long discourse, shee called for a panne of coales, requesting him for her sake to holde his finger in them but one houre; he answered, that it was vnkinde request: to whome shee replied, that seeing he would not hold so much as one finger in a fewe coales for one small houre, shee could not yeeld to doe the thing for which shee should be tormented bodie and soule in hell fire for euer. And so should all men reason with themselues, when they are about to sinne. None will be brought to doe a thing, that may make so much as their finger or tooth to ake: if a man be but to snuffe a candle, he will first spitte on his finger; because he can not abide the heate of a small and tender flame. Therefore we ought to haue great care to leaue our sinnes, whereby we bring endlesse torment to bodie and soule in hell fire, to which our fire is but yce in comparison.

CHAP. IX.

Of motiues Euangelicall.

Euangelicall Motiues are two especially: The first is taken from the con-
sideration

2. Cor. 5. 19. sideration of mans redemption. He that redeemed mankind is God himselfe: as Paul saith, that *God was in Christ, reconciling the world to himselfe.* Mans sinne is so vile and haynous in the eyes of God, that no Angel nor creature whatsoever was able to appease the wrath of God for the least offence. But the sonne of God himselfe must come downe from heauen, and take mans nature on him: and not onely that, but he must also suffer the most accused death of the crosse, and shed his most pretious heart bloode to satisfie the iustice of his Father in our behalfe. If a father should be sicke of such a disease, that nothing would heale him but the heart bloode of his owne child, he would presently iudge his owne case to be dangerous; and would also vow ifeuer he recovered, to vse all meanes whereby he might auoid that disease. So likewise, seeing nothing could cure the deadly wound of our sinne, but a plaister made of the heart blood of Christ; it must make vs acknowledge our pitifull case, and the haynousnesse of the least of our sinnes; and stirre vs vp to newnes of life.

Againe, considering the end of the redemption wrought by Christ, was to deliuer vs from our euill conuersation in sinne and vnrighteousnes, we are not to continue and as it were lie bathing our selues in sinne; for that were, as if a prisoner, after that he had bin ransomed and had his bolts taken off, and were put out of the prison to goe whither he would, should returne againe, and desire to lie in the dungeon still.

The second motiue is, that God hath made a promise to such as truly repent. I. Of remission of sinnes, *Wash you, make you cleane, take away the euill of your workes from before mine eyes: cease to doe euill, &c. Though your sinnes were as crimson, they shall be made as white as snow: though they were red like scarlet, they shall be as wooll.* And, *Seeke the Lord while he may be found, call upon him while he is nere. Let the wicked forsake his waies, and the vnrighteous his owne imaginati- ons, and returne vnto the Lord, and he will haue mercie on him, for he is very plenti- full in forgiving.* II. Of life euerlasting. *I will not the death of a sinner, but rather that he repent and liue.* And, *Thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.* III. Of mitigating or remoouing temporall calamities. *Stand in the court of the Lords house and speake vnto all the cities of Iudah, &c. If so be they will hearken and turne euery man from his euill way, that I may repent me of the plague which I haue determined to bring vpon them, because of the wickednes of their workes.* And, *If we would iudge our selues, we should not be iudged, that is, afflicted with temporall punishments.*

Ioyne with the remoouing of temporall calamities the miugating of the: because they are not alwaies taken away when the partie repenteth. After Dauids repentance the childe dieth, and the sworde departes not from his house. And the Prophet Micha brings in the people humbling themselues before God vnder a temporall punishment, saying, *I will beare thy wrath, because I haue sined against thee.* And it is Gods pleasure that the chastisement shall remaine after the partie is reconciled to him, that he may by that meanes be admonished of his sinne, and be an example to others.

As God hath made these mercifull promises to penitent sinners, so he hath faithfully performed them, so soone as they haue but begun to repent. Example

ple of David. Then David said unto Nathan, I have sinned against the Lord. And 1. Sam. 13. Nathan said to David, Thy sin is forgiven thee. Of Manasses, When he was in tribulation he praised unto the Lord his God, and humbled himselfe greatly before the Lord God of his fathers, and praised unto him: and God was intreated of him, and heard his prayer. Of the Publicane, The Publicane, &c. smote his breast, saying, O God be mercifull to me a sinner: I tell you, this man departed iustified to his house, rather the other. Of the thief, He said unto Iesus, Lord, remember me, when thou comest to thy kingdome. Then Iesus said unto him, Verily, I say unto thee, to day shalt thou be with me in paradise.

Having such notable promises made to Repentance, no man is to drawe backe from the practise of it, because of the multitude of his finnes, but rather to do it. The Pharises said to Christs disciples, Why eates your master with Publicans and sinners? When Iesus heard it, he said unto them, The whole neede not the phisition, but they that are sicke. And, I came not to call the righteous, but sinners to repentance. And, Verily I say unto you, that Publicanes and harlots shall goe before you into the kingdome of God.

CHAP. X.

Of the time of Repentance.

THE time of repentance is the time present, without any delay at all: as the holy Ghost saith, To daie if ye will heare his voice. And, Exhort one another daily, while it is called to day: least any of you be hardened through the deceitfulness of sinne. Reasons hereof are these. I. Life is vncertaine: for no man knowes at what houre or moment, and after what manner he shall goe forth of this world. Be ye also prepared therefore, for the sonne of man will come at an houre when ye think not. This one thing should make a man to hasten his repentance; and the rather, because many are dead, who purposed with themselves to repent in time to come; but were preuented by death, and shall neuer repent. II. The longer a man liues in any sinne, the greater danger: because by practise sinne gets heart and strength. Custome is of such force, that that which men vse to doe in their life time, the same they doe and speake when they are dying. One had three poundes owing him to bee paid three seuerall yeares, when he was dying nothing could be got of him but three yeres, three poūds. Againe, by deferring repentance, men treasure vp wrath against the daie of wrath. If a malefactor for his punishment, should be appointed euery daie to carrie a sticke of woode to an heap to burne him twentie yeares after: it must needs be an exceeding great punishment and miserie: and this is the case of euerie sinner: who neglecting repentance from daie to daie, doth thereby imploy himselfe in heaping vp the coles of Gods wrath to burn his soule in hell, when the daie of death comes. III. The more the time is prolonged, the harder it is to repent: the longer a man goes in his sicknesse without phisicke, the harder is the recouerie. And where the deuill dwels long he will hardly be remooued. The best waie to kill a serpent is, to crush it in the head when it is young. I V. It is as meat and drinke to the deuill to see men liue in their finnes, deferring repentance: as on the contrary, there is great ioy among the angels of God in heauen, when a sinner doth repent. V. Late repentance is seldome or neuer true repentance. For if a man repent when he can not sinne as in for-

*but in being asked, answered, I did I was so far de-cayed his repentance
to the end and now due character now just damnation but to him that
make up faith, due to present ex-act*

mer time, as namely in death: then hee leaues not sinne, but sinne leaues him: wherefore the repentance which men frame to themselues when they are dying, it is to be feared least it die with thē. And it is verie iust, that he should bee contemned of God in his death, who contemned God in his life. Chrystostom saith, that the wicked man hath this punishment on him, that in dying hee should forget himselfe, who when he was liuing did forget God. V l. We are with Abel to giue vnto God in sacrifice euen the fat of our flocke: nowe they which deferre repentance to the ende doe the contrarie. Late repencers offer the flower of their youth to the deuill: and they bring the lame & broken sacrifice of their old age to God.

CHAP. XI. OF CERTAINE CASES IN Repentance.

I. Case of a Renolt.

WHETHER a man that hath professed Christ and his religion, yet afterward in persecution denies Christ, and forswears the religion, may repent and be saued. *Answer.* It is a grieuous estate, yet a man may come to repentance afterward. Manasses fell away to idolatrie and witchcraft; and yet was receiued to mercie. So did wise Salomon: and yet no doubt recouered, & is receiued to life euerlasting. My reason is, because God vouchsafed him to be a penman of some parts of holy Scripture. And the scriptures were written not by such as were men of God onely, but by such as were *holy men of God*. Peter denied Christ of knowledge against his owne conscience, and that with cursing and banning: and yet came to repentance afterward, as appears by the testimonie of Christ, *I haue praied for thee, that thy faith faile not; therefore when thou art conuerted strengthen thy brethren.*

Obiect. I. Mat. 10. 33. *Whosoever shall denie me before men, him will I denie before my father which is in heauen.* *Ans.* The place is onely to be vnderstood of such a deniall of Christ which is finall.

Obiect. II. Heb. 6. 4. *It is impossible that they which were once lightened, & haue tasted of the heavenly gift, &c. if they fall away should be renued by repentance.* And Heb. 10. 26. *If we sinne willingly after that we haue receiued the knowledge of the truth, there remaines no more sacrifice for sinne.* *Ans.* These places must bee vnderstood of the sin which is to death: in which mē of desperate malice against Christ, vniuersally and wholly fall away from religion. For the H. Ghost saith not, *if they fall, but if they fall away.* And it is added, that *they crucifie the sonne of God, and make a mocke of him, that they trample under foote the sonne of God, that they account the blood of the newe testament an unholy thing: that they despise the spirit of God.* And the word translated ^b *willingly*, imports somewhat more, namely, to sinne because a man will, that is, wilfully. The like answer is to be giuen to the question, whereby it is demanded whether men ouertaken with the vnnaturall sinnes mentioned, Rom. 1. 24, 25, 26. may come to repentance afterward or no; namely, that although the sinnes be hainous and capitall, yet the grace of repentance is not denied: as appears in the example of the Corinthians. 1. Cor. 6. 9, 10, 11.

II. Case of Reciduation.

WHether the child of God after repentance for some grievous sinne, doe fall into the same againe, and come to repentance the second time. *Ans.* The case is dangerous, as wee may see by comparison in the bodie. If one fall into the relapse of an ague or any other strong disease, it may cost him his life: and the recouerie will bee verie hard. Christ said to the man that had bin sicke eight and thirtie yeres, after that he had healed him, *Behold, thou art whole, sinne no more lest a worse thing befall thee.* And the vnclane spirit returning takes to him other seauen spirits worse then himselfe. Indee we finde no particular example of recouerie after a relapse, in the scriptures; yet no doubt a recouerie may be. Reasons are these. I. Promise is made of remission of sins in Christ without any tearme of time: without any limitation to any number or kinds of sinne: saue onely the blasphemy against the H. Ghost. Therefore there may be a repentance and saluation after a relapse. II. Christ tels Peter that he must forgiue, not til seuen times only (which peradventure he thought to be very much) but *seuentie seuen times*, and that in one daie, if one returne seuentie times and say, it repents me. Now if we must do this, which haue not so much as a drop of mercie in vs in comparison of God: hee will no doubt often forgiue, euen for one sinne, if men will returne and say, it repents me; considering that with him is plentifull redemption, and he is much inspiring. *Ish. 51. 7.*

*Ioh. 5. 14.**Luk. 11. 26.**Act. 10. 43.**Luk. 17. 4.**Psal. 130. 7.**Ish. 51. 7.*III. Case of Restitution. *See on the Com. pag: 327.*

WHether hee that repents is to make restitution if hee haue taken any thing wrongfully from his neighbour? *Ans.* Yea, Zacheus, when hee repented and receiued Christ, gaue halfe of his goods to the poore, and if hee had taken any thing by forged caullation, he restored it foure folde. It is but a bad practise when a man on his death bed will verie deuoutly bequeath his soule to God, and his goods euill gotten (as his conscience wil often crie in his eare) to his children and friendes, without either restitution or amends making. *Quest.* But what if a man be not able to restore? *Ans.* Let him acknowledge the fault, and God will accept the will for thee deede. As Paul sayeth in the like case: *If there be a willing mind, it is accepted according to that which a man hath, and not according to that which a man hath not.* *Quest.* When a man by restoring shall discredit himselfe: howe shall he restore and keep his credit? *Ans.* Let him (if the thing to be restored be of small moment) make choice of some faithfull or honest friend, who may deliuer the thing in the behalfe of the partie, concealing his name. *Quest.* Howe if the parties bee dead? *Ans.* Let him restore to the heires and successors; if there be none, let him restore to God, that is, the Church and the poore.

*Luk. 19. 8.**2. Cor. 8. 12.*

IV. Case of teares.

WHether doth repentance alwaies goe with teares or not? *Answer.* No: For verie pride and hypocrisie will drawe fourth teares. And some there are, that can weep for their sins in the presence of others, whereas being alone, they neither will nor can. Some againe are of that constitution of bodie, that they haue teares at commaund. And a godly man with drie cheekes may mourne to God for his sinnes, and intreat for pardon, and receiue it. Yet in all occasions of deeper griefe for sin, teares will follow: vnles men haue stonie &

flinty hearts. And yet againe though the greatest cause of sorrowe be offered, the softest heart that is sheds not teares at the first, but afterwards it wil. When the bodie receiues a deepe wounde, at the first ye shall see nothing but a white line or dint made in the flesh, without any blood: staie but a while, then comes blood from the wound in great aboundance. So at the first the minde is astonished & giues no teares: but after some respite or consideratiō, teares follow.

V. *Case of death.*

VHether the repentant sinner can alwaies shewe himselfe comfortable on his death bed. *Ans.* Though the comfort of Gods spirit shall neuer be abolished from his heart: yet he can not alwaies testifie it. For he may die of a burning ague: and by reason of the extremitie of his fits, bee troubled with idlenesse of head, and breake out into raging speeches and blasphemies. Likewise he may die of a sickenesse in the braine, and be troubled with grievous convulsions, so as his mouth shall be writhen to his eares, his necke turned behind him, and the verie place where he lies shall shake through his trēbling, as daily experience will testifie. Neither is any to thinke this straunge: for Salomon saith, *All things (in outward matters) come alike to all: and the same condition is to the iust and to the wicked: to the good and to the pure, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not.*

Eccl. 9. 2.

CHAP. XII.

Of the contraries to Repentance.

Contrary to repentance is Impenitencie: whereby men continue in one estate, neither sorrowing for sinne, nor turning from it.

It is one of the most grievous iudgements that is, if it be final. For as a sicke man, then is most sicke, when he feesles the least sicknes, and saith he is well: so miserable man is in most miserie when he feesles no miserie, and thinkes himselfe in good estate.

This sin befalls them that iudge themselues righteous, needing no repentance. As the *Pharises* in the daies of Christ, the *Catharists* in the primitiue Church, & the *Anabaptists* in our age. Adde vnto these such as haue hardened their hearts: so as they can not discern betweene good and euill, nor tremble at Gods iudgements, but rather fret & rage against them: till God in his wrath either destroy them, or cast them to final despaire. As it befell *Julian* the Apostata, who died blaspheming and casting his owne blood into the aire.

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

Counterfeit repentance, is either ceremoniall, or desperat.

Ceremoniall, whē mē repēt in outward shew, but not in the truth of heart.

As Saul, *Then said Saul to Samuel, I haue sinned: for I haue transgressed the commandements of the Lord, & thy words because I feared the people and obeyed their voice. Now therefore I pray thee take a way my sin, & turne again with me, that I may worship the Lord, &c.* Again, *I haue sinned, but honour me, I pray thee, before the elders of my people.* Of Ahab. *When Ahab heard these words, he rent his clothes*

*1. Sam. 15.
24. 30.*

and

and put on sackcloth, and fasted, and went softly. And the word of the Lord came to *1. King. 21.*
 Elijah, saying, Seest thou how Ahab is humbled before me? *27. 29.*

Dissembled repentance may be discerned because men after a time returne to their old byas againe. Pharao king of Egypt saide vnto Moses and Aaron, Pray vnto the Lord that he may take away the frogges from me and from my people. *Exod. 8. 3.*
 And, When Egypt was smitten with hayle, he said, I haue now sinned: and the Lord is righteous: but I and my people are wicked: Pray yee vnto the Lord, that there be no more mightie thunders and hayle. Again, troubled with grasshoppers, he saide, I haue sinned against the Lord your God and against you, and now forgive me my sinne *Exo. 10. 16.*
 onely this once, &c. Now marke the issue of all: when Pharao saw that he had rest giuen him he hardened his heart, and hearkened not vnto them, as the Lord had *Exod. 8. 15.*
 said. This is the ordinarie and common repentance that most men practise in the world.

Desperate repentance commonly called Penitencie is, when a man hauing onely Gods iudgements before his eyes, is smitten with horror of conscience: and wanting assurance of Gods mercie despaires finally. This was Iudas repentance, who when he had brought againe the thirtie pecies of siluer, confessed his *Math. 27. 3.*
 fault, and went and hanged himselfe.

CHAP. XIII. Of corruptions in the doctrine of Repentance.

THe Church of Rome at this day hath corrupted the ancient doctrine of Repentance, beeing one of the speciall points of religion. The corruptions are specially sixe.

The first, that they make repentance or penance to be a sacrament, which cannot be: because it wants an outward signe. And though some say, that the words, which the priest rehearseth in absolution, are the signe: yet that can not be: because the signe must be not onely audible, but also visible.

The second, that a sinner hath in him a naturall disposition, which beeing stirred vp by Gods preuenting grace, he may and can worke together with Gods spirit in his owne repentance. But indeed all our repentance is to be ascribed to Gods grace wholly. The soule of man is not weake, but starke dead *Eph. 2. 1.*
 in sinne: and therefore it can no more prepare it selfe to repentance, then the bodie beeing dead in the graue can dispose it selfe to the last resurrection.

The third corruption, that contrition in repentance must be sufficient. A thing impossible. For sinne doth so greatly offend Gods maiestie, that no man can euer mourne enough for it.

The fourth, that contrition doth merit remission of sinne. An opinion that doth derogate much from the all-sufficient merits of Christ.

The fifth, that he that repents must confesse al the sinnes that he can remember, with all their circumstances to his owne priest, or one in his stead, if he will receiue pardon. This kind of confession is a meere forgerie of mans brain. I. There is neither precept nor example of it in the Scriptures. II. Dauid and others haue repented and haue receiued remission of their sinnes without *Psal. 32. 3.*
 confessing of their sinnes in particular to any man. *2. Sa. 12. 12.*

The last, that the sinner by his workes and sufferings must make satisf. ation to God for the temporall punishment of his sinnes. A flat blasphemie. *1. Iob. 1. 7.*
 The Scriptures mention no other satisfaction but Christs, and if his be sufficient, *& 2. 1.*

ciēt, ours is needles: if ours needfull, his imperfect. Papists write that both may stand together. Christs satisfaction (they say) is a plaister in a boxe vnapplied: mans satisfaction as a meanes to apply it: because it prepares vs to receiue it. Ah, good diuinitie: for euen in common sense the satisfaction of Christ must first bee applied to the person of man that it may please God, before the workes (which they tearme satisfactions) can any way bee acceptable to God.

To conclude, the Romish doctrine of Repentance, is the right way to hell. For when a sinner shall be taught that he must haue sufficient sorrow for his sinnes: and withall that he must not beleue the remission of his owne sinnes particularly: when sorrow comes vpon him, and hee wants sound comfort in Gods mercie, he must needs fall into desperation without recouerie. Therefore the Papists in the houre of death, (as we haue experience) are glad to leaue the trumperie of humane satisfactions, and to rest onely for their iustification, on the obedience of Christ.

LAVS DEO.

THE COMBAT OF THE FLESH AND SPIRIT.

Gal. 5. 17. *For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrarie one to another, so that yee can not doe the things which yee would.*



He Apostle Paul from the beginning of this chapter to the 13. verse exhorts the *Galathians* to maintaine their Christian libertie: and from thence to the end of the chapter he perswades them to other speciall duties of godlinesse. In the 13. verse hee stirres them vp to be seruiceable one to another by loue: in the 15. verse he dissuades them from contentions and doing of iniuries. In the 16. verse he shewes the remedie of the former sinnes, which is to walke according to the spirit. In this 17. verse he renders a reason of the remedie, the force whereof is this. The flesh and the spirit are contrarie: wherefore if ye walke according to the spirit, it will hinder the flesh; that it shal not carrie you forward to doe iniuries and liue in contentions, as otherwise it would.

In this verse we haue to obserue fīue points. The first, that there is a combat betweene the flesh and the spirit. in these words, *The flesh lusteth against the spirit, and the spirit against the flesh.* The second is, the matter of this combat, which stands in the contrary lusting of the flesh and the spirit. The third, is the cause of the combate, in these words, *and these are contrarie.* The fourth is the subiect or person in whome this combat is, noted in these wordes, *So that yee the Galathians.* The last is the effect of the combate, in the last words, *that they cannot doe, &c.*

Touching the combat it selfe diuers points are to be considered. The first, what these two, which make combat, namely, the flesh, & the spirit, are. They haue diuers significations. First of all, the spirit is taken for the soule, and the flesh for the bodie. But so they are not taken in this place. For there is no such combat

Combat betweene the bodie and the soule: both which agree together to make the person of one man. Secondly, the spirit signifies natural reason, & the flesh the naturall appetite or concupiscence. But they cannot be so vnderstood in this place. For the spirit here mentioned doth fight euen against naturall reason: which though it serue to make a man without excuse, yet is it an enemie to the spirit. Thirdly, the spirit signifies the Godhead of Christ, and the flesh the manhood: but it must not be so taken here. For then euery mā regenerate should bee deified. Lastly, the spirit signifies a created qualitie of holinesse, which by the holy Ghost is wrought in the minde, wil, and affections of man: and the flesh, the naturall corruption or inclination of the minde, will, and affections to that which is against the lawe. In this sense these twaine are taken in this place.

Secondly, it is to be considered howe these twaine, the flesh and the spirit can fight together, being but meere qualities. And wee must know that they are not seuered asunder, as though the flesh were placed in one part of the soule, and the spirit in another: but they are ioyned and mingled together in all the faculties of the soule. The minde or vnderstanding part, is not one part flesh, and another spirit, but the whole minde is flesh, and the whole minde is spirit; partly one and partly the other. The whole will is partly flesh and partly spirit: the flesh and the spirit, that is, grace and corruption, not seuered in place but onely in reason to be distinguished. As the aire in the dawning of the day is not wholly light or wholly darke as at midnight and at noone day: neither is it in one part light, in another part darke: but the whole aire is partly light, and partly dark throughout. In a vessel of luke warme water, the water it selfe is not onely hote or onely cold; or in one part hote and in another part colde: but heate and colde are mixt together in euery part of the water. So is the flesh and the spirit mingled together in the soule of man: and this is the cause why these two contrarie qualities fight together.

Thirdly in this combat we are to consider what equalitie there is betweene these two combaters, the flesh and the spirit. And we must know, that the flesh vsually, is more in measure then the spirit. The flesh is like the mightie gyant Goliath, and the spirit is litle and small like young Dauid. Hence it is, that Paul calls the Corinthians which were men justified and sanctified, *carnall*. *I could* 1. Cor. 3. 1. *not* (saith he) *brethren speake vnto you, as vnto spirituall, but as vnto carnall, as vnto babes in Christ*. And none can come to be tall men in Christ according to the age of the fulnesse of Christ, till after this life. And the speech which is vsed of some diuines, that the man regenerate *hath but the reliques of sinne in him*, must Eph. 1. 13. be vnderstood warily, else it may admitte an vntrueth. As for the measure of grace it can be but small in respect, where as we doe receiue but the *first fruits* Rom. 8. 23. *of the spirit* in this life: and must waite for the accomplishment of our redemption till the life to come. For all this, the power and efficacie of the spirit is such, that it is able to preuaile ordinarily against the flesh. For the flesh receiues his deadly wound at the first instant of a mans conversion, and continually dieth after by little and little: and therefore it fights but as a maymed souldier. And the spirit is continually confirmed and increased by the holy Ghost: also it is liuely and stirring, and the vertue of it is like

muske; one graine whereof will giue a stronger smell, then many ounces of other perfumes. Some may say, that the goodly man doeth more feele the flesh then the spirit: and therefore that the flesh is euery waie more then the spirit. I answere, that we must not measure our estate by feeling, which may easily deceiue vs. A man shall feele a paine which is but in the top of his finger more sensibly then the health of his whole bodie: yet the health of the bodie is more then then the paine of a finger. Secondly wee feele corruption not by corruption, but by grace; and therefore men, the more they feele their inward corruptions, the more grace they haue.

Thus much of the combate it selfe: nowe let vs come to the manner of this fight.

It is fought by *Lusting*. To lust in this place signifies to bring forth and to stirre vp motions and inclinations in the heart, either to good or euill.

Lusting is two-fold: the lusting of the flesh, and the lusting of the spirit.

The lusting of the flesh hath two actions: the first is, to engender euill motions and passions of selfe-loue, enuie, pride, vnbeleefe, anger, &c. Saint James saith, that men *are enticed and drawne away by their owne concupiscence*. Nowe this enticing is onely by the suggestion of bad cogitations and desires. This a-

Iam. 1. 14.

Rom. 7. 14.

ction of the flesh made Paul say, that he was *carnall sold vnder sinne*.

The second action of the flesh is, to hinder, and quench, and ouerwhelme all the good motions of the spirit. Paul found this in himselfe when hee said, *I see another lawe in my members rebelling against the lawe of the minde, and leading me captiue to the lawe of sinne*. By reason of this action of the flesh, the man regenerate is like to one in a slumber troubled with the disease called *Ephialtes* or the mare: who thinks that he feesles something lying on his breast as heauy as a mountaine: and would faine haue it away, whereupon hee strives and labours by hands and voice to remooue it, but for his life can not doe it.

Rom. 7. 23.

On the contrarie, the lusting of the spirit containes two other actions. The first is to beget good meditations, motions, inclinations, and desires in the minde, will, and affections. Of this Dauid speaketh, *My reines teach me in the night season*: that is, my minde, affection, and will, and my whole soule being sanctified and guided by the spirit of God, doe minister vnto me consideration of the way in which I ought to walke. Isaias prophesying of the church of the newe testament, saith, *When a man goeth to the right hand or to the left, hee shall heare a voice, saying: Here is the waie walke ye in it*. Which voice is not onely the outward preaching of the ministers, but also the inward voice of the spirit.

Psal. 16. 8.

Isa. 50. 22.

The second action of the spirit is to hinder and suppress the bad motions and suggestions of the flesh. S. Iohn saith, he that is *borne of God sinneth not, because his seede remaineth in him*, that is, grace wrought in the heart by the holy Ghost, which resisteth the rebellious desires of the flesh.

1. Ioh. 3. 9.

That the manner of this fight may more clearly appeare, wee must examine it more particularly. In the soule of man there bee to speciall partes, the minde and the will.

In the minde there is a double combate. The first is betweene knowledge of the word of God, and naturall ignorance or blindness. For seeing we doe in this life knowe but in part; therefore knowledge of the truth must needs be

ioyned

ioyned with ignorance in all that are enlightened: and one of these being contrarie to another, they strue to ouershadowe and ouercast each other.

Hence we may learne the cause why excellent diuines doe varie in diuers points of religion: and it is, because in this combate, naturall blindnesse yet remaining, preuailes more or lesse. Men that are dimme sighted and cannot discern without spectacles, if they be set to discerie a thing a farre off, the most of them would be of diuers opinions of it. And men inlightned and regenerate in this life, doe but see *as in a glasse darkely*. Againe, this must teach all students of diuinitie often to suspect themselues in their opinions and defences: seeing in them that are of soundest iudgement the light of their vnderstanding is mixed with darkenes of ignorāce. And they can in many points see but as the mā in the gospel, who when our Saviour Christ had in part opened his eyes, saw mē walking, not as mē, *but in the forme of trees*. Also this must teach al that read the scriptures to inuocate & cal vpon the name of god, that he would enlighten them by his spirit, and abolish the mist of naturall blindnesse. The Prophet Dauid was worthily inlightned with the knowledge of Gods word, so as he excelled the auncient and his owne teachers in wisdom: yet beeing priuie to himselfe touching his owne blindnesse, often praïeth in the Psalmes, *Inlighten mine eyes that I may understand the wonders of thy lawe.*

1. Cor. 13.

By reason of this fight, when naturall blindnesse preuailes, the child of god truly inlightned with knowledge to life cuerlasting, may erre not onely in fighter points, but euen in the verie foundation of religion, as the Corinthians and the Galathians did. And as one man may erre, so an hundred men may also; yea a whole particular Church; and as one Church may erre, so an hundred more may. For in respect of this combate, the estate and condition of all men is alike. Whence it appears that the Church militant vpon earth is subiect to errour. But yet as the diseases of the bodie be of two sortes: some curable, and some incurable which are to death; so likewise errors are. And the Church though it be subiect to sundrie falls, yet it cannot erre in foundation to death: the errors of Gods children be curable. Some may here say, If all men and Churches be subiect to errour, then it shall not be good to ioyne with any of them, but to separate from them all. I answere, though they may and doe erre, yet wee must not separate from them, so long as they doe not separate from Christ.

The second combate in the mind, is between faith and vnbeleefe. For faith is imperfect, and mixt with the contrarie, vnbeleefe, presunung, doubting, &c. As the man in the gospel saith, *Lord, I beleue, helpe mine vnbeleefe.*

By reason of this fight, when vnbeleefe preuailes, the very childe of God may fall into fits and pangs of despaire: as Job and Dauid in their temptations did. For Dauid once considering the prosperitie of the wicked, brake out into this speech, *Certainly I haue clesed mine heart in vaine, and washed mine hands in innocency*. Yea, this despaire may be so extreame, that it shall weaken the bodie and consume it more then any sicknesse. No man is to thinke this strange in the child of God. For though hee despaire of his election and saluation in Christ, yet his desperation is neither totall nor finall. It is not *set all*, because he doth not despaire with his whole heart, faith euen at that instāt lusting against despaire

Psal. 73. 13.

despaire. It is not *small*, because he shall recover before the last end of his life.

To proceede, the combat in the will is this. The will partly willeth & partly nilleth that which is good at the same instant: and so likewise it willeth and nilleth that which is euill: because it is partly regenerate and partly vnregenerate. The affections likewise, which are placed in the will, partly imbrace and partly eschew their objects: as loue partly loueth, and partly doth not loue God and things to be loued: feare is mixed and not pure (as schoolemen haue dreamed) but partly *filial*, partly *seruil*, causing the child of God to stand in awe of God, not onely for his mercies, but also for his iudgements & punishments. The will of a man regenerate is like him that hath one legge sound, the other lame: who in euery steppe which he makes, doth not wholly halt, or wholly goe vpriight, but partly goe vpriight and partly halt. Or like a man in a boate on the water: who goeth vpward because he is carried vpward by the vessell: and at the same time goes downward, because he walkes downward in the same vessell at the same instant. If any shall say, that contraries can not be in the same subiect: the answer is, they can not, if one of them be in his full strength ^a in the highest degree: but if the force of them both be delaid and weakned, they may be ioyned together.

a In gradibus remissis non in summo.

By reason of this combat, when corruption preuailes against grace in the will and affections, there ariseth in the godly a certaine *deadnesse* or *hardnesse* of heart, which is nothing else but a want of sense or feeling. Some may say, that this is a fearefull iudgement: but the answer is, that there be two kindes of hardnesse of heart: one which possesseth the heart, and is neuer felt: this is in them, who haue their consciences seared with an hote yron; who by reason of custome in sinne are past all feeling, who likewise despise the meanes of softening their hearts. And indeede this is a fearefull iudgement. There is an other hardnesse of heart which is felt: and this is not so daungerous as the former: for as we feele our sicknesse by contrarie life and health; so hardnesse of heart when it is felt, argues quicknesse of grace, and softnes of heart. Of this Dauid often complained in the Psalmes: of this the children of Israel speake when they say, *Why hast thou hardened our hearts from thy waies?*

*Eph. 4. 19.
Ezech. 7. 11.*

Isa. 65. 17.

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

The spirit preuailes against the flesh at two times: in the course of a mans life, and at his ende; but yet with some foiles receiued.

1. Joh. 5. 19.

Rom. 8. 1.

I say the spirit preuailes not in one instant, but in the whole course of a mans life. So S. Iohn saith, *He which is begotten of God sinneth not: for he preserueth himselfe:* the grace of God in his heart ordinarily preuailing in him. And Paul makes it the propertie of the regenerate man *to walke according to the spirit*, which is not now and then to make a steppe forward, but to keepe his ordinarie course in the way of godlinesse. As in going from Barwicke to London, it may be a man now and then will goe amisse: but he speedily returnes to the way againe and his course generally shall be right.

Againe, the spirit preuailes in the end of a mans life. For then the flesh is utterly abolished, and sanctification accomplished: because no vncleane thing can

can enter into the kingdome of heauen.

This further must be conceiued, that when the spirit preuailes, it is not without resistance and striuing: as Paul testifieth, *I doe not the good which I would, but the euill which I would not, that doe I.* Which place is not to be vnderstood onely of thoughts and inward motions (as some would haue it) nor of particular offences: but of the generall practise of his dutie or calling, through the whole course of his life. And it is like the practise of a sicke man, who hauing recouered of some grieuous disease, walkes a turne or twaine about his chamber, saying, ah, I would faine walke vp and downe but I can not: meaning not that he can not walke at all, but signifying that he can not walke as he would, being soone wearied through faintnesse.

I added further, that this preuailing is with foyles. A foyle is, when the flesh for the time vanquisheth and subdueth the spirit. In this case, the man regenerate is like a souldier, that with a blow hath his brain-pan cracked, so as he lies groueling astonished not able to fight: or like him that hath a fit of the falling sicknesse, who for a time lies like a dead man. Hence the question may be moued, whether the flesh preuailing doth not extinguish the spirit, and so cut off a man from Christ, till such time as he be ingrafted againe. The answer is this: There be two sorts of Christians: one who doth onely in shew & name professe Christ: and such an one is no otherwise a member of Christs mysticall bodie, then a wooden legge set to the bodie is a member of the bodie. The second is he that in name and deede is a liuely part & member of Christ. If the first fall, he can not be said to be cut off, because he was neuer ingrafted. If the second fall, he may be and is cut off from Christ. But marke how: he is not wholly cut off, but in some part, namely in respect of the inward fellowship and communion with Christ, but not in respect of coniunction with him. A mans arme taken with the dead palsie, hangs by and receiues no heat, life, or sense from the rest of the members, or from the head, yet for all this, it remains still vnited and coupled to the bodie, and may againe be recouered by plaisters and physicke: so after a grieuous fall the child of God fees no inward peace and comfort, but is smitten in conscience with the trembling of a spirituall palsie for his offence: and yet indeede still remains before God a member of Christ in respect of coniunction with him, and shall be restored to his former estate after serious repentance.

And God permits these foiles for weightie causes: first that men might be abashed and confounded in themselues with the consideration of their vile natures, and learne not to swell with pride; because of Gods grace. Paul saith, that after he had bene rapt into the third heauen, the *angel Satan was sent to buffet him*, and (as we say) to beate him blacke and blew, that he might not be exalted out of measure. The second, that we may learne to denie our selues & cleaue vnto the Lord from the bottom of our hearts. Paul saith that he was sick to death, *that he might not trust in himselfe, but in God who raiseth the dead.*

2. Cor. 12. 7.

2. Cor. 1. 9.

Thus much of the manner of the combat: now followes the cause of it.

The cause is the contrarietic that is-betweene the flesh and the spirit. As Paul saith, *The wisdome of the flesh is enmitie to God.*

Rom. 8. 5.

Hence we are taught, that since the fall, there is no free-will in man in spirituall

rituall matters, concerning either the worship of God or life etterlasting. For flesh is nothing else but our naturall disposition: and man is nothing else but flesh by nature: for the spirit comes afterward by grace: and the flesh is flatte contrarie to the spirit, which makes vs doe that which is pleasing vnto God. Wherefore the will naturally is a flat bondslaue vnto sinne.

Againe, hence we may learne, that it is not an easie matter to practise religion: which is to liue according to the spirit, to which our naturall disposition is as contrarie as fire to water: wherefore if we will obey God, we must learne to force our natures to the duties of godlines; yea, euen sweate and take paines therein.

Lastly, here we may learne the nature of sinne. The spirit is not a substance but a qualitie: and therefore the flesh which is nothing else but originall sinne, and is contrarie to the spirit, must also be a qualitie: for such as the nature of one contrarie is, such is the other. There is in euery man the substance of bodie and soule, this can not be sinne, for then the spirit also should be the substance of man. There is also in the substance the faculties of bodie and soule: and they can not be sinne, for then euery man should haue lost the faculties of his soule by Adams fall. Lastly in the faculties there is a contagion or corruption which carieth them against the law: and that is properly sinne and the flesh, which is contrarie to the spirit.

The fourth point is, touching the persons in whome this combate is. Paul shewes who they are, when he saith, *So that ye can not, &c.* where it appears, that such as haue this combat in them must be as the Galatians, men iustified and sanctified: and yet not all such, but onely they that be of yeares: for the infants of the faithfull, howsoeuer we must repute them to belong to the kingdome of heauen, and therefore to be iustified and sanctified: yet because they doe not commit actuall sinne, they want this combat of the flesh and spirit, which stands in action. As for those which be vregenerate, they neuer felt this fight. If any say that the worst man in the world, when he is about to commit any sinne, hath a strife and fight in him. It is true indeede: but that is an other kinde of combat, which is betweene the conscience and the heart. The conscience on the one part terrifying the man from sinne: the will and the affections hailing and pulling him thereunto: the will and the affections wishing and desiring that sinne were no sinne, and Gods commandement abolished: whereas contrariwise the conscience with a shrill voice proclaimes sinne to be sinne. This fight was in Pilate, who by the force of his conscience feared to condemne Christ; and yet was willing, and yecledd to condemne him that he might please the people.

Furthermore this combat is in the regenerate but during the time of this life. For they which are perfectly sanctified feele no strife. If any shall say, that this combat was in Christ, when he said, *Father, if it be thy will. let this cuppe passe from me, yet not my will but thine be done.* Indeede here is a combat, but of an other sort; namely the fight of two diuerse desires: the one was a desire to doe his fathers will in suffering the death of the crosse: the other a naturall desire (which was no sinne but a meere infirmitie of humane nature) whereby he in his manhood desires (as the manner of nature is to seeke the preseruacion of it selfe)

selfe) to haue the cursed death of the crosse remooued from him.

The fifth point is the effect of this combat, which is to make the man regenerate, *that he can not doe the things which he would*: and this must be vnderstood in things both good and euill.

And first he can not doe the euill which he would for two causes. First, because he can not commit sinne at what time soeuer he would. Saint Iohn saith, *He that is borne of God sinneth not, neither can he sinne, because he is borne of God,* 1. Iob. 3. 9. that is, he can not sinne at his pleasure or when he will. Ioseph when he was assaulted by Putiphars wife to adulterie; because the grace of God abounded in him, whereby he answered her, saying, *Shall I doe this, and sinne against God,* he could not then sinne. Lot because his righteous heart was grieved in seeing and hearing the abominations of Sodom, could not then sinne as they of Sodom did. Hence it appears, that such persons as liue in the daily practise of sinne against their own consciences, (though they be professors of the true religion of Christ) haue no soundnes of grace in them.

Secondly, the man regenerate can not sinne in what manner he would: and there be two reasons thereof. First, he can not sinne with *full consent* of will, or with all his heart: because the will so faire forth as it is regenerate, resisteth and draweth backe: yea, euen then when a man is carried headlong by the passions of the flesh, he feelles some contrarie motions of a regenerate conscience. It is a rule that sinne doth not raigne in the regenerate. For so much grace as is wrought in the minde, will, affections: so much is abated proportionally of the strength of the flesh. Wherefore when he commits any sinne, he doth it partly willingly, and partly against his will. As the marriners in the tempest, cast Ionas into the sea willingly: for otherwise they had not done it: and yet against their wills too: which appears because they praied, and cast their goods out of the shippe, and laboured in the rowing against the tempest, and that very long before they cast him out. And herein lies the difference betwene two men committing one and the same sinne, the one of them being regenerate, the other vnregenerate. For the latter sinneth with all his heart and with full consent, and so doth not the first. Secondly, though he fall into any sinne, yet he doth not lie long in it; but speedily recouers himselfe, by reason of grace in his heart.

Hence it is manifest, that *sinnes of infirmitie* are committed onely of such as are regenerate. As for the man vnregenerate he can not sinne of infirmitie whatsoever some falsly thinke. For he is not weake but starke dead in sinne. And sinnes of infirmitie are such onely as rise of constraint, feare, hastinesse, and such like sudden passions in the regenerate. And though they sin of weaknes often by reason of this spirituall combat, yet they doe not alwaies: for they may sinne against knowledge and conscience of presumption.

To come to the second point: the regenerate man can not *doe the good which he would*: because he can not doe it perfectly and soundly according to Gods will as he would. Paul saith, *To will is present with me, but I finde no me wies (νε-
τερος) perfectly to doe that which I would.* In this point the godly man is like a prisoner that is gotten forth of the gayle, and that he might escape the hand of the keeper, desires and striues with all his heart to runne an hundred miles in

Rom. 7. 18.

in a day; but because he hath straight and waightie bolts on his legges, cannot for his life creepe past a mile or twaine, and that with chafing his flesh & tormenting himselfe. So the seruants of God doe heartily desire, and endeauour to obey God in all his commaundements: as it is saide of King Iosias, *That he turned to God with all his heart, with all his soule, with all his might, according to all the lawes of Moses, &c.* yet because they are clogged with the bolts of the flesh, they performe obedience both slowly and weakely, with diuers slips and falls.

Thus much of the combat: now let vs see what vse may be made of it.

First of all, by it we learne what is the estate of a Christian man in this life. A Christian is not one that is free from all euill cogitations, from rebellious inclinations and motions of will and affections, from all manner of slips in his life and conuersation: for such an one is a meere deuise of mans brain, and not to be found vpon earth. But indeed he is the sound Christian that feeling himselfe laden with the corruptions of his vile and rebellious nature, bewailes them from his heart, and with might and maine fights against them by the grace of Gods spirit. Againe here is ouerthrowne the Popish opinion of merit and iustification by workes of grace, on this manner. Such as the cause of workes is, such are workes themselues. The cause of workes in man, is the mind, will, and affections sanctified: in which, the flesh and the spirit are mixt together, as hath bene shewed before. Therefore workes of grace, euen the best of them are mixt workes, partly holy and partly sinnefull. Whereby it is euident to a man that hath but common sense, that they are not answerable to the righteousnes of the law: and that therefore they can neither merit life, or any way iustifie a man before God. If any reply, that good workes are the workes of Gods spirit, and for that cause perfectly righteous. I answer, it is true indeede, they come from the H. Ghost that can not sinne, but not onely or immediatly. For they come also frō the corrupt minde & will of man, and in that respect become sinnefull, as sweete water issuing out of a pure fountaine, is by a filthy channell made corrupt.

Thirdly, we doe hence learne that concupiscence or originall sinne is properly and indeed sinne after baptisme, though it please the Council of Trent to decree otherwise. For after baptisme it is flat contrarie to the spirit, and rebels against it. Papists obiekt that it is taken away by baptisme. *Answ.* Originall sinne or the flesh is taken away in the regenerate thus. In it there be three things; the guilt, the punishment, the corruption: the first two are quite abolished by the merit of Christs death in baptisme: the third, that is, the corruption remaines still: but marke in what manner: it remaines weakned, it remains not imputed to the person of the beleuer.

Lastly, hereby we are taught to be watchfull in praier. *Watch and pray* (saith Christ) *&c. for the spirit is readie, but the flesh is weak.* Rebecca, when two twins stroue in her wombe was troubled and saide, Why am I so? wherefore shee went to aske the Lord, namely by some Prophet. So when we feele this inward fight, the best thing is to haue recourse to God by praier, and to his word, that the spirit may be strengthened against the flesh. As the children of Israel by compassing the citie of Ierico seuen daies, and by sounding rammes

hornes

horne ouerturned the walls thereof: so by ferious inuocation of Gods name the spirit is confirmed, and the turrets and towres of the rebellious flesh battered.

The voice of a man	1. Carnall of	{ Euill. <i>I doe that which is euill and I will doe it.</i>
		{ Good. <i>I do not that which is good and I will not do it.</i>
	2. Regene- rate of	{ Euill. <i>I doe the euill, which I would not.</i>
		{ Good. <i>I doe not doe the good which I would.</i>
	3. Glori- fied of	{ Euill. <i>I doe not that which is euill, and I will not doe it.</i>
		{ Good. <i>I doe that which is good, and I will doe it.</i>

... de morte et vita ...

... de morte et vita ...

... in vincendo quasi morte temp adhe cernimus. Senex quidam qui moritur
qua cum ... et paululis discessit, cum testa
mentum conderet, et caetera ad tantum ptea ne caria preparavit: cui
mors cum non ingit, iudicium preparasti toties a me monitus? et
cum illa quae nunciat, a se nunciat, cum, inquit, non equales,
Ages, sicuti iudex, multum se cum potuit velum, etiam iuvenes, pueros,
ita vero, et sic nunciat, non te admonet, mortalitatis tuae, cu-
scilicet reuocare, quod tunc nunciat, caeterum, sicuti iudex, de iudice
corpore nunciat, et nunciat, nonne tibi, me propinquus epedicebas,
et de eadem, a tunc nunciat, sicuti iudex, de ferendo non est. Affpno...



A salve for a sicke man:

OR,

A TREATISE
CONTAINING THE NA-
TURE, DIFFERENCES, AND
KINDES OF DEATH; AS ALSO THE
right manner of dying well.

And

It may serue for spirituall instruction
to

1. *Marriners when they goe to sea.*
2. *Souldiers when they goe to battell.*
3. *Women when they trauell of child.*



PRINTED BY JOHN LEGAT, PRINTER
to the Vniuersitie of Cambridge. 1600.

TO THE RIGHT HONOV-
RABLE AND VERTVOVS LA-
die the Ladie Lucie, Countesse of
Bedford.



*He death of the righteous, that is, of enery beleewing and repen-
tant sinner, is a most excellent blessing of God, and brings with it
many worthie benefites, which thing I proue on this maner. I. God
both in the beginning and in the continuance of his grace, doeth
greater things vnto his seruants then they do commonly aske or
thinke, and because he hath promised aide and strength vnto
them, therefore in wonderfull wisdom hee casteth vpon them
this heauie burden of death, that they might make experience what is the exceeding
might & power of his grace in their weakenes. II. Iudgement beginnes at gods house:
& the righteous are laden with afflictions & temptations in this life, & therefore in
this worlde they haue their deaths and hells, that in death they might not feele the
torments of hell and death. III. When Lazarus was dead Christ said, He is not dead
but sleepe: hence it followeth that the christian man can say, My graue is my bedde,
my death is my sleepe: in death I die not, but onely sleepe. It is thought that of all ter-
rible things death is most terrible: but it is false to them that bee in Christ, to whome
many things happen farre more heauie and bitter then death: I V. Death at the first
brought forth sinne, but death in the righteous by meanes of Christs death, abolsi-
eth sinne, because it is the accomplishment of mortification. And death is so far from
destroying such as are in Christ, that there can bee no better refuge for them against
death: for presently after the death of the bodie, followes the perfect freedome of the
spirit, and the resurrel'on of the bodie. V. Lastly, death is a meanes of a Christians
mans perfection, as Ch. vsi in his owne example sheweth saying, Beholde, I will cast
out deuills, and will heale still to daie and to morrowe, and the third I will bee
perfected. Nowe this perfection in the members of Christ is nothing els but the bles-
sing of God the author of peace, sanctifying them throughout, that their whole spirit
and soules, and bodies, may be preserued without blame to the comming of our Lord
Iesus Christ.*

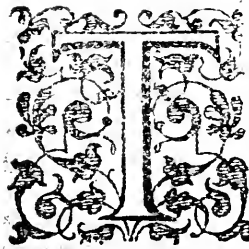
*Nowe hauing often thus considered with my selfe of the excellencie of death, I
thought good to drame the summe and cheife heads thereof into this small Treatise:
the protection and consideration whereof, I commend to your Ladiship, desiring you to
accept of it, and read it at your leisure. If I be blamed for writing vnto you of death,
whereas by the course of nature you are not yet neere death, Salomon will excuse me,
who saith that wee must remember our Creator in the daies of our youth. Thus hop-
ping of your H. good acceptance, I pray God to blesse this my little Labour to your com-
fort and saluation. Septemb. 7. 1595.*

Your H. in the Lord,

W. Perkins.

ECCLESIASTES. 7. 3.

The day of death is better then the daie that one is borne.



Hese words are a rule or precept laid downe by Salomon for weightie causes. For in the chapters going before he sets forth the vanitie of all creatures vnder heauen; and that at large in the very particulars. Now men hereupon might take occasion of discontentment in respect of their estate in this life: therefore Salomon in great wisdom here, takes a new course, & in this chapter begins to lay downe certaine rules of direction and comfort, that men might haue somewhat wherewith to arme themselves against the troubles and the miseries of this life. The first rule is in this third verse, that a *good name is better then a pretious oynment*: that is, a name gotten & maintained by godly conuersation, is a speciall blessing of God, which in the midst of the vanities of this life, ministreth greater matter of reioycing and comfort to the heart of man, then the most pretious oynment can doe to the outward senses. Now some man hauing heard this first rule concerning good name, might obiect and say, that renowne & good report in this life affords slender comfort: considering that after it followes death, which is the miserable end of all men. But this obiection the wise man remooueth by a second rule in these words which I haue in hand, saying, that *the daie of death is better then the daie that one is borne*.

That we may come to the true & proper sense of this precept or rule, three points are to be considered. First, what is death here mentioned: secondly, how it can be truly said, that the daie of death is better then the daie of birth: thirdly in what respect it is better.

For the first, death is a deprivation of life as a punishment ordained of God and imposed on man for his sinne. First, I say, it is a deprivation of life, because the verie nature of death is the absence or defect of that life which God vouchsafed man by his creation. I adde further that death is a punishment, more especially to intimate the nature and qualitie of death; and to shewe, that it was ordained as a meanes of execution of Gods iustice and judgement. And that death is a punishment, Paul plainly auoucheth when hee saith, that *by one man sinne entred into the worlde, and death by sinne*. And againe, that *death is the stipend, wages, or allowance of sinne*. Furthermore in euerie punishment there be three workers: the ordainer of it, the procurer, and the executioner. The ordainer of this punishment is God in the estate of mans innocency, by a solemne lawe then made in these verie wordes, *In the daie that thou eatest thereof, thou shalt die the death*, Genesis 2. : 7. But it may be alleadged to the contrarie, that the Lord saith by the Prophet Ezechiel, that hee *will not the death of a sinner*, and therefore that hee is no ordainer of death. The answer may easily bee made, and that sundrie waies. First, the Lord speakes not this to all men or of all men, but to his owne people the church of the Iewes, as appears by the clause perfixid, *Sonne of man, say vnto the house of Israel, &c.* Again, the words are not spoken absolutely but only in

Eccc. 3. 3. 11.

Vers. 10.

waite of comparison, in that of the twaine hee rather wills the conuerſion and repentance of a ſinner, then his death and deſtruction. Thirdly the verie proper meaning of the wordes importe thus much, that God doeth take no delight or pleaſure in the death of a ſinner, as it is the ruine and deſtruction of the creature. And yet all this hinders not but that God in a newe regard and conſideration may both will and ordaine death, namely, as it is a due and deſerued puniſhment, tending to the execution of iuſtice: in which iuſtice God is as good as in his mercie. Againe it may bee obiected, that if death indeede had bene ordained of God, then Adam ſhould haue bene deſtroyed, and that preſently vpon his fall. For the verie wordes are thus, *Whenſoever thou ſhalt eate of the forbidden fruite, thou ſhalt certainly die. Anſwere.* Sentences of Scripture are either Legall or Euangelicall, the lawe and the Goſpell being two ſeueral and diſtinct parts of Gods worde. Nowe this former ſentence is Legall and muſt be vnderſtood with an exception borrowed from the Goſpell or the couenant of grace made with Adam, and reuealed to him after his fall. The exception is this. Thou ſhalt certainly die whenſoever thou eateſt the forbidden fruite, except I doe further giue thee a meanes of deliuerance from death, namely the ſeed of the woman to bruiſe the ſerpents head. Secondly it may be answered, that Adam and all his poſteritie died, and that preſently after his fall, in that his bodie was made mortall, and his ſoule became ſubiect to the curſe of the Lawe. And whereas God would not viterly deſtroy Adam at the very firſt, but onely impoſe on him the beginnings of the firſt and ſecond death; he did the ſame in great wiſdome, that in the miſt of his iuſtice he might make a way to mercie: which thing could not haue bene if Adam had periſhed.

The executioner of this puniſhment is hee that doeth impoſe and inflict the ſame on man, and that alſo is God himſelfe, as hee teſtifieth of himſelfe in the prophet Eſai, *I make peace and create euill.* Nowe euill is of three fortes: naturall, morall, materiall. Naturall euill, is the deſtruction of that order which God ſet in euery creature by the creation. Morall euill, is the want of that righteousneſſe and vertue which the lawe requires at mans hand; and that is called ſinne. Materiall euill, is any matter or thing which in it ſelfe is a good creature of God, yet ſo, as by reaſon of mans fall it is hurtfull to the health and life of man, as henbane, wolfebane, hemlocke, and all other poiſons are. Nowe this ſaying of Eſai muſt not be vnderſtood of morall euills, but of ſuch as are either materiall or naturall; to the latter of which, death is to be referred, which is the deſtruction or abolishment of mans nature created.

The procurer of death is man not God; in that man by his ſinne and diſobedience did pull vpon himſelfe this puniſhment. Therefore the Lord in Oſeah, *O Iſrael, one hath deſtroyed thee, but in me is thine helpe.* Againſt this it may bee obiected, that man was mortall in the eſtate of innocency before the fall. *Anſwere.* The frame and compoſition of mans bodie conſidered in it ſelfe was mortall, becauſe it was made of water and earth and other elements which are of themſelues alterable and changeable: yet if wee reſpect that grace and bleſſing which God did vouchſafe mans bodie in his creation, it was vnchangeable and immortal, and ſo by the ſame bleſſing ſhould

haue

Eſa. 45. 6.

Oſe. 13. 9.

haue continued, if man had not fallen: and man by his fall depriving himselfe of this gift and blessing, became euery way mortall.

Thus it appeares in part what death is: yet for the better clearing of this point, we are to consider the difference of the death of a man and of a beast. The death of a beast is the totall and finall abolishment of the whole creature: for the bodie is resolued to his first matter, and the soule arising of the temperature of the bodie, vanissheth to nothing. But in the death of man it is otherwise. For though the bodie for a time be resolued to dust, yet must it rise againe in the last iudgement and become immortall: and as for the soule, it subsisteth by it selfe out of the bodie and is immortall. And this beeing so, it may be demanded, how the soule can die the second death. *Answ.* The soule dies, not because it is vtterly abolished: but because it is as though it were not, and it ceaseth to be in respect of righteoufnesse and fellowship with God. And indeede this is the death of all deaths, when the creature hath subsisting and beeing, and yet for all that is deprived of all comfortable fellowship with God.

The reason of this difference is, because the soule of a man is a spirit or spirituall substance, whereas the soule of a beast is no substance, but a naturall vigour or qualitie, and hath no beeing in it selfe without the bodie on which it wholly dependeth. The soule of man contrariwise beeing created of nothing, and breathed into the bodie, and as well subsisting forth of it as in it.

The kindes of death are two, as the kindes of life are, bodily and spirituall. Bodily death is nothing else but the separation of the soule from the bodie, as bodily life is the coniunction of bodie and soule: and this death is called *the first*, because in respect of time it goes before the second. Spirituall death is the separation of the whole man both in bodie and soule from the gracious fellowship of God. Of these twaine, the first is but an entrance to death, and the second is the accomplishment of it. For as the soule is the life of the bodie, so God is the life of the soule, and his spirit is the soule of our soules, and the want of fellowship with him brings nothing but the endlesse and vnspeakable horrors and pangs of death.

Againe, spirituall death hath three distinct and seuerall degrees. The first is, when a man that is aliuie in respect of temporall life, lies dead in sinne. Of this degree Paul speakes when he saith, *But shee that liueth in pleasure is dead while shee liueth.* And this is the case of all men by nature, who are children of wrath and dead in sinnes and trespasses. The second degree is the very ende of this life when the bodie is laid in the earth, and the soule descends to the place of torment. The third degree is in the day of iudgement, when the bodie and soule meete againe and goe both to the place of the damned, there to be tormented for euer and euer. 1. Tim. 5. 6. Eph. 2. 1.

Hauing thus found the nature and differences and kinds of death, it is more then manifest, that the text in hand is to be vnderstood, not of the spirituall but of the bodily death: because it is opposed to the birth or natiuitie of man. The words then must carrie this sense: The time of bodily death in which the bodie and soule of man are seuered asunder, it is better then the time in which one is brought into the world.

Thus much of the first point: nowe followeth the second, and that is, howe this can be true which Salomon saith, that *the day of death is better then the daie of birth*. I make not this question to call the Scriptures into controuersie, which are the trueth it selfe, but I doe it for this ende, that wee might without wauering bee resolued of this which Salomon auoucheth. For there may be sundrie reasons brought to the contrarie. Therefore let vs handle the question: the reasons or obiections which may be alleadged to the contrarie, may all bee reduced to sixe heades. The first is taken from the opinion of wise men, who thinke it the best thing of all neuer to be borne, and the next best to die quickly. Nowe if it bee the best thing in the worlde not to bee borne at all, then it is the worst thing that can bee to die after a man is borne. *Answer.* There bee two sortes of men: one, that liue and die in their sinnes without repentance: the other, which vnfaignedly repent and beleue in Christ. Nowe this sentence may bee truly auouched of the first: of whome wee may say as Christ said of Iudas, *It had beene good for him that hee had neuer beene borne*. But the saying applied to the second sort of men, is false. For to them that in this life turne to God by repentance, the best thing of all is to be borne; because their birth is a degree of preparation to happinesse: and the next best is to die quickly; because by death they enter into possession of the same their happinesse. For this cause Balaam desired to die the death of the righteous: & Salomon in this place preferres the daie of death before the day of birth, vnderstanding that death which is ioined with godly life, or the death of the righteous.

The second obiection is taken from the testimonies of Scripture. Death is the *wages of sinne*, Rom. 6. 23. it is an *emie of Christ*, 1. Cor. 15. and *the curse of the law*. Hence it seemes to follow that in and by death, mē receiue their wages and paiement for their sinnes: that the daie of death is the dolefull daie in which theemie preuailes against vs: that he which dieth is cursed. *Ans.* Wee must distinguish of death: it must be considered two waies: first as it is by it selfe in his owne nature: secondly, as it is altered and changed by Christ. Now death by it selfe considered, is indeede the wages of sinne, anemie of Christ and of all his members, and the curse of the law, yea the verie suburbs & gates of hell: yet in the second respect, it is not so. For by the vertue of the death of Christ, it ceaseth to be a plague or punishment, & of a curse it is made a blessing, and is become vnto vs a passage or mid-waie betwene this life and eternall life, and as it were a little wicket or doore whereby wee passe out of this worlde and enter into heauen. And in this respect the saying of Salomon is most true. For in the daie of birth, men are borne and brought forth into the vale of miserie, but afterward when they goe hence, hauing death altered vnto them by the death of Christ, they enter into eternall ioy and happines with all the Saints of God for euer.

The third obiection is taken from the examples of most worthie men, who haue made their prayers against death. As our Sauour Christ, who praied on this manner, *Father if it bee thy will, let this cuppe passe from mee, yet not my will but thy will bee done*. And Dauid praied, *Returne, O Lord, deliuer my soule, saue me for thy mercies sake: for in death there is no remembrance of thee: in the grave*

who shall praise thee? And Ezechiah, when the Prophet Esai bad him set his house in order, and tolde him that he must die, wept sore, and that in respect of death. Nowe by the examples of these most worthie men, yea by the example of the sonne of God himselfe, it may seeme that the daie of death is the most terrible and dolefull daie of all. *Answer.* When our Sauour Christ praied thus to his father, hee was in his agonie, and hee then as our Redeemer stooode in our roome and steade, to suffer all things that wee should haue suffered in our owne persons for our sinnes: and therefore hee praied not simple against death, but against the cursed death of the crosse, and hee feared not death it selfe, which is the separation of bodie and soule, but the curse of the lawe which went with death, namely the vnspeakable wrath and indignation of God. The first death troubled him not, but the first and second ioyned together. Touching Dauid, when hee made the sixt psalme, hee was not onely sicke in bodie, but also perplexed with the greatest temptation of all, in that hee wrestled in conscience with the wrath of God, as appears by the words of the text, where he saith, *Lord, rebuke me not in thy wrath.* And by this wee see that hee praied not simply against death, but against death at that instant when hee was in that grieuous temptation. For at other times he had no such feare of death, as hee himselfe testifieth, saying, *Though I should walke through the valley of the shadowe of death, I will feare no euil.* Therefore hee praied against death only as it was ioyned with the apprehension of Gods wrath. Lastly, Ezechiah praied against death, not onely because hee desired to liue and doe seruice to God in his kingdome, but vpon a further and more speciall regard; because when the prophet brought the message of death, hee was without issue, and had none of his owne bodie to succede him in his kingdome. It will be said, what warrant had Ezechiah to praie against death for this cause. *Answer.* His warrant was good: for God had made a particular promise to Dauid and his posteritie after him, that so long as they feared God and walked in his commandements, they should not want issue to sitte vpon the throne of the kingdome after them. Nowe Ezechiah at the time of the Prophets message remembring what promise God had made, and howe hee for his part had kept the condition thereof, in that hee had walked before God with an vpright heart, and had done that which was acceptable in his sight; hee praied against death, not so much because hee feared the danger of it, but because he wanted issue. This praier God accepted & heard, and he added fiftene yeares vnto his daies, & two yeares after gaue him Manasses.

The fourth obiection is this, that those which haue bene reputed to bee of the better sort of men, oftentimes haue miserable endes: for some end their daies despairing, some rauing and blaspheming, some strangely tormented: it may seeme therefore that the daie of death is the daie of greatest woe and miserie. To this I answer first of all generally, that we must not iudge of the estate of any man before God by outward things, whether they bee blessings or iudgements, whether they fall in life or death. For (as Salomon saith) *all things come alike to all: and the same condition is to the iust and the wicked, to the good & to the pure & to the polluted, & to him that sacrificeth, & to him that sacrificeth*

sacrificeth not: as is the gold so is the sinner, hee that sweareth as hee that feareth an oath. Secondly I answer the particulars which bee alleaged on this manner: And first of all touching despaire, it is true that not onely wicked and loose persons despaire in death, but also repentant sinners, who oftentimes in their lickensse, testifie of themselues, that beeing alieue and lying in their beds, they feele themselues as it were to be in hell, and to apprehend the verie pangs and torments thereof. And I doubt not for all this, but that the child of God most deare vnto him, may through the gulfe of desperation attaine to euerlasting happines. This appeares by the manner of Gods dealing in the matter of our saluation. All the workes of God are done in and by their contraries. In the creation, all things were made, not of something, but of nothing, cleane contrarie to the course of nature. In the worke of Redemption, God giues life, not by life, but by death: and if we consider aright of Christ vpon the crosse, wee shall see our paradise out of paradise in the midst of hell. For out of his owne cursed death, doth he bring vs life and eternall happinesse. Likewise in effectuall vocation, when it pleaseth God to conuert and turne men vnto him, hee doeth it by the meanes of the Gospel preached, which in reason should driue all men from God. For it is as contrarie to the nature of man as fire to water, and light to darkenes: and yet for all this, though it be thus against the disposition and heart of man, it preuailes with him and turnes him to God. Furthermore, when God will send his owne seruants to heauen, hee sends them a contrarie waie, euen by the gates of hell: and when it is his pleasure to make men depend on his fauour and prouidence, hee makes them feele his anger, and to be nothing in themselues, that they may wholly depend vpon him, and be whatsoeuer they are in him. This point beeing well considered, it is manifest that the child of God may passe to heauen by the very gulfes of hell. The loue of God is like a sea, into which when a man is cast, hee neither feeles bottome nor sees banke. I conclude therefore that despaire, whether it arise of weaknes of nature, or of conscience of sinne; though it fall out about the time of death, can not preiudice the saluation of them that are effectually called. As for other strange euents which fall out in death, they are the effects of diseases. Rauings and blasphemings arise of the disease of melancholie and of frensies, which often happen at the ende of burning feauers, the choller shooting vp to the braine. The writhing of the lips, the turning of the necke, the buckling of the ioyntes and the whole bodie, proceede of crampes and conuulsions, which follow after much euacuation. And whereas some in sicknesse are of that strength that three or foure men cannot holde them without bondes, it comes not of witchcrafts and possessions, as people commonly thinke, but of choller in the vaines. And whereas some when they are dead, become as blacke as pitch (as Bonner was) it may arise by a bruise, or an impostume, or by the blacke iaundise, or by the putrefaction of the liuer: and it doeth not alwaies argue some extraordinarie iudgement of God. Nowe these and the like diseases with their Symptomes and straunge effects, though they shal deprive man of his health, and of the right vse of the parts of his bodie, and of the vse of reason too: yet they cannot deprive his soule of eternall life. And ail finnes, procured by violent diseases, and proceeding from re-

pentant sinners are sins of infirmitie: for which, if they know them, & come againe to the vse of reason, they will further repent; if not, they are pardoned and buried in the death of Christ. And we ought not so much to stand vpon the strangenes of any mans ende, when we know the goodnesse of his life: for we must iudge a man not by his death, but by his life. And if this be true, that strange diseases, and thereupon strange behaiours in death, may befall the best man that is, wee must learne to reforme our iudgements of such as he at the point of death. The common opinion is, that if a man lie quietly and goe away like a lambe (which in some diseases, as consumptions and such like, any man may doe) then he goes straight to heauen: but if the violence of the disease stirre vp impatience, and cause in the partie franticke behaiours, then men vse to say, there is a iudgement of God seruing either to discouer an hypocrit, or to plague a wicked man. But the truth is otherwise. For indeede a man may die like a lambe, and yet go to hell: and one dying in exceeding torments and straunge behaiours of the bodie, may goe to heauen. And by the outward condition of any man, either in life or death, wee are not to iudge of his estate before God.

The fifth obiection is this. When a man is most neare death, then the deuill is most busie in temptation, and the more men are assaulted by Satan, the more dangerous & troublesome is their case. And therefore it may seeme that the day of death is the worst daie of all. *Ans.* The condition of Gods childre in death is twofold. Some are not tempted, and some are. Some I say are not tempted, as Simeon, who when he had seene Christ, brake forth & said, *Lord, now lettest thou thy seruant depart in peace,* &c. foresignifying no doubt, that he should ende his daies in all manner of peace. As for them which are tempted, though their case be verie troublesome and perplexed, yet their saluation is not further off, by reason of the violence and extremitie of temptation. For God is then present by the vnspeakeable comfort of his spirit, and when wee are most weake, he is most strong in vs: because his manner is to shew his power in weaknesse. And for this cause, euen in the time of death the deuill receiues the greatest foile, when he lookes for the greatest victorie.

The sixth obiection is this. Violent and suddain death is a grieuous curse, & of all euils which befall man in this life, none is so terrible: therefore it may seeme that the day of suddaine death is most miserable. *Ans.* It is true indeed, that suddaine death is a curse and a grieuous iudgement of God, and therefore not without cause feared of men in the world: yet all things considered, we ought more to be afraide of an impenitent and euill life, then of suddaine death. For though it be euil, as death it selfe in his owne nature is, yet we must not thinke it to be simple euill: because it is not euill to all men, nor in all respects euill. I say it is not euill to all men, considering that no kinde of death is euill or a curse vnto them that are in Christ, who are freed from the whole curse of the Law. And therefore the holy Ghost saith, *Blessed are they that die in the Lord for they rest from their labour:* whereby is signified that they which depart this life, beeing members of Christ, enter into euerlasting happinesse; of what death soeuer they die, yea though it be suddaine death. Againe I say, that suddaine death is not euill in all respects. For it is not euill, because it is
suddaine,

suddaine, but because it commonly takes men vnprepared, and by that means makes the day of death a blacke day, and as it were a very speedie downfall to the gulfe of hell. Otherwise if a man be readie and prepared to die, suddaine death is in effect no death, but a quicke and speedie entrance to eternall life.

These obiections beeing thus answered, it appears to be a manifest truth which Salomon saith, that *the day of death is better indeede then the day of birth.* Now I come to the third point, in which the reasons and respects are to be considered, that make the day of death to surpass the day of a mans birth: and they may all be reduced to this one, namely that the birth day is an entrance into all woe and miserie; whereas the day of death ioyned with godly and reformed life, is an entrance or degree to eternall life. Which I make manifest thus: Eternall life hath three degrees, one in this life, when a man can truly say that he liues not, but that Christ liues in him: and this all men can say that repent and beleue and are iustified and sanctified, and haue peace of conscience with other gifts of Gods spirit, which are the earnest of their saluation. The second degree is in this life, when the bodie goes to the earth, and the soule is carried by the Angels into heauen. The third is in the ende of the world at the last iudgement, when bodie and soule reunited, doe ioyntly enter into eternall happines in heauen. Now of these three degrees, death it selfe being ioyned with the feare of God, is the second: which also containeth in it two worthie steppes to life. The first, is a freedome from all miseries, which haue their ende in death. For though men in this life are subiect to manifold daungers by sea and land, as also to sundrie aches, paines, and diseases, as feaues, and consumptions, &c. yet when death comes there is an ende of all. Againe, so long as men liue in this world, whatsoeuer they be, they doe in some part lie in bondage vnder originall corruption and the remnants thereof, which are doubtings of Gods prouidence, vnbeleefe, pride of heart, ignorance, couetousnesse, ambition, enuie, hatred, lust, and such like sinnes, which bring forth fruits vnto death. And to be in subiection to sinne on this manner, is a miserie of all miseries. Therefore Paul when he was tempted vnto

2. Cor. 12. 7. sinne by his corruption, calls the very temptation the buffets of Sathan, and as it were a pricke or thorne wounding his flesh, and paining him at the very heart. Againe, in another place wearied with his owne corruptions, he complaines that he is sold vnder sinne, and he cries out, *O miserable man that I am,*

Rom. 7. 14, *who shall deliuer me from this bodie of death?* Dauid saith, that his eyes gushed out with riuers of teares when other men sinned against God: how much

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Ps. 119. 136 more then was he grieued for the sinnes wherewith he himselfe was ouertaken in this life. And indeede it is a very hell for a man that hath but a sparke of grace, to be exercised, turmoiled, and tempted with the inborne corruptions and rebellions of his owne heart: and if a man would deuise a torment for such as feare God and desire to walke in newnesse of life, he can not deuise a greater then this. For this cause blessed is the day of death which brings with it a freedome from all sinne whatsoeuer. For when we die, the corruption of nature is quite abolished, and sanctification is accomplished. Lastly, it is a great miserie that the people of God are constrained in this world to liue and conuerse in the companie of the wicked; as sheepe are mingled with goates which

which strike them, annoy their pasture, and muddie their water. Hereupon Dauid cried out, *Woe is me that I remaine in Mesbech, and dwell in the tents of Kedar.* When Elias saw that Ahab and Iefabel had planted idolatrie in Israell, and that they sought his life also, he went apart into the wildernes and desired to die. But this miserie also is ended in the day of death, in as much as death is as it were the hand of God to sort and single out those that be the seruants of God from all vngodly men in this most wretched world.

Furthermore this exceeding benefit comes by death, that it doth not onely abolish the miseries which presently are vpon vs, but also preuent those which are to come. *The righteous* (saith the Prophet Esay) *perisheth, and no man considereth it in his heart: and mercifull men are taken away, and no man understandeth that the righteous is taken away for the euill to come.* Example of this we haue in Iosias. *Because* (saith the Lord) *thine heart did melt, and thou hast humbled thy selfe before the Lord, when thou heardest what I spake against this place, &c. beholde therefore I will gather thee to thy fathers, and thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill which I will bring vpon this place.* And Paul saith, that among the Corinthians *some were asleepe, that is, dead, that they might not be condemned with the world.*

Thus much of freedome from miserie, which is the first benefit that comes by death, and the first steppe to life: now followes the second, which is, that death giues an entrance to the soule, that it may come into the presence of the euerliuing God, of Christ, and of all the Angels and Sants in heauen. The worthines of this benefit makes the death of the righteous to be no death, but rather a blessing to be wished of all men. The consideration of this made Paul to say, *I desire to be dissolued:* but what is the cause of this desire? that followes in the next wordes, namely, that by this dissolution he might *come to be with Christ.* When the Queene of Sheba saw all Salomons wisdom, and the house that he had built, and the meate of his table, and the sitting of his seruants, and the order of his ministers, and their apparrell, &c. shee saide, *Happie are thy men, happie are these thy seruants which stand euer before thee and heare thy wisdom:* much more then may we say, that they are ten thousand folde happie which stand not in the presence of an earthly King, but before the King of kings, the Lord of heauen and earth; and at his right hand inioy pleasures for euermore. Moses hath bene renowned in all ages for this, that God vouchsafed him but so much fauour as to see his hinder parts at his request: O then, what happinesse is this, to see the glorie and maicstie of God face to face, and to haue eternall fellowship with God our father, Christ our Redeemer, and the holy Ghost our comforter, and to liue with the blessed Saints and Angels in heauen for euer.

Thus now the third point is manifest, namely in what respects death is more excellent then life. It may be here the mind of man vn-satisfied will yet further replie and say, that howsoeuer in death the soules of men enter into heauen, yet their bodies, though they haue bin tenderly kept for meate, drink, and apparrell; and haue slept many a night in beddes of doune, must lie in darke and loathsome graues, and there be wasted and consumed by wormes. *Answe.* All this is true indeede, but all is nothing; if so be it we will but consider aright of

our graues as we ought. We must not iudge of our graues, as they appeare to the bodily eye, but we must looke vpon them by the eie of faith, and consider them as they are altered and changed by the death and buriall of Christ, who hauing vanquished death vpon the crosse, pursued him afterward to his owne den, and foyled him there, and depriued him of his power. And by this means Christ in his owne death hath buried our death, and by the vertue of his buriall, as sweete incense, hath sweetned and perfumed our graues, and made them of stinking and loathsome cabbines, to become princely pallaces, and beddes of most sweete and happie rest, farre more excellent then beddes of doune.

Isa. 52.2.

And though the bodie rotte in the graue, or be eaten of wormes, or of fishes in the sea, or burnt to ashes, yet that will not be vnto vs a matter of discomfort, if we doe well consider the ground of all grace, namely, our coniunction with Christ. It is indeede a spirituall and yet a most reall coniunction. And we must not imagine that our soules alone are ioyned to the bodie or soule of Christ, but the whole person of man both in bodie and soule is ioyned and vnited to whole Christ. And when we are once ioyned to Christ in this mortall life by the bond of the spirit, we shall remaine and continue eternally ioyned with him: and this vnion once truly made shall neuer be dissolued. Hence it followes, that although the bodie be seuered from the soule in death, yet neither bodie nor soule are seuered from Christ, but the very body rotting in the graue, drowned in the sea, burned to ashes, abides still vnited to him, and is as truly a member of Christ then as before. This point we must remember as the foundation of all our comfort, and hold it for euer as a truth. For looke what was the condition of Christ in death, the same or the like is the condition of al his mebers. Now the cōditiō of Christ was this, though his body & soule were seuered each frō other as far as heauen & the graue, yet neither of them were seuered frō the godhead of the Sonne, but both did in death subsist in his person. And therefore though our bodies and soules be pulled asunder by naturall or violent death, yet neither of them no not the bodie it selfe shall be seuered and disioyned from Christ. It will be alleadged, that if the bodie were then vnited to Christ, it should liue and be quickned in the graue. *Ans.* Not so: when a mans arme or legge is taken with the dead palsie, it receiues litle or no heat, life, sense, or motion from the bodie: and yet notwithstanding it remains still a membr of the bodie, because the flesh and the bone of it remain ioined to the flesh and the bone of the bodie: euen so may the body remaine a member of Christ, though for some space of time it receiue neither sense nor motion nor life from the soule or from the spirit of Christ.

Furthermore, wee must remember that by the vertue of this coniunction, shall the dead bodie be it rotten, burned, deuoured, or howsoeuer consumed; at the day of iudgement rise to eternal glorie. In the winter season trees remain without fruit or leaues, and being beaten with winde and weather appeare to the eye as if they were rotten trees; yet when the spring time comes again, they bring forth as before, buddes and blossomes, leaues and fruit: the reason is, because the bodie, graines, and armes of trees are all ioyned to the roote, where lies the sappe in the winter season, and whence by means of this coniunction it is deriued to all the parts of the tree in the spring time. Euen so the bodies of

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men haue their winter also, in which they are turned to dust, and so remaine for the space of many thousand yeares, yet in the day of iudgement by meanes of that mysticall coniunction with Christ, shall diuine and quickning vertue streame thence to all the bodies of the Elect to cause them to liue againe, and that to life eternall. But some will say, that the wicked also rise againe. *Answ.* They doe so indeede; but not by the same cause: for they rise by the power of Christ as he is a iudge to condemne them: whereas the godly rise againe by the vertue of Christs resurrection, whereof they are partakers by meanes of that blessed and indissoluble coniunction which they haue with Christ. And the bodies of the Elect though they putrifie and consume neuer so much in the graue, yet are they still in the fauour of God and in the couenant of grace: to which, because they haue right and title beeing dead, they shall not remaine so for euer, but shall rise to glorie at the last iudgement. Therefore the rotting of the bodie is nothing in respect, and the death of the bodie is no death. And therefore also death in the olde and new Testament is made but a sleepe, and the graue a bed, whereof the like was neuer seene; wherein a man may rest, nothing at all troubled with dreames or fantasies, and whence he shall rise no more subiect to weaknesse or sicknesse, but presently be translated to eternall glorie. By this then which hath bin said, it appears that the death of the righteous is a second degree to euerlasting happines.

Now then considering our coniunction with Christ is the foundation of all our ioy and comfort in life and death, we are in the feare of God to learne this one lesson, namely, that while we haue time in this world, we must labour to be vnited vnto Christ, that we may be bone of his bone & flesh of his flesh. This very point is as it were a flaggon of wine to reuiue our soules when they be in a sowne at any instant. And that we may be assured that we are certainly ioyned to Christ, we must shew our selues to be members of his mystical bodie by the daily fruits of righteoufnes and true repentance. And beeing once certainly assured in conscience of our beeing in Christ, let death come when it will, and let it cruelly part asunder both bodie and soule, yet shall they both remaine in the couenant, and by meanes thereof be reunited and taken vp to life eternall. Whereas on the contrarie, if men be out of the couenant and die out of Christ, their soules goe to hell, and their bodies rotte for a time in the graue, but afterwards they rise to endlesse perdition. Wherefore I say againe and againe, labour that your consciences by the holy Ghost may testifie that ye are liuing stones in the Temple of God, and braunches bearing fruit in the true vine: and then ye shall feele by experience, that the pangs of death shall be a further degree of happines then euer ye found in your liues, euen then when ye are gasping and panting for breath.

Thus much of the meaning of the text, now followes the vses, and they are manifold. The first and principall is this. In that Salomon preferres the day of death before the day of birth, he doth therein giue vs to vnderstand, that there is a direct and certain way whereby a man may die well; if it had bene otherwise, he could not haue said that *the day of death is better*. And whereas he a-noucheth this, he shewes withall that there is an infallible way whereby a man may make a blessed ende. Therefore let vs now come to search out this way; the

the knowledge and true vnderstanding whereof must not be fetched from the writings of men, but from the word of God, who hath the power of life and death in his owne hand.

Now that a man may die well, Gods word requires two things: a preparation before death, and a right behaiour and disposition in death.

The preparation vnto death is an action of a repentant sinner, whereby he makes himselfe fitte and readie to die, and is a dutie very necessarie, to which we are bound by Gods commaundement. For there be fundrie places of Scripture which doe straightly inioyne vs to watch and pray, and to make our selues readie euery way against the second comming of Christ to iudgement. Now the same places doe withall binde vs to make preparation against death, at which time God comes to iudgement vnto vs particularly. Againe, looke as death leaueth a man, so shall the last iudgement finde him, and so shall he abide eternally: there may be changes and conuersions from euill to good in this life, but after death there is no change at all. Therefore a preparation to death can in no wise be omitted of him that desires to make an happie and blessed ende.

This preparation is twofold: generall, and particular. Generall preparation is that whereby a man prepares himselfe to die through the whole course of his life. A dutie most needfull which must in no wise be omitted. The reasons are these. First of all death which is certen is most vncertaine. I say it is certen, because no man can eschew death. And it is vncertaine three waies: first, in regard of time: for no mā knoweth when he shall die: secōdly, in regard of place: for no man knowes where he shall die, whether in his bed or in the field, whether by sea or by land: thirdly, in respect of the kind of death: for no man knowes whether he shall die of a lingring or sudden, of a violent or naturall death. Hence it followes, that men should euery day prepare themselues to death. Indeede if we could know when, where, and how we should die, the case were otherwise, but seeing we know none of these, it stands vs in hand to looke about vs. A second reason seruing further to perswade vs is this. The most daungerous thing of all in this world, is to neglect all preparation. To make this point more manifest, I will vse this comparison. A certaine man, pursued by an Vnicorne, in his flight falls into a dungeon, and in his fall takes hold and hangs by the arme of a tree: now as he thus hangs looking downward, he sees two wormes gnawing at the roote of the tree, and as he looks vppward he sees an hiue of most sweete honie, whereupon he climes vp vnto it, and sitting by it feedes thereon. In the meane season while he is thus sitting, the two wormes gnawe in pieces the roote of the tree: which done, tree and man and all fall into the bottom of the dungeon. Now this Vnicorne is death: the man that flieth is euery one of vs, and euery liuing man: the pit ouer which he hangeth, is hell: the arme of the tree is life it selfe: the two wormes are day and night, the continuance whereof is the whole life of man: the hiue of honie is the pleasures and profits and honors of this world, to which when men wholly giue themselues not considering their endes, till the tree roote, that is, this temporal life be cut off: which beeing once done, they plunge themselues quite into the gulfe of hell. By this we see, that there is good cause that men should

Should not deferre their preparation till the time of sicknes, but rather euery day make themselues readie against the day of death. But some will say, it shall suffice if I prepare my selfe to pray when I begin to be sicke. *Ans.* These men greatly deceiue themselues, for the time then is most vnfit to begin a preparation, because all the senses and powers of the bodie are occupied about the paines and troubles of the disease: and the sicke partie is exercised partly in conference with the Physitian, partly with the Minister about his soules health and matters of conscience, and partly with friends that come to visit. Therefore there must some preparation goe before in the time of health, when the whole man with all the powers of bodie and soule are at libertie. Again, there be some others which imagine and say, that a man may repent when he will, euen in the time of death: and that such repentance is sufficient. *Ans.* It is false which say they: For it is not in the power of man to repent when he himselfe will; when God will he may. It is not in him that willeth or runneth, but in God that hath mercie. And Christ saith, that many shall seeke to enter into heauen and shall not be able. But why so? because they seeke when it is too late, namely when the time of grace is past. Therefore it is exceeding follie for men so much as once to dreame that they may haue repentance at command: nay it is a iust iudgement that they should be condemned of God in death, that did contemne God in their life: and that they should quite be forgotten of God in sicknes, that did forget God in their health. Againe I answer, that this late repentance is seldome or neuer true repentance. It is sicke like the partie himselfe, commonly languishing and dying together with him. Repentance should be voluntarie (as all obedience to God ought) but repentance taken vp in sicknesse, is vsually constrained and extorted by the feare of hell, and other iudgements of God: for crosses, afflictions, and sicknes will cause the grossest hypocrite that euer was to stoope and buckle vnder the hand of God, and to dissemble faith and repentance and euery grace of God, as though he had them as fully as any of the true seruants of God: whereas indeede he wants them altogether. Wherefore such repentance commonly is but counterfeit. For in true and sound repentance men must forsake their sins; but in this, the sinne forsakes the man; who leaues all his euill waies onely vpon this that he is constrained to leaue the world. Wherefore it is a thing greatly to be wished, that men would repent and prepare themselves to die in the time of health before the day of death or sicknesse come. Lastly it is alledged that one of the theeues repented vpon the crosse. *Ans.* The thiefe was called after the eleuenth houre at the point of the twelfth, when he was now dying and drawing on. Therefore his conuersion was altogether miraculous and extraordinarie: and there was a speciall reason why Christ would haue him to be called then, that while he was in suffering he might shew forth the vertue of his passion; that all which saw the one, might also acknowledge the other. Now it is not good for men to make an ordinarie rule of an extraordinarie example.

Thus then this point beeing manifest that a generall preparation must be made, let vs now see in what manner it must be done. And for the right doing of it, five duties must be practised in the course of our liues. The first is

the meditation of death in the life time. For the life of a Christian is nothing else but a meditation of death. A notable practise hereof we haue in the example of Ioseph of Arimathea, who made his tombe in his life time in the midst of his garden: no doubt for this ende, to put himselfe in minde of death, and that in the midst of his delight and pleasures. Heathen Philosophers that neuer knew Christ, had many excellent meditations of death, though not comfortable in regard of life euerlasting. Now we that haue knowne and beleeued in Christ, must goe beyond them in this point, considering with our selues such things as they neuer thought of, namely, the cause of death, our sinne: the remedie thereof, the cursed death of Christ, cursed I say in regard of the kind of death and punishment laid vpon him, but blessed in regard of vs. Thirdly, we must often meditate on the presence of death, which we do, when by Gods grace we make an account of euery present day as if it were the present day of our death, and reckon with our selues when we goe to bedde as though we should neuer rise againe; and when we rise, as though we should neuer lie downe againe.

This meditation of death is of speciall vse and brings forth many fruits in the life of man. And first of all it serues to humble vs vnder the hand of God. Example we haue of Abraham, who said, *Behold, I haue begonne now to speake to my Lord, and I am but dust and ashes.* Marke here, how the consideration of his mortalitie made him to abase and cast downe himselfe in the sight of God: and thus if we could reckon of euery day as of the last day, it would straightway pull downe our peacocks feathers, and make vs with Iob to abhorre our selues in dust and ashes.

Secondly, this meditation is a meanes to further repentance. When Ionas came to Ninive and cried, *Yet fourtie daies and Ninive shall be destroyed,* the whole citie repented in sackcloth and ashes. When Elias came to Ahab and told him that the dogges should eate Iesabel by the wall of Iesreel, and him also of Ahabs stocke that died in the citie, &c. it made him to humble himselfe so, as the Lord saith to Ehas, *Seest thou how Ahab is humbled before me.* Now if the remembrance of death was of such force in him that was but an hypocrite, how excellent a meanes of grace will it be in them that truly repent.

Thirdly, this meditation seemes to stirre vp contentation in euery estate and condition of life that shall befall vs. Righteous Iob in the very midst of his afflictions, comforts himselfe with this consideration, *Naked (saith he) came I forth of my mothers wombe, and naked shall I returne againe, & c. blessed be the name of the Lord.* And surely the often meditation of this, that a man of all his abundance can carrie nothing with him but either a coffin or a winding sheete or both, should be a forcible means to repressse the vnfatiable desire of riches and the loue of this world.

Thus we see what an effectuall meanes this meditation is to encrease and further the grace of God in the hearts of men. Now I commend this first dutie to your Christian considerations, desiring the practise of it in your liues: which practise that it may take place, two things must be performed. First, labour to plucke out of your hearts a wicked and erroneous imagination, whereby euery man naturally bleisseth himselfe and thinkes highly of himselfe: and though

though he had one foote in the graue, yet he perswades himselfe that hee shall not die yet. There is no man almost so olde but by the corruption of his heart he thinks that he shall liue one year longer. Cruell and vnmmercifull death makes league with no man: & yet the Prophet Esay saith, that the wicked mā *Esai. 23.* makes a league with death. How can this be? there is no league made indeed, but onely in the wicked imagination of man, who fallly thinks that death will not come neare him, though al the world should be destroyed. See an example in the parable of the rich man, that hauing stored vp abundance of wealth for many yerres, said vnto his own soule, *Soule, thou hast much goods laid vp for many yerres, liue at ease, eat, drink, & take thy pastime:* whereas his soule was *Luk. 11. 17.* fetched away presently. And seeing this naturall corruption is in euerie mans heart, we must daily fight against it, and labour by all might and maine that it take no place in vs: for so long as it shall preuaile, we shall bee vtterly vnfit to make any preparation to death. Wee ought rather to endeavour to attaine to the minde and meditation of S. Hierome, who testificth of himselfe on this manner, *Whether I wake or sleepe, or what soeuer I doe, me thinks I heare the sound of the trumpet, Rise ye dead, and come to iudgement.* *In epist.*

The second thing which we are to practise that we may come to a serious meditation of our owne endes, is, to make praier vnto God that we might be inabled to resolue our selues of death continually. Thus Dauid praied, *Lord make me to know mine ende, and the measure of my daies, let me knowe howe long I haue to liue.* *Psal. 39. 4.* And Moses, *Lord teach me to number my daies, that I may apply mine heart vnto wisdom.* It may bee said, What neede men pray to God that they might be able to number their daies? cannot they of themselues reckon a fewe yeares and daies that are able by art to measure the globe of the earth, and the spheres of heauen, and the quantities of the starres, with their longitudes, latitudes, altitudes, motions, and distances from the earth? No verely. For howsoeuer by a generall speculation we thinke something of our endes, yet vnles the spirit of God be our schoolemaster to teach vs our dutie, we shall neuer be able soundly to resolue our selues of the presence and speedines of death. And therefore let vs pray with Dauid and Moses that God would inlighten our minds with knowledge, and fil our hearts with his grace, that we might rightly consider of death, and esteeme of it euerie daie and houre as if it were the day and houre of death.

The second dutie in this generall preparation is, that euery man must daily in deauour to take away from his owne death the power and strength thereof. And I pray you marke this point. The Philistims sawe by experience that Sampson was of great strength, and therefore they vsed meanes to knowe in what part of his bodie it laie: and when they found it to bee in the haire of his head, they ceased not vntill it was cutte off. In like manner the time will come when we must encounter hand to hand with tyranous and cruell death: the best therefore is, before hand nowe while wee haue time to search where the strength of death lies, which beeing once knowne, we must with speede cutte off his Sampsons lockes, and bereaue him of his power. disarme him & make him altogether vnable to preuaile against vs. Now to finde out this matter, we neede not to vse the counsell of any Delilah: for wee haue the worde of God

which teacheth vs plainly where the strength of death consists, namely in our finnes, as Paul saith, *The sting of death is sinne*. Well then, we knowing certainly that the power and force of euery mans particular death lies in his owne finnes, must spend our time and studie in vsing good meanes that our finnes may be remooued and pardoned. And therefore wee must daily inure our selues in the practise of two duties. One is to humble our selues for all our sins past, partly confessing them against our selues, partly in prayer crying to heauen for the pardon of them. The other is for time to come to turne vnto god, and to carrie a purpose, resolution, and indeauour in al things to reforme both heart and life according to Gods worde. These are the verie principall and proper duties, whereby the strength of death is much rebated, and he is made of a mightie and bloodie enemy so farre forth friendly and tractable, that we may with comfort incounter with him and preuaile too. Therefore I commend these duties to your Christian considerations, and carefull practise, desiring that ye would spend your daies euer hereafter in doing of them. If a mā were to deal with a mightie dragon or serpent hand to hand, in such wise as he must either kill or bee killed, the best thing were to bereaue him of his sting or of that part of his bodie where his poyson lies: nowe death it selfe is a serpent, dragon, or scorpion, and sinne is the sting or poison whereby hee woundes and kills vs. Wherefore without any more delay, see that yee pull out his sting: the practise of the foresaid duties is as it were a fitte and worthe instrument to doe the deede. Hast thou bene a person ignorant of Gods wil, a contemner of his word and worship, a blasphemour of his name, a breaker of his sabbaths, disobedient to parents and magistrates, a murderer, a fornicator, a railer, a slanderer, a couetous person, &c. reforme these thy finnes and all other like vnto them, pull them out by the rootes from thy heart, and cast them off. So many finnes as bee in thee, so many stings of death bee also in thee to wound thy soule to eternall death. Therefore let no one sinne remaine for which thou hast not humbled thy selfe and repented seriously. When death hurts any man, it takes the weapons whereby he is hurt, from his owne hand. It cannot doe vs the least hurt but by the force of our owne finnes. Wherefore I say againe & againe, lay this point to your hearts, & spend your strength, life, and health, that ye may before ye die, abolish the strength of death. A man may put a serpent in his bosome when the sting is out: and wee may let death creepe into our bosoms, and gripe vs with his legs, and stab vs at the heart, so long as he brings not his venime and poison with him.

And because the former duties are so necessarie, as none can be more, I will vse some reasons yet further to enforce them. Whatsoeuer a man would doe when he is dying, the same he ought to doe euerie daie while he is liuing: nowe the most notorious and wicked person that euer was, when hee is dying will praie and desire others to praie for him, and promise amendement of life, protesting that if he might liue, he would become a practitioner in al the good duties of faith, repentance, and reformation of life. Oh therefore bee carefull to doe this euerie daie. Againe, the saying is true, hee that would liue when hee is dead, must die while he is aliue, namely to his finnes. Wouldest thou then liue eternally? sue to heauen for thy pardon, and see that now in thy life time thou

die to thine owne finnes. Lastly wicked Balaam would faine die the death of the righteous: but, alas, it was to final purpose: for he would by no meanes liue the life of the righteous. For his continuall purpose and meaning was to followe his old waies in forceries and couetousnesse. Nowe the life of a righteous man standes in the humbling of himselfe for his finnes past, and in a careful reformation of life to come. Wouldest thou then die the death of the righteous, then look vnto it, that thy life be the life of the righteous: if ye will needs liue the life of the vnrighteous, yee must looke to die the death of the vnrighteous. Remember this, and content not your selues to heare the word, but be doers of it: for ye learne no more indeede, what measure of knowledge focuer ye haue, then ye practise.

Eph. 4. 21.
22.

The third dutie in our generall preparation, is in this life to enter into the first degree of life eternall. For as I haue said, there bee three degrees of life euerlasting, and the first of them is in this present life. For he that would liue in eternall happinesse for euer, must begin in this world to rise out of the graue of his owne finnes, in which by nature hee lies buried, and liue in newnesse of life, as it is said in the Reuelation, *Hee that will escape the second death, must be made partaker of the first resurrection.* And Paul saith to the Colossians, that they were in this life deliuered from the power of darkenesse, and translated into the kingdom of Christ. And Christ saith to the Church of the Iewes, *the kingdom of heauen is amongst you.* Nowe this first degree of life is, when a man can say with Paul, *I liue not, but Christ liues in me:* that is, I finde partly by the testimonie of my sanctified conscience, and partly by experience, that Christ my redeemer by his spirit guideth and gouerneth my thoughts, will, affections, & all the powers of body and soule, according to the blessed direction of his holy will. Now that we might be able to say this, we must haue three gifts & graces of God, wherein especially this first degree of life consists. The first is, *gaining knowledge*, whereby we doe truely resolue our selues that God the father of Christ is our father, Christ his sonne our redeemer, and the holy ghost our comforter. That this knowledge is one part of life eternall, it appears by the saying of Christ in Iohn, *This is life eternall, that is, the beginning and entrance into life eternall, to know thee the onely God and whom thou hast sent Iesus Christ.* The second grace, is peace of conscience which passeth al vnderstanding: and therefore Paul saith, that the kingdom of heauen is *righteousnes, peace of conscience, and ioy in the holy Ghost.* The horror of a guiltie conscience is the beginning of death & destruction: therefore peace of conscience deriued from the death of Christ, is life and happinesse. The third is the regiment of the spirit, whereby the heart and life of man is ordered according to the word of God. For Paul saith, that they that are the childre of god *are led by the spirit of Christ.* Nowe seeing this is so, that if wee would liue eternally, wee must begin to liue that blessed and eternall life before we die, here we must be carefull to reform two common errors. The first is, that a man enters into eternall life when hee dies and not before; which is a flat vntruth. Our Sauour Christ said to Zacheus, *This day is saluation come to thy house.* giuing vs to vnderstand, that a man then begins to be saued, when God doeth effectually call him by the ministry of his Gospell. Whofocuer then will be saued when hee is dying and dead,

Reu. 20. 6.

Col. 1. 13.

Ioh. 17.

Phil. 2.

Rom. 4.

Rom. 8. 14.

must begin to be saued while he is nowe liuing. His saluation must beginne in this life, that would come to saluation after this life: *Verely, verely*, saith Christ, *he that heareth my word, and beleueth in him that sent me, hath eternall life*, namely in this present life. The second error is, that howsoeuer a man liue, if when he is dying he can lift vp his eies, and say, *Lord haue mercie vpon me*, hee is certainly saued. Behold a verie dangerous and foolish conceit, that deceiues many a man. It is all one as if an arrant theife should thus reason with himselfe, and say; I will spend my daies in robbing and stealing, I feare neither arraignment, nor exequution. For at the verie time when I am to bee turned off the ladder, if I doe but call vpon the iudge I knowe I shall haue my pardon. Behold a most dangerous and desperate course: & the verie same is the practise of carelesse men in the matter of their saluation. For a man may die with *Lord haue mercie in his mouth*, and perish eternally; except in this world he enter into the first degree of eternall life. *For not euerie one that sayeth Lord, Lord, shall enter into heauen: but he that doth the will of the father which is in heauen.*

The fourth dutie, is to exercise and inure our selues in dying by little & little so long as we liue here vpon earth, before we come to die indeede. And as men that are appointed to runne a race, exercise themselues in running that they may get the victorie: so should we begin to die now while we are liuing, that we might die well in the end. But some may say, how should this be done? Paul giues vs direction in his owne example when he saith, *by the reioycing which I haue in Christ I die daily*. And he died daily not onely because hee was often in danger of death by reason of his calling: but also because in al his dangers and troubles, he inured himselfe to die. For when men do make the right vse of their afflictions, whether they bee in bodie or minde, or both, and doe with all their might endeauour to beare them patiently; humbling themselues as vnder the correction of God, then they begin to die well. And to doe this indeede is to take an excellent course. He that would mortifie his greatest sinnes, must begin to doe it with small sinnes; which, when they are once reformed, a man shall be able more easly to ouercome his master-sinnes. So likewise he that would be able to beare the crosse of all crosses, namely death it selfe, must first of all learne to beare small crosses, as sicknesse in bodie, and troubles in minde, with losses of goods and of friendes, and of good name: which I may fitly tearme little deaths, and the beginnings of death it selfe: and we must first of all acquaint our selues with these little deaths, before we can wel be able to beare the great death of al. Againe, the afflictions and calamities of this life are as it were the harbingers and puruiers of death: and we are first to learne how to entertaine these messengers, that when death the lord himselfe shall come, we may in better manner entertaine him. This point *Bilney* the martyr well considered, who oftentimes before hee was burned, put his finger into the flame of the candle, not onely to make triall of his abilitie in suffering, but also to arme and strengthen himself against greater torments in death. Thus ye see the fourth dutie, which ye must in any wise learne and remember, because wee cannot be able to beare the pangs of death well, vnles we bee first well schooled and nurtered by fundrie trials in this life.

The fifth and last dutie is set down by Salomon. *All that thine hand shall find*

Ioh. 5. 24.

Mat. 7. 21.

1. Cor. 15. 31.

Flors post
crucem mi-
ser est.

Ecc. 9. 10.

to doe, doe it with all thy power. And marke the reason. For there is neither worke, *Eccl. 9. 10.* nor inuention, nor knowledge, nor wisdom in the graue whither thou goest. To the same purpose Paul saith, *Doe good to all men while ye haue time.* Therefore if any man be able to doe any good seruice either to Gods church, or to the common wealth, or to any priuate man, let him doe it with all speede and with all might, least death it selfe preuent him. He that hath care thus to spende his daies, shall with much comfort and peace of conscience ende his life.

Thus much of generall preparation. Now followeth the particular, which is in the time of sicknes. And here first of all I will shew what is the doctrine of the Papists, and then afterward the truth. By the popish order and practise, when a man is about to die, he is inioyned three things. First to make sacramentall confession, specially if it be in any mortall sinne; secondly to receiue the Eucharist; thirdly to require his annoyling, that is, the sacrament (as they call it) of extreame vnction.

Sacramentall confession, they tearme a rehearfall or enumeration of all mans sinnes to a priest, that he may receiue absolution. But against this kinde of confession, sundrie reasons may be alleadged. First of all, it hath no warrant either by commandement or example in the whole word of God. They say yes; and they inuendour to prooue it thus: He which lies in any mortall sinne, is by Gods law bound to doe penance and to seeke reconciliation with God: now the necessarie meanes after baptism to obtaine reconciliation, is the confession of all our sinnes to a priest. Because Christ hath appointed priests to be iudges vpon earth, with such measure of authoritie, that no man falling after baptism can without their sentence and determination be reconciled; and they can not rightly iudge, vlesse they know all a mans sinnes: therefore all that fall after baptism are bound by Gods word to open all their sinnes to a priest. *Ans.* It is false which they say that priests are iudges, hauing power to examine and take knowledge of mens sinnes, and iurisdiction whereby they can properly absolue & pardon or retaine them. For Gods word hath giuen no more to man, but a *ministerie of reconciliation*, whereby in the name of God, and according to his word, he doth preach, declare, and pronounce, that God doth pardon or not pardon his sinnes. Againe, pardon may truly be pronounced, and right iudgement of the estate of any man, without a particular rehearfall of his sinnes. For he which soundly and truly repents of one or some few sinnes, repents of all. Secondly, this confession is ouerturned by the practise of the Prophets & Apostles, who not onely absolued particular persons, but also whol churches without exaction of auricular confession. Whē Nathan the Prophet had rebuked Dauid for his two great & horrible crimes, Dauid touched with remorse said, *I haue sinned*, and Nathan presently without further examination declared vnto him in the name of God, that his sins were forgien him. *2. Sam. 12.* Thirdly, it can not be prooued by any good and sufficient proofes, that this confession was vsed in the Church of God till after fīue or sixe hundred yeares were expired. For the confession which was then in vsē, was either publicke before the Church, or the opening of a publicke fault to some priuate person in secret. Therefore to vrge sicke men vnto it lying at the point of death, is to lay more burdens on them, then euer God appointed.

And whereas they make it a necessary thing to receiue the Eucharist in the time of sicknes toward death, and that priuately of the sicke partie alone, they haue no warrant for their practise and opinion. For in the want of the sacrament there is no danger, but in the contempt: and the verie contempt it selfe is a sinne which may be pardoned, if we repent. And there is no reason why wee should thinke that sicke men should bee deprived of the comfort of the Lords supper, if they receiue it not in death; because the fruite and efficacy of the Sacrament once receiued, is not to bee restrained to the time of receiuing, but it extends it selfe to the whole time of mans life afterward. Againe the supper of the Lord is no priuate action, but meere Ecclesiasticall: and therefore to be celebrated in the meeting and assembly of Gods people; as our Sauiour Christ prescribeth, when he saith, *Doe ye this*: and Paul in saying, *When ye come together*. But it is alleadged that the Israelites did eate the Paschal lambe in their houses when they were in Egypt. *Ans.* The Israelites had then no libertie to make any publike meeting for that end: & god commanded that the Paschal lambe should be eaten in all the houses of the Israelites at one & the same instant; and that in effect was as much as if it had bene publike. Againe, they alleadge a Canon of the Council of Nice; which decreeth that men being about to die, must receiue the Eucharist, & not be ^a deprived of the provision of food necessarie for their journey. *Ans.* The Council made no decree touching the administration of the Sacrament to all them that die, but to such onely as fall away from the faith in persecution, or fell into any other notorious crime, and were thereupon excommunicate, and so remained till death: & either then or somewhat before testified their repentance for their offences. And the Canon was made for this ende, that such persons might bee assured that they were againe receiued into the Church, and by this meanes depart with more comfort. Thirdly, it is objected, that in the primitiue Church, part of the Eucharist was carried by a ladde to Serapion an aged man, lying sicke in his bedde. *Ans.* It was indeede the custome of the auncient Church from the very beginning, that the elemēts of bread & wine should be sent by some of the Deacons to the sicke, which were absent from the assembly. And yet neuertheless here is no footing for priuate communions. For the Eucharist was only then sent when the rest of the Church did openly communicate; and such as were then absent onely by reason of sickenes, and desired to bee partakers of that blessed communion, were to be reputed as present. Lastly it is objected, that it was the manner of men and women in former times to carrie part of the Sacramēt home to their houses, and to reserue it till the time of necessitie, as the time of sicknes & such like. *Ans.* The reseruatiō of the sacrament was but a superstitious practise, though it be ancient. For out of the administration, that is, before it begin, and after it is ended, the sacrament ceaseth to be a sacrament, and the elements to be elements. As for the practise of them that vsed to cramme the Eucharist into the mouth of them that were deceased, it is not only superstitious but also verie absurd.

As for the Annoiling of the sicke, that is the anointing of the bodie, specially the organes or instruments of the senses, that the partie may obtaine the remission of his sinnes, and comfort against all temptations of the deuill in the

houre

*Luk. 22. 19 .
1. Cor. 11. 20*

** frandari
vialico.*

Esaj. 1. 6. c. 36

*Basil. epist.
ad Ces.
Tertul. l. 2.
ad uxorum.
Hieron. in
Apol. pro
lib. in Iob.
Conc. Carth.
3 can. 6.*

houre of death, and strength more easily to beare the pangs of sicknesse and the pangs of death, and be againe restored to his corporall health, if it bee expedient for the saluation of his soule; it is but a dotage of mans braine, & hath not so much as a shewe of reason to iustifie it. The fifth of Iames is commonly alleadged to this purpose, but the anointing there mentioned is not of the same kinde with this greasie sacrament of the Papists. For that anointing of the bodie was a ceremonie vsed by the Apostles and others, when they put in practise this miraculous gift of healing, which gift is nowe ceased. Secondly, that anointing had a promise that the partie should recouer his health: but this popish anointing hath no such promise, because for the most part the persons thus annointed die afterward without recouerie; whereas those which were annointed in the primitiue Church alwaies recouered. Thirdly, the auncient anointing serued onely for the procuring of health, but this tendes further to the procuring of remission of sinnes, and strength in temptation.

Thus hauing seene the doctrine of the Papists; I come nowe to speake of the true and right manner of making particular preparation before death, which containes three sorts of duties: one concerning God, the other concerning a mans owne selfe, the third concerning our neighbour. The first concerning God, is to seeke to be reconciled vnto him in Christ, though wee haue beene long assured of his fauour. All other duties must come after in the second place, and they are of little or no effect without this. Nowe this reconciliation must bee sought for and is obtained by a renewing of our former faith and repentance: and they must be renewed on this manner. So soone as a man shall feele any manner of sicknesse to seaze vpon his bodie, hee must consider with himselfe whence it ariseth: and after serious consideration, hee shal find that it comes not by chance or fortune, but by the special prouidence of God. This done, he must goe yet further and consider for what cause the Lord should afflict his bodie with any sicknesse or disease. And he shal find by Gods word, that sicknesse comes ordinarily and vsually of sinne. *Wherefore Lam. 5. 36.*
is the liuing man sorrowfull? man suffereth for his sinne. It is true indeede, there bee other causes of the wantes of the bodie, and of sicknesse, beside sinne; and though they be not knowne to vs: yet they are knowne to the Lord. Here vpon Christ when he sawe a certaine blind man, and was demanded what was the cause of the blindness, answered, *neither hath this man sinned nor his parents, but that the work of God should be shewed on him.* Yet wee for our parts, who are to goe not by the secret, but by the reuealed will of God, must make this vse of our sicknes, that it is sent vnto vs for our sinnes. When Christ healed the man sicke of the palsie, he saith, *bee of good comfort, thy sinnes are forgiven thee:* and when he had healed the man by the poole of *Bethesda*, that had bin sicke thirtie eight yeares, he bids him *sinne no more least a worse thing happen vnto him:* *Act. 9. 2.*
Ioh. 5. 14. giuing them both to vnderstand that their sicknesse came by reason of their sinnes. And thus should euery sicke man resolue himselfe. Nowe when wee haue proceeded thus farre, and haue as it were laid our finger vpon the right and proper cause of our sicknes, three things concerning our sinnes must bee performed of vs in sicknesse. First we must make a new examination of our hearts

Lam. 3. 40. heartes and liues, and say as the Israelites said in affliction, *Let vs search and try our waies, and turne againe to the Lord.* Secondly we must make a newe confession to God of our new and particular sinnes, as God sends new corrections and chastisements. When Dauid had the hand of God verie heauie vpon him for his sinnes, so as his verie bones and moisture consumed within him, he made confession of them vnto God, and thereupon obtained his pardon, and was healed. The third thing is to make newe praier and more earnest the euer before, with sighes and grones of the spirit, and that for pardon of the same sins, and for reconciliation with God in Christ. In the exercise of these three duties standes the renouation of our faith and repentance whereby they are increased, quickened, and reuiued. And the more sickenesse preuailes and takes place in the bodie, the more should we bee carefull to put them in vres that spirituall life might increase as temporall life is decayed. When King Ezechias lay sicke, as he thought vpon his death-bed, hee wept as for some other causes so also for his sinnes, and withall he praied God to cast them behind his backe. Dauid made certaine Psalmes when he was sicke, or at the least vpon the occasion of his sickenes, as namely the 6. the 32. the 38. the 39, &c. & they all are psalmes of repentance: in which we may see howe in distresse of bodie and minde he renewed his faith and repentance, heartely bewailing his sinnes, and intreating the Lord for the pardon of them. Manasses, one that fell from God, and gaue himselfe to many horrible sinnes, when hee was taken captiue and imprisoned in Babylon, *he praied to the Lord his God, and humbled himselfe greatly before the God of his fathers, and praied vnto him: and God was intreated of him, and heard his praier, and brought him againe into Ierusalem into his kingdome, and then Manasses knewe that the Lord was God.* Nowe looke what Manasses did in this tribulation, the same thing must wee doe in the time of our bodily sickenesse.

*2. Chr. 33.
12, 13.*

Here I haue occasion to mention a notorious fault that is very common in this age, euen among such as haue long liued in the bosome of the Church: & that is this. Men nowe a daies are so farre from renuing their faith and repentance, that when they lie sicke and are drawing toward death, they must bee Catechised in the doctrine of faith and repentance, as if they had beene but of late receiued into the Church. Whosoever will, but as occasion is offered visit the sicke, shall finde this to bee true which I say. What a shame is this, that when a man hath spent his life and daies in the Church for the space of twentie or thirtie, or fourtie yeares, he should at the verie ende of all and not before, begin to inquire, what faith, and what repentance is, and howe his soule might bee saued. This one sinne argues the great securitie of this age, and the great contempt of God and his worde. Well, let all men hereafter in time to come, be warned to take heede of this exceeding negligence in matters of saluation, and to vse all good meanes beforehand, that they may be able in sicknesse and in the time of death to put in practise the spirituall exercises of inuocation and repentance.

Nowe if so be it fall out that the sicke partie cannot of himselfe renewe his owne faith and repentance, he must seeke the helpe of others. When the man that was sicke of the dead palsie could not goe to Christ himselfe, hee got o-

John. 2.

thers:

thers to beare him in his bed; and when they could not come nere for the multitude they vncouered the roofof the house and let the bed downe before Christ: euen so, when sicke men can not alone by themselves do the good duties to which they are bound, they must borrowe helpe from their fellowe members; who are partly by their counsel to put to their helping hand, and partly by their prayers to present them vnto God, and to bring them into the presence of God.

And touching helpe in this case, sundrie duties are to bee performed. Saint James sets downe foure, two wherof concerne the sicke patient, and other two such as be helpers. The first dutie of the sicke man is to send for helpe: where two circumstances must be considered: who must be sent for, and when. For the first Saint James saith, *Is any sicke among you? let him call for the elders of the church.* Iam. 5. 14. Whereby are meant not onely Apostles and all ministers of the gospel, but others also (as I take it) which were men ancient for yeares indued with the spirit of vnderstanding and praier, and had withall, the gift of working miracles and of healing the sicke. For in the primitiue Church this gift Tertul. de corona milit. c. 11. & de Idol. c. 11. was for a time so plentifully bestowed on them that beleued in Christ, that souldiers cast out deuills, and parents wrought miracles on their children. Hence we may learne, that howe soeuer it be the dutie of the ministers of the word principally to visit and comfort the sicke, yet is it not their dutie alone, for it belongs to them also which haue knowledge of Gods worde, & the gift of praier. *Exhort one another* (saith the holy Ghost) *while it is called to daie.* And againe, *Admonish them that are disordered, and comfort those that are weak.* Heb. 3. 13. 1. Thes. 5. 13. 14. And indeede in equitie it should be the duty of euerie Christian man to comfort his brother in sicknesse. Here wee must needes take knowledge of the common fault of men and women when they come to visit their neighbours and friends they can not speake a word of instruction and comfort, but spend the time in silence, gazing, and looking on: or in vitering wordes to little or no purpose, saying to the sicke partie, that they are verie sorrie to see him in that case, that they would haue him to be of good comfort, but wherein & by what meanes they cannot tell; that they doubt not but that he shall recouer his health and liue with them still, and be merrie as in former time: that they will pray for him; whereas all their prayers are nothing els but the Apostles creed, or the ten commandements, and the Lords praier vttered without vnderstanding. And this is the common comfort that sicke men get at the hands of their neighbours when they come vnto them: and all this comes either because me liue in ignorance of Gods word, or because they falsly thinke that the whole burthen of this dutie lies vpon the shoulders of the minister.

The second circumstance is, when the sicke partie must send for the elders to iustrect him and pray for him. And that is in the verie first place of all before any other helpe be sought for. Where the Diuine endes, there the phisition must begin: and it is a verie preposterous course that the Diuine should there begin where the phisitian makes an ende. For till helpe be had for the soule, and sinne which is the roote of sicknesse be cured, physicke for the bodie is nothing. Therefore it is a thing much to be disliked, that in all places almost, the phisitian is first sent for, and comes in the beginning of the sicknes,

and

and the Minister comes when a man is halfe dead, and is then sent for oftentimes, when the sicke partie lies drawing on and gasping for breath, as though Ministers of the Gospel in these daies were able to worke miracles.

1am. 5. 16.

The second dutie of the sick party is to confesse his finnes, as S. James saith, *Confesse your finnes one to another, and pray one for another.* It will be said, that this is to bring in againe Popish shrift. *Ans.* Confession of our finnes, and that vnto men was neuer denied of any: the question onely is of the manner and order of making confession. And for this cause we must put a great difference betweene Popish shrift, and the confession of which S. James speaketh. For he requires onely a confession of that or those finnes which lie vpon a mans conscience when he is sicke: but the Popish doctrine requireth a particular enumeration of all mans finnes. Againe, S. James enioynes confession onely as a thing necessarie, meete, and conuenient, but the Papists as a thing necessarie to the remission of finnes. Thirdly, S. James permits that confession be made to any man, and by one man to an other mutually; whereas Popish shrift is made onely to the priest. The second dutie then is, that the sicke partie troubled in mind with the memorie and consideration of any of his finnes past, or any manner of way tempted by the deuill, shall freely of his owne accord open his case to such as are both able and willing to helpe him, that he may receiue comfort and die in peace of conscience.

Thus much of the sicke mans dutie: now follow the duties of helpers. The first is, *to pray ouer him*, that is, in his presence to pray with him and for him, and by praier to present his very person and his whole estate vnto God. The Prophet Elizeus, the Apostle Paul, and our Sauour Christ vsed this manner of praying, when they would miraculously restore temporal life: and therefore it is very meete that the same should be vsed also of vs, that we might the better stirre vp our affections in prayer, and our compassion to the sicke when we are about to intreat the Lord for the remission of their finnes, and for the saluation of their soules.

2. King. 4.

32.

Act. 20. 10.

Ioh. 11. 41.

The second dutie of him that comes as an helper, is to annoint the sicke partie with oyle. Now this annointing was an outward ceremonie which was vsed with the gift of healing, which is now ceased: and therefore I omit to speake further of it.

Thus much of the dutie which the sick man owes to God: now follow the duties which he is to performe vnto himselfe, and they are twofold: one concerns his soule, the other his bodie. The dutie concerning his soule is, that he must arme & furnish himselfe against the immoderate feare of present death. And the reason hereof is plaine: because howsoeuer naturally men feare thorough the course of their liues more or lesse; yet in the time of sicknes when death approacheth, this naturall feare bred in the bone will most of all shew it selfe, euen in such sort, as it will astonish the senses of the sicke partie, & sometime cause desperation. Therefore it is necessary that we vse meanes to strengthen our selues against the feare of death. The meanes are of two sorts: practises, and meditations. Practises are two especially. The first is, that the sick man must not so much regard death it selfe as the benefits of God which are obtained after death. He must fixe his mind vpon the consideration of the pangs &

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torments of death; but all his thoughts and affections must be set vpon that blessed estate that is enioyed after death. He that is to passe ouer some great & deepe riuer, must not looke downward to the streame of the water: but if he would preuent feare, he must set his foote sure and cast his eie to the banke on the further side: and so must he that drawes neare death, as it were, looke ouer the waues of death and directly fixe the eye of his faith vpon eternall life. The second practife is to looke vpon death in the glasse of the Gospel, and not in the glasse of the law: that is, we must consider death not as it is propounded in the law, and looke vpon that terrible face which the law giueth vnto it; but as it is set forth in the Gospel. Death in the law is a curse and the downfall to the pit of destruction: in the Gospel it is the entrance to heauen: the law sets forth death as death, the Gospel sets death as no death, but as a sleepe onely: because it speaketh of death as it is altered and changed by the death of Christ; by the vertue whereof death is properly no death to the seruants of God. When men shall haue care on this manner to consider of death, it will be a notable means to strengthen and stablish them against all immoderate feares and teirours that vsually rise in sicknes.

The meditations which serue for this purpose are innumerable, but I will touch onely those which are the most principal & the grounds of the rest: and they are foure in number. The first is borrowed from the speciall providence of God; namely that the death of euery mā, much more of euery child of god, is not onely foreseene, but also foreappointed of God: yea the death of euery man deserued and procured by his sinnes, is laide vpon him by God, who in that respect may be saide to be the cause of euery mans death. So saith Anna, *1. Sam. 2. 6.* *The Lord killeth and maketh aliuē.* The Church of Ierusalem confessed that nothing came to passe in the death of Christ, but that which the foreknowledge and eternall counsell of God had appointed. And therefore the death also of euery member of Christ is foreseene and ordained by the speciall decree and providence of God. I adde further, that the very circumstances of death, as the time when, the place where, the maner how, the beginnings of sicknes, the continuance, and the ende, euery fit in the sicknes and the pangs of death, are particularly set down in the counsell of God. *The very hayres of our heads are numbered* (as our Sauour Christ saith) *and a sparrow lightis not on the ground without the will of our heavenly father.* Dauid saith excellently, *My bones are not hidde from thee, though I was made in a secret place, and fashioned beneath in the earth: P sal. 139. 15, 16.* *thine eyes did see me when I was without forme, for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.* And he praies to God *to put his teares into his bottle.* Now if this be true, that God hath bottles for the very teares of his seruants, much more hath he bottles for their blood, and much more doth he respect and regard their paines and miseries with all the circumstances of sicknes and death. The carefull meditation of this one point is a notable meane to arme vs against feare and distrust, and impatience in the time of death; as some examples in this case will easily manifest, *I held my tongue and saide nothing,* saith Dauid: but what was it that caused this patience in him? the cause follows in the next wordes: *because thou Lord diddest it.* And Ioseph saith to his brethren: *Fear not, for it was the will of the Lord.* *Gen. 45.*

Lord that sent you before me. Marke here how Ioseph is armed against impatience and griefe and discontentment by the very consideration of Gods providence: and so in the same manner shal we be confirmed against all feares and sorrowes, and say with David, *Pretious in the sight of the Lord is the death of his Saints: if this perswasion be once settled in our hearts, that all things in sicknes and death come to passe vnto vs by the providence of God, who turnes all things to the good of them that loue him.*

The second meditation is to be borrowed from the excellent promise that God made to the death of the righteous: which is, *Blessed are they that die in the Lord: for they rest from their labours, and their workes follow them.* The author of truth that can not lie hath spoken it. Now then let a man but thoroughly consider this, that death ioyned with reformed life hath a promise of blessednes adioyned vnto it, and it alone will be a sufficient meanes to stay the rage of our affections, and all inordinate feare of death: and the rather, if we marke wherein this blessednes consists. In death we are indeed thrust out of our old dwelling places, namely these houses of clay and earthly tabernacles of our bodies, wherein we haue made long aboad: but what is the end? surely that liuing and dying in Christ, we might haue a building giuen of God, that is, an house not made with hands, but eternall in heauens, which is vnspeakable and immortall glorie. If a poore man should be commaunded by a Prince to put off his torne and beggerly garments, and in stead thereof to put on royall and costly robes, it would be a great reioycing to his heart: oh then what ioyfull newes must this be vnto all repentant and sorrowfull sinners, when the King of heauen and earth comes vnto them by death and biddes them lay downe their bodies as ragged and patched garments, and prepare themselues to put on the princely robe of immortalitie? No tongue can be able to expresse the excellencie of this most blessed and happie estate.

The third meditation is borrowed from the estate of all them that are in Christ, whether liuing or dying. He that dieth beleeuing in Christ, dieth not forth of Christ but in him, hauing both his bodie and soule really coupled to Christ according to the tenour of the couenant of grace: and though after death bodie and soule be seuered one from an other, yet neither of them are seuered or disioyned from Christ. The coniunction which is once begun in this life remaines eternally. And therefore though the soule goe from the bodie, and the bodie it selfe rotte in the graue, yet both are still in Christ, both in the couenant, both in the fauour of God as before death, and both shal againe be ioyned together; the bodie by the vertue of the former coniunction being raised to eternall life. Indeede if this vnion with Christ were dissolued as the coniunction of bodie and soule is, it might be some matter of discomfort and feare, but the foundation and substance of our mysticall coniunction with Christ both in respect of our bodies and soules enduring for euer, must needs be a matter of exceeding ioy and comfort.

The fourth meditation is, that God hath promised by his speciall, blessed, & comfortable presence vnto his seruants when they are sick or dying, or any way distressed. *When thou passest through the water, I will be with thee (saith the Lord) and through the floods that they doe not overflow thee: when thou walkest through*

through the very fire, thou shalt not be burnt, neither shall the flame kindle upon thee.

Now the Lord doth manifest his presence three waies: the first is by moderating and lessening the paines and torments of sicknesse and death, as the very wordes of the former promise doth plainly import. Hence it comes to passe that to many men the sorrowes and pangs of death, are nothing so grievous and troublefome, as the afflictions and crosses which are laid on them in the course of their liues. The second way of Gods presence is by an inward and vnspcakable comfort of the spirit, as Paul saith, *We reioyce in tribulation, knowing that tribulation bringeth forth patience, &c.* Rom. 5. 3, 5. but why is this reioicing? because (saith he in the next words) *the loue of God is shed abroad in our hearts by the holy Ghost.* Againe, Paul hauing in some grievous sicknesse receiued the sentence of death, saith of himselfe, that, *as the sufferings of Christ did abound in him, so his consolation did abound through Christ.* Here then we see, that when earthly comforts faile, the Lord himselfe drawes neere the bed of the sicke, as it were, visiting them in his owne person, and ministring vnto them refreshing for their soules: *With his right hand he holds up their heads, and with his left hand he embraceth them.* 2. Cor. 1. 5. Cant. 2. 6. The third meanes of Gods presence is the ministry of his good Angels, whome the Lord hath appointed as keepers and nources vnto his seruants to hold them vp and to beare them in their armes as nources do yong children, and to be as a gard vnto them against the deuill and his angels. And Psal. 91. all this is verified specially in sicknesse, at which time the holy Angels are not onely present with such as feare God, but readie also to receiue and to carrie their soules into heauen, as appears by the example of Lazarus.

And thus much of the first dutie which a sicke man is to performe vnto himselfe, namely that he must by all meanes possible arme & strengthen himselfe against the feare of death: now followeth the second dutie which is concerning the bodie: and that is that all sicke persons must be careful to preserue health and life till God doe wholly take it away. For Paul saith, *None of us liueth to himselfe, nether doth any die to himselfe: for whether we liue, we liue vnto the Lord, or whether we die, we die vnto the Lord: whether we liue therefore or die we are the Lords.* Rom. 14. 7, 8. For this cause we may not doe with our liues as we will, but we must reserue the whole disposition thereof vnto God, for whose glorie we are to liue and die. And this temporall life is a most pretious iewel, and as the common saying is, life is very sweete; because it is giuen man for this ende, that he might haue some space of time wherein he might vse all good meanes to attaine to life euerlasting. Life is not bestowed on vs, that we should spend our daies in our lusts and vaine pleasures, but that we might haue libertie to come out of the kingdome of darknes into the kingdome of grace, and from the bondage of sinne into the glorious libertie of the sonnes of God: and in this respect speciall care must be had of preseruation of life, till God doe call vs hence.

In the preseruing of life, two things must be considered: the meanes, and the right vse of the meanes. The meanes is good and wholsom physick: which, though it be despised of many as a thing vnprofitable and needles, yet must it be esteemed as an ordinance and blessing of God. This appears, because the spirit of God hath giuen approbation vnto it in the Scriptures. When it was the

2. king. 20. 7. the good pleasure of God to restore life vnto king Ezekias, a lump of drie figs by the prophets appointment was laid to his boile and he was healed. Indeed this cure was in some sort miraculous, because he was made whole in the space of two or three daies, and *the third day he went up to the temple:* yet the bunch of figges was a naturall and ordinary medicine or plaister seruing to soften & ripen tumours or swellings in the flesh. And the Samaritane is commended for the binding vp and for the powring in of wine and oyle into the woundes of the man that lay wounded betweene Ierusalem and Ierico. Now this dealing of his was a right practise of physicke: for the wine serued to clenfe the wound and to ease the pain within: & the oyle serued to supple the flesh & to asswage the pain without. And the prophet Esai seemes to comend this physicke, when he saith, *From the soole of the foote there is nothing whole therein, but wounds and swellings, & sores full of corruption: they haue not bin wrapped nor bound up, nor mollified with oyle.* And whereas God did not command circumcision of children before the eight day, he followed a rule of physicke obserued in all ages, that the life of the child is very vncerten till the first seuen daies be expired, as we may see by the example of the child which Dauid had by Bathsabe which died the seuenth day. And vpon the very same ground heathen men vsed not to name their children before the eight day. Thus then it is manifest that the vse of physicke is lawfull and commendable.

Furthermore, that physicke may be well applied to the maintenance of health, special care must be had to make choise of such physitiâs as are known to be well learned, and men of experience, as also of good conscience & good religion. For as in other callings, so in this also, there be sundrie abuses which may indanger the liues and the health of men. Some venter vpon the bare inspection of the vrine, without further direction or knowledge of the estate of the sicke, to prescribe and minister as shall seeme best vnto them. But the learned in this facultie doe plainely auouch, that this kind of dealing tendes rather to kill then to cure; and that sundrie men are indeed killed thereby. For iudgement by the vrine is most deceitfull: the water of him that is sicke of a pestilent feauer euen vnto death, looks for substance and colour as the water of a whole man: and so doth the water of them that are sicke of a quartane or of any other intermitting feauer; specially if they haue vsed good diet from the beginning: as also of them that haue the pleuresie, or the inflammation of the lungs, or the Squinancie, oftentimes when they are neare death. Now then considering the waters of such as are at the point of death, appeares as the vrines of haile and sound men, one and the same vrine may foresignifie both life and death, and be a signe of diuers, nay of contrarie diseases. A thin, crude, and pale vrine in them that be in health, is a token of want of digestion; but in thē that are sicke of a sharpe or burning ague, it betokens the frensie, and is a certain signe of death. Againe, others there be that think it a small matter to make experiments of their deuised medicines vpon the bodies of their patients, whereby the health which they hoped for is either much hindered or much decayed. Thirdly, there be others which minister no physicke at any time, or vse phlebotomie without the direction of iudiciall Astrologie: but if they shall follow this course alwaies, they must needs kill many a man. Put the case

*Gal. 1. 2. de
ars. curat.*

cap. 7.

Luk. 10. 34.

Valles. de sa-

crâphilos. c.

88.

Esa. 1. 6.

Arist. de hist.

animal. l. 7.

cap. 1.

Forrest. de

vrin. iudicij

lib. 3.

Lang. l. 2.

cap. 41.

case that a man full bodied is taken with a pleuresie, the moone beeing in *Leo*, what must be done? The learned in this art say, he must presently be let blood: but by Astrologie a stay must be made, till the moone be remooued frō *Leo* the house of the sun: but by that time the impostume will be so much increased by the gathering together of the humors, that it can neither be dissolved nor ripened: and by this meanes the sicke partie wanting helpe in time, shall die either by inflammation, or by the consumption of the lungs. Againe, *Larg. l. 1. ep. 25.* when a man is sicke of the Squinancie, or of the feauer called *Synachus*, the moone then beeing in the malignant aspects with any of the infortunate planets (as Astrologers vse to speak) if letting of blood be deferred till the moone be freed from the foresaid aspects, the partie dies in the meane season. There-fore they are farre wide that minister purgations and let blood no otherwise then they are counselled by the constitution of the starres, whereas it is a farre better course to consider the matter of the disease, with the disposition and ripening of it; as also the courses and symptomes and crisis thereof. This beeing so, there is good cause that sicke men should as well be carefull to make choise of meete Physitians to whome they might commend the care of their health, as they are carefull to make choise of lawyers for their worldly suits, and Diuines for cases of conscience.

Furthermore, all men must here be warned to take heede, that they vse not such meanes as haue no warrant. Of this kind are all charmes or spels, of what wordes focuer they consist: characters and figures either in paper, wood, or waxe: all amulets and ligatures, which serue to hang about the necke or other parts of the bodie, except they be grounded vpon some good naturall reason; as white peonie hung about the necke, is good against the falling sicknes: and wolfe-dung tied to the bodie is good against the collicke, not by any inchantment, but by inward vertue. Otherwise they are all vaine and superstitious: because neither by creation, nor by any ordinance in Gods word, haue they any power to cure a bodily disease. For words can doe no more but signifie, and figures can doe no more but represent. And yet neuerthelesse, these vnlawfull and absurd meanes are more vsed and sought for of common people, then good physicke. But it standes all men greatly in hand in no wise to seeke forth to inchanters, and forcerers, which in deede are but witches and wizzards, though they are commonly called cunning men and women. It were better for a man to die of his sicknes, then to seeke recouery by such wicked persons. For if any turne after such as worke with spirits and after soothsayers, to goe an whoring after them, the Lord will set his face against them, and cut them off from among his people. *Gal. l. 6. c. 10. de simp. medic.* When Achazia was sicke, he sent to Baalzebub the god of Ekron to know whether he should recouer or no: as the messengers were going, the Prophet Elias met them, and said, *Goe and returne to the King which sent you, and say vnto him, Thus saith the Lord, Is it not because there is no God in Israel, that thou sendest to inquire of Baalzebub the god of Ekron? therefore thou shalt not come downe from thy bed on which thou art gone vp, but shalt die the death.* *Leu. 20. 6. 1. King. 1. 6.* Therefore such kind of helpe is so farre from curing any paine or sicknes, that it rather doubleth them and fasteneth them vpon vs.

Thus much of the meanes of health: now followes the manner of vsing the

the meanes; concerning which, three rules must be followed. First of all, he that is to take physicke, must not onely prepare his bodie, as physitians doe prescribe; but he must also prepare his soule by humbling himselfe vnder the hand of God in his sicknes for his sinnes, and make earnest praiere to God for the pardon of them before any medicine come in his bodie. Now that this order ought to be vsed appears plainly in this, that sicknes springs from our sinnes as from a roote; which should first of all be stocked vp, that the braunches might more easilly die. And therefore Asa commended for many other things, is blamed for this by the holy Ghost, that he sought not the Lord, but to the physitians, and put his trust in them. Oftentimes it comes to passe, that diseases curable in themselues, are made incurable by the sinnes and the impitencie of the partie: and therefore the best way is for them that would haue ease, when God begins to correct them by sicknes, then also to begin to humble themselues for all their sinnes, and turne vnto God.

2. Chr. 16.
26.

The second rule is, that when we haue prepared our selues, and are about to vse physicke, we must sanctifie it by the word of God and praiere, as we doe our meate and drinke. For by the word we must haue our warrant, that the medicines prescribed are lawfull and good; and by praiere we must intreat the Lord for a blessing vpon them, in restoring of health, if it be the good will of God.

2. Tim. 4. 3.

The third rule is, that we must carrie in minde the right and proper end of physicke, least we deceiue our selues. We must not therefore thinke that physicke serues to preuent old age or death it selfe. For that is not possible, because God hath set downe that all men shall die and be changed. And life consists in a temperature and proportion of naturall heat and radical moisture; which moisture beeing once consumed by the former heate, is by art vnrepairable; and therefore death must needs follow. But the true end of physicke is to continue and lengthen the life of man to his naturall period; which is when nature, that hath beene long preserved by all possible meanes, is now wholly spent. Now this period, though it can not be lengthened by any skill of man, yet may it easilly be shortned, by intemperance in diet, by drunkennes, and by violent diseases. But care must be had to auoid all such euills, that the litle lamp of corporall life may burne till it goe out of it selfe. For this very space of time is the very day of grace and saluation: and whereas God in iustice might haue cut vs off and haue vtterly destroyed vs, yet in great mercie he giues vs thus much time, that we might prepare our selues to his kingdome: which time when it is once spent, if a man would redeeme it with the price of tenne thousand worlds, he can not haue it.

2. Intercu-
taneous car-
rifer.

And to conclude this point touching physicke, I will here set downe two especiall duties of the Physitian himselfe. The first is, that in the want and defect of such as are to put sicke men in mind of their sinnes, it is a dutie specially concerning him, he being a member of Christ, to aduertise his patients that they must truly humble themselues, and pray feruently to God for the pardon of all their sinnes: and surely this dutie would be more commonly practised then it is, if all physitians did consider that oftentimes they want good successe in their dealings, not because there is any want in art or good will, but because

the

the partie with whome they deale is impenitent. The second dutie is, when he sees manifest signes of death in his patient, not to depart concealing them, but first of all to certifie the patient thereof. There may be and is too much nicenesse in such concealments, and the plaine trueth in this case knowne, is verie profitable. For when the partie is certaine of his end, it bereaues him of all confidence in earthly things, & makes him put all his affiance in the meere mercie of God. When Ezechias was sicke, the prophet speakes plainely vnto him and saith, *Set thine house in order: for thou must die.* And what good we may reape by knowing certainly that we haue receiued the sentence of death, Paul sheweth when he saith, *We receiued the sentence of death in our selues, because we should not trust in our selues, but in God which raiseth the dead.* 2. Cor. 1. 9.

Hauiug thus seene what bee the duties of the sicke man to himselfe, let vs now see what bee the duties which hee oweth to his neighbour; and they are two. The first is the dutie of reconciliation, whereby he is freely to forgiue all men, and to desire to be forgiuen of all. In the olde testament when a man was to offer a bullocke or lambe in sacrifice to God, he must leaue his offering at the altar, & first go & be reconciled to his brethren, if they had ought against him: much more then must this be done, when we are in death to offer vp our selues, our bodies, and soules, as an acceptable sacrifice vnto god. *Quest.* What if a man cannot come to the speech of them with whome he would be reconciled; or if he doe, what if they will not be reconciled? *Ans. v.* When any shall in their sickenesse seeke and desire reconciliation, and can not obtaine it, either because the parties are absent, or because they will not relent, they haue discharged their conscience, and God will accept their will for their deed. As put case, a man lying sicke on his death bedde, is at enmitie with one that is then beyond the sea; so as hee can not possibly haue any speech with him, if he would neuer so faine, howe shall he stay his minde? why, he must remember that in this case, a will and desire to bee reconciled is reconciliation it selfe.

The second dutie is, that those which are rulers and gouernours of others, must haue care and take order that their charges committed to them by God, be left in good estate after their death: and here come three duties to be handled; the first of the Magistrate, the second of the Minister, the third of the master of the familie. The Magistrates dutie is, before he die to prouide as much as he can, for the godly and peaceable estate of the towne, cittie, or commonwealth: and that is done partly by procuring the maintenance of sound religion & vertue, & partly by establishing of the execution of ciuil iustice & outward peace. Examples of this practise in Gods word are these. When Moses Deut. 31. 2. was an hundred and twentie yeare olde, and was no more able to goe in and out before the people of Israel, he called them before him, and signified that the time of his departure was at hand, and thereupon tooke order for their well-fare after his death. And first of all he placed Iosua ouer them in his stead, to be their guide to the promised land: secondly he giues speciall charge to all Ios. 23. the people, to bee valiant and couragious against their enemies, and to obey the commandements of God. And Iosua followes the same course. For hee calls the people together, and shews thē that the time of his death is at hand.

and giues them a charge to be couragious, & to worship the true God: which done, he endes his daies as a worthie captaine. When king Dauid was to goe the way of al flesh, and lay sicke on his death bedde; he placed his owne sonne Salomon vpon his throne, and giues him charge, both for maintenance of region, and exequution of iustice.

The dutie of minilters whē they are dying is, as much as they can, to cast & prouide for the continuance of the good estate of the Church ouer which they are placed. Consider the example of Peter: *I will* (saith hee) *indeuour al waies, that ye also may be able to haue remembrance of these things after my departure.* If this had beene well obserued, there could not haue bin such abundance of schismes, errors, and heresies as hath beene, and the Church of God could not haue suffered so great hauocke. But because men haue had more care to maintaine personall succession, then the right succession, which stands in the doctrine of the Prophets and Apostles; therefore wolues haue come in to the roomes of faithfull teachers, and the Apostasie of which Paul speakes, hath outerspread the face of the Church.

Thirdly, housholders must set their families in order before they die, as the Prophet Esai saith to Ezechiah, *Set thine house in order: for thou must die.* For the procuring of good order in the family after death, two things are to bee done. The first concernes this life, and that is to dispose of lands and goods. And that this may bee well and wisely done; if the Will bee vnmade, it is with godly aduise and counsell to be made in the time of sicknes; according to the practise of auncient and worthie men. Abraham before his death makes his Will, and giues legacies: so did Isaac; and Iacob, in whose last will and testamēt are contained many worthie blessings and prophesies of the estate of his children. And Christ our Sauour when he was vpon the crosse prouided for his mother, specially commending her to his disciple Iohn whom he loued. And indeede this dutie of making a will, is a matter of great weight and importāce: for it cuts off much hatred and contention in families, & staies many suites in law. It is not therefore alwaies a matter of indifferencie, which may bee done or not done, as many falsly think, who vpon blind & sinister respects abstaine from making wills, either because their wealth should not bee knowne, or because they would haue their decayed estate to bee concealed; or because they feare they shall die the sooner if the will be once made.

Now though the making of wills belong to another place and profession, yet so much may be spoken here as the holy ghost hath vttered in the worde: and that I will reduce to certaine rules. The first is, that the will must be made according to the lawe of nature, and the written worde of God, and the good and holefome positive lawes of that kingdome or cōtrie whereof a man is a member. The will of God must be the rule of mans will. And therefore the will that is made against any of these, is faultie. The second is, that if goods euill gotten, be not restored before, they must euen, then be restored by will, or by some other way. It is the practise of couetous men to bequeath their soules when they die to God, & their goods euill gotten to their children & friends; which in al equitie should be restored to them to whome they belong. *Quest.* Howe if a mans conscience, tell him that his goods bee euill gotten, and hee knowes

knowes

1. King. 2.
1, 2, 3, &c.

2. Pet. 1. 15.

Act. 20. 28.
2. Th. 2. 2.

Esa. 38. 1.

Gen. 17.
and 25.
and 49.

knowes not where, or to whom to make restitution. *Answer.* The case is common, & the answer is this. When the partie is known whom thou hast wronged, restore to him particularly: if the partie bee vnknowne or dead, restore to his executors or assignes, or to his next kinne; if there be none, yet keepe not goods euill gotten to thy selfe, but restore to God, that is, in way of recompence and ciuill satisfaction, bestowe them on the Church or commonwealth. The third rule is, that heads of families must principally bestowe their goods vpon their owne children, and them that be of their own kindred. *This Gen. 15. 4.* man (saith God to Abraham of Eleazar a stranger) shall not bee thine heire, but the sonne which shall come of thy loynes. And this was Gods commandement to the Israelites, that when any man dies, his sonne should bee his heire, and if hee had no sonne, then his daughter: & if he haue no daughter, then his brethren: *Num. 27. 8.* and if he haue no brethren, then his fathers brethren: & if there be none, then the next of his kinne whosoever. And Paul saith, *Rom. 8. 17.* If ye be sonnes, then also heires: *1. Tim. 5. 8.* And againe, He that provides not for his owne, and namely for them of his household, is worse then an infidel. Therefore it is a fault for any man to alienate his goods or landes, wholly and finally from his blood and posteritie. It is a thing which the verie lawe of nature it selfe hath condemned. Againe, it is a fault to giue all to the eldest, and nothing in respect to the rest; as though the eldest were born to be gentlemen, and yonger brethren borne to beare the wallet. Yet in equitie the eldest must haue more then any; euen because hee is the eldest, and because stockes and families in their persons are to be maintained; and because there must alwaies be some that must be fit to doe speciall seruice in the peace of the common-weale, or in the time of warre: which could not bee, if goods should bee equally parted to all. The fourth and last rule is, that no Will is of force till the testatour bee dead, for so long as hee is aliuie hee may alter and change it. These rules must bee remembred, because they are recorded in Scripture; the opening of other points and circumstances belongeth to the profession of the law. *Heb. 9. 15.*

The second dutie of the master of the family concerneth the soules of such as be vnder his gouernmēt: and that is to giue charge to them, that they learn, beleue, and obey the true religion, that is, the doctrine of saluation set downe in the writings of the Prophets and Apostles. The Lord himselfe commends Abraham for this: *I know Abraham,* saith he, *that he will command his sonnes, & his household after him, that they keepe the waie of the Lord to doe righteousnes and iudgement.* And David giues Salomon on his death bed a most notable and solemne charge, the summe and substance whereof is, to knowe the God of his fathers, and to serue him: which being done, he further commends him to God by praier: for which purpose the 72. psalme was made. This practise of his is to be followed of all. Thus gouernours, whē they shall carefully dispose of their goods, and giue charge to their posteritie touching the worship of God, shall greatly honour God dying as well as liuing. *Gen. 28. 19.* *1. King. 2. read all.*

Hitherto I haue intreated of the two-folde preparation which is to goe before death: now follows the second part of Dying-wel, namely the disposition in death. This disposition is nothing else but a religious and holy behaviour specially towards God, when wee are in or nere the agonie or pang

of death. This behauiour contains three special duties. The first is to die in or by faith. To die by faith is, when a man in the time of death, doeth with all his heart relie himselfe wholly on Gods speciall loue and fauour and mercie in Christ, as it is reuealed in the word. And though their bee no part of mans life void of iust occasions whereby we may put faith in practise, yet the speciall time of all is the pang of death, when friendes, and riches, and pleasures, and the outward senses, and temporall life, and all earthly helps forsake vs. For the true faith maketh vs to goe wholly out of our selues, and to despaire of comfort and saluation in respect of any earthly thing; and with all the power and strength of the heart to rest on the pure mercie of God. This made Luther both thinke and say, that men were best Christians in death. An example of this faith wee haue in Dauid, who when hee sawe nothing before his eyes but present death, the people intending to stone him, *comforted him* at that very instant (as the text saith) *in the Lord his God*. And this comfort he reaped, in that by faith he applied vnto his owne soule the mercifull promises of God; as hee testifieth of himselfe: *Remember (saith he) the promise made to thy seruant, when in thou hast caused me to trust. It is my comfort in trouble: for thy promise hath quickened me*. Againe, *My flesh failed and my heart also, but God is the strength of my heart, and my portion for euer*. Now looke what Dauid here did, the same must euery one of vs doe in the like case. When the Israelites in the wildernes were stung with fierie serpents, and lay at the point of death, they looked vp to the brazen serpent which was erected by the appointment of God, and were presently healed: euen so when any man feeles death to drawe nere, and his fiery sting to pierce the heart, he must fixe the eye of a true and liuely faith vpon Christ, exalted & crucified on the crosse, which beeing done, he shall by death enter into eternall life.

Nowe because true faith is no dead thing, it must bee expressed by speciall actions; the principal whereof is Inuocation, whereby either praier or thankgiuing is directed vnto God. When death had seized vpon the bodie of Iacob, he raised vp himselfe, and turning his face towards the beds head, leaned on the toppe of his staffe by reason of his feeblenesse, and praied vnto God: which praier of his was an excellent fruite of his faith. Iobs wife in the midst of his affliction saide vnto him to very good purpose, *Blesse God and die*. I know and grant that the words are commonly translated otherwise, *Curse god and die*: but (as I take it) the former is the best. For it is not like that in so excellent a family, any one person, much lesse a matrone and principall gouernour thereof would giue such lewd and wretched counsell: which the most wicked mā vpon earth hauing no more but the light of nature would not once giue, but rather much abhorre and condemne. And though Iob cal her a *foolish woman*, yet he doth it not because shee wēt about to perswade him to blaspheme God; but because shee was of the mind of Iobs friends, and^a thought that hee stood too much in a conceit of his owne righteousnes. Nowe the effect and meaning of her counsell is this: *Blesse God*, that is, husband, no doubt thou art by the extremitie of thine affliction at deaths dore: therefore beginne nowe at length to lay aside the great ouerweening which thou hast of thine owne righteousnes, acknowledge the hand of God vpon thee for thy sinnes, confesse

1. Sam. 30. 6

Psal. 119.

49, 50.

Psal. 73. 26.

Iob. 3. 14.

Heb. 11. 22.

Iob. 2. 9.

^a Hast thou con-
fessed yet in thine
vprightnes .v. 9.

ffesse

fesse them vnto him giuing him the glorie, pray for the pardon of them and end thy daies. This counsell is very good and to be followed of all: though it may be the applying of it (as Iob well perceiued) is mixed with follie.

Here it may be alleadged, that in the pangs of death men want their senses and conuenient vtterance, and that therefore they are vnable to pray. *Ans.* The very sighes, sobbes, and grones of a repentant and beleeuing heart are prayers before God, euen as effectually as if they were vttered by the best voice in the world. Prayer stands in the affection of the heart, the voice is but an outward messenger therof. God looks not vpon the speech but vpon the heart. Dauid saith, *God heares the desires of the poore:* againe, *that he will fulfill the desires of thē* *Psal. 10. 17.* *that feare him:* yea their very teares are loud and sounding prayers in his eares. *Eccl. 145. 19.*

Againe, faith may otherwise be expressed by the *Last words*, which for the most part in thē that haue truly serued God, are very excellent & cōfortable and full of grace: some choise examples whereof I will rehearse for instructions sake and for imitation. The last wordes of Iacob were those whereby as a prophet he foretold blessings and curses vpon his children: and the principall among the rest were these, *The scepter shall not depart from Iudab, and the lawgier from betweene his feete till Shilo come: and, O Lord, I haue waited for thy saluation.* *Gen. 49. vers. 10.* The last words of Moses are his most excellent song set downe *Deut. 32. vers. 18.* and the last words of Dauid were these, *The spirit of the Lord spake by me, and his word was in my tongue: the God of Israel spake to me, the strength of Israel, said,* *2. Sam. 23. Beare rule ouer men, &c.* The wordes of Zacharias the sonne of Iehoida, when he was stoned were, *The Lord looke vpon it and require it.* The last words of our Sauour Christ when he was dying vpon the crosse, are most admirable, and stored with abundance of spirituall grace. 1. To his father he saith, *Father, forgive them, they know not what they doe.* 2. to the thiefe, *Verily I say vnto thee, this night shalt thou be with me in Paradise.* 3. to his mother, *Mother, behold thy son:* & to Iohn, *behold thy mother.* 4. and in his agonie, *My God, my God, why hast thou forsaken me.* 5. and earnestly desiring our saluation, *I thirst.* 6. and when he had made perfect satisfaction, *It is finished.* 7. and when bodie and soule were parting, *Father, into thy hands I commend my spirit.* The last words of Steuen were, 1. *Behold I see the heauens open and the Sonne of man standing at the right hand of God.* 2. *Lord Iesu receive my spirit.* 3. *Lord lay not this sinne to their charge.* Of Polycarpe, *Thou art a true God without lying, therefore in all things I praise thee, and blesse thee, and glorijie thee by the eternall God and high Priest Iesus Christ thine onely beloued sonne, by whome and with whome to thee and the holy Spirit, be all glorie now and for euer.* Of Ignatius, *I care not what kinde of death I die: I am the bread of the Lord and must be ground with the teeth of Lyons, that I may be cleane bread for Christ who is the bread of life for me.* Of Ambrose, *I haue not so led my life amōg you as if I were ashamed to liue: neither doe I feare death, because we haue a good Lord.* Of Augustine, 1. *He is no great mā that thinks it a great matter that trees and stones fall and mort all men die.* 2. *Iust art thou, O Lord, and righteous is thy iudgement.* Of Bernard, 1. *An admonitiō to his brethren that they would ground the anchor of their faith and hope in the safe and sure port of Gods mercie.* 2. *Because* (saith he) *as I suppose I can not leaue vnto you any choise example of religion, I commend three things to be imitated of you, which I remember that I haue obserued in*

*Gen. 49.**vers. 10.**vers. 18.**2. Sam. 23.**2. Chr. 24.**22.**Luk. 23. 24.**vers. 43.**Iob. 19. 26,**27.**Mat. 27. 46.**Iob. 19. 20**vers. 30.**Luk. 23. 48.**Act. 9. 56.**59, 60.**Euseb. l. 3.**cap. 30.**Paulinus in vita eius.**Possidin vita Aug. c. 8.*

the race which I haue runne as much as possibly I could. 1. I gaue lesse heede to mine owne sense and reason then to the sense and reason of other men. 2. When I was hurt, I sought not reuenge on him that did the hurt. 3. I had care to giue offence to no man, and if it fell out otherwise, I tooke it away as I could. Of Zuinglius, when in the field he was wounded vnder the chinne with a speare: *O what happes is this? goe to, they may kill my bodie but my soule they cannot.* Of Oecolampadius, 1. *An exhortation to the ministers of the Church to maintaine the purite of doctrine, to shewe forth an example of honest and godly conuersation, to bee constant and patient vnder the crosse.* 2. Of himselfe, *Whereas I am charged to bee a corrupter of the trueth, I weigh it not; now I am going to the tribunall of Christ and that with good conscience by the grace of god, & there it shall be manifest that I haue not seduced the Church.* Of this my saying and contestation, I leaue you as witnesses, and I confirme it with this my last breath. 3. To his children, *loue God the father:* and turning himselfe to his kinsfolkes: *I haue bound you (saith he) with this contestation: you (which they heare and I haue desired) shall doe your indeauour, that these my childre may be godly, and peaceable, and true.* 4. To his friend comming vnto him, *What shall I say vnto you? Newes, I shall be shortly with Christ my Lord.* 5. being asked whether the light did not trouble him, touching his breast, *there is light enough,* saith hee. 6. he rehearsed the whole 51. psalme with deepe sighes from the bottome of his breast. 7. a little after, *Saue me Lord Iesus.* Of Luther, *My heauenly father, God and father of our Lord Iesus Christ and God of all comfort, I giue thee thanks that thou hast reuealed vnto me thy sonne Iesus Christ, whome I haue beleueed, whome I haue professed, whome I haue loued, whome I haue praised, whome the Bishoppe of Rome and the whole companie of the wicked persecuteth and reuileth. I praise thee my Lord Iesus Christ receiue my poore soule: my heauenly father, though I bee taken from this life, and this bodie of mine is to be laid downe, yet I knowe certainly that I shall remaine with thee for ever, neither shall any be able to pull me out of thy hand.* Of Hooper, *O Lord Iesus sonne of David haue mercie on me & receiue my soule.* Of Annas Burgius, *Forsake me not O Lord, least I forsake thee.* Of Melācthon, *If it be the will of God, I am willing to die, and I beseech him that he will graunt me a ioyfull departure.* Of Caluine, 1. *I held my tongue, because thou Lord hast done it.* 2. *I mourned as a doue.* 3. *Lord thou grindest me to powder, but it sufficeth me because it is thine hand.* Of Peter Martyr, *that his bodie was weake, but his mind was well: that he acknowledged no life or saluation but onely in Christ who was giuen of the father to be a redeemer of mankind:* and when hee had confirmed this by testimony of Scripture, he added: *This is my faith in which I will die: and God will destroy them that teach otherwise.* This done, he shooke hands with all and said, *Farewell my brethren and deare friends.* It were easie to quote more examples, but these few may be in stead of many: and the summe of all that godly men speake, is this. Some inlightened with a propheticall spirit foretell things to come, as the Patriarkes Iacob and Ioseph did: and there haue bin some which by name haue testified who should verie shortly come after them; and who should remaine aliue, and what should be their condition: some haue shewed a wonderfull memorie of things past, as of their former life, and of the benefits of God; and no doubt it was giuen them to stirre vp holy affections and thanksgiuing to God; some againe rightly iudging of the change of their present

Of mold. My-
con.

Gen. 50. 24,
25.

sent estate for a better, doe reioyce exceedingly that they must be translated from earth to paradise: as Babylas Martyr of Antioch when his head was to be chopped off, *Returne* (saith he) *O my soule vnto thy rest: because the Lord hath blessed thee: because thou hast deliuered my soule from death, mine eies from teares, Psa. 116. 7, 8* and my foote from falling, *I shall walke before thee Iehoua in the land of the liuing.* And some others speake of the vanitie of this life, of the imagination of the sorrowes of death, of the beginnings of eternall life, of the comfort of the holy Ghost which they feele, of their departure vnto Christ.

Quest. What must we thinke if in the time of death such speeches be wanting; and in the stead thereof idle talke be vsed. *Ans.* Wee must consider the kind of sicknes whereof men die, whether it be more easie or violent: for violent sicknes is vsually accompanied with frensies, and with vnseemely motions and gestures, which wee are to take in good part euen in this regard, because we our selues may be in the like case.

Thus much of the first dutie which is to die in faith: the second is to die in obedience: otherwise our death cannot bee acceptable to God, because wee seeme to come vnto God offeare and constraint as slaues to a master, & not of loue as children to a father. Nowe to die in obedience is, when a man willing and readie and desirous to goe out of this worlde whensoever God shall call him, and that without murmuring or repining, at what time, where, and whē it shall please god. Whether we liue or die, saith Paul, we do it not to our selues but vnto God; and therefore mans dutie is to bee obedient to God in death as in life. Christ is our example in this case, who in his agonie praied, *Father, let this cup passe from me, yet with a submission, not my will but thy will be done:* teaching vs in the very pangs of death to resigne our selues to the good pleasure of God. When the prophet told king Ezechiah of death, presently without all manner of grudging or repining he addressed himselfe to praier. We are commanded to present our selues vnto God as free-will offerings, without any limitation of time, and therefore as well in death as in life. I conclude then that we are to make as much conscience in performing obedience to God in suffering death, as we do of any cōsciēce in the course of our liues.

The third dutie is to render vp our soules into the handes of God, as the most faithfull keeper of all. This is the last dutie of a Christian, and it is prescribed vnto vs in the example of Christ vpon the crosse, who in the very pangs of death when the dissolution of bodie and soule drew on said, *Father, Luk. 23.* *into thy hands I commend my spirit,* and so gaue vp the ghost. The like was done by Steuen, who when he was stoned to death, said, *Lord Iesus receiue my spirit. Act. 7.* And Dauid in his life time being in danger of death vsed the very same words *Psal. 31. 5.* that Christ vttered.

Thus we see what be the duties which we are to performe in the very pangs of death, that we may come to eternall life. Some man will happily say, if this be all to die in faith and obedience and to surrender our soules into Gods hād, we will not greatly care for any preparation before hand, nor trouble our selues much about the right manner of dying well: for we doubt not, but that when death shall come, we shall be able to performe all the former duties with ease. *Ans.* Let no man deceiue himselfe by any false perswasion, thinking with

himselfe that the practise of the foresaid duties is a matter of ease: for ordinarily they are not, neither can they be performed in death, vnles there bee much preparation in the life before. Hee that will die in faith must first of all liue by faith: and there is but one example in all the bible of a man dying in faith that liued without faith; namely, the theife vpon the crosse. The seruants of God that are endued with great measure of grace doe very hardly beleeu in the time of affliction. Indeede when Iob was afflicted he said, *Though the Lord kill me, yet will I trust in him:* yet afterward, his faith being ouercast with a cloud, he saith, that God was *become hisemie*, and that he had set him *as a marke to shoot at:* and sundry times his faith was oppressed with doubting and distrust. How then shall they that neuer liued by faith nor inured themselues to beleue, bee able in the pang of death to rest vpon the mercie of God. Againe, hee that would die in obedience, must first of all lead his life in obedience: he that hath liued in disobedience can not willingly and in obedience appeare before the iudge when he is cited by death the sergeant of the Lord: he dies indeede, but that is vpon necessitie, because hee must yeelde to the order and course of nature as other creatures do. Thirdly, he that would surrender his soule into the hands of God must be resolu'd of two things; the one is that God can; the other is, that God will receiue his soule into heauen and there preferue it till the last iudgement. And none can be resolu'd of this, except he haue the spirit of God to certifie his conscience that hee is redeemed, iustified, sanctified by Christ, and shall be glorified. He that is not thus perswaded, dare not render vp and present his soule vnto God. When Dauid said, *Lord into thy hands I commend my spirit;* what was the reason of this boldnesse in him? surely nothing els but the perswasion of faith, as the next words import: *for thou hast redeemed mee, O Lord God of truth.* And thus it is manifest, that no man ordinarily can performe these duties dying, that hath not performed them liuing.

Psal. 31. 5.

This beeing so, I doe againe renewe my former exhortation, beseeching you that ye would practise the duties of preparatiō in the course of your liues, leading them daily in faith and obedience, and from time to time commending our soules into the hand of God, & casting all our works vpon his prouidence. They which haue done this, haue made most happie & blessed ends. Enoch by faith walked with God, as one that was alwaies in his presence, leading an vpright and godly life, *and the Lord tooke him away that hee should not see death.* And this which befell Enoch, shall after a sort befall them also that liue in faith and obedience: because death shall bee no death but a sleepe vnto them, and noemie but a friende to bodie and soule. On the contrarie let vs consider the wretched and miserable endes of them that haue spent their daies in their sinnes without keeping faith and good conscience. The people of the olde worlde were drowned in the floode: the filthie Sodomites and Gomorrheans were destroyed with fire from heauen: Dathan and Abiram with the companie of Core swallowed vp of the earth, Core himselfe (as it seemes^a by the text) being burnt with fire: wicked Saul and Achitophel and Iudas destroy themselues. Herod is eaten vp of wormes and gaue vp the ghost: Iulian the Apostata smitten with a dart in the field, died casting vp his blood into the aire and blaspheming the name of Christ. Arius the hereticke

^a *Num. 16.*

32.

Psal. 106. 17

died

died vpon the stoole scouring foorth his verie entralls. And this verie age affords store of like examples. Hoffmeister a great Papist, as he was going to the councill of Ralisbone to dispute against the defenders of the gospell, was suddenly in his iourney preuented by the hand of God, and miserably died with horrible roaring, and crying out in the vniuersity of Louaine. Guarlacus a learned Papist falling sicke, when he perceiued no way with him but death, he fel into a miserable agony and perturbation of spirit, crying out of his sins, howe miserably he had liued, and that he was not able to abide the iudgement of God, and so casting out wordes of miserable desperation said, his sinnes were greater then they could be pardoned, and in that desperation ended his daies. *Iacobus Latromus* of the same Vniuersitie of Louaine after that hee had bene at Bruxels, and there thinking to doe a great act against Luther and his fellowes, made an oration before the Emperour so foolishly and ridiculously that he was laughed to scorne almost of the whole court: then returning from thence to Louaine againe, in his publike lecture hee fell into open madnesse, vttering such words of desperation and blasphemous impietic, that other diuines which were present, were faine to carrie him away as he was rauing, & to shut him into a close chamber. From that time to his verie last breath, hee had neuer any thing else in his mouth, but that he was damned & reiected of god, and that there was no hope of saluation for him, because that wittingly and against his knowledge he withstood the maniest truth of Gods word. *Crescentius* the Popes Legate and vicegerent in the Council of Trent was sitting all the daie long vntill darke night in writing of letters to the Pope: after his labour when night was come, thinking to refresh himselfe, he began to rise, and at his rising, behold there appeared to him a mightie blacke dogge of an huge bignesse, his eies flaming with fire, and his eares hanging low down wel neere to the ground, which began to enter in and straight to come towards him, & so to couch vnder the boord. The Cardinall not a little amased at the sight thereof, somewhat recouering himselfe called to his seruants which were in the outward chamber next by, to bring in a candle and to seek for the dogge. But when the dogge could not bee found there, nor in any other chamber about, the Cardinall thereupon stricken with a sudden conceit of minde, immediately fell into such a sickenes whereof his Phisicians which he had about him could not with all their industrie and cunning cure him: and thereupon he died. *Steuën Gardiner*, when a certaine bishop came vnto him and put him in minde of Peter denying his master, answered again that he had denied with Peter, but neuer repented with Peter, & so (to vse *M. Foxes* words) stinkingly & vnrepentantly died. More examples might be added but these shall suffice.

Again, that wee may bee further induced to the practise of these duties, let vs call to minde the vncertaintie of our daies: though we now liue, yet who can say that hee shall bee aliue the next daie. or the next houre. No man hath a lease of his life. Nowe marke, as death leaues a man, so shall the last iudgement find him: and therefore if death take him away vnprepared, eternal damnation followes without recouerie. If a theife bee brought from prison either to the barre to be arraigned before the iudge, or to the place of exequation, he will bewaile his misdeameanour past, and promise all reformation of life;

so be it, he might be deliuered, though he be the most arrant theefe that euer was. In this case we are as fellons or theeues: for we are euery day going to the barre of Gods iudgement, there is no stay nor standing in the way, euen as the shippe in the sea continues on his course day and night whether the marriners be sleeping or waking: therefore let vs all prepare our selues and amend our liues betime, that in death we may make a blessed ende. Ministers of the Gospel doe daily call for the performance of this dutie: but where almost shall we finde the practise and obedience of it in mens liues and conuerfations? Alas, alas, to lend our eares for the space of an houre to heare the will of God is common: but to giue heart and hand to doe the same, is rare. And the reason hereof is at hand: we are all most grievous sinners, and euery sinner in the tearmes of Scripture is a foole: and a principall part of this follie is to care for the things of this world, and to neglect the kingdome of heauen, to prouide for the bodie and not for the soule, to cast and forecast how we may liue in wealth and honour and ease, and not to vse the last forecast to die well. This folly our Sauiour Christ noted in the rich man that was carefull to enlarge his barnes, but had no care at all for his ende or for the saluation of his soule. Such an one was Achitophel, who (as the Scripture tearmes him) was as the very oracle of God for counsell, being a man of great wisdome and forecast in the matters of the common-wealth, and in his owne priuate worldly affaires: and yet for all this he had not so much as common sense and reason, to consider how he might die the death of the righteous, and come to life euerlasting. And this follie the holy Ghost hath noted in him. For the text saith, when he saw that his counsell was despised, *he saddled his asse, and arose and went home into his citie, and put his household in order, and went and hanged himselfe.* And the five foolish virgins contented themselues with the blasing lamps of a bare profession, neuer seeking for the horne of lasting oyle of true and liuely faith, that might furnish and trimme the lampe both in life & death. But let vs in the feare of God, cast off this damnable folly, first of all seeking the kingdome of God and his righteousnes, and leading our liues in faith and obedience, that we may die accordingly.

And thus much of the first point of doctrine, namely that there is a certain way whereby a man may die well: now I come to the second. Whereas therefore Salomon saith that *the day of death is better then the day of birth*, we are further taught that such as truly beleeueth selues to be the children of God, are not to feare death ouermuch. I say ouermuch; because they must partly feare it, & partly not. Feare it they must for two causes: the first, because death is the destruction of humane nature in a mans owne selfe and others: & in this respect Christ feared it without sinne: and we must not feare it otherwise then we feare sicknes and pouertie, and famine, with other sorrowes of bodie and mind, which god wil not haue vs to despise or lightly regard, but to feele with some paine, because they are corrections and punishments for sinne. And he doth therefore lay vpon vs paines and torments, that they may be feared and eschewed: and that by eschewing them we might further learne to eschew the cause of them, which is sinne; and by experience in feeling of paine, acknowledge that God is a iudge and enemy of sinne, and is exceeding angrie with it.

The

Luk. 12.

2. Sam. 17.

23.

The second cause of the feare of death, is the losse of the Church or Commonwealth, when we or others are deprived of them which were indeede or might haue bin an helpe, stay, and comfort to either of them, and whose death hath procured some publike or priuate losse.

Againe, we are not to feare death, but to be glad of it, and that for many causes. First of all, in it we haue occasion to shew our subiection and obedience which we owe vnto God, when he calls vs out of this world, as Christ saide, *Father, not my will but thy will be done*. Secondly, all sinne is abolished by death, and we then cease to offend God any more as we haue done. Thirdly, the dead bodie is brought into a better condition then euer it was in this life, for by death it is made insensible, and by that meanes it is freed from all the miseries and calamities of this life; and it ceaseth to be either an active or passive instrument of sinne, whereas in the life time it is both. Fourthly, it giues the soule passage to rest, life, and celestiall glorie, in which we shall see God as he is, perfectly know him, and praise his name for euer, keeping without intermission an eternall sabbath, therefore Paul saith, I desire to be dissolved and be with Christ, *for that is best of all*. Fifthly, God executeth his iudgements vpon the wicked, and purgeth his Church by death. Now in all these respects godly men haue cause not to feare and sorrow, but to reioyce in their owne death, and the death of others.

Thirdly, if the day of death be so excellent, yea a day of happines, then it is lawfull to desire death, and men doe not alwaies sinne in wishing for death. Paul saith, *I desire to be dissolved*: and againe, *O miserable man, who shall deliuer me from this bodie of death?* Yet this desire must not be simple, but restrained with certaine respects; which are these. First death must be desired so farforth as it is a meanes to free vs from the corruption of our nature; secondly as it is a meanes to bring vs to the immediate fellowship of Christ and God himselve in heauen: thirdly death may be lawfully desired in respect of the troubles and miseries of this life, two caueats being obserued; the first, that this desire must not be immoderate: the second, it must be ioyned with submission and subiection to the good pleasure of God. If either of these be wanting, the desire is faultie; and therefore Iob, and Ieremie, and Ionas failed herein, because they desired death being carried away with impatience.

On the contrarie also a man may desire a continuance of life. Ezechias praied and desired to liue, when he heard the message of present death, that he might doe seruice to God. And Paul desired to liue in regard of the Philippians, that he might further their faith, though in regard of himselfe to die was advantage to him.

Lastly, if death ioyned with reformation of life be so blessed, then the death of the vnbelleeuing and vnrepentant sinner is euery way cursed & most horrible. Reasons are these. First, it is the destruction of nature, and the wages of sinne. Secondly, in it there is no comfort of the spirit to be found, no mitigation of paine, and no good thing that may counteruaile the miseries thereof. Thirdly, that which is the most feareful thing of all, bodily death is the beginning of eternall death, desperation, and infernall torment, without hope of deliuerance. Therefore as I began so I end, haue care to liue well, and die well.

An addition, of things that come to my minde afterward.

THe last combat with the deuill in the pang of death, is oftentimes most dangerous of all. For then he will not vrge men to desperation, knowing that by this meanes he shall stirre them vp to resist him: but he labours with them that they would not resist him when he assaults them, and by this means he indeauours to extinguish hope. And this is not done in any other temptation in which faith or hope alone are impugned, whereas in this they are both impugned together. This must be thought vpon, for when the deuills temptation is, not to resist his temptation; it is most deceitful of all: and it is more easie to ouercome the enimie that compells vs to fight, then him that dissuades vs from it.

² The temptation of *M. Iohn Knox* in the time of his death is worth the marking. He lay on his death-bedde silent for the space of foure houres, very often giuing great sighes, sobbes, and grones, so as the standers by well perceiued that he was troubled with some grieuous temptation: and when at length he was raised in his bedde, they asked him how he did, to whome he answered thus: that in his life time he had indured many combats and conflicts with Satan, but that now most mightily the roaring lyon had assaulted him: often (said he) before he set my sinnes before mine eyes, often he vrged me to desperation, often he laboured to intangle me with the delights of the world, but beeing vanquished by the sword of the spirit, which is the word of God, he could not preuaile. But now he assaults me another way: for the wily serpent would perswade me that I shall merit eternall life for my fidelitie in my ministerie. But blessed be God which brought to my mind such Scriptures whereby I might quench the fierie darts of the deuill, which were, *What hast thou that thou hast not receiued:* and, *By the grace of God, I am that I am:* and, *not I but the grace of God in me:* and thus beeing vanquished he departed.

³ When thou art tempted of Satan and sees no way to escape, euen plainly close vp thine eyes, and answer nothing, but commend thy cause to God. This is a principall point of Christian wisdom which we must follow in the houre of death.

⁴ If thy flesh tremble and feare to enter into another life, and doubt of saluation; if thou yeeld to these things, thou hurtest thy selfe: therefore close thine eyes as before, and say with S. Stephen, *Lord Iesus into thy hands I commend my spirit*, and then certainly Christ will come vnto thee with all his Angels and be the guider of thy way. *Luther.*



A
DECLARATION
OF THE TRVE MAN-
NER OF KNOWING
Christ crucified.

Galat. 6. 14.

*God forbid that I should reioyce but in the Crosse
of our Lord Iesus Christ, &c.*



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To the Reader.



*I*s the common sinne of men at this day, and that in the very places of learning, that Christ crucified is not knowne as he ought. The right knowledge of whome, is not to make often mention of his death and passion, and to call him our Saviour, or to handle the whole mysterie of God incarnate soundly and learnedly, though that be a worthie gift of God: but first of all, by the consideration of the passion to be touched with an inward and a lively feeling of our sinnes, for which our Redeemer suffered the pangs of hell, and to grow to a thorough dislike of our selues and our liues past for them, and from the ground of the heart to purpose a reformation and a conformitie with Christ in all good duties that concerne man: secondly in the Passion, as in a myrrour, to behold and in beholding to labour to comprehend the length, the breadth, the height, the depth of the loue of the Father that gaue his owne deare Sonne to death, and the goodnes of the Sonne that loued his enemies more then himselfe, that our hearts might be rooted and grounded in the same loue, and be further inflamed to loue God againe.

To further this true manner of knowing Christ crucified, I haue penned these few lines, read them at thy leisure, and haue care to put them in practise: otherwise, thou art but an enemy of the crosse of Christ, though thou professe his name neuer so much. Jan. 3. 1596.

W. Perkins.

Of the right knowledge of Christ crucified.

IT is the most excellent and worthy part of diuine wisdom to know Christ crucified. The Prophet Esai saith, *The knowledge of thy righteous seruāt, that is, Christ* *Esai. 53. 11.* crucified, *shall iustifie many.* And Christ himselte saith, *This is life eternall to know thee the onely God, and whome* *Ioh. 17. 2.* *thou hast sent Iesus Christ.* And Paul saith, *I haue decree-* *1. Cor. 2. 2.* *ed to know nothing among you but Iesus Christ and him crucified.* Againe, God forbid that I should reioyce in any *Gal. 6. 14.* *thing but in the crosse of our Lord Iesus Christ.* Again, *I thinke all things but losse* *Phil. 3. 5.* *for the excellent knowledge sake of Christ Iesus my Lord, and doe iudge them but dung that I might win Christ.*

In the right way of knowing *Christ crucified*, two points must be considered: one, how Man for his part is to know Christ; the other, how he is to be knowne of man.

Touching the first: Man must know Christ not generally and confusedly, but by a liuely, powerfull, and operatiue *knowledge*: for otherwise the deuils themselues know Christ.

In this *knowledge* three things are required. The first is *notice or consideration*, whereby thou must conceiue in minde, vnderstand, and seriously bethinke thy selfe of Christ as he is reuealed in the historie of the Gospel, and as he is offered to *thy particular person* in the ministerie of the word and Sacraments. And that this consideration may not be dead and idle in thee, two things must be done: first thou must labour to feele thy selfe *to stand in neede* of Christ crucified, yea to stand in excessiue neede euen of the very least drop of his blood, for the washing away of thy finnes. And vnlesse thou thoroughly feelest thy selfe *to want* all that goodnes and grace that is in Christ, and that thou euen standest in extreame neede of his passion, thou shalt neuer learne or teach Christ in deede and truth. The second thing is, with the vnderstanding of the doctrine of Christ to ioyne thirsting, whereby man in his very soule and spirit longs after the participation of Christ, and saith in this case as Sampson said, *Iudg. 15. 19.* *Giue me water, I die for thirst.*

The second part of knowledge is *application*, whereby thou must know & beleue not onely that Christ was crucified, but that he was crucified for *thee*, for *thee*, I say, in particular. Here two rules must be remembered and practised. One, that Christ on the crosse was *thy pledge and suretie in particular*, that he then stood in *thy very roome* and place in which thou thy selfe in thine owne person shouldst haue stood: that thy very personall and particular finnes were imputed and applied to him; that he stood guilty as a malefactor for them, and suffered *the very pangs of hell*, and that his sufferings are as much in acceptation with God, as if thou haddest borne the curse of the law in thine owne person eternally. The holding and beleueing of this point is the very foundation of religion as also of the Church of God. Therefore in any wise be carefull to apply Christ crucified to thy selfe: and as Elizeus when

2. King. 4.
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he would reuiue the childe of the Shunamite, went vp and lay vpon him, and put his mouth vpon his mouth, and his hands vpon his hands, & his eyes vpon his eyes, and stretched himselfe vpon him: euen so, if thou wouldst be reuiued to euerlasting life, thou must by faith as it were set thy selfe vpon the crosse of Christ, and applie thy handes to his hands, thy feete to his feete, and thy sinnefull heart to his bleeding heart, and content not thy selfe with Thomas to put thy finger into his side, but euen diue and plunge thy selfe wholly both bodie and soule into the woundes and blood of Christ. This will make thee to crie with Thomas, and say, *My Lord, my God*; and this is to be crucified with Christ. And yet doe not content thy selfe with this, but by faith also descend with Christ from the crosse to the graue, and burie thy selfe in the very buriall of Christ: and then looke as the dead souldier tumbled into the graue of Elizeus was made aliue at the very touching of his bodie; so shalt thou by a spiritnall touching of Christ dead and buried, be quickned to life euerlasting. The second rule is, that Christ crucified is *thine*, being really giuen thee of God the father, euen as truly as houses and land are giuen of earthly fathers to their children: this thou must firmly hold and beleue; and hence is it that the benefits of Christ are before God ours indeede for our iustification and saluation.

2. King. 13.
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The third point in liuely knowledge is, that by all the *affections* of our hearts we must be carried to Christ, and as it were transformed into him. Whereas he gaue himselfe wholly for vs, we can doe no lesse then bestow our hearts vpon him. We must therefore labour about all, following the Martyr Ignatius, who said that Christ *his loue was crucified*. We must value him at so high a price, that he must be vnto vs better then ten thousand worldes; yea all things which we enioy must be but as *droffe and dung* vnto vs in respect of him. Lastly, all our ioy, reioycing, comfort, and confidence must be placed in him. And that thus much is requisite in knowledge, it appeares by the common rule of expounding Scripture, that *words of knowledge implie affection*. And indeede it is but a knowledge swimming in the braine, which doth not alter and dispose the affections and the whole man.

Thus much of our knowledge. Now follows the second point, how Christ is to be knowne. He must not be knowne barely as God, or as man, or as a Jew borne in the tribe of Iudah, or as a terrible and iust iudge, but as he is our *Redeemer* and the very *price* of our redemption: and in this respect he must be considered as the common *Treasurie* and *storehouse* of Gods Church, as Paul testifieth when he saith, *In him are all the treasures of knowledge and wisdom hid*: and againe, *Blessed be God, which hath blessed vs with all spiritnall blessings in Christ*. And S. Iohn saith, that *of his fulnesse we receiue grace for grace*.
 “ Here then let vs marke that all the blessings of God, whether spirituall or
 “ temporall; all I say without exception are conuaid vnto vs from the Father
 “ by Christ; and so they must be receiued of vs and no otherwise. That this
 point may be further cleared, the benefits which we receiue from Christ are to be handled, and the manner of knowing of them. The benefits of Christ are three, his *Merit*, his *Vertue*, his *Example*.

The *merit* of Christ, is the *value* and *price* of his death and Passion, where-
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Coloss. 13.
Eph. 1.4.

by any man is perfectly reconciled to god. This recōciliation hath two parts, *Remission* of finnes, and *acceptation* to life euerlasting. *Remission* of finnes, is the remoouing, or the abolishing both of the *guilt* and *punishment* of mans finnes. By *guilt* I vnderstand a *subiection* or *obligation* to punishment, according to the order of diuine iustice. And the punishment of sinne is the *malediction* or *curse* of the whole lawe, which is the suffering of the first and second death. *Acceptation* to life euerlasting, is a giuing of right and title to the kingdome of heauen, and that for the merit of Christs obedience imputed. Now this benefit of reconciliation must be knowne not by conceit and imagination, nor by carnall presumption; but by the inward testimonie of Gods spirit certifying our consciences thereof, which for this cause is called the *spirit of Reuelation*. *Eph. 1.7.* And that we may attaine to infallible assurance of this benefit, we must call to mind the promises of the gospel touching remission of finnes and life euerlasting: this beeing done, we must further *strive* and indeauour by the assurance of Gods spirit to apply them to our selues, and to beleue that they belong vnto vs; and we must also put our selues often to all the exercises of inuocatiō and true repentance. For in and by our crying vnto heauen to God for recōciliation, comes the assurance thereof, as Scriptures and Christian experience makes manifest. And if it so fall out, that any man in temptation apprehend and feele nothing but the furious indignation and wrath of God, against all reason and feeling he must hold to the merit of Christ, and knowe a point of religion hard to be learned, that God is a most louing father to thē that haue care to serue him euen at that instant when he shewes himselve a most fierce and terrible enemie.

From the benefit of *reconciliation* proceede foure benefits. First, that excellent *peace of God* that passeth all vnderstanding, which hath sixe parts. The first is, *peace* with God & the blessed Trinitie. Rom. 5. 1. *Being iustificied we haue peace with God.* The second, *peace* with the good angels, Ioh. 1. 51. *Ye shall see the Angels of God ascending and descending upon the sonne of man.* And that Angels like armies of souldiers in campe about the seruants of God, and as nourses beare them in their armes that they bee neither hurt by the deuill and his angels, nor by his instruments, it procedes of this that they beeing in Christ are partakers of his merits. The third is, *peace* with all such as feare God and beleue in Christ. This Esai foretold when hee saide, that the *woolfe shall dwell with the lambe, and the leopard with the kidde, and the calfe and the lyon and a fatted beast together, and that a little child should lead them, &c.* 11. v. 6. The fourth is, *peace* with a mans owne selfe, when the conscience washed in the blood of Christ, ceaseth to accuse, and terrifie: and when the will, affections, and inclinations of the whole man are obedient to the mind enlightened by the spirit & word of God, Coloss. 3. *Let the peace of God rule in your hearts.* The fifth is, *peace* with enemies and that two waies. First, in that such as beleue in Christ, seeke to haue peace with all men, hurting none but doing good to all: secondly, in that God restraines the malice of the enemies, and inclines their hearts to be peaceable. Thus God brought Daniel into loue and fauour with the chiefe *cap. 1. 9.* of the Eunuches. The last is, *peace* with all creatures in heauen and earth, in that they serue for mans saluation. Psal. 91. 13. *Thou shalt walke upon the lyon & the*

Aspe: the yong lyon & the dragō shall thou tread vnder foot. Hof. 2. 18. And in that day will I make a couenant for them with the beasts of the field, and with the foules of heauen. Now this benefit of peace is knowne partly by the testimonie of the spirit, and partly by a daily experience thereof.

The second benefit is a recovery of that right and title, which man hath to all creatures in heauen and earth, and all temporall blessings; which right Adam lost to himselfe and euery one of his posteritie. 1. Cor. 3. 22. *Whether it be the world, or life, or death: whether they be things present, or things to come, all are yours.* Nowe the right way of knowing this one benefit is this. When God vouchsafeth meate, drinke, apparell, houses, lands, &c. we must not barely consider them as blessings of God, for that very heathen men, which knowe not Christ can doe: but we must acknowledge and esteeme them as blessings proceeding from the special loue of god the father, wherby he loues vs in Christ: and procured vnto vs by the merit of Christ crucified: and we must labour in this point to be settled and perswaded: and so oft as we see and vse the creatures of God for our owne benefit, this point should come to our mindes. Blessings conceiued apart from Christ are misconceiued: whatsoeuer they are in themselves they are no blessings to vs but in and by Christs merit. Therefore this order must be obserued touching earthly blessings: first we must haue part in the merit of Christ, and then secondly by meanes of that merit, a right before God and comfortable vse of the things wee enioy. All men that haue and vse the creatures of God otherwise, as gifts of God but not by Christ, vse the but as flat vsurpers and theenes. For this cause it is not sufficient for vs generally & confusedly to knowe Christ to bee our redeemer; but wee must learne to see, knowe, and acknowledge him in euery particular gift and blessing of God. If men vsing the creatures of meate and drinke; could, when they behold them, withall by the eie of faith beholde in them the merit of Christs passion, there would not be so much excesse and riot, so much surfetting and drunkennes, as there is: and if men could consider their houses and lands, &c. as blessings to them. & that by the fountaine of blessing the merits of Christ, there should not be so much fraud and deceit, so much iniustice and oppression in bargaining as there is.

That which I haue now said of meates, dringes, apparell, must likewise bee vnderstood of gentrie and nobilitie, in as much as noble-birth without newe birth in Christ is but an earthly vanitie: the like may be said of phisicke, sleepe, health, libertie, yea of the very breathing in the ayre. And to go yet further in our Recreations Christ must be knowne. For al recreation stands in the vse of things indifferent: and the holy vse of all things indifferent, is purchased vnto vs by the blood of Christ. For this cause it is very meete that Christian men and women should with their earthly recreations ioyne spirituall meditation of the death of Christ, and from the one take occasion to bethinke themselves of the other. If this were practised, there should not bee so many vnlawfull sports and delights, and so much abuse of lawfull recreation as there is.

The third benefit is, that al crosses, afflictions and iudgements whatsoeuer, cease to be curses and punishments to them that are in Christ, and are onely meanes of correction or triall; because his death hath taken away not some few

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parts, but all and every part of the curse of the whole lawe. Nowe in all *crosses*, Christ is to be knowne of vs on this manner. We must iudge of our afflictions as chastisements or trials, proceeding not from a reuenging iudge, but from the hand of a bountifull and louing father; and therefore they must be conceiued in and with the merit of Christ; and if we doe otherwise regard them, we take them as curses and punishments of sinne. And hence it followes that subiection to Gods hand in *all crosses*, is a marke and badge of the true Church.

The last benefit is, that death is properly no death, but a rest or sleepe. Death therefore must be knowne and considered not as it is set foorth in the lawe but as it is altered and changed by the death of Christ: and when death comes, wee must then looke vpon it through Christs death, as through a glasse: and thus it will appeare to be but a passage from this life to euerlasting life.

Thus much of the *merit* of Christ crucified. Now follows his *vertue* which is the power of his godhead, whereby he creates newe hearts in all them that beleue in him, and makes them newe creatures. This vertue is double: the first is the *power of his death*, whereby he freed himselfe from the punishment and imputation of our sinnes: and the same vertue serueth to mortifie and crucifie the corruptions of our mindes, wills, affections, euen as a corasue doeth wast and consume the rotten and dead flesh in any part of mans bodie.

The second, is the *vertue of Christs resurrection*, which is also the power of his Godhead, whereby he raised himselfe from death to life: & the verie same power serueth to raise those that belong to Christ, from their sinnes in this life, and from the graue in the daie of the last iudgement. Now the knowledge of this double vertue must not be onely speculatiue, that is, barely conceiued in the braine, but it must be experimental: because we ought to haue experience of it in our hearts and liues, and we should labour by all meanes possible to feele the power of Christs death killing and mortifying our sinnes, and the vertue of his resurrection in the putting of spirituall life into vs, that we might be able to say that we liue not but that Christ liues in vs. This was one of the most excellent and principall things which Paul sought for, who saith, *I haue counted all things losse and do iudge them to be dung, that I may knowe him and the vertue of his resurrection.* Phil. 3. 10. And he saith that this is the right waie to know and learne Christ, *so cast off the olde man which is corrupt through the deceiueable lusts, and to put on the new man which is created in righteousnes & true holines.* Eph. 4. 24.

The third benefit is *the example* of Christ. Wee deceiue our selues, if wee thinke that he is onely to be knowne of vs as a Redeemer, and not as a *speeche* or *patternne* of al good duties, to which we ought to conform our selues. Good men indeede, that haue beene or in present are vpon the earth the seruants of God, must be followed of vs: but they must be followed no otherwise then they follow Christ, & Christ must be followed in the practise of euery good dutie that may concerne vs without exception simply and absolutely, 1. Cor. 11. 1.

Our conformitie with Christ standes either in the framing of our inwarde and spirituall life, or in the practise of outward and morall duties.

Conformitie of spirituall life is, not by doing that which Christ did vpon the crosse and afterward, but a doing of the like by a certaine kinde of imitation. And it hath foure parts. The first is, a *spirituall oblation*. For as Christ in the garden and vpon the crosse, by praier made with strong cries and teares, presented and resigned himselfe vp to be a sacrifice of propitiation to the iustice of his father for mans sinne: so must we also in praier present and resigne our selues, our soules, our bodies, our vnderstanding, will, memorie, affections, &c all we haue to the seruice of God, in the generall calling of a Christian, and in the particular callings in which hee hath placed vs. Take an example in Dauid, *Sacrifice & burnt offering (saith he) thou wouldest not, but eares thou hast pierced vnto me, then said, loe I come: I desire to doe thy will, O God, yea thy lawe is within my heart*, Psal. 40. 7. The second is, *conformitie in the crosse* two waies. For first, as he bare his own crosse to the place of exequution: so must we as good disciples of Christ denie our selues, take vp all the crosses and afflictions that the hand of God shall lay vpon vs. Again, we must become like vnto him in the crucifying and mortifying the masse and bodie of sinne which wee carrie about vs, Gal. 5. 24. *They which are Christs haue crucified the flesh with the affections and lusts thereof.* Wee must doe as the Iewes did, wee must set vp the crosses and gybbets whereon we are to fasten and hang this flesh of ours, that is, the sinne and corruption that cleaues and stickes vnto vs, and by the sword of the spirit wound it euen to death. This beeing done, wee must yet goe further, and labour by experience to see and feele the very death of it, and to lay it as it were in a graue neuer to rise againe: and therefore we should dailie cast newe moulds vpon it. The third is, a *spirituall resurrection*, whereby we should by Gods grace vse meanes that we may euery daie more and more come out of our sinnes, as out of a loathsome graue; to liue vnto God in newenes of life, as Christ rose from his graue. And because it is an hard matter for a man to come out of the graue or rather dungeon of his sinnes, this worke can not be done at once but by degrees, as God shall giue grace. Considering we lie by nature dead in our sinnes, and stinke in them as loathsome carrion, first wee must begin to stirre our selues as a man that comes out of a swowne, awaked by the worde and voice of Christ sounding in our deafe eares; secondly, we must raise vp our mindes to a better state and condition, as we vse to raise vp our bodies: after this we must put out of the graue first one hand, then the other. This done, we must doe our indeauour as it were vpon our knees, at the least to put one foote out of this sepulchre of sinne, the rather when wee see our selues to haue one foote of the bodie in the graue of the earth, that in the day of iudgement we may be wholly deliuered from all bonds of corruption. The fourth part is, a *spirituall ascension* into heauen, by a continuall eleuation of the heart and mind to Christ sitting at the right hand of the father, as Paul saith, *Haue your conuersation in heauen:* and, *If ye be risen with Christ, seeke things that are aboue.*

Conformitie in morall duties, is either generall or speciall. Generall, is to be holy as he is holy, Rom. 8. 29. *Those whome he knewe before he hath predestinate to be like the image of his sonne*, that is, not only in the crosse but also in holines and glorie. 1. Ioh. 3. *He which hath this hope purifieth himselfe euen as he is pure.*

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Speciall conformitie, is chiefly in foure vertues; Faith, Loue, Meekenes, Humilitie.

We must be like him in faith. For as he, when he apprehended the wrath of God, ~~and the very pangs of hell were vpon him~~, wholly staid himselfe vpon the ayde, helpe, protection, and good pleasure of his father, euen to the last: so must we by a true & luely faith depend wholly on Gods mercie in Christ, as it were with both our hands, in peace, in trouble, in life, & in the very pang of death: and we must not in any wise let our hold goe; no though we should feele our selues descend to hell.

We must be like him in meekenesse, Matth. 11. v. 28. *Learne of me that I am meeke and lowly.* His meekenesse shewed it selfe in the patient bearing of all iniuries and abuses offered by the hands of sinfull and wretched men, and in the suffering of the curse of the law, without grudging or repining, and with submission to his fathers will in all things. Now the more we follow him herein, the more shall we be conformable to him in his death and passion. Philip. 3. 10.

Thirdly, he must be our example in Loue: he loued his enemies more then himselfe, Eph. 5. 4. *Walke in loue euen as Christ loued vs, and hath giuen himselfe for vs an oblation and sacrifice of sweete smelling sauour vnto God.* The like loue ought we to shew, by doing seruice to all men in the compasse of our callings, and by beeing all things to all men (as Paul was) that we might doe them all the good we can both for bodie and soule. 1. Cor. 9. 19.

Lastly, we must follow Christ in humilitie, whereof he is a wonderfull spectacle, in that beeing God, he became man for vs: & of a man became a worme that is troden vnder foote, that he might saue man, Phil. 2. 5. *Let the same mind be in you that was in Iesus Christ, who beeing in the forme of God, humbled himselfe and became obedient to the death, euen to the death of the crosse.*

And here we must obserue, that the example of Christ hath something more in it then any other example hath or can haue: for it doth not onely shew vs what we ought to doe (as the examples of other men doe) but it is a remedie against many vices, and a *motiue* to many good duties. First of all the serious consideration of this, that the very sonne of God himselfe suffered ~~all the paines and torments of hell~~ on the crosse for our sinnes, is the proper & most effectuall meanes to stirre vp our hearts to a godly sorrow for them. And that this thing may come to passe, euery man must be settled without doubt, that he was the man that crucified Christ; that he is to be blamed as well as Judas, Herod, Pontius Pilate, and the Iewes: and that his sinnes should be the nailes, the speares, and the thornes that pearced him. When this meditation beginnes to take place, bitternesse of spirit with wayling and mourning takes place in like manner. Zach. 12. 10. *And they shall looke vpon him whome they haue pearced, and they shall lament for him as one lamenteth for his onely sonne.* Peter in his first sermon strooke the Iewes as with a thunder clappe from heauen, when he said vnto them, *Ye haue crucified the Lord of glorie,* so as the same time three thousand men were pricked in their hearts, and said, *Men and brethren, what shall we doe to be saued.* Againe, if Christ for our sinnes shedde his heart blood: and if our sinnes made him sweat water and blood, oh then why should not

we our selues shedde bitter teares, & why would not our hearts bleede for thé. He that findes himselfe so dull and hardened that the passion of Christ doeth not humble him, is in a lamentable case, for there is no faith in the death of Christ, effectually in him as yet.

Secondly, the meditation of the passion of Christ is a most notable meanes to breede repentance and reformation of life in time to come. For when wee begin to thinke that Christ crucified, by suffering ~~the first and second~~ death, hath procured vnto vs remission of all our sinnes past, and freed vs from hell, death, and damnation: then, if there be but a sparke of grace in vs, we begin to be of another mind, and to reason thus with our selues: What? hath the Lord bin thus mercifull vnto me, that am in my selfe but a firebrand of hell, as to free me from deserued destruction & to receiue me to fauour in Christ? yea, no doubt he hath, his name be blessed therefore: I will not therefore sinne any more as I haue done, but rather indeauour hereafter to keep my selfe from euery euill way. And thus faith purifies both heart and life.

Thirdly, when thou art in any paine of bodie or sickenes, thinke how light these are compared to the agonie and bloodie sweat, to the crown of thornes and nailes of Christ. When thou art wronged in worde or deede by any man, turne thine eie to the crosse, consider howe meekely he suffered all abuses for the most part in silence, & praied for them that crucified him. When thou art tempted with pride or vaine-glorie, consider how for thy proper sins Christ was despised and mocked and condemned among theeues. When anger and desire of reuenge inflame thine heart, think how Christ gaue himselfe to death to saue his enemies, euen then when they did most cruelly intreat him, & shed his blood: and by these meditations, specially if they be mingled with faith, thy minde shall be eased.

Thus we see how *Christ crucified* is to be known: and hence ariseth a three-fold knowledge: one of God, the second of our neighbours, the third of our selues.

Touching the first: if we would know the true God aright, and know him to our saluation, we must knowe him only in *Christ crucified*. God in himselfe and his owne maiestie is inuisible, not onely to the eies of the bodie, but also to the vere minds of men, and he is reuealed to vs only in Christ, in whom he is to be seene as in a glasse. For in Christ he setteth forth and giues his iustice, goodnes, wisdom, and himselfe wholly vnto vs. For this cause he is called the *brightnes of the glorie, and the ingrauen forme of the person of the father*. Heb. 1. 3. and the image of the inuisible God. Coloss. 1. 15. Therefore we must not know god and seeke him any where else but in Christ: and whatsoever out of Christ comes vnto vs in the name of God, is a flat idol of mans braine.

As for our neighbours, those especially that are of Christs Church, they are to be known of vs on this manner: When we are to doe any dutie vnto them, we must not barely respect their persons, but *Christ crucified* in them, & them in Christ. When Paul persecuted such as called on the name of Christ, he thé from heauē cried, *Saul, Saul, why persecutest thou me?* Here then let this be marked, that when the poore comes to vs for releefe, it is Christ that comes to our doores, and saith, I am hungrie, I am thirstie, I am naked: and let the bowels of
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Compassion be in vs towards them as towards Christ, vnles we wil heare that fearefull sentence in the day of iudgement, *Go ye cursed into hell, &c. I was hungrie, and ye fed me not: I was naked, and ye did not cloath me, &c.*

Thirdly, the right knowledge of our selues ariseth of the knowledge of *Christ crucified*, in whom and by whome we come to know siue speciall things of our selues. The first, how grieuous our sinnes are, and therefore howe miserable we are in regard of them. If we consider our offences in themselves, & as they are in vs, we may soone be deceiued, because the conscience being corrupted often erreth in giuing testimonie, and by that meanes maketh sinne to appeare lesse then it is indeede. But if sinne be considered in the death & passion of Christ, whereof it was the cause, and the vilenes thereof measured by the vspeakable torments endured by the sonne of God: and if the greatnesse of the offence of man be esteemed by the endlesse satisfaction made to the iustice of God, the least sinne that is will appeare to bee a sinne indeed, and that most grieuous and ougly. Therefore *Christ crucified* must bee vsed of vs as a myrrour or looking glasse, in which we may fully take a view of our wretchednes and miserie, and what we are by nature. For such as the passion of Christ was in the eies of men, such is our passion or condition in the eies of God: and that which wicked men did to Christ, the same doeth sinne and Satan to our very soules.

The second point is, that men beleeuing in Christ are not their owne, or lords of themselves, but wholly both bodie and soule belong to Christ, in that they were giuen to him of God the father, and he hath purchased them with his owne blood, 1. Cor. 3. *Ye are Christs, and Christs Gods.* Hence it commeth to passe (which is not to be forgotten) that Christ esteemeth all the crosses and afflictions of his people, as his own proper afflictions. Hence againe we must learne to giue vp our selues both in body and soule to the honour and seruice of Christ, whose we are.

The third is, that euery true beleeuer, not as he is a man, but as hee is a *newe man* or a Christian, hath his being and subsisting from Christ, *We are members of his bodie, of his flesh, and of his bone*, Eph. 5. 30. In which words, Paul alludes to the speech of Adam, Gen. 3. *Thou art bone of my bone, and flesh of my flesh*, & thereby he teacheth, that as Eue was made of a ribbe taken out of the side of Adam, so doeth the whole church of God, and euery man regenerate, spring and arise out of the blood that streamed from the heart and side of Christ crucified.

The fourth is, that all good workes done of vs, proceede from the vertue and merit of *Christ crucified*: he is the cause of them in vs, and we are the causes of them in and by him. *Without me* (saith he) *ye can do nothing*: and, *Euery branch that beareth no fruite in me*, marke well he saith, *in me, he taketh away*, Ioh.

15. 2.

The fift point is, that we owe vnto Christ an endles debt. For he was crucified onely as our suretie and pledge, & in the spectacle of his passion we must consider our selues as the chiefe debtors, and that the very discharge of our debt, that is, the sinnes which are inherent in vs, were the proper cause of all the endles paines and torments that Christ endured, that he might set vs most

miserable bankrupts at libertie from hell, death, and damnation. For this his vnspcakable goodnes, if we doe but once thinke of it seriously, we must needs confesse that we owe our selues, our soules, and bodies, and all that we haue as a debt due vnto him. And so soone as any man beginnes to know *Christ crucified*, he knowes his owne debt, and thinks of the payment of it.

Thus wee see howe Christ is to be knowne: nowe wee shall not neede to make much examination whether this manner of knowing and acknowledging of Christ, take any place in the world or no: for fewe there be that knowe him as they ought. The Turke euen at this verie daie knowes him not but as he was a prophet. The Iewe scorneth his *croffe* and *passion*. The Popish Churches, though in word they confesse him, yet doe they not knowe him as they ought. The Friers and Iesuits in their sermons at this daie, commonly vse the *Passion* as a meanes to stirre vp pietie and compassion towards Christ, who beeing so righteous a man was so hardly intreated, and to inflame their hearts to an hatred of the Jewes, and Iudas, and Pontius Pilate that put our blessed Sauour to death; but all this may be done in any other historie. And the seruice of God which in that Church stands nowe in force by the Canons of the Council of Trent, defaceth *Christ crucified*, in that the passions of martyrs are made meritorious, and the very wood of the croffe their *only help*: and the virgin Marie the *Queene of heauen*, and a *mother of mercie*; who in remission of finnes may command her sonne: and they giue religious adoration to dumme crucifixes made by the hand and art of man.

The common protestant likewise commeth short herein for three causes. First whereas in word they acknowledge him to bee their Sauour, that hath redeemed them from their euill conuersation, yet indeede they make him a *patrone of their finnes*. The thiefe makes him the receiuer, the murderer makes him his refuge, ^bthe adulterer (be it spoken with reuerence vnto his maiestie) makes him the baud. For generally men walke on in their euill waies, some liuing in this sinne, some in that, and yet for all this they perswade themselues that God is mercifull, and that Christ hath freed them frō death and damnation. Thus Christ that came to abolish sinne, is made a maintainer thereof, and the common pack-horse of the worlde to beare euery mans burden. Secondly, men are content to take knowledge of the merit of Christs passion for the remission of their finnes, but in the meane season the vertue of Christs death in the mortifying of sin, and the blessed example of his passion, which ought to be followed and expressed in our liues & conuersations, is little or nothing regarded. Thirdly, men vsually content themselues generally and confusedly to know Christ to be their redeemer, neuer once seeking in euery particular estate and condition of life, and in euery particular blessing of God, to feele the benefit of his passion. What is the cause that almost all the world liue in securitie, neuer almost touched for their horrible finnes? surely the reason is, because they did neuer yet seriously consider that Christ in the garden lay groueling vpon the earth, sweating water & blood for their offences. Againe, all such as by fraud and oppression, or any kind of hard dealing sucke the blood of poore men, neuer yet knewe that their finnes drewe out the heart blood of Christ. And proud men and women that are puffed vp by reason of

their

their attire, which is the badge of their shame, and neuer cease hunting after strange fashions, doe not consider that Christ was not crucified in gay attire, but naked, that he might beare the whole shame and curse of the lawe for vs. These and such like whatsoeuer they say in word, if we respect the tenour of their liues, are flat enemies of the crosse of Christ, and tread his pretious blood vnder their feete.

Now then, considering this so weightie and speciaall a point of religion is so much neglected. O man or woman, high or lowe, young or olde, if thou haue beene wanting this waie, begin for verie shame to learne and learning truly to *knowe* Christ crucified. And that thou maiest attaine to this, behold him often, not in the wooden crucifix after the Popish manner, but in the preaching of the word, and in the Sacraments, in which thou shalt see *him crucified* before thine eies, Gal. 3. 1. Desire not here vpon earth to beholde him with the bodily eie, but looke vpon him with the eie of true and luely faith, applying him and his merits to thy selfe as thine owne, and that with broken and bruised heart, as the poore Israelites stung with fierie serpents euen to death, behelde the brasen serpent. Againe, thou must looke vpon him first of all as a *glasse* or *spectacle*, in which thou shalt see Gods glorie greater in thy redemption, then in thy creation. In the creation appeared Gods infinite wisdom, power, and goodnesse: in thy redemption by the passion of Christ, his endlesse justice & mercie. In the creation thou art a member of the first Adam, and bearest his image: in thy redemption thou art a member of the second Adam. In the first thou art indued with naturall life, in the second with spirituall. In the first, thou hast in the person of Eve thy beginning of the rib of Adam: in the second thou hast thy beginning as thou art borne of God out of the blood of Christ. Lastly, in the first, god gaue life in commanding that to be, which was not: in the second, he giues life not by life, but by death, euen of his owne sonne. This is the mysterie vnto which the angels themselues desire to looke into. 1. Pet. 1. 12. Secondly, thou must behold him as the full *price of thy* redemption and perfect reconciliation with God; and pray earnestly to God, that hee would seale vp the same in thy verie conscience by his holy spirit. Thirdly, thou must behold Christ as an *example*, to whome thou must conforme thy selfe by regeneration. For this cause giue diligence, that thou maist by experience say, that thou art dead, and crucified, and buried with Christ, and that thou risest againe with him to newnesse of life: that he enlightens thy minde, and by degrees reforms thy will and affections, and giue thee both the wil and the deed in euery good thing. And that thou maist not faile in this thy knowledge, read the histone of Christs passion, obserue all the parts and circumstances thereof, & apply them to thy selfe for thy full conuersion. When thou readest that Christ went to the garden, as his custome was, where the Iewes might soonest attach him, consider that he went to the death of the crosse for thy sinnes willingly, and not of constraint; and that therefore thou for thy part shouldst doe him all seruice freely and frankly, Psal. 110. 3. When thou hearest that in his agonie his soule was heaue vnto death, know it was for thy sinnes, and that thou shouldst much more conceiue heauines of heart for the same: againe, that this sorrow of his is ioy and reioycing vnto thee, if thou wilt beleeue in him;

him; therefore Paul saith, I say againe reioyce in the Lord. When thou readest that in the garden he praied lying groueling on his face sweating water and blood, beginne to thinke seriously what an vnspeakable measure of Gods wrath was vpon thy blessed Sauour, that did prostrate his bodie vpon the earth, and cause the blood to follow: and thinke that thy sinnes must needs be most heynous, that brought such bloodie and grieuous paines vpon him. Also thinke it a very shame for thee to carrie thy head to heauen with haughtie lookes, to wallow in thy pleasures, and to draw the innocent blood of thy poore brethren by oppression and deceit, for whome Christ sweat water and blood, and take an occasion from Christs agonie, to lay aside the pride of thy heart, to be ashamed of thy selfe, to grieue in heart, yea euen to bleede for thine owne offences, casting downe and humbling thy selfe with Ezra, saying, O my God, I am confounded and ashamed to lift vp mine eyes vnto thee, my God: for mine iniquities are increased, and my trespasse is growne vp into heauen. When thou readest that Christ was taken and bound, thinke that thy very sinnes brought him into the power of his enemies, and were the very bondes wherewith he was tyed: thinke that thou shouldest haue bene bound in the very same manner vnlesse he had bene a suretie and pledge for thee: thinke also that thou in the selfe same manner art bound and tied with the chaynes of thine owne sinnes, and that by nature thy will, affections, and whole spirit is tied and chained to the will of the deuill, so as thou canst doe nothing but that which he willeth: lastly, thinke and beleue that the bondes of Christ serue to purchase thy libertie from hell, death, and damnation. When thou hearest that he was brought before Annas and Caiaphas, thinke it was meete, that thy suretie and pledge who was to suffer the condemnation due vnto thee, should by the high Priest as by the mouth of God, be condemned: and woonder at this, that the very coessentiall and eternall Sonne of God, euen the very soueraigne Iudge of the world, stands to be iudged, and that by wicked men; perswading thy selfe that this so great confusion comes of thy sinnes. Whereupon being further amazed at thy fearefull estate, humble thy selfe in dust and ashes, and pray God so to soften thy stonie heart, that thou maiest turne to him, and by true faith lay hold on Christ, who hath thus exceedingly abased himselfe, that his ignominie may be thy glorie, and his arraignment thy perfect absolution. When thou readest that Barrabas the murderer, was preferred before Christ, though he exceeded both men and Angels in holinesse; thinke it was to manifest his innocencie, and that thy very sinnes pulled vpon him this shamefull reproch; and in that for thy cause he was esteemed worse then Barrabas, thinke of thy selfe as a most heynous and wretched sinner, and (as Paul saith) the head of all sinners. When thou readest that he was openly and iudicially condemned to the cursed death of the crosse, consider what is the wrath and furie of God against sinne, and what is his great and infinite mercie to sinners: and in this spectacle looke vpon thy selfe, and with groines of heart crie out, and say, O good God, what settest thou heare before mine eyes? I, euen I haue sinned, I am guiltie and worthie of damnation. Whence comes this change, that thy blessed sonne is in my roome, but of thy vnspeakable mercie? Wretch

that

that I am, how haue I forgotten my selfe, and thee also my God? O sonne of God, how long hast thou abased thy selfe for me? Therefore giue me grace O God, that beholding mine owne estate in the person of my Sauiour thus condemned, I may detest and loath my sinnes that are the cause thereof, and by a liuely faith imbrace that absolution which thou offerest me in him, who was condemned in my stead and roome. O Iesu Christ Sauiour of the world, giue me thy holy and blessed Spirit that I may iudge my selfe, and be as vile and base in mine owne eyes as thou wast vile before the Iewes: also vnite me vnto thee by the same spirit, that in thee I may be as worthie to be accepted before God, as I am worthie in my selfe to be detested for my sinnes. When thou readest, that he was clad in purple and crowned with thornes, mocked and spit vpon, behold the euerlasting shame that is due vnto thee, and be ashamed of thy selfe, & in this point conforme thy self to Christ, & be content (as he was) to bereproched, abused, and despised, so it be for a good cause. When thou readest, that before his crucifying, he was stript of all his cloathes, thinke it was that he being naked might beare thy shame on the crosse, and with his most pretious and rich nakednesse couer thy deformitie. When thou readest the complaint of Christ, that he was forsaken of his father, consider how he suffered the ^{wrath & anger of God} ~~pangs and torments of hell~~ as thy pledge and surety. Learne by his vn-speakable torments what a fearefull thing it is to sinne against God, and begin to renounce thy selfe, and detest thy sinnes, and to walke as a child of light, according to the measure of grace receiued. When thou comcest to die, set before thine eyes Christ in the midst of all his torments on the crosse: in beholding of which spectacle to thy endlesse comfort, thou shalt see a paradise in the midst of hell: God the father reconciled vnto thee, thy Sauiour reaching out his hands vnto thee to receiue thy soule vnto him; and his crosse as a ladder to aduance it to eternall glorie. Whereas he cried aloud with a strong voice at the point of death, it was to shew that he died willingly without violence or constraint from any creature, and that if it had so pleased him, he could haue freed himselfe from death, and haue cast his very enemies to the very bottom of hell. When thou readest that he commended his soule into the hands of his Father, consider that thy soule also (so be it thou wilt beleue in him) is deliuered vp into the hands of God, and shall be preserved against the rage and malice of all thine enemies, and hereupon thou maist be bolde to commend thy spirit into the hands of God the father. When thou readest of his death, consider that thy sinnes were the cause of it, and that thou shouldest haue suffered the same eternally, vnlesse the sonne of God had come in thy roome: againe consider his death as a ransome, and apprehend the same by faith, as the meanes of thy life: for by death Christ hath wounded both the first and second death, and hath made his crosse to be a throne or tribunall seate of iudgement against all his and thine enemies. When thou readest of the trembling of the earth at the death of Christ, thinke with thy selfe it did in his kind as it were grone vnder the burden of the sinnes of men in the world: and by his motion then it signified that euen thou and the rest deserued rather to be swallowed of the earth, and to goe downe into the pit aliue, then to

haue

haue any part in the merit of Christ crucified. When thou readeſt of his buriall, thinke that it was to ratifie his death, and to vanquiſh death euen in his owne denne. Applie this buriall to thy ſelfe, and beleue that it ſerues to make thy graue a bedde of doun, and to free thy bodie from corruption. Laſtly, pray to God that thou maiſt feele the power of the ſpirit of Chriſt, weakning and conſuming the bodie of ſinne, euen as a dead corps rottes in the graue, till it be reſolued to duſt.

When thou haſt thus peruſed and applied to thy ſelfe the hitoriſe of the Paſſion of Chriſt, goe yet further, and labour by faith to ſee Chriſt crucified in all the workes of God, either in thee, or vpon thee. Behold him at thy table in meate and drinke, which is as it were a liuely ſermon and a daily pledge of the mercie of God in Chriſt. Behold him in all thine afflictions, as thy partner that pitieth thy caſe, and hath compaſſion on thee. Behold him in thy moſt dangerous temptations, in which the deuill thundreth damnation, behold him I ſay, as a mightie Sampſon bearing away the gates of his enemies vpon his owne ſhoulders: and killing more by death then by life, crucifying the deuill, euen then when he is crucified, by death killing death: by entrance into the graue, opening the graue and giuing life to the dead, and in the houſe of death ſpoiling him of all his ſtrength and power. Behold him in all the afflictions of thy brethren, as though he himſelfe were naked, hungrie, ſicke, harbourles, and do vnto them all the good thou canſt, as to Chriſt himſelfe. If thou wouldeſt behold God himſelfe, looke vpon him in Chriſt crucified, who is the ingrauen image of the fathers perſon; and know it to be a terrible thing in the time of the trouble of thy conſcience to thinke of God without Chriſt, in whoſe face the glorie of God in his endleſſe mercie is to be ſeene, 2. Cor. 4. 6. If thou wouldeſt come to God for grace, for comfort, for ſaluation, for any bleſſing, come firſt to Chriſt hanging, bleeding, dying vpon the croſſe, without whome there is no hearing God, no helping God, no ſauing God, no
 “ God to thee at all. In a word, let Chriſt be all things without exception vnto
 “ thee, Coloff. 3. 11. for when thou praieſt for any bleſſing either temporall or
 ſpiritual, be it whatſoever it will be or can be, thou muſt aſke it at the hands of God the father by the merit and mediation of Chriſt crucified: now looke as we aſke bleſſings at Gods hand, ſo muſt we receiue them of him; and as they are receiued, ſo muſt we poſſeſſe and uſe them daily, namely as gifts of God procured to vs by the merit of Chriſt: which gifts for this very cauſe, muſt be wholly imploied to the honour of Chriſt.

F I N I S.



A
DISCOVRSE OF

Conscience:

Wherein is set downe the

nature, properties, and differences thereof:

as also the way to

Get and keepe good Conscience.

The second Edition.



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The Contents.

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1. The actions or duties of conscience. Where this point is handled, How any thing is said to bind conscience.
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3. Mans dutie touching conscience, which is to get and to keepe it.



TO THE RIGHT
HONOVABLE SIR WILLI
am Piryam Knight, Lord chiefe Baron
of her Maiesties Exchequer.

Grace and peace.



*R*ight Honourable, it can not be unknowne to your selfe, or to any man of a daies experience, that it is thought a small matter to commit a sinne, or, to lie in sinnes against a mans owne conscience. For many when they are told of their durtie in this point, replie and say, What, tell you me of Conscience? Conscience was hanged long agoe. But vnlesse they take better heede, and prevent the danger by repentance, Hanged conscience will reuise and become both gibbet & hangman to them either in this life or the life to come. For Conscience is appointed of God to declare and put in execution his iust iudgement against sinners: and as God cannot possibly be overcome of man, so neither can the iudgement of Conscience beeing the iudgement of God, be wholly extinguished. Indeede Satan for his part goes about by all meanes he can, to benumme the conscience: but all is nothing. For as the sicke man, when he seemes to sleepe and take his rest, is inwardly full of troubles: so the benummed and drounsie conscience wants not his secret pangs and terrours, and when it shall be reuised by the iudgement of God, it waxeth cruell and fierce like a wild beast. Againe, when a man sinnes against his conscience, as much as in him lieth, he plungeth himselfe into the gulfe of desperation: for euery wound of the conscience, though the smart of it be little felt, is a deadly wound: and he that goes on to sinne against his conscience, stabbes and woundes it often in the same place: and all renewed woundes (as we know) are hardly or neuer cured. Thirdly, he that lieth in sinnes against his conscience, can not call vpon the name of God: for guiltie conscience makes a man flie from God. And Christ saith, God heareth not sinners, vnderstanding by sinners, such as goe on in their owne maies against conscience: and what can be more dolefull then to be barred of the imocation of Gods name? Lastly, such persons after the last iudgement, shall haue not onely their bodies in torment, but the worme in the soule and conscience shall neuer die: and what will it profit a man to gaine the whole world by doing things against his owne conscience, and loose his owne soule.

Now that men on this manner carelesse touching conscience, may see their follie and the great danger thereof and come to amendment, I haue penned this small treatise: and according to the auncient and laudable custome, as also according to my long intended purpose, I now dedicate and present the same to your Lordship. The reasons which haue imboldened me to this enterprise (all by-respects excluded) are these. Generall doctrine in points of religion is darke and obscure, and very hardly practised without the light of particular examples: and therefore the doctrine of conscience, by due right pertaines to a man of conscience; such an one as your Lordship is, who (others of like place not excepted) haue obtained this mercie at Gods hand to keepe faith and good conscience. Againe, consiaering that iustice and conscience haue alwaies bin friends; I am induced to thinke that your Lordship beeing publicely set apart for the execution and maintenance of ciuill iustice, will approoue and accept a Treatise propounding rules and precepts of conscience. Thus therefore crauing pardon for my boldnes, and hoping of your Lordships good acceptance, I commend you to God and to the word of his grace. 1596. Iune 14.

Your L. to command,

William Perkins.

OF CONSCIENCE.

CHAP. I.

What Conscience is.



Conscience is a part of the vnderstanding in all reasonable creatures, determining of their particular actions either with them or against them.

I say conscience is a part of the vnderstanding, and I shewe it thus: God in framing of the soule placed in it two principall faculties, *Vnderstanding* and *Will*. *Vnderstanding* is that facultie in the soule, whereby we vse reason: & it is the more principall part, seruing to rule & order the whole man; & therefore it is placed in the soule to be as the wagginer in the waggin. The *Will* is another facultie, whereby wee doe will or nill any thing, that is, choose or refuse it. With the will is ioyned sundrie affectiōs, as ioy, sorrow, loue, hatred, &c. whereby we imbrace or eschewe that which is good or euill. Nowe, conscience is not placed in the affectiōs nor will, but in the vnderstanding; because the actions thereof stand in the vse of reason. *Vnderstanding* againe hath two parts. The first is that which stands in the viewe and contemplation of *trueth* and *falsehood*, and goes no further. The second is that which standes in the view and consideration of euery particular action, to search whether it be *good* or *badde*. The first is called the *Theoricall*, the second the *practicall vnderstanding*. And vnder this latter is conscience to be comprehended: because his proprietie is to iudge of the goodnes or badnes of things or actions done.

Againe I say that conscience is a part of the minde or vnderstanding, to shewe that conscience is not a bare knowledge or iudgement of the vnderstanding (as men commōly write) but a naturall power, facultie, or created qualitie from whence knowledge and iudgement proceede as effects. This the Scriptures confirme, in that they ascribe sundrie workes and actions to conscience, as accusing, excusing, comforting, terrifying; which actions could not thence proceede, if conscience were no more but an action or act of the mind. Indeede I grant, it may be taken for a kind of actuall knowledge, in the minde of man: but to speake properly, this knowledge must proceede of a power in the soule, the proprietie whereof is to take the principles and conclusions of the mind and apply them, and by applying either to accuse or excuse. This is the ground of all, and this I take to be conscience. If it be objected that conscience cannot be a naturall power, because it may be lost: I answer if conscience be lost, it is onely in respect of the vse thereof, as reason is lost in the drunken man and not otherwise.

I adde, that the proper subiects of conscience are reasonable creatures, that is, men and Angels. Hereby conscience is excluded, first of all from brute beasts; for though they haue life and sense, and in many things some shadows of reason, yet because they want true reason, they want conscience also. Secōd-

*Conscience scilicet agitur
ad aliquam
partem scientiam ad aliquam
an act. by wh we apply our knowledge to
particular thing. Conscience
knowledge. For we do not do any thing
conscience is not the conscience
for it is not the conscience
itselfe that
but that
the conscience
knowledg
relates to
itselfe.*

*a vnderstanding
hath no parts pro-
perly but by analogie
in respect of diuers objects
and actions.
b Th. Aquin.
part. 1. q. 79.
art. 13.
Dominic.
Bannes on
this place,
Antonius,
&c.*

ly from God the creator, who being righteousnes it selfe, needeth not conscience to order and gouerne his actions. And whereas Peter saith, 1. Pet. 2. 19. that men must endure griefe wrongfully for conscience of god, his meaning is not to shewe that God hath conscience, but that men are to suffer many wrongs because their conscience doe bind them, in so doing to obey Gods wil, which conscience directly respecteth.

And I say that conscience is in *all reasonable creatures*, that none might imagine that some men by nature haue conscience in them, some none at all. For as many men as there are, so many consciences there be: and euery particular man hath his owne particular conscience.

The proper end of conscience is, to determine of things done. And by this conscience is distinguished from all other gifts of the minde, as *intelligence, opinion, science, faith, prudence*. *Intelligence* simple conceiues a thing to be or not to be: *opinion* iudgeth a thing to be probable or contingent; *science*, iudgeth to be certain and sure: *faith* is a perswasion, whereby we beleue things that are not: *prudence* discerneth what is meet to be done, what to be left vndone; but *conscience* goes further yet then all these: for it determines or giues sentence of things done, by saying vnto vs, this was done, this was not done, this may be done, this may not be done: this was well done, this was ill done.

The things that conscience determines of, are a mans own actions: his own actions, I say. To be certain what an other man hath said or done, it is commonly called knowledge: but for a man to be certaine what he himselfe hath done or said, that is conscience. Againe conscience meddles not with generals, onely it deales in particular actions: and that not in some few but in all.

The manner of consciences determination, is to set downe his iudgement either with the creature or against it: I adde this clause, because conscience is of a diuine nature, and is a thing placed of God in the middle betweene him and man, as an arbitratour to giue sentence and to pronounce either with mā or against man vnto God. For otherwhiles, it consents and speaks with God against the man in whome it is placed: otherwhiles againe it consents with him and speakes for him before the Lord. And hence comes one reason of the name of conscience. *Scire*, to knowe, is of one man alone by himselfe: and *conscire* is, when two at the least knowe some one secret thing; either of them knowing it together with the other. Therefore the name *conscire*, or *conscientia* Conscience, is that thing that combines two together, and makes the partners in the knowledge of one and the same secret. Now man and man, or man and Angel cannot be combined; because they cannot knowe the secret of any man vnlesse it be reuealed to them: it remaines therefore that this combinatiō is onely betweene man and God. God knowes perfectly all the doings of man, though they be neuer so hid and concealed: and man by a gift giuen him of God, knowes together with God, the same things of himselfe: and this gift is named Conscience.

CHAP. II.

Of the duties of Conscience.

THe proper actions or duties of conscience are twofold, to giue testimony or to giue iudgement. Rom. 2. 15.

Con-

Conscience giues testimonie by determining that a thing was done or it was not done, Rom. 2. 15. *Their conscience also bearing witness.* 2. Cor. 1. 12. *Our reioycing is the testimonie of our conscience, that in, &c.*

Here we must consider three things: I. of what things conscience beares witness: I I. in what manner: I I I. how long.

For the first, conscience beares witness of our thoughts, of our affections, of our outward actions.

That it beares witness of our secret thoughts, it appeares by the solemne protestation which at some time men vse; *In my conscience I neuer thought it:* whereby they signifie that they thinke something, or they thinke it not, and that their consciences can tell what they think. Neither must this seeme strange. For there be two actions of the vnderstanding, the one is simple, which barely conceiueth or thinketh this or that: the other is a reflecting or doubling of the former, whereby a man conceiues or thinks with himselfe what he thinks. And this action properly pertaines to the conscience. The minde thinkes a thought, now conscience goes beyond the minde, and knowes what the mind thinkes; so as if a man would goe about to hide his sinfull thoughts frō God, his conscience as it were another person within him; shall discouer all. By meanes of this second action conscience may beare witness euen of thoughts, and from hence also it seemes to borrow his name; because conscience is a *sci-* *Conscientia*
i. scientia cō
alia scientia.
ence or knowledge ioyned with an other knowledge: for by it I conceiue and knowe what I knowe.

Againe, conscience beares witness what the wills an affections of men bee in euery matter, Rom. 9. 1. *I say the trueth in Christ, I lie not, my conscience bearing me witness by the holy Ghost, that I haue great heavinesse and continuall sorrow in my heart: for I could wish my selfe to be seperate from Christ for my brethren.*

Lastly; it witnesseth what be mens actions: Eccl. 7. 24. *Ofentimes also thine heart knoweth, (that is, conscience witnesseth) that thou likewise hast cursed others.*

The maner that conscience vseth in giuing testimony, stands in two things. First, it obserues and takes notice of all things that wee doe: secondly, it doeth inwardly and secretly within the heart, tell vs of them al. In this respect it may fitly be compared to a Notarie, or a Register that hath alwaies the penne in his hand, to note and record whatsoever is said or done: who also because hee keepes the rolles and records of the court, can tell what hath bene said or done many hundred yeares past.

Touching the third point. How long conscience beares witness, it doeth it continually; not for a minut, or a day, or a moneth, or a yeare, but for euer: when a man dies, conscience dieth not; when the bodie is rotting in the graue, conscience liueth and is safe and found; and when we shall rise againe, conscience shall come with vs to the barre of Gods iudgement, either to accuse or excuse vs before God, Rom. 2. 15, 16. *Their conscience bearing witness at the day when God shall iudge the secrets of men by Iesus Christ.*

By this first dutie of conscience, we are to learne three things. The first that there is a god: and we may be led to the sight of this euen by common reason. For conscience beares witness; Of what? Of thy particular doings. But against

whome or with whome doth it giue testimonie? thou maiest feele in thy heart that it doth it either with thee or against thee. And to whome is it a witness? to men or angels? that cannot be, for they cannot heare the voice of conscience, they cannot receiue consciences testimonie, nay they cannot see what is in the heart of man. It remains therefore that there is a spirituall substance, most wise, most holy, most mightie, that sees all things to whome conscience beares record; and that is God himselfe. Let Atheists barke against this as long as they will: they haue that in them that will conuince them of the truth of the godhead, will they nill they, either in life or death.

Secondly we learne, that God doth watch ouer all men by a speciall prouidence. The master of a prison is knowne by this to haue care ouer his prisoners, if he send keepers with them to watch them and to bring them home againe in time conuenient: and so Gods care to man is manifest in this, that when he created man and placed him in the worlde, he gaue him conscience to bee his keeper to follow him alwaies at his heeles, and to dogge him (as we say) & to prie into his actions, and to beare witness of them all.

Thirdly, hence we may obserue Gods goodnesse and loue to man. If hee doe any thing amisse, he sets his conscience first of all to tell him of it secretly: if then he amend, God forgiues it: if not, then afterward conscience must openly accuse him for it at the barre of Gods iudgement before all the Saints and angels in heauen.

The second worke of conscience is to giue iudgement of things done.

To giue iudgement is to determine, that a thing is well done or ill done.

Herein conscience is like to a Iudge that holdeth an assise, and takes notice of inditements, and causeth the most notorious malefactor that is, to hold vp his hand at the barre of his iudgement. Nay it is (as it were) a little God sitting in the middle of mens hearts, arrainging them in this life as they shall be arrainged for their offences at the tribunal seat of the euerliuing God in the day of iudgement. Wherefore the temporarie iudgement that is giuen by the conscience is nothing els but a beginning or a fore-runner of the last iudgement.

Hence we are admonished to take speciall heede that nothing past lie heauie vpon vs, and that we charge not our conscience in time to come with any matter. For if our conscience accuse vs, God will much more condemne vs, saith S. Iohn. 1. Ioh. 3. 18. because he seeth all our actions more clearly, and iudgeth them more seuerely then conscience can. It shall bee good therefore for all men to labour that they may say with Paul, 2. Cor. 4. *I knowe nothing by my selfe*, that they may stand before God without blame for euer.

Here we must consider two things: first, the cause that makes conscience giue iudgement: secondly, the manner howe:

The cause is the Binder of the conscience. The binder is that thing whatsoever, which hath power and authoritie ouer conscience to order it.

To bind, is to vrge, cause, and constraîne it in euery action either to accuse for sinne, or to excuse for well doing: or to say, this may be done, or it may not be done.

That we may knowe what this phraze meaneth (*to be bound in conscience*) we must in minde consider conscience a part by it selfe from the binding power:

¶ 1. Of consciences iudgement.

¶ 2. Of the binding of the conscience.

power of Gods commandement. For then it hath libertie and is not bound either to accuse or excuse, but is apt to doe either of them indifferently: but when the binding power is set once ouer the conscience, then in euery action it must needes either accuse or excuse: euen as a man in a citie or towne hauing his libertie, may goe vp and downe or not goe, where and when he will: but if his bodie be attached by the magistrate and imprisoned, then his former libertie is restrained, he is bound and can goe vp and downe but within the prison, or some other allowed place.

The binder of conscience, is either proper or improper. Proper is that thing, which hath absolute and soueraigne power in it selfe to binde the conscience. And that is the word of God, written in the book of the old and new Testament. Reason I. He which is the Lord of conscience, by his word and lawes binds conscience: but God is the onely Lord of conscience; because he once created it, and he alone gouernes it: and none but he knowes it: therefore his word and lawes onely binde conscience properly. I I. He which hath power to saue or destroy the soule for the keeping or breaking of his lawes, hath absolute power to bind the soule and conscience by the same lawes: but the first is true of God alone, Iam. 3. 12. *There is one Lawgiuer which is able to saue and destroy.* Esa. 23. 22. *The Lord is our iudge, the Lord is our lawgiuer, the Lord is our King, and he will saue vs.* Therefore the word of God alone by an absolute and soueraigne power binds conscience. Because this point is cleare of it selfe, further prooffe is needlesse.

Hence we are taught sundrie points of instruction. I. Such as are ignorant among vs must labour to get knowledge of Gods word, because it binds conscience. Neither will the plea of ignorance serue for excuse: because, whether we know Gods lawes or know them not, they stil bind vs, And we are bound not onely to doe them, but when we know them not, we are further bound not to be ignorant of them, but to seeke to know them. If we had no more finnes, our ignorance were sufficient to condemne vs. II. Gods word is to be obeyed, though we should offend all men, yea loose all mens fauour, and suffer the greatest damage that may be, euen the losse of our liues. And the reason is at hand; because Gods word hath this prerogatiue to bridle, binde, and restrain the conscience. III. Whatsoeuer we enterprife or take in hand, we must first search whether God giue vs libertie in conscience, and warrant to doe it. For if we doe otherwise, conscience is bound presently to charge vs of sinne before God. Lastly, we doe here see how dangerous the case is of all Time-servers that will liue as they list, and be of no certen religion till differences and dissentions therein be ended, and they haue the determination of a generall Council: for whether these things compasse or no, certen it is that they are bound in conscience to receiue and beleue the auncient, Prophetical, and Apostolicall doctrine touching the true worship of God and the way to life euerlasting, which is the true religion. The same is to be said of all drowsie Protestants, and luke-warine gospellers, that vse religion not with that care and conscience they ought, but onely then and so farre forth as it serues for their turnes, commonly neglecting or despising the assemblies where the word is preached: and seldome frequenting the Lords table vnlesse

it be at Easter. Like filly wretches they neither see nor feele the constraining power, that Gods word hath in their consciences.

Gods word is either Law, or Gospell. The Law is a part of Gods word of things to be done, or to be left vndone. And it is threefold: Morall, Iudiciall, Ceremoniall.

¶ 4. Of the morall Law binding. a Thera morall law is vncchangeable in respect of that eternall iustice which it perfecteth. yet is it changeable: as it is applied to some particular actions and cases, and in that respect admits a dispensation, and no otherwise.

b 1. Com.

c 5. Com.

Morall law concernes duties of loue, partly to God and partly towards our neighbour: it is contained in the Decalogue or ten commandements: and it is the very law of nature written in all mens hearts (for substance though not for the manner of propounding) in the creation of man: and therefore it bindes the consciences of all men at all times, euen of blind and ignorant persons that neither knowe the most of it nor care to knowe it. Yet here must be remembered three exceptions or cautions. I. When two commandements of the morall law are opposite in respect of vs; so as we cannot doe them both at the same time: then the lesser commandement giues place to the greater, and doth not binde or constraîne for ^b that instant. Example. I. God commaunds one thing, and the magistrate commands the flat contrarie; in this case which of these two commandements is to be obeyed, ^b Honour God, or, ^c Honour the Magistrate: the answer is, that the latter must giue place to the former, and the former alone in this case must be obeyed. Act. 4. 19. *Whether it be right in the sight of God to obey you rather then God, iudge ye.* I. The fourth commandement prescribes rest on the Sabbath day: now it falls out that at the same time a whole towne is set on fire, and the sixth commandement requires our help in sauing our neighbours life and goods. Nowe of these two commandements which must be obeyed? for both cannot. The answer is, that the fourth commandement at this time is to giue place, and the sixth commandement alone bindes the conscience: so as then (if neede should require) a man might labour all the day without offence to God. Math. 9. 13. *I will haue mercie and not sacrifice.* And the rule must not be omitted, That charitie towards our neighbour is subordinate to the Loue of God, and therefore must giue place to it. For this cause the commandement concerning charitie must giue place to the commandement concerning loue to God: and when the case so falls out, that we must either offend our neighbour or God, we must rather offend our neighbour then God.

II. Caution. When God giues some particular commandement to his people, therein dispensing with some other commandement of the morall law: for that time it bindes not. For euen the morall commandements must be conceiued with this condition, *Except God command otherwise.* Example. I. The sixth commandement is, Thou shalt not kill: but God giues a particular commandement to Abraham. Abraham offer thy sonne Isaac in sacrifice to me. And this latter commandement at that instant did binde Abraham: and he is therefore commended for his obedience to it. II. And when God commanded the children of Israel to compasse Ierico seuen daies and therefore on the Sabbath, the fourth commandement prescribing the sanctifying of rest on the Sabbath, for that instant and in that action did not bind conscience.

III. Caution. One and the same commandement in some things binds the conscience more straitly, and in doing some other things lesse, Gal. 6. 10. *Do good*

good to all men, but specially to them which are of the household of faith. Hence it ariseth, that though all sinnes be mortall and deserue eternal death, yet all are not equall, but some more grieuous then others.

Judiciall lawes of Moses are all such as prescribe order for the executiō of justice and judgement in the common wealth. They were specially giuen by God, and directed to the Jewes: who for this very cause were bound in conscience to keepe them all: and if the common wealth of the Jewes were now standing in the old estate, no doubt they should cōtinue stil to bind as before.

But touching other nations and specially Christian common wealths in these daies, the case is otherwise. Some are of opinion, that the whole judiciall lawe is wholly abolished: and some againe runne to the other extreame, holding that judiciall lawes bind Christians as straightly as Jewes: but no doubt they are both wide: and the safest course is to keepe the meane between both. Therefore the judiciall lawes of Moses according to the substance and scope thereof must be distinguished; in which respect they ^a are of two sorts. Some of them are lawes of particular equitie, some of ^b common equitie. Lawes of particular equitie, are such as prescribe justice according to the particular estate and condition of the Jewes common wealth and to the circumstances thereof: time, place, persons, things, actions. Of this kind was the law, that the brother should raise vp seed to his brother, and many such like: and none of them bind vs, because they were framed and tempered to a particular people.

^a *Juris particularis.*

^b *Juris communis.*

Judicialls of common equitie are such as are made according to the lawe or instinct of nature cōmon to all men: & these in respect of their substance, bind the consciences not onely of the Jewes but also of the Gentiles: for they were not giuen to the Jewes as they are Jewes, that is, a people receiued into the Covenant about all other nations, brought from Egypt to the land of Canaan, of whome the Messias according to the flesh was to come: but they were giuen to them as they were mortall men subiect to the order and lawes of nature as all other nations are. Againe judiciall lawes, so farre forth as they haue in them the generall or common equitie of the law of nature are morall; and therefore binding in conscience, as the morall lawe.

A judiciall lawe may be known to be a law of common equitie, if either of these two things be found in it. First, if wise men not onely among the Jewes, but also in other nations haue by naturall reason and conscience iudged the same to be equall, just, and necessarie: and withall, haue justified their judgement by enacting laws for their common wealths, the same in substance with sundrie of the judicial lawes giuen to the Jewes: and the Romane Emperours among the rest, haue done this most excellently, as will appeare by conferring their lawes with the lawes of God. Secondly a Judicial hath common equitie, if it serue directly to explaine and confirme any of the ten precepts of the Decalogue: or, if it serue directly to maintaine and vpholde any of the three estates of the family, the common wealth, the Church. And whether this be so or no, it will appeare, if we doe but consider the matter of the law, and the reasons or considerations vpon which the Lord was moued to giue the same vnto the Jewes. Nowe to make the point in hand more plaine, take an example or two. It is a judiciall lawe of God that murderers must bee put to death:

now the question is, whether this lawe for substance be the common equitie of nature binding consciences of Christians or no? & the answer is, that without further doubting it is so. For first of all, this lawe hath beene by common consent of wise law-giuers enacted in many countries and kingdomes beside the Iewes. It was the lawe of the Egyptians and ^a olde Grecians, of Draco, of Numa, and of many of the Romane Emperours. Secondly this lawe serues directly to maintaine obedience to the sixt commandement: and the consideration vpon which the lawe was made is so weightie, that without it a commonwealth cannot stand. The murderers blood must bee shedde (saith the Lord, Num. 35. 33. 34.) *because the whole land is defiled with blood, and remaineth vn-cleansed till his blood be shed.* Againe it was a iudiciall law among the Iewes, that the adulterer and adulteresse should die the death; nowe let the question be whether this lawe concerne other nations as being deriued from the common lawe of nature: and it seemes to bee so. For first wise men by the light of reason and naturall conscience haue iudged this punishment equall and iust. *Judah* before this iudiciall lawe was giuen by Moses, appointed Tamar his daughter in law to be burnt to death for playing the whore. Nabuchadnezar burnt Ehad and Zedechias because they committed adulterie with their neighbours wiues. By Dracoes lawe among the Grecians this sin was death, and also by the law of the Romanes. Againe, this law serues directly to maintaine necessarie obedience to the seuenth commandement: and the considerations vpon which this lawe was giuen are perpetuall, and serue to vphold the common wealth. Lev. 20. 22. *Ye (saith the Lord) shall keepe all mine ordinances and my iudgements (the law of adulterie being one of them.)* Nowe marke the reasons. 1. *Least the land spue you out.* 2. *for the same sins I haue abhorred the nations.*

The Ceremoniall lawe is that which prescribes rites and orders in the outward worship of God.

It must be considered in three times. The first is time before the coming and death of Christ: the second, the time of publishing the gospell by the Apostles: the third, the time after the publishing of the gospell.

In the first, it did binde the conscience of the Iewes, and the obedience of it was the true worship of God. But it did not then bind the consciences of the Gentiles: for it was the partition wall between them and the Iewes. And it did continue to bind the Iewes till the very death and ascension of Christ. For the hand writing of ordinances which was against vs was nailed on the crosse and cancelled. And when Christ saith that *the lawe and the Prophett indured till Iohn*, Luk. 16. 16. his meaning is not, that the ceremoniall law ended then: but that things foretold by the Prophets, & obscurely prefigured by the ceremoniall law, began then more plainly to be preached and made manifest.

The second time was from the ascension of Christ, til about the time of the destruction of the Temple and the Citie; in which, ceremonies ceased to bind conscience and remained indifferent. Hereupon Paul circumcised Timothie: the Apostles after Christs ascension, as occasion was offered were present in the Temple, Act. 3. 1. And the Council of Hierusalem tendering the weakness of some beleeuers, decreed that the Church for a time should abstaine from strangled and blood. And there was good reason of this, because the

Church

^a Eurip. in
Hecuba.
Theodos. &
Arcad. l. 3.
c. de Episc.
audiens.

Gen. 34. 28.

Ier. 29. 23.
Instit. Item
lex iulian.
publ. iudic.

Of the cere-
moniall lawe
August. e-
pist. 19. ad
Hier.

Church of the Jewes was not yet sufficiently conuicted that an end was put to the ceremoniall law by the death of Christ.

In the third time, which was after the publishing of the gospel, ceremonies of the Jewes Church became vnlawfull, and so shall continue to the worldes ende.

By this it appeares, what a monstrous and miserable religion the church of Rome teacheth and maintaineth; which standes wholly in ceremonies, partly heathenish and partly Iewish.

As for the Gospel, I take it for the part of the word of God which promi- § 7. Of the gospels binding.
seth righteoufnes and life eueralsting to all that beleue in Christ, and withall commandeth this faith.

That we may the better knowe, howe the gospell bindes conscience, two points must be considered; one touching the persons bound, the other touching the manner of binding.

Persons are of two sorts; some be called, some be vncalled. Persons called are all such to whome God in mercie hath offered the meanes of saluation, and hath reuealed the doctrine of the Gospell in some measure more or lesse by meanes either ordinarie or extraordinarie. All such I thinke are straightly bound in conscience to beleue and obey the gospel. For that word of God whereby men shall be iudged in the day of iudgement, must first of all binde their consciences in this life, considering absolution and condemnation is according to that which is done in this life: but by the gospell, all men that haue beene called, shall be iudged as Paul saith, Rom. 2. 16. *God shall iudge the secrets of men by Iesus Christ, according to my Gospell.* And our Sauour Christ saith, *He that beleueth hath life eueralsting, hee which beleueth not is already condemned.* It remains therefore, that the gospell bindes the consciences of such men in this life. By this very point we are all put in minde not to content our selues with this, that we haue a liking to the gospell, and doe beleue it to be true (though many protestants in these our daies thinke it sufficient both in life and death, if they hold that they are to be saued by faith alone in Christ without the merit of mans workes;) but wee must goe yet further, and enter into a practise of the doctrine of the Gospel as well as of the precepts of the morall lawes; knowing that the gospel doeth as well bind conscience as the law, and if it be not obeyed will as well condemne.

Men vncalled, are such as neuer heard of Christ by reason the gospell was neuer reuealed vnto them, nor meanes of reuelation offered. That there haue bin such in former ages, I make manifest thus. The worlde since the creation may be distinguished into foure ages. The first, frō the creation to the flood; the second, from the flood to the giuing of the Law; the third, from the giuing of the Lawe to the death of Christ; the fourth, from the death of Christ to the last iudgement. Nowe in the three former ages, there was a distinction of the world into two sorts of men. wherof one was a people of God, the other no people. In the first age in the families of Seth, Noe, &c. were the sonnes of God; in all other families the sonnes of men. Gen. 6. 2. In the second age were the sonnes of the flesh and the sonnes of the promise, Rom. 9. 7. In the third, Jewes and Gentiles; the Jewes beeing the Church of God, all nations beside

no-church. But in the last age this distinction was taken away when the Apostles had a commission giuen them that was neuer giuen before to any, namely, to goe teach not onely the Iewes, but all nations. Now this distinction arose of this, that the Gospell was not reuealed to the world before the comming of Christ, as the Scriptures witnes. The prophet Esai saith, 52. 14. that *kings shall shut their mouthes at Christ, because that which had not bin told them they shall see, and that which they had not heard shall they vnderstand.* And 55. 5. that *a nation that knew him not shall runne vnto him.* Paul saith to the Ephesians that in former times they were *without God, and without Christ, strangers from the covenāt,* Eph. 2. 12. And to the Athenians he saith, *that the times before the comming of Christ were times of ignorance,* Act. 17. 30. And that it may not be thought that this ignorance was affected, Paul saith further that *God in times past suffered the Gentiles to walke in their owne waies,* Act. 14. 16. and that the *mysterie of the Gospell was kept secret from the beginning of the world, and is now in the last age reuealed to the whole world,* Rom. 16. 25. Some alleadge that the Iewes being the church of God, had traffique with all nations, and by this means spred some little knowledge of the Messias through the whole world: I answer againe that the conference and speech of Iewish marchants with forrainers was no sufficient means to publish the promise of saluation by Christ to the whole world: first because the Iewes for the most part haue alwaies bin more readie to receiue any new and false religion, then to teach their owne: secondly, because the very Iewes themselues, though they were well acquainted with the ceremonies of their religion, yet the substance thereof which was Christ figured by externall ceremonies, they knew not: and hereupon the Pharises when they made a Profelyte, they made him tenne times more the child of the deuill then themselues. Thirdly, because men are seldome or neuer suffered to professe or make any speech of their religion in forraine countries. Againe, if it be alleadged that the doctrine is set downe in the bookes of the old Testament, which men through the whole world might haue read, searched, and knowne if they would; I answer that the keeping of the bookes of the old Testament, was committed to the Iewes alone, Rom. 3. 2. and therefore they were not giuen to the whole world, as also the Psalmist testifieth, *He sweareth his word vnto*

Psal. 147. 8. Iacob, his statutes and his iudgements vnto Israel: he hath not dealt so with euery nation, neither haue they knowne his iudgements.

Now touching such persons as haue not so much as heard of Christ, though they are apt and fitte to be bound in conscience by the Gospell in as much as they are the creatures of God, yet are they not indeed actually bound till such time as the Gospell be reuealed or at the least meanes of reuelation offered. Reasons hereof may be these: I. Whatsoeuer doctrine or law doth bind conscience, must in some part be knowne by nature or by grace or by both: the vnderstanding must first of all conceiue, or at the least haue meanes of conceiuing, before conscience can constraine: because it bindeth by vertue of known cōclusions in the mind. Therefore things that are altogether vnknown and vnconceiued of the vnderstanding, doe not bind in conscience: now, the Gospell is altogether vnknowne and vnconceiued of many, as I haue alreadie proued, and therefore it binds not them in conscience. II. Paul saith, Rom.

2. 12. *They which sinne without the law* [written] *shalbe condemned without the law:* therefore they which sinne without the Gospel, shalbe condemned without the Gospel: and such as shalbe condemned without the Gospel after this life, were not bound by it in this life. *Augustine* the most iudiciall Diuine of all the auncient fathers vpon these wordes of Christ, *but now they haue no excuse for their sinne,* faith on this manner: *A doubt may be moued whether they to whome Christ hath not come, neither hath spoken vnto them, haue an excuse for their sinne.* For if they haue it not, why is it said that these (namely the Iewes) haue no excuse because he came and spake to them? and if they haue it, whether it be that their punishment may be taken away quite, or in part lessened. To these demands to my capacitie as the Lord shal inable me I answer, that they to whome Christ came not, neither hath spoken vnto them, haue an excuse not of euery sinne but of this sinne, that they haue not beleued in Christ. Againe, It remaines to inquire whether those, who before Christ came in his Church to the Gentiles, and before they heard his Gospell, haue bin or are prevented by death, may vse this excuse? Doubtles they may, but they shall not therefore escape damnation. For whosoever haue sinned without the law, shall perish without the law.

Ioh. 15. 20.
Aug. tract.
89. in Ioh.

As for the reasons which some of the schoolemen haue alleadged to the contrarie, they are answered all by a men of the same order, and I will briefly touch the principall. First it is obiected, that the holy Ghost shall iudge the world of sinne, because they haue not beleued in Christ, *Ioh. 16. 9.* I answer, that by the world we must not vnderstand all and euery man since the creation, but all nations and kingdomes in the last age of the world, to whome the Gospel was reuealed. Thus hath Paul expounded this word, *Rom. 11. 12. The fall of them is the riches of the world, and the diminishing of them is the riches of the Gentiles. v. 15. The casting of them away is the reconciling of the world.* Secondly it is obiected, that the law binds all men in conscience, though the greatest part of it be vnknowne to them. *Answ.* The law was once giuen to Adam and imprinted in his heart in his first creation, and in him as being the roote of all mankind, it was giuen to all men: and as when he sinned all men sinned in him, so when he was enlightened all were enlightened in him, and consequently when his conscience was bound by the law, all were bound in him. And though this knowledge be lost by mans default, yet the bond remaines still on Gods part. Now the case is otherwise with the Gospel, which was neuer written in mans nature, but was giuen after the fall, and is aboue nature. Here a further replie is made, that the couenant made with Adam, *The seede of the woman shal bruiſe the serpents head,* was also made with his seede which is all mankind, and was afterward continued with Abraham to all nations. I answer again, that Adam was a roote of mankind onely in respect of mans nature with the gifts and finnes thereof: he was no roote in respect of grace which is aboue nature, but Christ the second Adam. And therefore when God gaue the promise vnto him and faith to beleue the promise, he did not in him giue them both to all mankind: neither, if Adam had afterward fallen from faith in the Messias, should all mankind againe haue fallen in him. Moreouer that the promise of grace was not made to Adams seede vniuersally but indefinitely it appears; because when God did afterward renew the couenant, he restrained it to the

familye

familie of Noe and Abraham, and in Abrahams familie it was restrained to Isaac, *In Isaac* (saith the Lord) *shall thy seede be called*: yea in the very tenour of the couenant there is a distinction made of the seede of the woman and the seede of the serpent; which seede of the serpent is a part of mankind, and it is excluded from the couenant. And whereas the Lord promised to Abraham that in his seede all the nations of the earth should be blessed, the promise must not be vnderstood of all men in euery age, but of all nations in the last age of the world. And thus Paul hath cleared the text, Gal. 3. 8. *The Scripture foreseeing that God would iustifie the Gentiles through faith* (which was done after Christs ascension) *he preached before the Gospel to Abraham, In thee shall nations be blessed*. Lastly, it may be objected, that if any man be ignorant of the doctrine of saluation by Christ, it is through his owne fault: it is true indeede that all ignorance of the doctrine of saluation comes through mans fault & sinne: but sinne must be distinguished; it is either personall, or the sinne of mans nature. Now in them that neuer heard of Christ, their ignorance in this point procedes not of any personall sinne in them, but onely from the sinne of mans nature, that is, the first sinne of Adam common to all mankind, which sinne is punished when God leaues men wholly to themselues. Now many things there be in men proceeding from this sinne, which neuertheless are no sinnes, as the manifold miseries of this life: and so I take the ignorance of things about mans nature altogether vnruealed, to be no sinne but a punishment of originall sinne.

Thus much of the persons which are bound by the Gospel: now let vs see how farre forth they are bound by it.

God in the Gospell generally reueales two points vnto vs: the first, that there is perfect righteousnes and life euerlasting to be obtained by Christ: the second, that the instrument to obtaine righteousnes and life eternall is faith in Christ. Moreouer when this Gospel is dispensed and preached vnto vs, God reueales vnto vs two points more: the first, that he will make vs particularly to be partakers of true righteousnes and life euerlasting by Christ: the second, that he will haue vs without doubting to beleue thus much of our selues. And for this cause euery man to whome the Gospel is reuealed, is bound to beleue his owne election, iustification, sanctification, and glorification in and by Christ. The reasons and grounds of this point out of the word of God are these: I. i. Ioh. 3. 23. *This is his commandement that we beleue in the name of his Sonne Iesus Christ, and loue one another as he gaue vs commandement*. Now to beleue in Christ, is not confusedly to beleue, that he is a Redeemer of mankind, but withall to beleue that he is my Sauour, and that I am elected, iustified, sanctified, and shall be glorified by him. This is graunted of all men, yea of the Papists themselues, which otherwise are enemies of this doctrine. For Lumberd saith, *To beleue in God is by beleueing to loue, and as it were to goe into God: by beleueing to cleane vnto him, and as it were to be incorporate into his members*. II. Paul, Gal. 2. 16. first of all propounds a generall sentence, *That a man is not iustified by the workes of the law, but by the faith of Christ*. Afterward he addes a speciall application, *Euen we* (namely Iewes) *haue beleueed in Iesus Christ, that we might be iustified by the faith of Iesus Christ*: and in v. 20. he descends

cends more specially to applie the Gospel to himselfe, *I live* (saith he) *by the faith of the Sonne of God, who hath loued me and giuen himselfe for me.* And in this kinde of application there is nothing peculiar to Paul, for in this very action of his, he auoucheth himselfe to be an example vnto vs, 1. Tim. 1. 16. *For this cause* (saith he) *was I receiued to mercie, that Iesus Christ should shew first on me all long suffering vnto the ensample of them which shall in time to come beleue in him to eternall life.* Againe, Philip. 3. 8. he saith, *I thinke all things but losse, that I might winne Christ, and might be found in him not hauing mine owne righteousnes, but that which is through the faith of Christ, that I may know him and the vertue of his resurrection:* & afterward he addeth, v. 15. *Let vs as many as be perfect be thus minded.* III. Whatsoever we pray for according to Gods will, we are bound to beleue that it shall be giuen vnto vs, Mark. 11. 24. *Whatsoever ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.* But we pray for the pardon of our sinnes, and for life euerlasting by Christ; and that according to the will of God. Therefore we are bound in conscience to beleue the pardon of our sinnes and life euerlasting. I V. If God should speake particularly to any man, and say vnto him, Cornelius, or Peter, beleue thou in Christ, and thou shalt be saued; this commandement should bind him particularly. Now when the Minister lawfully called, in the name and stead of God publisheth the Gospel to the congregation, that is as much as if God himselfe had spoken to them particularly, calling each of them by their names and promising vnto them life euerlasting in Christ. 2. Cor. 5. 20. *We as ambassadors for Christ, as though God did beseech you through vs, pray you in Christs stead, that ye be reconciled to God.*

It may be and is obiected, that if euery man be bound in conscience to beleue his owne Election and saluation by Christ, then some men are bound to beleue that which is false, because some there be euen in the midst of the Church, which in the counsell of God were neuer chosen to saluation. I answer, that this reason were good, if men were bound absolutely to beleue their saluation without further respect or condition: but the bond is conditionall, according to the tenour of the couenant of grace: for we are bound to beleue in Christ, if we would come to life euerlasting, or if we would be in the fauour of God, or if we would be good disciples and members of Christ. I answer againe, that whatsoever a man is bound to beleue, is true: yet not alwaies in the euent, but true in the intention of God that bindeth. Now the commaundement of beleueing and applying the Gospell is by God giuen to all within the Church; but not in the same manner to all. It is giuen to the Elect, that by beleueing they might indeede be saued; God inabling them to doe that which he commands. To the rest, whome God in iustice will refuse, the same commandement is giuen not for the same cause, but to another end, that they might see how they could not beleue, and by this meanes be bereft of all excuse in the day of iudgement. God doth not alwaies giue commandements simply that they might be done, but sometimes for other respects, that they might be meanes of triall, as the commaundement giuen to Abraham of killing Isaac: againe that they might serue to keepe men at the least in outward obedience in this life, and stop their mouthes before the tribunall seat of God.

In that we are bound in conscience on this manner to beleue the promises of the Gospel, with an application of the benefits thereof to our selues, sundry necessarie and profitable points of instruction may be learned. The first, that the Popish Doctours abolish a great part of the Gospel, when they teach that men are bound to beleue the Gospel onely by a Catholike faith, which they make to be nothing els but a gift of God, or illumination of the mind, whereby assent is giuen to the word of God that it is true; and more specially that Iesus is Christ, that is, an all-sufficient Sauiour of mankind. All which the damned spirits beleue: whereas the Gospel for the comfort and saluation of mens soules, hath a further reach, namely to enioyne men to beleue that the promise of saluation is not onely true in it selfe, but also true in the very person of the beleuer, as appeares euidently by the Sacraments which are as it were a visible Gospel, in which Christ with all his benefits is offered and applied to the particular persons of men: to this ende, no doubt, that they might beleue the accomplishment of the promise in themselves.

Secondly, we learne that it is not presumption for any man to beleue the remission of his owne sinnes: for to doe the wil of God to which we are bound, is not to presume: now it is the will of God to which he hath bound vs in conscience, to beleue the remission of our owne sinnes: and therefore rather not doe it, is presumptuous disobedience.

Thirdly, we are here to marke and to remember with care, the foundation of the vnfallible certentie of mans saluation. For if man be bound in conscience first to giue assent to the Gospel, and secondly to applie it to himselfe by true faith, then without doubt a man by faith may be certainly perswaded of his owne Election and saluation in this life without any extraordinarie reuelation: Gods commandements beeing in this and the like cases possible. For commandements are either Legal or Euangelical. Legall shew vs our disease, but giue vs no remedie: and the perfect doing of them according to the intent of the Lawgiuer, by reason of mans weaknes and through mans default, is impossible in this world. As for Euangelical commandements, they haue this priuiledge, that they may and can be performed according to the intent of the Lawgiuer in this life: because with the commandement is ioyned the inward operation of the spirit in the elect, to inable them to effect the dutie commanded: and the will of God is not to require absolute perfection at our hands in the Gospel as in the law, but rather to qualifie the rigour of the law by the satisfaction of a Mediatour in our stead; and of vs (we being in Christ) to accept the vpright will and indeauour for the deede; as the will to repent, and the will to beleue, for repentance and true faith indeede. Now then, if things required in the Gospell, be both ordinarie and possible, then for a man to haue an vnfallible certentie of his owne saluation, is both ordinarie and possible. But more of this point afterward.

Lattly, all such persons as are troubled with doubtings, distrustings, vnbeleefe, despaire of Gods mercie, are to learne & consider that God by his word bindes them in conscience to beleue the pardon of their owne sinnes be they neuer so grieuous or many, and to beleue their owne election to saluation whereof they doubt. Men that are but ciuill haue care to auoid robbing and

killing,

killing, because God giues commandements against stealing and killing: why then should not we much more striue against our manifold doubtings and distrustings of Gods loue in Christ, hauing a commaundement of God that calls vpon vs and binds vs to so.

Thus we see how Gods word bindes conscience: now conscience being thus bound, againe bindes the man in whome it is.

The bond of conscience is called *guiltines*. *Guiltines* is nothing else but a worke of the conscience, binding euery sinner to the punishment of euerlasting death, before God for this or that sinne.

Thus much of the proper binder of the conscience: now followes the improper.

The improper binder is that which hath no power at all or vertue in it selfe to binde conscience: but doth it onely by the authoritie and vertue of Gods word or some part thereof. It is threefold, Humane lawes, an Oath, a Promise.

Touching humane lawes, the speciall point to be considered is, In what manner they binde. That this may in part be cleared, I will stand a while to examine and confute the opinion, that the very pillars of the Popish Church at this day maintaine; namely, that *Ciuill and Ecclesiasticall iurisdiction haue a coactiue power in the conscience, and that the lawes made thereby doe as truly and properly binde (as they speake) to mortall and veniall sinne, as Gods law it selfe.* The arguments which they commonly vse are these.

Argum. 1. Deut. 17. That man that will doe presumptuously, and not obey the authoritie of the Priest, or Iudge, shall die: and thou shalt take away euill from Israel. Here (say they) the precepts of the high Priest are *Imperia*, not admonitions or exhortations, & they bind in conscience; otherwise the transgressours thereof should not haue bin punished so severely. *Ans.* The intent of this law (as a very child may perceiue) is to establish the authoritie and right of the highest appeales for all matters of controuersie in the *Synedrion* or great court at Ierusalem. Therefore the words alleadged, doe not giue vnto the Priest a foueraigne power of making lawes, but a power of giuing iudgemēt of controuersies, & that according to lawes already made by God himselfe: from which iudgemēt there might be no appeale. Now this power of determining doth not constraine conscience, but the outward man to maintain order & peace. For what reason is there, that, that sentence, which might be either a gain saying of Gods law, or a mistaking of it, should bind the conscience to a sinne. Again, not euery one that refused to subiect themselves to the sentence of this court, were straightway guiltie of sinne, (for this did Ieremie the Prophet, and Christ our Sauiour, when the Iewes condēned them for wicked persons) but he that presumptuously despised the sentence, and by consequent the authoritie it selfe, which was the ordinance of God, was guiltie. Lastly, the seueritie of the punishment, which is temporall death, doth not argue any power in the iudge of binding conscience: this they might haue learned of their owne *De flor Ger. Lib. de vitiis son*, who holdeth that they that bind any man to mortall sinne, must be able to punish him with answerable punishment, which is eternall death.

Arg. 2. Matth. 16. What soeuer ye shall bind in earth, shall be bound in heauen.

§ 8. Of humane lawes binding.

a Imperia.

b princely commandments.

Jer. 26. 11.

15.

De flor Ger. Lib. de vitiis son, who holdeth that they that bind any man to mortall sinne, must be able to punish him with answerable punishment, which is eternall death.

Here (say they) to binde, is to make lawes constraining conscience according to Matth. 23. 4. *They binde heauie burdens, and lay them on mens shoulders.* *Ans.* The foueraigne power of binding and loosing, is not belonging to any creature, but is proper to Christ, who hath the keyes of heauen and hell: he openeth and no man shutteth, he shutteth and no man openeth, Reuel. 3. 5. As for the power of the Church, it is nothing but a ministerie or seruice whereby men publish and pronounce that Christ bindeth or looseth. Againe, this binding stands not in the power of making lawes, but in remitting and retaining of mens sinnes, as the words going before declare, v. 18. *If thy brother sinne against thee, &c.* and Christ sheweth his owne meaning when he saith, *Whose sinnes ye remit they are remitted, and whose sinnes ye retaine they are retained,* Ioh. 20. 23. hauing before in the person of Peter promised them this honour, in this forme of words, Matth. 16. *I will giue vnto thee the keyes of the kingdome of heauen, whatsoeuer thou shalt binde vpon earth, shall be bound in heauen.* This which I say, is approued by consent of auncient Diuines. August. Psal. 101. serm. 2. *Remission of sinne* (saith he) *is loosing*: therefore by the law of contraries, binding is to hold sinne vnpardoned. Hier. vpon Matth. cap. 18. *Whome they binde on earth, that is* (saith he) *leauie vntied of the knottes of their sinnes.* Lumberd the popish master of sentences, *The Lord,* saith he, *hath giuen to Priests power of binding and loosing, that is, of making manifest that men are bound or loosed.* Againe both Origen,^a Augustine, and^b Theophylact attribute the power of binding to all Christians, and therefore they for their parts, neuer dreamed that the power of binding should be an authoritie to make lawes. Lastly, the place Matth. 23. 4. ouerturnes the argument, for there the Scribes and Pharises are condemned, because they laid vpon mens shoulders the burdens of their traditions, as meanes of Gods worship and things binding conscience.

Argum. 3. Act. 15. *It seemes good vnto vs and the holy Ghost, to lay no more burden on you then these necessarie things, that ye abstaine from things offered to idols, and blood, and that which is strangled, and fornication.* Here (say they) the Apostles by the instinct of the holy Ghost make a new law not for this or that respect, but simply to bind consciences of the Gentiles, that they might be exercised in obedience. And this is prooued because the Apostles call this law a burden, and call the things prescribed *necessary*, and S. Luke tearmes them, the *commandements of the Apostles*: and Chrysostome calls the Epistle sent to the Church, *Imperium*, that is, a lordly charge. To this they adde, the testimonies of Tertullian, Origen, Augustine. *Ans.* Though all be graunted that the law is a burden imposed, a precept of the Apostles, a charge; againe, that things required therein are necessarie: yet will it not follow by good consequent, that the law simply bindes conscience; because it was giuen with a reseruatiou of Christian libertie, so as out of the case of scandall, that is, if no offence were giuen to the weake Iewes, it might freely be omitted. And that will appeare by these reasons. First of all Peter saith, that it is a tempting of God, to impose vpon the Gentiles the yoke of Iewish ceremonies: he therefore must needs be contrarie to himselfe, if he intend to binde mens consciences to abstinence from strangled, blood, and things offered to idols. A replie is made, that this abstinence is prescribed not by the auncient law of Moses, but by a new Ec-

clesiasticall

Lib. 4. dist.
18. c. 4.
a on Mat. 18
b vpon Ioh.

ecclesiasticall or Apostolicall authoritie. I answer againe, that a Mosaicall ceremonie is still the same thing, though it be established by a new authoritie. And whereas Christ by his death put an ende to the ceremoniall lawe, it is absurd to thinke that the Apostles by their authoritie reuiued some part of it againe, & bound mens consciences thereto. Secondly the Church of God in all places suffered this commandement to cease, which the faithfull seruants of God would neuer haue done, if they had beene perswaded that this law had bound conscience simply. It is answered, that this lawe ceased not because the giuing of offence vnto the Iewes ceased, but because it ceased *vniversally*: yea but it could not haue ceased vniversally, if it had bound conscience, specially considering it was propounded to the Church without any mention or limitation of time. Thirdly Paul was present in this counsell: and knew the intent of the law very well, and therefore no doubt hee did not in any of his Epistles gaine-say the same. This beeing graunted, it cannot bee, that this lawe should bind conscience out of the case of offence. For hee teacheth Corinthians that things offered to idols may be eaten, so be it the weake brother be not offended. Here it is answered, that when Paul writ his first Epistle to the Corinthians, this commandement of the Apostles touching things strangled & blood was not come vnto them. Wel, to grant all this, which can not be prooued, let it be answered, why Paul did not nowe deliuer it, and why he deliuereth a doctrine cōtrarie to that which he had decreed at Ierusalem, which was that the Gentiles should absolutely abstaine from things offered to idolls. As for the testimonie of the fathers they are abused. Indeed Tertullian saith plainly, that Christians in his daies abstained from eating of blood, and he perswades men to continue in so doing, because he is of opinion (beeing indeede farre deceived) that this very lawe of the Apostles must last to the ende of the world: which cōceit if the Papists hold not, what mean they to build vpon him. Origen saith, that this law was very necessarie in his daies: and no maruell. For by Idolithytes he vnderstandes, not things that haue beene offered to idols, and are afterward brought to priuat houses or to the market as other common meats; but hee vnderstandes things that remaine consecrated to idols, and are no where else vsed but in their temples, which we graunt with him must for euer be auoided as meanes and instruments of Idolatrie. Whereas the lawe of the Apostles speakes onely of the first kind. As for things strangled and blood, he takes them to be the devils food: and for this cause hee approoues abstinence from them. And whereas Augustine saith, that it is a good thing to abstaine from things offered to idols, though it be in necessitie; hee must bee vnderstood of the first kind of Idolithytes which are yet remaining in the temples still consecrated vnto them, and not of the second, of which the Apostles law (as I haue said) must be vnderstood.

1. Cor. 8. 9

Apol. c. 9. l.
de pudicitia.
Contra. Cels.
lib. 8.

1

2

Epist. 154.
ad Publico-
lam.

Argum. 4. Ioh. 21. Christ saith to Peter, (*ποιμανε*) feed my sheep: that is, (as the word importeth) feed and rule my sheepe. *Ans.* This feeding and ruling stands not in making newe lawes, but in teaching and governing the Church of god according to the doctrine which they had receiued from Christ. And this action of feeding is ascribed to all Christians. Reuel. 3. 27. Who cannot thereupon challenge a power of making lawes to the conscience:

Argum. 5. Ioh. 20. *As my father sent me, so I send you: but Christ was sent of his father not onely with power of preaching and ministring the Sacraments, but also with authoritie of commanding and giuing iudgement. Answ.* If this kind of reasoning may stand, all the Apostles shall be made redeemers; for they were all sent as Christ was: and hee was sent not onely to preach the redemption of mankind, but also to effect and work the same. If this be absurd, then it is a flat abusing of Scripture to gather from this saying of Christ, that the Apostles had power of binding conscience because he had so. It is true indeede that there is a similitude or analogie betweene the calling of Christ and his Apostles; but it wholly standes in these points. Christ was ordained to his office before all worldes, and so were the Apostles: Christ was called of his father immediatly, and so were they of Christ: Christ was sent to the whole world, and so were they: Christ receiued all power in heauen and earth as being necessarie for a Mediatour: and they receiued an extraordinarie authority from him with such a plentifull measure of the spirit as was necessarie for the Apostlicall function. Lastly Christ was sent euen as he was man to bee a teacher of the Iewes: and therefore hee is called the minister of circumcision, Rom. 15. 8. and so the Apostles are sent by him to teach the Gentiles. Thus farre is the comparison to bee enlarged, and no further. And that no man might imagine that some part of this resemblance standes in a power of binding conscience, Christ hath put a speciall exception, when he saith, *Go teach all nations, teaching them to obserue all things that I haue commanded you, and not commandements of your owne.*

Argum. 6. Rom. 13. *Whosoever resisteth the power, resisteth the ordinance of God: and, they that resist shall receive to themselves iudgement: and, ye must be subiect not onely for wrath, but also for conscience sake. Answ.* Magistracie indeede is an ordinance of God to which we owe subiection, but how farre subiection is due there is the question. For bodie and goods and outward conuersation, I grant all: but a subiection of conscience to mens laws, I denie. And between these two there is a great difference; to be subiect to authoritie *in conscience*, & to be subiect to it *for conscience*, as will be manifest if wee doe but consider the phrase of the Apostle, the meaning whereof is, that wee must performe obedience not onely for anger, that is, for the auoiding of punishment, but also for the auoiding of sinne, and so by consequent for auoiding a breach in conscience. Now this breach is not properly made because mans law is neglected, but because Gods lawe is broken which ordaineth magistracie, and withall bindes mens consciences to obey their lawfull commandements. And the damnation that is due vnto men for resisting the ordinance of god, comes not by the single breach of magistrats commandement, but by a transgression of the lawe of God which appointeth magistrates and their authoritie. To this answer Papiests replie nothing that is of moment. Therefore I proceed.

Argum. 7. 1. Cor. 4. *What will you that I come vnto you with a rod, or in the spirit of meekenes? Nowe this rod is a iudiciall power of punishing sinners. Answ.* For the regiment and protection of Gods Church, there bee two rods mentioned in Scripture: the rod of Christ, and the Apostlicall rodde. The rod of Christ is tearmed a *rod of iron*, or *the rod of his mouth*; and it signifies that absolute

lute and foueraigne power which Christ hath ouer his creatures, whereby he is able to conuert and saue them, or to forsake and destroy them. And it is a peculiar priuiledge of this rod, to smite and wound the conscience. The Apostolicall rod was a certaine extraordinarie power whereby God inabled to plague and punish rebellious offenders with grieuous iudgements, not in their soules but in their bodies alone. With this rod Paul smote Elimas blinde, and Peter smote Ananias and Saphira with bodily death. And it may bee that Paul by his power did giue vp the incestuous man, when hee was excommunicate, to be vexed in his bodie and tormented by the deuil: but that by this rod the Apostles could smite conscience, it can not be proued.

Argum. 8. 1. Tim. 3. Paul made a lawe that none hauing two wiues should be ordained a bishop: nowe this lawe is positiue and Ecclesiasticall and binds conscience. *Answer.* Paul is not the maker of this lawe, but God himselfe, who ordained that in marriage not three but two alone should be one flesh: & that they which serue at the altar of the Lord, should be holy. And to graunt that this lawe were a new law beside the written word of God, yet doth it not follow that Paul was the maker of it: because he vsed not to deliuer any doctrine to the Churches but which he receiued of the Lord.

Argum. 9. Luk. 10. *He which heareth you, heareth me.* *Ans.* These words properly concerne the Apostles, and doe not in like manner belong to the Pastours and teachers of the Church. And the end of these words is not to confirme any Apostolicall authoritie in making lawes to the conscience; but to signifie the priuiledge which hee had vouchsafed them aboue all others, that he would so farre forth assist them with his spirit, that they should not erre or be deceiued in teaching and publishing the doctrine of saluation, though otherwise they were sinfull men: according to Math. 10. *It is not you that speake, but the spirit of my father which speaketh in you.* And the promise to be lead into all truth, was directed vnto them.

Argum. 10. 1. Cor. 11. *I praise you that you keepe my commandements.* *Answer.* Paul deliuered nothing of his owne concerning the substance of the doctrine of saluation and the worship of God, but that which he receiued from Christ. The precepts here meant are nothing els but rules of decency and comely order in the congregation: and though they were not to be obeyed, yet Pauls meaning was not to bind any mans conscience therewith. For of greater matters he saith, *This I speake for your commoditie, & not to intangle you in a snare.* 1. Cor. 7. 35.

Argum. 11. Councils of auncient fathers when they commaund or forbid any thing, doe it with threatning of a curse to the offenders. *Ans.* The Church in former time vsed to annexe vnto her Canons the curse *anathema*, because things decreed by them were indeede, or at the leest thought to be the will & worde of God: and they had respect in the saying of Paul, If any teach otherwise though hee bee an angel from heauen, let him bee accursed. Therefore Councils in this action were no more but instruments of God to accurse those, whome he first had accursed.

Argum. 12. An act indifferent if it be comanded, is made necessarie: and the keeping of it is the practise of vertue, therefore euery lawe binds conscience

ence to a sinne. *Ans.* An act in it selfe indifferent being commanded by mans law, it is not made simply necessarie, for that is as much as Gods law doeth or can doe, but onely in some part, that is, so farre forth as the saide act or action tends to maintaine and preferue the good ende for which the lawe is made. And though the action be in this regard necessarie; yet doeth it still remaine indifferent, as it is considered in it selfe out of the ende of the lawe: so as if peace, the common good, and comely order may bee maintained and all offence auoided by any other meanes, the act may be done or not done without sinne before God. For whereas God himselfe hath giuen libertie and freedom in the vse of things indifferent, the lawe of man doeth not take away the same but onely moderate and order the ouercommon vse of it for the common good.

Argum. 13. The fast of lent stands by a lawe and commandement of men and this law binds conscience simply: for the auncient fathers haue called it a Tradition Apostolicall, and make the keeping of it to bee necessarie, and the not keeping of it a sinne, and punish the offenders with excommunication.

Ans. It is plaine to him that will not be obstinate, that Lent fast was not commanded in the primitiue Church, but was freely at mens pleasures, and in seuerall Churches diuersly both in regard of space of time, as also in respect of diuersitie of meates. Ireneus in his epistle to Victor cited by Eusebius saith, *Some haue thought that they must fast one daie, some two daies, some more, some 40. houres daie and night, which diuersitie of fasting commendeth the vnitie of faith.* Spiridion a good man did eate flesh in Lent, and caused his guest to doe the same, and this he did vpon iudgement, because he was perswaded out of gods word, that to the cleane all things were cleane. And Eusebius records, that Montanus the hereticke was the first that prescribed solemne and set lawes of fasting. And whereas this fast is called Apostolicall tradition, it is no great matter, for it was the manner of the auncient Church in former times to tearme rites and orders Ecclesiasticall not set downe in Scriptures Apostolicall orders, that by this meanes they might commend them to the people: as

*Hier. epist
118. ad Luc.
Serm. de
Temp. 62. E-
pist. 86.
Chrysolon
Math. hom.
47.*

*Ierome testifieth, Every prouince (saith he) may thinke the constitutions of the A-
cestours to be Apostolicall lawes. And whereas it is said to be a sinne not to fast
in Lent (as Auguline speaketh) it is not by reason of any commandement
binding conscience, for Auguline saith plainely, that neither Christ nor his
Apostles appointed any set time of fasting; and Chrysolome, that Christ ne-
uer commanded vs to followe his fast; but the true reason hereof is borrowed
from the ende. For the Primitiue Church vsed not the Popish fast; which is
to eate whitmeate alone, but an abstinence from all meates vsed specially to
mortifie the flesh and to prepare men before hand to a worthie receiuing
of the Eucharist. And in regard of this good end was the offence. And wher-
as it is said that auncient fathers taught a necessitie of keeping this fast, euen
Hierome whome they alleadge to this purpose saith the contrarie. For confu-
ting the error of Montanus who had his set time of fast to be kept of neces-
sitie, he saith, we fast in Lent according to the Apostles tradition as in a time meete
for vs: and we do it not, as though it were not lawfull for vs to fast in the rest of the
yere except Pentecost: but it is one thing to doe a thing of necessitie, & an other to offer*

*Hieron. ad
Marcel. de
error, Mon-*

a gift of free will. Lastly, excommunication was for open contempt of this order taken vp in the Church, which was, that men should fast before Easter for their further humiliation and preparation to the sacrament. So the 29. canon of the Council of Gangres must be vnderstood. As for the Canons of the Apostles (so falsely called) and the 8. Council of Toledo, I much respect not, what they say in this case.

Arg. 14. Gods authoritie binds conscience: magistrates authoritie is Gods authoritie: therefore magistrates authoritie binds conscience properly. *Ans.* Gods authority may be taken two waies: first for that soueraigne and absolute power which he vseth ouer all his creatures: secondly for that finit and limited power which he hath ordained that men should exercise ouer men. If the *minor*, namely that magistrates authoritie is Gods authoritie, be taken in the first sense, it is false: for the soueraigne power of God is incommunicable. If it be taken in the second sense, the *proposition* is false. For there be sundrie authorities ordained of God, as the authoritie of the father ouer a child, of the master ouer the seruant, the authority of the master ouer his scholler, which doe bind in conscience as the authoritie of Gods lawes doth.

By these arguments which I haue now answered, and by many other being but lightly skanned, it will appeare that necessarie obedience is to be performed both to ciuill and Ecclesiasticall iurisdiction: but that they haue a constraining power to bind conscience and that properly as Gods lawes doe, it is not yet prooued, neither can be; as I will make manifest by other arguments.

Arg. 1. He that makes a law binding conscience to mortall sinne, hath power, if not to saue, yet to destroy: because by sinne; which followes vpon the transgression of his law, comes death and damnation. But God is the onely Lawgiuer that hath this priuiledge; which is, after he hath giuen his law, vpon the breaking or keeping thereof, to saue or destroy, Iam. 4. 12. *There is one Lawgiuer that can saue or destroy.* Therefore God alone makes lawes binding conscience properly, and no creature can doe the like. Answer is made that S. James speakes of the principall Lawgiuer, that by his owne proper authoritie makes lawes, and doth in such manner saue and destroy, that he neede not feare to be destroyed of any: and that he speakes not of secundarie lawgiuers that are deputies of God, & make lawes in his name. I say againe that this answer stands not with the text. For S. James speakes simply without distinction, limitation, or exception: and the effect of his reason is this. No man at all must slander his brother, because no man must be iudge of the law: and no man can be iudge of the law, because no man can be a lawgiuer to saue or destroy. Now then where be those persons that shall make lawes to the soules of men, and bind them vnto punishment of mortall sinne; considering that God alone is the sauing and destroying Lawgiuer.

Argum. 2. He that can make lawes as truly binding conscience as Gods lawes, can also prescribe rules of Gods worship: because to binde the conscience is nothing else but to cause it to excuse for things that are well done, and therefore truly please God; and to accuse for sinne whereby God is dishonoured: but no man can prescribe rules of Gods worship; and humane lawes as they are humane lawes, appoint not the seruice of God. Esa. 29. 13. *Their*

seare towards me was taught by the precept of men. Mat. 15.6. *They worship me in vaine teaching doctrines which are the commandements of men.* Papists here make answer, that by lawes of men we must vnderstand such lawes as be vnlawfull or vnprofitable beeing made without the authoritie of God, or instinct of his spirit. It is true indeed that these commandements of men were vnlawfull: but the cause must be considered; they were vnlawfull not because they commanded that which was vnlawfull and against the wil of God, but because things in themselues lawfull were commanded as parts of Gods worship. To wash the outward part of the cup or platter, and to wash handes before meate, are things in respect of ciuill vse very lawfull, and yet are these blamed by Christ, and no other reason can be rendred but this; that they were prescribed not as things indifferent or ciuill, but as matters pertaining to Gods worship. It is not against Gods word in some politicke regards to make distinction of meates, and drinkes, and times: yet Paul calls these things *doctrines of deuills*, because they were commaunded as things wherein God should be worshipped.

Arg. 3. God hath now in the new Testament giuen a libertie to the conscience, whereby it is freed from all lawes of his owne whatsoever, excepting such lawes and doctrines as are necessarie to saluation, Col. 2. 10. *If ye be dead with Christ, ye are free from the elements of the world.* Gal. 5. 1. *Stand yee in the libertie wherewith Christ hath freed you, and be not againe intangled with the yoke of bondage.* Now, if humane lawes made after the graunt of this libertie, binde conscience of themselues, thē must they either take away the foresaid liberty, or diminish the same; but that they cannot doe: for that which is graunted by an higher authoritie, namely God himselfe, cannot be reuoked or repealed by the inferiour authoritie of any man. It is answered, that this freedome is onely from the bondage of sinne, from the curse of the morall lawe, from the ceremoniall and iudiciall lawes of Moses, and not from the lawes of our superiours. And I answer againe, that it is absurd to thinke that God giues vs liberty in conscience from any of his owne lawes, and yet will haue our consciences still to remaine in subiection, to the lawes of sinnefull men.

Argum. 4. Whosoever binds conscience, commandes conscience. For the bond is made by a commandement vrging conscience to doe his dutie, which is to accuse or excuse for euill or well doing. Now Gods lawes command conscience in as much as they are spirituall, commanding bodie and spirit, with all the thoughts, will, affections, desires, and faculties, and requiring obedience of them all according to their kind. As for the lawes of men, they want power to command conscience. Indeed if it were possible for our gouernours by lawe to command mens thoughts and affections, then also might they command conscience: but the first is not possible, for their lawes can reach no further then the outward man, that is, to body and goods, with the speeches and deedes thereof; and the end of them all, is not to maintaine spirituall peace of conscience, which is betweene man and God, but onely that externall and ciuill peace which is betweene man and man. And it were not meete that men should command conscience, which cannot see conscience and iudge of all her actions, which appeare not outwardly, and whereof there be no witnesses, but

but God and the conscience of the doer. Lastly, men are not fitte commaunders of conscience, because they are no Lordes of it, but God himselfe alone.

Argum. 5. Men in making lawes are subiect to ignorance and errour: and therefore when they haue made a lawe (as neere as possibly they can) agreeable to the equitie of Gods lawe, yet can they not assure themselues and others that they haue failed in no point or circumstance. Therefore it is against reason that humane lawes being subiect to defects, faults, errours, and manifold imperfections, should truly bind conscience, as Gods lawes doe, which are the rule of righteousness. All gouernours in the world, (by reason that to their old lawes, they are constrained to put restrictions, ampliations, and modifications of all kinds, with new readings and interpretations) vpon their daily experience see and acknowledge this to bee true which I say, sauing the Bishop of Rome (so falsly tearmed) which perswades himselfe to haue when he is in his consistorie, such an infallible assistance of the spirit, that he cannot possibly erre in iudgement.

Argum. 6. If mens lawes by inward vertue bindes conscience properly as Gods lawes, then our dutie is to learne, studie, and remember them as well as Gods lawes, yea ministers must be diligent to preach them, as they are diligent in preaching the doctrine of the gospell: because euery one of them bindes to mortall sinne, as the Papists teach. But that they should be taught and learned as Gods lawes, it is most absurd in the iudgement of all men, Papists theselues not excepted.

Argum. 7. Inferiour authoritie cannot bind the superiour: nowe the courts of men and their authority are vnder conscience. For God in the heart of euery man hath erected a tribunall seate, and in his stead hee hath placed neither Saint nor Angell, nor any other creature whatsoever, but conscience it selfe, who therefore is the highest Iudge that is or can be vnder God; by whose direction also courts are kept, and lawes are made.

Thus much of the Popish opinion: by which it appeares that one of the principall notes of Antichrist agrees fittely to the Pope of Rome. Paul, 2. Thess. 2. makes it a speciall propertie of Antichrist to exalt himselfe against or aboue all that is called God, or worshipped. Now what doth the Pope els, when he takes vpon him authoritie to make such lawes as shall bind the conscience, as properly and truly as Gods lawes? and what doth he els when hee ascribes to himselfe power to free mens consciences from the bond of such lawes of God, as are vnchangeable; as may appeare in a Canon of the Council of Trent: the words are these, *If any shal say, that those degrees of consanguinitie that Sess. 24. can. be expressed in Leuiticus, doe onely hinder matrimonie to be made, and breake it being made, and that the Church cannot dispense with some of them, or appoint that more degrees may hinder or breake marriage, let him be accursed.* O Mercilesious impietie! considering the lawes of affinitie and consanguinitie, Leuiticus 18. are not ceremoniall, or iudiciall lawes peculiar to the Iewes, but the very lawes of nature. What is this Canon else, but a publike proclamation to the world, that the pope & church of Rome do sit as lords, or rather dole in the hearts & consciences of men. This wil yet more fully appeare to any man, if we read pop-

pish bookes of *practicall* or *Case-divinitie*, in which the common manner is; to binde conscience where God looseth it, and to loose where he binds: but a declaration of this, requires long time.

Now I come (as neere as possibly I can) to set downe the true manner, how mens lawes by the common judgement of Diuines may be said to binde conscience. That this point may be cleared, two things must be handled. By what meanes they binde, and How farre forth.

Touching the meanes, I set downe this rule. *Wholesome lawes of men, made of things indifferent, so farre forth bind conscience by vertue of the generall commandement of God, which ordaineth the Magistrates authoritie: that whosoever shall wittingly and willingly, with a disloyall minde, either breake or omit such lawes, is guiltie of sinne before.*

By *wholesome lawes*, I vnderstand such positieue constitutions, as are not against the lawe of God, and withall tend to maintaine the peaceable estate and common good of men.

Furthermore I adde this clause, *made of things indifferent*, to note the peculiar matter whereof humane lawes properly intreat: namely such things as are neither expressely commanded or forbidden by God.

Now such kind of lawes haue no vertue or power in themselves to constraîne conscience, but they binde onely by vertue of an higher commandement. *Let every soule be subiect to the higher powers*, Rom. 13. 1. or, *Honour father and mother*, Exod. 20. which commandements binds vs in conscience to performe obedience to the good lawes of men. As S. Peter saith, *Submit your selues to every humane ordinance for the Lord*. 1. Pet. 2. 13. that is, *for conscience of God*, as he sayeth afterward, v. 19. whereby he signifieth two things: first that God hath ordained the authoritie of gouernours, secondly that he hath appointed in his word, and thereby bound men in conscience to obey their gouernours lawfull commandements.

If the case fall out otherwise, as commonly it doeth, that humane lawes bee not inacted of things indifferent, but of things that be good in themselves, that is, commanded by God, then are they not *humane* properly but *diuine* lawes. Mens lawes intreating of things that *are morally good*, and the parts of *Gods worship*, are the same with Gods lawes: and therefore bind conscience, not because they were inacted by men, but because they were first made by God: me being no more but instruments and ministers in his name to reuiue, renewe, and to put in exequution such precepts and lawes as prescribe the worship of God, standing in the practise of true religion and vertue. Of this kinde are all positieue lawes touching articles of faith, and the duties of the morall law. And the man that breakes such lawes sinnes two waies, first because he breaks that which is in conscience a lawe of God, secondly because in disobeying his lawfull Magistrate, he disobeyes the generall commandement of God touching magistracie.

But if it shall fall out that mens lawes bee made of things that are euill and forbidden by God, then is there no bond of conscience at all; but contrariwise men are bound in conscience not to obey, A. ct. 4. 19. And hereupon the three children are commended for not obeying Nabuchadnezzar, when he gaue a particu-

particular commandment vnto them to fall downe and worship the golden image, Dan. 3.

Moreouer, in that mans law bindes not but by the authoritie of Gods law, hence it followes, that Gods law alone hath this priuiledge, that the breach of it should be a sinne. S. Iohn saith 1. epist. 3. *Sinne is the anomic, or, transgression of the law*, vnderstanding Gods law. When Dauid by adulterie and murder had offended many men, and that many waies, he saith Psal. 51. *Against thee, against thee haue I sinned*. And Augustine defined sinne to be some thing said, done, or desired against the lawe of God. Some man may say, if this bee so, be-like then we may breake mens laws without sinne. I answer, that men in breaking humane lawes, both may and doe sinne; but yet not simply, because they breake them, but because in breaking them, they doe also breake the lawe of God. The breach of a law must bee considered two waies. First as it is a trespassse, hinderance, iniurie, damage; and in this respect it is committed against mens lawes: secondly the breach of a lawe must be considered as it is sinne, and so it is onely against Gods lawe, which appoints obedience to the Magistrate.

The second point, namely, Howe farre forth mens lawes bind conscience, I explaine on this maner. It is all that the lawes of God do or can doe, to binde conscience simply and absolutely. Therefore humane lawes binde not simply of themselues, but so farre forth as they are agreeable to Gods word, serue for the common good, stand with good order, and hinder not the libertie of conscience. The necessitie of the law ariseth of the necessitie of the good end thereof. And as the ende is good and profitable more or lesse, so is the lawe it selfe necessarie more or lesse. Mens lawes are like their testimonies, which neither prooue nor disprooue of themselues, but borrow all the strength which they haue to constraîne, from the truth, wisdom, and fidelitie of them that beare witnesse.

Hence it followeth that a man may doe any thing *beside humane lawes* and constitutions without breach of conscience. For if we shall omit the doing of any law, I. without hinderence of the ende and particular considerations, for which the lawe was made: I I. without offence giuing, as much as in vs lieth: I I I. without contempt of him that made the lawe, wee are not to be accused of sinne. Example. In time of warre, the magistrate of a cittie commands that no man shall open the gates: the ende is, that the cittie & euery member thereof may be in safetie. Now it falls out that certaine cittizens, beeing vpon occasion without the cittie, are pursued by theemie and in danger of their liues. Hereupon some man without any more adoe openeth the gate to reskue thē. The question is, whether he haue sinned or no. And the truth is, he hath not: because he did not hinder the ende of the lawe, but rather further it, and that without scandal to men, or contempt to the magistrate.

And this stands euen by the equitie of Gods word. God made a lawe, that the priests onely should eate of the shewbread: now Dauid beeing no priest, did vpon vrgent occasion eate of it without sinne. If this be true in Gods law, then it may also be true in the lawes of men, that they may in some cases be omitted without sinne against God.

Neither must this seeme straunge. For as there is a keeping of a law, and a breaking of the same; so there is a middle or meane action betweene them both, which is, to doe a thing ^abeside the law, and that without sinne.

a Facere aliquid prater legem, non contrarium.

To proceede further, mens lawes be either Ciuill or Ecclesiasticall. Ciuill laws are for their substance determinations of necessarie and profitable circumstances, tending to vphold and maintaine the commandements of the second table. More specially they prescribe what is to be done, and what is to be left vndone, touching actions both ciuill and criminall, touching offices and bargaines of all sorts, &c. yea they conclude, inioyne, and command not onely such affaires as be of small importance; but also things and actions of great waight, tending to maintaine common peace, ciuill societie, and the very state of the common wealth. Now such lawes bind so farre forth, that, albeit they be omitted without any apparant scandall or contempt, yet the breach of them is a sinne before God. Take this example. A subiect in this land vpon pouertie, or vpon a couetous minde, against the good law of the land, coynes money, which afterward by a sleight of his witte, is cunningly conueied abroad into the hands of men, and is not espied. Here is no euident offence giuen to any man, nor open contempt shewed to the lawgiuer: and yet in this action he hath sinned, in that closely otherwise then he ought to haue done, he hath hindred the good of the commonwealth; and robbed the soueraigne Prince of her right.

Ecclesiasticall lawes, are certaine necessarie and profitable determinations of circumstances of the commandements of the first table. I say here *circumstances*, because all doctrines pertaining to the foundation and good estate of the Church, as also the whole worship of God, are set downe and commaunded in the written word of God, and can not be prescribed and concluded otherwise by all the Churches in the world. As for the Creedes and Confessions of particular Churches, they are in substance Gods word, and they bind not in conscience by any power the Church hath, but because they are the word of God.

The lawes then which the Church in proper speech is said to make, are decrees concerning outward order and comelines in the administration of the word and Sacraments, in the meetings of the congregation, &c. and such laws made according to the generall rules of Gods word, (which requires that all things be done to edification, in comelines, for the auoiding of offence) are necessarie to be obserued, and the word of God binds all men to them so farre forth as the keeping of them maintaines decent order, and preuents open offence. Yet if a law concerning some externall rite or thing indifferent, be at sometime or vpon some occasion omitted; no offence giuen, nor contempt shewed to Ecclesiasticall authoritie, there is no breach made in the conscience: and that appeares by the example before handled. The Apostles guided by the holy Ghost, made a decree for the auoiding of offence, necessarie to be obserued, namely that the Centiles should abstaine from strangled & blood & Idolithytes: and yet Paul out of the case of scandall and contempt, permits the Corinthians to doe otherwise, 1. Cor. 8. and 9. which he would not haue done, if to doe otherwise out of the case of scandall and contempt, had bin sin.

Againe,

Againe, laws are either mixt or meercly penall. Mixt, are such lawes as are of waightie matters, and are propounded in commaunding or forbidding tearmes: and they according to the good intention of the Lawgiuer, bind men first of all to obedience, for the necessaric good of humane societies; and secondly to a punishment, if they obey not, that a supplie may be made of the hindrance of the common good. In the breach of this kind of lawes, though a man be neuer so willing to suffer the punishment, yet that will not discharge his conscience before God, when he offends. If a man coyne money with this mind to be willing to die when he is conuicted, yet that will not free him from a sinne in the action, because Gods law bindes vs not onely to subiection in bearing of punishments, but also to obedience of his bare commandement, it being lawfull; though he should set downe no punishment.

A law *meercly penall* is that, which being made of matters of lesse importance, and not vttered precisely in commaunding tearmes, doth onely declare and shew what is to be done, or conditionally require this or that with respect to the punishment, on this manner. If any person doe this or that, then he shall forfeit thus or thus. This kind of law bindes especially to the punishment, and that in the very intent of the lawgiuer, and he that is readie in omitting the law to pay the fine or punishment, is not to be charged with sinne before God: the penaltie being answerable to the losse that comes by the neglect of the law. Here a question may be demanded; whether a man that hath taken his oath to keepe all the laws or orders of any towne or corporation, and yet afterward omits the doing of some of them, be periured or no. The answer may be this, that the lawes of euery societie and corporation must be distinguished. Some are very weightie (as I haue said) being of the very foundation and state of a bodie; so as it can not well stand without them: and whosoever wittingly and willingly breakes any of these (they being good and lawfull,) can not be freed from periurie. Againe there be lawes of lesser importance, that tend onely to maintaine decent order and comelines in the societies of men; and they are of that nature that the estate of the corporation or towne may stand without them: and whosoever vpon occasion omits the doing of any of these, is not therefore periured, so be it he carrie a loyall mind and be content to pay the fine or penaltie. For such kind of orders and constitutions, require first of all obedience; and if that be omitted, they require a mulct or fine; which, if it be willingly paid, the law is satisfied.

Thus we see how farre forth mens lawes bind conscience. The vse of this point is this: I. Hence we learne that the immunity of the Popish cleargie, whereby they take themselves exempted from ciuill courts and from ciuill authoritie in criminall causes, hath no warrant: because Gods comādements binds euery man whatsoeuer, to be subiect to the magistrate, Rom. 13. 1. *Let euery soule be subiect to the higher powers.* II. Hence we see also, what notorious rebells those are, that being borne subiects of this land, yet choose rather to die then to acknowledge (as they are bound in conscience) the Queenes Maiestie to be supream gouernour vnder God in all causes & ouer all persons. III. Lastly we are taught hereby to be willing to giue subiection, obedience, reuerence, and all other duties to Magistrates, whether they

be superiour or inferiour: yea with chearefulnes to pay taxes and subsidies, and all such lawfull charges as are appointed by them. *Giue to Cesar that which is Cesars, & to God that which is Gods. Giue to all men their duties: tribute to whom tribute: custome to whome custome.* Rom. 13.7.

Now follows the Oath, which is either assertorie, or promissorie. Assertorie, by which a man auoucheth that a thing was done or not done. Promissorie, by which a man promiseth to doe a thing or not to doe it. Of both these I meane to speake, but specially of the second. And here two points must be considered, the first by what meanes an oath bindeth, the second when it bindeth.

An oath bindeth by vertue of such particular commandements, as require the keeping of othes lawfully taken. Num. 30.3. *Whosoener sweareth an oath to binde his soule by a bond, he shall not breake his word, but shall doe according to all that proceede out of his mouth.*

This beeing so, a question may be made, whether the oathes of Infidels bind conscience, and by what vertue, cōsidering they neither know the Scriptures nor the true God. *Ans.* They^a doe bind in conscience. For example: Iacob and Laban make a couenant confirmed by oath. Iacob swears by the true God, Laban by the gods of Nachor, that is, by his idols. Now Iacob, though he approoue not the forme of this oath, yet he accepts it for a ciuill bond of the couenant: and no doubt, though Laban beleued not Gods word revealed to the Patriarkes, yet he was bound in conscience to keepe this oath euen by the law of nature: and though he knew not the true God, yet he reputed the false god of Nachor to be the true God. Gen. 31.53.

Againe, if a lawfull oath by vertue of Gods commandements bind conscience, then it must needes be that the Romane Church hath long erred, in that shee teacheth and maintaineth that gouernours, as namely the Pope and other inferiour Bishops, haue power to giue relaxations and dispensations, not onely for oathes vnlawfull (from which the word of God doth sufficiently free vs, though they should neuer giue absolution) but from a true and lawfull oath made wittingly and willingly without error or deceit, of a thing honest and possible; as when the Pope frees the subiects of this land, as occasion is offered, from their sworne allegiance and loyaltie to which they are bound, not onely by the law of nature, but also by a solemne and particular oath to the Supremacie, which none euer deemed vnlawfull but such as carrie traytours hearts. Now this erroneous diuinitie would easily be reuoked, if men did but consider the nature of an oath, one part whereof is Inuocation, in which we pray vnto God, first that he would become a witnes vnto vs that we speake the truth and purpose not to deceiue: secondly if we faile and breake our promise, that he would take reuenge vpon vs: and in both these petitions we bind our selues immediatly to God himselfe: and God againe who is the ordainer of the oath, accepts this bond and knits it by his commandement, till it be accomplished. Hence it follows, that no creature can haue power to vntie the bond of an oath that is truly and lawfully an oath, vnlesse we will exalt the creatures about God himselfe. And the Iewish teachers gaue better counsell when they commanded the people to *performe their oathes to the Lord*, for the

§9. Of an oath binding.

a Thus saith August. epist. ad Publ. in Iam. & Lamb. sent. l. 3. dist. 93.

Tho. 2. 2. q. 89.

the preventing of periurie, and our Sauour Christ in that gaine saies them not. Math. 5. 33.

Next let vs consider the time when an oath bindeth or bindeth not.

An oath bindeth then, when it is made of things certen and possible, in truth, iustice, iudgement, for the glorie of God & the good of our neighbour.

Quest. I. Whether doth an oath bind conscience if by the keeping of it there follow losses and hindrances? *Ans.* If it be of a thing that is lawfull, and the damages be priuate to him that sweareth, then doth it bind conscience. For example: A man makes a purchase of land at the sea side: his bargaine is confirmed onely by oath: and it falls out that before he doe enter possession, the sea breakes in and drownes a part of that purchase. Now he is in conscience to stand to his bargaine, because the thing is lawfull, and the damage is priuate, and great reuerence must be had of the name of God, which hath bin vsed in the bargaine making. Dauid makes it the propertie of a good man, *to sweare to his owne hindrance and not to change*, Psal. 15. 4.

Quest. II. Whether the oath which a man hath taken, beeing induced thereto by fraud and guile, doth bind conscience. *Ans.* If it be still of a thing lawfull, and bring nothing but priuate losses, it is to be kept. When the Gibeonites had by a fraud brought Iosua to make a league with them, and to bind it with an oath; he and the Princes of the people answer them thus: *We haue sworne vnto them by the Lord God of Israel, now therefore we may not touch them*, Ios. 9. 19. And 200. yeares after, when Saul slue certaine of the Gibeonites against this oath, the plague was vpon the people of Israel three yeares, and was not staid till certaine persons of Sauls familie for a recompence were put to death. 2. Sam. 21. 7.

Quest. III. Whether an oath made by feare or compulsion bind in conscience. For example: A thiefe disappointed of the bootie which he looked for, bindes the true man by solemne oath vpon paine of present death to fetch and deliuer vnto him some portion of money, as one 100. or 200. crownes for the redeeming of his life. Well, the oath is taken, and the question is; whether it bind him or not to performe his promise. An answer may be this: some ^aProtestant diuines thinke it doth bind: some againe thinke ^bno: but I take it the safest course to hold the meane betweene both, on this manner. The oath seemes to binde, and is to be performed: neither is it against the good of the common-wealth (for then it were vnlawfull) but it is rather a furtherance in that a member thereof is preferued: and the losses which follow are onely priuate to the man, rather to be endured then losse of life. Yet that a remedie may be had of this priuate iniurie, and that a publike mischief may be prevented, the partie is to reueale the matter to the Magistrate, whose office it is to punish robbers and to order all things according to equitie for the common good. But if the case fall out, that the man through exceeding feare doe further sweare to keepe silence, I see not how his oath may be kept, except he be sure that nothing will ensue thereof, but a priuate damage to himselfe. For otherwise perpetuall silence seemes to be a secret consenting to the robber, and an occasion that others fall into the like danger and hazard of their hues.

Againe, in sixe cases an oath bindes nothing at all. I. If it be made of a thing

^aP. Mart. class. 2. loc.

13. n. 21. Melanct. in Eth. quest. de iuram.

^bCalv. epous Psal. 15.

that is flat against the word of God. For all the power of binding which it hath is by the word of God : and therefore when it is against Gods will, it hath no power to constraîne. And it is an old receiued rule, that an oath must not be a bond of iniquitie. Hereupon Dauid when he made a rash oath to kill Nabal and all his household, reioyced when he had occasion offered by Abigail to breake the same, 1. Sam. 23. 37. And though he sware to Shemi, that he would saue his life, 2. Sam. 19. 23. yet afterward vpon better consideration (as it may seeme) he commaunded his sonne Salomon to put him to death, as one that had long ago deserued the same. 1. King. 2. 9. And Herod was farre deceiued, that thought he was bound by his oath to giue to the damselfe Iohn Baptists head in a platter, Matth. 14. 7. I I. If it be against the good and wholesome laws of any kingdome or countrey, whereof a man is a member, it bindes not at all : because on the contrarie Gods commandement bindes vs to keepe the good laws of men. I I I. If it be made by such persons as want sufficient reason and discretion, as young children, fooles, madde men. For the conscience can not indeede be bound where the vnderstanding can not discern what is done. I V. If it be made of such as haue no power to bind themselues, it binds

*Qui suis- not: because it is made against the law of nature, which is, that he which is not
 is no est ob- in his owne power can not binde himselfe. Hence it follows, that Papists erre
 ligare se non grossely when they teach, that a child^d may enter into any rule or order of re-
 potest. ligion, yea binde himselfe thereto by oath, and the oath to be good, flat against
^bBellar. lib. his parents consent. Num. 30. 4. If a woman vow unto the Lord, and binde her
 2. de Mon. selfe by a bond, being in her fathers house in the time of her youth, &c. v. 6. If her
 cap. 36. father disallow her the same day that he heareth all her vowes and bonds, they shall
 not be of value. And an ancient Council decreed that all children that vpon pre-
 Conci. Gang. sence of Gods worship should depart from their parents, and not doe them due reue-
 cap. 16. rence, should be accursed. Secondly they erre in that they teach that the promise
 made priuately by a child in way of marriage, without and against consent of
 wise and careful parents, bindes them: whereas indeed if this promise were fur-
 ther bound by an oth, it could not stand: because children vnder gouernment
 and tuition of parents, can not giue themselues. V. It bindes not if it be made
 of a thing that is out of a mans power, as if a man sweare to his friend to giue
 him an other mans goods. V I. If at the first it were lawfull, and afterward by
 some meanes become either impossible or vnlawfull, it bindes not conscience.
 For when it becomes impossible, then we may safely thinke that God from
 heauen frees a man from his oath. And when it begins to be vnlawfull, then it
 ceaseth to bind, because the binding vertue is onely in and from the word of
 God. For example: A king binde himselfe by oath to a forraigne Christian
 Prince to find him men and money to defend his people against all enemies.
 This oath is lawfull. Well, afterward the Prince becomes a professed enemy
 to him, his religion, and people: and then the kings oath becomes vnlawful &
 binds him not: because the word forbids that there should be any league of a-
 mitie with Gods enemies: though there may be leagues of concord with thē.*

Seeing a lawfull oath must bind conscience, though a man be deceiued & great losses follow, it shewes in how great reuerence we should haue Gods name, and with what care and consideration take an oath. And by this we
 must

must be aduertised to take heede of customable swearing in our cōmon talke, whether our oathes be great or small. We must thinke of an oath as a part of Gods worshipp: nay the holy Ghost often puts it for the whole worship of God. Esa. 19. 18. *In that day shall five cities in the land of Egypt speak the language of Canaan, and shall sweare by the Lord of hostes, that is, acknowledge and worship him.* Ierem. 12. 16. *If they will learne the waies of my people, to sweare by my name, The Lord lueth, then shall they bee built in the midst of my people.* This serues to shewe vnto vs, that such as giue themselues to swearing, want religion and good conscience: and that those families in which there is risenelle of oathes, abandon all care of religion, and banish God out of their houses. And indeede it is a very hard thing for the common swearer to auoide common periturie. If we see a man hold vp his hand at the barre of an earthly iudge, wee pittie him and are sorrie for him: oh then why doe we not pittie blasphemers and common swearers. For with God they are no better then rebels, that hold vp their hands at the barre of his iudgement seat as guiltie malefactours. Exod. 20. 7. Augustine saith well, *They that worship stocks & stones feare to sweare fastly by stones, and doest thou not feare God that is present, God that lueth, God that knoweth, God that taketh reuenge of contemners? but of bad custome when thou art verbis Aposte beleued, thou swearest: when none requires it, thou swearest: and when men cannot abide it, thou swearest.*

Thus much of an Oath: nowe followes a promise, which is either to God, or man: the first is called a vowe, the second a single promise.

A vowe is taken three waies. First generally for a promise of morall obedience: and this vowe is first made in Baptisme and continued in the Lords supper, as also in the spirituall exercises of inuocation and repentance. It is called of Peter 1. epist. 2. 21. *the stipulation which a good conscience makes to God.* § 10. Of a vowe binding.

This kinde of vowe bindes all and euery member of the Church of God.

And the not keeping of it is the common sinne of the world: for most men make not conscience to performe that which they haue promised to God in Baptisme: and therefore their Baptisme is become vnto them the *sacrifice of fooles*, Eccl. 4. 17. But considering we are bound in conscience by this vowe, let vs hereafter indeauour to be as good as our word: and that shall bee, when we begin to die to our sinnes and rise to newnesse of life. There is no man almost but will seeme to haue care to keepe touch with men; what a shame is it then for vs not to keepe couenant with God.

Againe, a vowe is taken for a promise of ceremoniall obedience, whereof read Num. 6. and 20. and Leuit. 27. This vowe is peculiar to the old testament, and did not bind all men, but onely such as had peculiar occasion to vowe, and thereupon bound themselues: as the Nazarites, and others.

Thirdly, a vowe is taken for the performance of some outward and bodily exercises taken vp of a mans owne accord, as beeing things in a mans owne libertie, without any commandement of god: as the keeping of set times of fast, of praying or reading, the performance of set taskes, almes giuing, abstinence from certaine meates and drinks, in the vse whereof through our owne weaknesse, we feare any occasion of sinne. And this kind of vowe is more peculiar to the new testament.

In the making of it, that it may be warrantable, foure things must be obserued: I. It must be agreeable to the worde of God. II. It must not be against a mans generall or particular calling. III. It must bee in a mans power, and not against Christian libertie. IV. It must be so made and be so obserued without any opinion of merit or worship of God to this end alone, that it may be a meanes to exercise and cherish repentance and inuocation, temperance, patience, and to shew forth thankfulness to God.

A vow thus made bindes conscience by vertue of Gods commandement, Eccl. 5. 3. *When thou hast vowed a vow to God deferre not to pay it.*

And the vow once made continues to bind so long as the thing is in force which was the occasion of the vow. For example: A man desirous to practise sobrietie and temperancie, findes that drinking of wine is hurtfull vnto him: hereupon he vowes to God to drinke no wine: now this vowe once made, binds him till the estate of his bodie alter, and he feesles no inconuenience in wine: but then it ceaseth to bind any longer.

Quest. Whether Papists are bound in conscience to keepe the vowes of single life, and voluntarie pouertie which they make, or no? *Ans.* No. The reasons hereof are these: I. Such vowes are flat against Gods commandement: *But if they cannot abstaine, let them marrie: for it is better to marrie then to burne.* 1. Cor. 7. 9. *This we warned you of, that if there were any that would not worke, they should not eate.* 2. Theff. 3. 10. II. They are not in the power of him that voweth: as for example, to promise perpetual chastitie in single life. III. They abolish Christian libertie in the vse of the creatures and ordinances of God, as riches, and marriage, meate, drinke, apparrell; making that necessarie which God left to our libertie. IV. They are made to this ende that men may thereby merit life eternall and worship God: whereas Paul saith, 1. Tim. 4. 8. *Bodily exercise profiteth little, but godlines is profitable for all things.* Therefore they are better broken then kept.

As for a single promise, it also binds a man, according as he will to whome the promise is made; though he be an^a heretike or an infidel. As for the purpose of the mind, it binds not, but may vpon conuenient cause, be altered.

Yet we must remember that there are some cases, in which a promise made binds not. I. If it be against Gods word. One saith well, *In euill promises, cut off thy faith. It is a wicked promise that can not be performed without an offence.* II. If he which makes it want reason or sufficient discretion. III. If he make the promise who can not binde himselfe: as a child vnder the gouernment of his parents. IV. If a man be induced to make his promise by fraud and guile. V. If the promise beeing at the first lawfull become afterward either impossible or vnlawfull.

And though men be bound in conscience to keepe their promises: yet this hinders not but that there is and may be a good and lawfull vse of Indentures and obligations. For the bond of conscience is betweene man and God: but the bond of an obligation passeth onely betweene man and man. When Abraham bought a purchase of Ephron the Hittite, he paid his money, and made it sure before witnes. Gen. 23. 17.

Here we must consider the generall sinne of this age; which is to speake deceit-

§ 11. Of a single promise binding.
a Aug. epist.
205.

7 fid. lib. 4.
Synonima.

deceitfully every one to his neighbour. It is an hard thing to finde a man that will stand to his word and lawfull promise. It is a rule of *Machiavel* that a man may practise many things against his faith, against charitie, and humanitie, and religion: and that it is not necessarie to have these vertues, but to counterfait and dissemble them. But let all such as feare God, make conscience of their word, because they are bound so to doe: and hereby they shall resemble their heavenly father who is true in all his promises; and they shall also bring forth a notable fruit of the spirit. Gal. 5. 22.

Hitherto I have spoken of the cause that maketh conscience to giue judgement. Now followeth the manner of judgement.

Conscience giues judgement in or by a kinde of reasoning or disputing, called a *practical syllogisme*. Rom. 2. 15. *Their reasonings* (τῶν λογισμῶν, & c.) *accusing or excusing each other.* § 11. How conscience giues judgement.

In the making of this reason conscience hath two assistants; mind, and memorie.

The minde is the storehouse and keeper of all manner of rules and principles. It may be compared to a booke of lawe, in which are set downe the penall statutes of the land. The dutie of it is to preferre and present to the conscience rules of diuine law whereby it is to giue judgement. Minde tells what is law.

Memorie serues to bring to minde the particular actions which a man hath done or not done, that conscience may determine of them. Memory giues euidence.

Nowe conscience assisted by these twaine, proceedes in judgement by a kind of argumentation: an example wherof we may take from the conscience of a murderer, thus:

Every murderer is cursed, saith the minde:

Thou art a murderer, saith conscience assisted by memorie:

ergo, Thou art accursed, saith conscience, and so giueth her sentence.

To proceed: Conscience giues judgement either of things past or thinges to come.

Of things past two waies, either by accusing and condemning, or by excusing and absolving, Rom. 2. 15. § 12. How many waies conscience giues judgement

To *accuse* is an action of conscience giuing judgement that this or that thing was euill done; and that still by reasoning on this manner:

Every murder is a sinne:

This thy action is murder:

ergo, This thy action is a sinne.

To *condemne* is another action of the conscience ioyned with the former, whereby it giueth judgement that a man by this or that sinne hath deserued death, on this manner:

Every murderer deserueth a double death:

Thou art a murderer:

ergo, Thou hast deserued a double death.

These two actions are very forcible and terrible: for they are the *compassions* and prickings that be in the heart, Act. 2. 37. they are the stripes as it were, of an yron rod, wherewith the heart of a man smiteth it selfe, 2. Sam. 24. 10. And by reason of them, conscience is compared to a worme that neuer

dieth, but alwaies lies gnawing and grabbling, and pulling at the heart of man, Mark. 9. 24. & causeth more paine and anguish, then any disease in the world can doe.

The time when conscience performs these actions, is not before the sinne or in the act of sinning, but especially after the sinne is done and past. Reason. I. Before a man sinneth, the deuill doth extenuate the fault and make sinne to be no sinne. II. Corrupt affections doe for a time so blind and ouercast iudgment, that it doeth not see or at the least consider what is good or badde, till afterward.

Neither doth conscience accuse and condemne onely for time present, but also long after a thing is done. The consciences of Iosephs brethren accused them 22. yeares after they had sold him into Egypt, Gen. 42. 21.

The effect of the accusing and condemning conscience, is to stirre vp sundrie passions and motions in the heart, but specially these fīue.

The first is *shame*, which is an affection of the heart, whereby a man is grieued and displeas'd with himselfe, that he hath done any euill: and this shame sheweth it selfe by the rising of the blood from the heart to the face.

Yet wee must here remember that euen such as haue the pardon of their finnes, and are not guiltie, may be ashamed and blush, Rom. 6. 21. *What fruit had ye in those things, whereat yee nowe blush, or, bee ashamed.* Yet for all this, euen those which are most guiltie, may be without all shame, Ier. 6. 15. *Were they ashamed when they had committed abomination? nay, nay, they were not ashamed, neither could they haue any shame: because they are growne to some great height in sinne.* Eph. 4. 18.

The second passion is *sadnes* and forrowe: which is commonly thought to be nothing else but *melancholie*: but betweene them twaine, there is great difference. Sorrow, that comes by melancholy, ariseth only of that humour annoyng the bodie: but this other forrow ariseth of a mans finnes, for which his conscience accuseth him. Melancholly may be cured by physicke: this forrow can not be cured by any thing but by the blood of Christ.

The third is *fear*: in causing whereof conscience is very forcible. If a man had all the delights and pleasures that heart can wish, they can not doe him any good, if conscience be guiltie. *Belshazzar* when hee was in the midst of all his delights, and sawe the hand writing vpon the wall, *his countenance changed, his thoughts troubled him, his ioynts loosed, and his knees smote together,* Dan. 5. 9. Yea the guiltie conscience will make a man afraid, if hee see but a worme peepe out of the ground: or a silly creature to goe crosse his way: or if hee see but his owne shadow on a suddain: or if he doe but forecast an euil with himselfe. Prou. 28. 1. *The wicked sueth when no man pursueth him.*

Terrours of conscience, when they are more vehement cause other passions in the body, as exceeding heate, like that which is in the fitte of an ague, the rising of the entralls towards the mouth: and founing: as experience hath often shewed. And the writer of the booke of wisdom faith truly, cap. 17. 10. *It is a fearefull thing when malice is condemned by her owne testimony: and a conscience that is touched, doeth cuer forecast cruell things. For feare is nothing else, but the betraying of the succours, that reason offereth, &c. they that did en-*

dark the night that was intollerable, &c. sometimes were troubled with monstrous ^{the dark-}
visions, and sometimes they swooned, as though their owne soules should betray them: ness of E-
for a sudden feare not looked for, came upon them. *gys.*

The fourth is *desperation*, whereby a man through the vehement and constant accusation of his conscience, comes to be out of all hope of the pardon of his finnes. This made Saul, Achitophel, and Judas, to hang themselves: this makes many in these daies to doe the like: as appeareth by the declarations of such as haue beene preuented, when they were about to hang or drowne themselves, or to cut their owne throates.

The last is a *perturbation* or disquietnesse of the whole man: whereby all the powers and faculties of the whole man are forth of order. Esa. 57. 20. *The wicked are like the raging of the sea that cannot rest, whose waters cast up mire and dirt.*

Thus much of the two first actions of conscience, which are to accuse and condemne: the second followeth to excuse and absolue.

To excuse, is an action of the conscience giuing iudgement that the thing is well done.

To absolue, is an action of the conscience giuing iudgement that a man is free and cleare from fault and so from punishment.

From these two actions arise some speciall affections: I. *boldnes* and *confidence*, Prou. 28. 1. *The righteous are bold as a lyon.* II. *Ioy* and *reioycing*, 2. Cor. 1. 12. *Our reioycing is the testimonie of my conscience, that in all simplicitie and godly purenes I haue had my conversation in the world.* Hence it is said, that a good conscience is a continuall feast.

Hitherto I haue spoken how conscience giues iudgement of things done and past: now followeth hir iudgement of things to be done.

Conscience giues iudgement of things to come, by foretelling, and (as it were) saying inwardly in the heart, that the thing may be well done. Of this kind of iudgement euery man may haue experience in himselfe, when he is about to enterprise any busines either good or bad.

By this we may see the goodnes of God to all men. If a man being to make an vnknowne iourney, should finde one that would goe with him and shew him the way, and all the turnings thereof, he could not but take it for a point of curtesie. Well, we are pilgrimes in this world, our life is our iourney: God also hath appointed our conscience to be our companion and guide, to shew vs what course we may take and what we may not.

And here it must be noted, that in all things to be done, conscience is of great force and beares a great stroke. For, *this is the beginning of a good worke, that the conscience first of all giue her iudgement truly, that the thing may be done, and is acceptable to God.* Rom. 14. 23. *What soeuer is not of faith, that is, what soeuer is not done of a fetled perswasion in iudgement & conscience out of Gods word, howsoeuer men iudge of it, is sinne.* Againe, God regards not the outward pompe of the action or the doer, but obedience and especially the obedience of the heart: therefore vnles the conscience first of all approoue the thing ^{well allowed.} to be good and agreeable to Gods will, it can be nothing els but a sinne. And he that shall doe a thing, because it is good in his owne eyes, not knowing that

God doth allowe of it, preferres himselfe before God, & disobeies as the servant that in his masters house will not doe his masters will but his owne will.

From this former rule arise three other: the first, *whatsoever is done with a doubting conscience is a sinne*. For example: some beleeuers in the Primitiue Church held, that still after the ascension of Christ there remained a difference betweene meate and meate, and therefore it was a scruple to them to eate of fundrie kind of meates: now put the case, that by example they are drawne on to eate swines flesh, or some other thing which they thinke is forbidden; this done, there is no question but they haue sinned, as Paul prouoeth, Rom. 14. 14. *I knowe and am perswaded through the Lord Iesus, that there is nothing vn-cleane of it selfe: but vnto him that iudgeth any thing vn-cleane, it is vn-cleane: and v. 23. He that doubteth, is condemned, if he eate, because he eateth not of faith.*

The second, *whatsoever thing is done in, or with an erroneous conscience, it is a sinne*. For example: in the Primitiue Church diuers of the gentiles held this error, that fornication was a thing indifferent, and therefore conscience tolde them that they might doe it: and yet neuertheless fornication in them was a sinne, because conscience erred in her iudgement. And euill remains euill, though conscience say the contrarie a thousand times.

The third, *what is done against conscience though it erre and bee deceiued, it is sin in the doer*. Example. An Anabaptist holding it vtterly vnlawful to sweare, is brought before a magistrate; and vrged either through feare or some like cause, takes an oath and that against his owne conscience: nowe the question is, whether he hath sinned or no? *Ans.* Hee hath indeede sinned; not so much because he hath taken an oath, for that is the ordinance of God: but because hee hath taken an oath in a bad manner, that is, against his conscience, & therefore not in faith.

Thus it is manifest that conscience beares a great stroke in all things that are to be said or done. And hereby we are aduertised of many things. First, if a thing done without good direction of conscience bee a sinne, then much more that which is done without good direction of Gods word is a flat sinne: for without direction of Gods word, conscience can giue no good direction. And if God will hold that for a sinne which is done without direction of his word, then no doubt Gods word ministers sufficient direction for all actions whatsoever: so as if a man be but to receiue a morsel of bread into his mouth, it can so farre forth direct him, that in doing of it, hee shall be able to please God. If this were not true, māns case were most miserable. For then we should sinne in manifold actions, and that without remedie. And here by the Word, I meane nothing but the Scriptures. of the olde and newe testament, which containe in them selues sufficient direction for all actions. As for the lawe of nature, though it affoord indeede some direction; yet is it corrupt, imperfect, vncerten: & whatsoever is right and good therein, is contained in the written word of god. And as for the best vnwritten traditions, let all the Papists in the world answer if they can, howe I may in conscience be perswaded that they are the word of God. If they say that the auncient fathers of the Primitiue Church auouch in their writings that they are Apostolicall traditions, I answer againe, howe shall I knowe and be certaine in conscience that the fathers

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subiect to errour, in saying so, haue not erred.

Againe we learne hence, that a good intention is not sufficient to make a good work, vnles withall conscience giue iudgement that God doth approue the action. This shewes the ignorance of our people, that when as, in their dealings they runne vpon a good meaning, then alwaies they thinke they do well and please God.

Thirdly, hence it appears that all things deuised by man for the worship of God, are flat finnes; because conscience cannot say of them that they please God, Esay 29. 13. Mar. 7. 7.

Lastly we learne here that ignorance of Gods will and word, is a dangerous thing, and makes the life of man to abound, yea to flowe with a sea of offences against God. Men commonly thinke that if they keepe themselves frō periurie, blasphemie, murder, theft, whoredome, all is well with them: but the trueth is, that so long as they liue in ignorance, they want right and true direction of conscience out of Gods worde, and therefore their best actions are finnes, euen their eating and drinking, their sleeping and waking, their buying and selling, their speech and silence, yea their praying and seruing of god. For they do these actions either of custome, or example, or necessitie, as beasts doe, and not of faith: because they know not Gods will touching things to be done or left vndone. The consideration of this point should make every man most carefull to seeke for knowledge of Gods word, and daily to increase in it, that hee may in all his affaires haue Gods lawes to bee the men of his counsell, Psal. 116. 24. that hee may giue heede to them as to the light shining in a darke place, 2. Pet. 1. 19. that he may say with Peter, when Christ commanded him to launch forth into the deepe, and to cast forth his net: *Lord we haue bin all night, and haue caught nothing: yet in thy word will I let downe my nette.* Luk. 5. 5.

CHAP. III.

Of the kindes of conscience: and of conscience regenerate.

Conscience is either good or badde.

Good conscience is that which rightly according to Gods word, excuseth and comforteth. For the excellency, goodnesse, and dignitie of conscience, standes not in accusing, but in excusing. And by doing any sinne whatsoever to giue an occasion to the conscience to accuse and condemne, is to wound it and to offend it. Thus Paul saith that the Corinthians wounded the consciences of their weake brethren, when they vsed their libertie as an occasion of offence to them, 1. Cor. 8. 9, 12. Againe, hee calleth a good conscience, a conscience without offence, that is, which hath no stop or impedimēt to hinder it from excusing. Act. 24. 19.

Good conscience, is either good by creation or regeneration.

Good by creation was the conscience of Adam, which in the estate of innocency did onely excuse and could not accuse him for any thing: though it may be, an aptnes to accuse was not wanting, if afterward an occasion should be offered. And hence we haue further direction to consider what a good conscience is, namely such an one as by the order set downe in the creation, excu-

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creature in which
man was created.

excuseth onely without accusing: Yea to accuse is a defect in true conscience, following after the first creation. For naturally there is an agreement and harmonie betwene the parts and the whole: but if the conscience should naturally accuse there should be a dissent and disagreement and diuision between the conscience and the man himselfe.

Regenerate conscience is that which being corrupt by nature, is renewed and purged by faith in the blood of Christ. For to the regenerating of the conscience, there is required a conuersion or change; because by nature all mens consciences since the fall are euill, and none are good but by grace. The instrument seruing to make this change is faith, Act. 15. 19. *Faith purifieth the heart.* The meritorious cause is the blood of Christ. Heb. 9. 14. *Howe much more shall the blood of Christ, &c. purge your conscience from dead workes to serue the living God.*

The proprietie of regenerate conscience is twofold: Christian libertie, and Certentie of saluation. Because both these haue their place, not in the outward man, but in the spirit and conscience.

Christian libertie, is a spirituall and holy freedome purchased by Christ.

I say, it is *spirituall*, first to put a difference betwene it and ciuill libertie, which standes in outward and bodily freedoms and priuiledges: secondly, to confute the Iewes, that looke for earthly libertie by Christ: and the Anabaptists, who imagine a freedome from all authoritie of Magistrates in the kingdome of Christ.

Againe, I say it is an holy freedome, to confute the Libertines, who thinke that by the death of Christ they haue libertie to liue as they list.

Lastly, I say it is *purchased by Christ*, to shewe the authoritie thereof. Gal. 5. 1. *Stand fast in the libertie wherewith Christ hath made you free.* And to confute the Papists, whose doctrine in effect is thus much, that this libertie is procured indeede by Christ, but is continued partly by Christ, and partly by the man himselfe.

Christian libertie hath three parts.

The first, is a freedome from the iustification of the morall law. For he that is a member of Christ, is not bound in conscience to bring the perfect righteousness of the lawe in his owne person for his iustification before God, Gal. 5. 1. with v. 3.

Hence it followeth, that he that is a Christian, is likewise freed from the curse and condemnation of the law, Rom. 8. 1. *There is no condemnation to them that are in Christ.* Gal. 3. 13. *Christ hath redeemed vs from the curse of the law, when he was made a curse for vs.*

By this first part of Christian libertie, it appeares that there cannot be any iustification of a sinner by workes of grace before God. For he that wil be iustified but by one worke, is *debter to the whole lawe*, Gal. 3. 3. but no man that is a member of Christ is debter to the whole law; for his libertie is to be free in that point: therefore no man is iustified so much as by one worke of his own.

The second part, is freedome from the rigour of the lawe, which exacteth perfect obedience and condemneth all imperfection, Rom. 6. 14. *Sinne hath no more dominio ouer you: for ye are not vnder the law, but vnder grace.* I. Ioh. 5. 7.

This

§ 1. Of Christian
Libertie.

This is the loue of God, that ye keepe his commandements: and his commandements are not grieuous.

Hence it followeth, that God will accept of our imperfect obedience, if it be sincere: yea he accepts the will, desire, and in deauour to obey for obedience it selfe, Malach. 3. 17. *And I will spare them as a manspareth his owne sonne that serueth him.*

The third part is, that the conscience is freed from the bond of the ceremonial law, Gal. 3. 25. *But after that faith is come we are no more vnder a school-master.* Eph. 2. 15. *And hath broken the stoppe of the partition wall, in abrogating through his flesh, the lawe of commandements which standeth in ordinances.* Coloss. 2. 14. *And hath put out the hand writing of ordinances which was against vs. v. 6. Let no man therefore condemne you in meat and drinke, or in respect of any holy day, or of the newe moone, &c.*

Hence it followeth, that all Christians may freely without scruple of conscience, vse all things indifferent, so be it the manner of vsing them be good.

And first, when I say that all may vse them, I vnderstand a two-folde vse; naturall, or spirituall.

The naturall vse, is either to relecue our necessities, or for honest delite. Thus the Psalmist saith, that God giues not onely bread to strengthen the heart of man, but also wine to make glad the heart, and oyle to make the face to shine, Psal. 104. 15. and God hath put into his creatures infinit varieties of colours, saouours, tastes, and formes, to this ende that men might take delight in them. Hence it followes, that *Recreation* is lawefull, and a part of Christian libertie, if it be wel vsed. By *recreation*, I vnderstand exercises & sports, seruing to refresh either the bodie or the minde: and that they may be well vsed two rules especially must be remembered. The first, that *lawfull recreation* stand onely in the vse of things indifferent. For if the things be commanded by god, there is no sporting in them; or if they bee forbidden, there is no vsing of them at all. Vpon this ground, sundrie kinds of recreation are to be neglected. As I. the dauncing commonly vsed in these daies, in which men and women, young men and maides, all mixed together, daunce to the sound of the instrument or voice in time and measure, with many wanton gestures, and that in solempne meetings after great feasts. This exercise cannot be nunnid among things indifferent: for experience sheweth, that it hath bene vsually either a iunte or a follower of great wickednes, as idolatrie, fornication, drunkennes, &c. hercupon, one wel compared it to a circle, whose center was the deuil. Again, if we must giue an account of euery idle worde, then also of euery idle gesture and pace: and what account can bee giuen of these paces backward & forward, of caprings, jumps, gambols, turnings, with many other frisks of lightnes and vanitie, more besecming goates and apes, of whome they are commonly vsed, then men. Whereas Salomon esteemed laughter as madnesse, hee would (no doubt) haue condemned our common lasciuious dauncing much more for madnesse, laughter being but the least part of it. II. Dining, which is precisely the casting of a lotte, not to be vsed at our pleasures but in matters of weight and importance. And of this kinde are all games, the ground whereof are not the sleight of mans witte, but lotte alone. III. Playes and en-

terludes, that stand in the representation of the vices and misdemeanour of the world. For if it be not lawfull to name vices, vnlesse it be in the way of dislike, Eph. 5. 3. much lesse is it warrantable to gesture and represent vice in the way of recreation and delite. The second rule is, that recreation must be sparing, moderate, and lawfull vse of things indifferent, according to the rules

2 Pag. 871. *2* following.

The spirituall vse is, when we take occasion by the creatures to meditate and speake of heavenly things: as, vpon the sight of the vine and the branches thereof, to consider the mysticall coniunction betweene Christ & his church: by the sight of the rainebow to thinke of the promise of God of not drowning the world by waters: and by any thing that befalls, to take occasion to consider in it the wisdome, goodnes, iustice, mercie, prouidence of God, &c.

I adde further, that things indifferent; as bondage, outward libertie, riches, pouertie, single estate, marriage, meate, drinke, apparell, buildings, may be vsed freely, because they are neither commāded by God nor forbidden: & in themselves considered, they may be vsed or not vsed without breach of conscience.

The right manner of vsing them, is to sanctifie them by the word & praier, 1. Tim. 4. 3, 4. and not onely some of them, but the vse of them all. Meat, drinke, and marriage are thus to be sanctified, as the place before noted declareth. Paul sanctified his iourney on this manner, Act. 21. 5. And the Iewes were commanded to dedicate their houses at the first entrance, Deut. 20. 5. By this dedication we may well vnderstand not onely the letting of the house, or the prouiding of a tenant, but also the sanctifying of it by inuocation of Gods name, that by his blessing the place with the roomes thereof might serue for their benefit and comfort. And on this manner to blesse our dwelling places: when we first enter into them, is the best way that can be to preserue them from the casualties of fire within, and lightning from heauen, and from the annoyance and molestation of euill spirits, and other iudgements of God.

Things indifferent are sanctified by Gods word, because it shewes what things we may vse, and what things we may not: & if we may vse them, in what manner it is to be done. And to this purpose the Scripture afford foure rules.

The first, that all things must be done to Gods glorie, 1. Cor. 10. 31. *Whether ye eat or drinke, or whatsoeuer ye doe, doe all to the glorie of God.* And that this may be performed, things indifferent must be vsed as signes & tables, in which we may shew forth the graces & vertues that God hath wrought in the heart. For example: we must so make our apparel both for matter and fashion, and so weare it, that it may in some sort set forth to the beholder our modestie, sobrietie, frugalitie, humilitie, &c. that hereby he may be occasioned to say, behold a graue, sober, modest person: and so of the rest. And the common sinne of this time is, that meate, drinke, apparell, buildings, are vsed as banners displayed to set forth to the world, mans riot, excesse, and pride of heart.

The second. We must suffer our selues lawfully to be limited and restrained in the ouermuch or ouercōmon vse of things indifferent. I say the ouercoimō vse, because it is not Gods will vtterly and absolutely to barre vs of the vse of such things. Now the restrainers of our vse, are two; the first is the law of charitie. For as charitie giues place to pietie; so Christian libertie in the vse of out-ward

ward things, giues place to charitie. And the law of charitie is, that we should not vse things indifferent to the hurt or offence of our brother. 1. Cor. 8. 13.

Quest. Whether may a man vse his libertie before such as are weake, and not yet perswaded of their libertie. *Ans.* Some are weake of simple ignorance, or because they haue bin deceiued by the abuse of long custome: and yet are willing to be reformed. And before such we must abstaine, least by example we draw them to sinne by giuing occasion to them of doing that whereof they doubt. Againe some are weake vpon affected ignorance or of malice, and in the presence of such we neede not abstaine. Vpon this ground Paul who circumcised Timothie would not circumcise Titus.

The second restrainer, is the wholesome lawes of men, whether Ciuill or Ecclesiasticall. For howsoeuer things indifferent, after the law is once made of them, remaine still indifferent in themselves: yet obedience to the law is necessarie, and that for conscience sake. Act. 15. 28.

The third. We must vse things indifferent so farre forth as they shal further vs in godlines. For we ought to doe all things not onely to the edification of others, but also of our own selues. And therefore it is a flat abuse of Christiã libertie, for men so to pamper their bodies with meate and drinke, that thereby they disable themselves to heare Gods word, to pray, to giue good counsell, to doe the ordinarie works of their callings.

The fourth. Things indifferent must be vsed within compassse of our callings, that is, according to our abilitie, degree, state, and condition of life. And it is a common abuse of this libertie in our daies, that the meane man will be in meate, drinke, apparell, building, as the gentleman; the gentleman as the knight; the knight as the lord or Earle.

Now then things indifferent are sanctified to vs by the word, when our consciences are resolued out of the word that we may vse them, so it be in the manner before named, and according to the rules here set downe.

They are sanctified by praier, when we craue at Gods hands the right vse of them, and hauing obtained the same, giue him thanks therefore. Coloss. 3. 17. *Whatsoeuer ye doe in word or deede, doe all in the name of our Lord Iesus, giuing thanks to God the father by him.*

Thus much of Christian libertie, by which we are admonished of sundrie duties: I. to labour to become good members of Christ, of what estate or condition so euer we be. The libertie of the citie of Rome, made not onely Romanes borne but euen the men of other countries seeke to be citizens thereof. Act. 22. 28. The priuiledges of the Iewes in Persia made many become Iewes. Hest. 8. 17. O then, much more should the spirituall libertie of conscience purchased by the blood of Christ, mooue vs to seeke for the kingdome of heauen, and that we might become good members thereof. II. Againe by this we are taught to studie, learne, and loue the Scriptures, in which our liberties are recorded. We make account of our charters whereby we hold our earthly liberties, yea we gladly read them and acquaint our selues with them: what a shame then will it be for vs, to make no more account of the word of God that is the law of spirituall libertie. Iam. 2. 16. III. Lastly we are aduertised most heartily to obey and serue God according to his word, for that is the

the end of our libertie: the seruant doth all his busines more chearefully, in the hope and expectation he hath of libertie. Againe our libertie most of all appeares in our seruice and obedience; because the seruice of God is perfect freedom: as on the contrarie in the disobedience of Gods commandments, stands our spirituall bondage.

The second proprietie of conscience is an vnfallible certentie of the pardon of sinne and life euerlasting. That this point may be cleared, I will handle the question betwene vs and Papists touching the certentie of saluation. And that I may proceede in order we must distinguish the kinds of certentie. First of all, Certentie is either Vnfallible or Coniecturall. Vnfallible, wherein a man is neuer disappointed. Coniecturall, which is not so euident, because it is grounded onely vpon likelihoods. The second all Papists graunt, but the first they denie in the matter of saluation. Againe certentie is either of faith, or experimentally, which Papists call *morall*. Certentie of faith is, whereby any thing is certainly beleeued: and it is either generall or speciall. Generall certentie, is to belecue assuredly that the word of God is truth it selfe, and this both we and Papists allow. Speciall certentie is by faith to applie the promise of saluation to our selues, and to belecue without doubt, that remission of sinnes by Christ and life euerlasting belongs vnto vs. This kinde of certentie we hold and maintaine, and Papists with one consent denie it; acknowledging no assurance but by hope. *Morall* certentie is that which procedes from sanctification and good workes, as signes and tokens of true faith. This we both allow, yet with some difference. For they esteeme all certentie that comes by workes to be vncerten and often to deceiue: but we doe otherwise, if the workes be done in vprightness of heart.

The question then is, whether a man in this life may ordinarily without reuelation, be vnfallibly certen of his owne saluation, first of all and principally by faith, and then secondly by such workes as are vnseparable companions of faith. We hold this for a cleare and euident principle of the word of God, and contrariwise the Papists denie it wholly. I will therefore prooue the truth by some few arguments, and then answer the common obiections.

Arg. 1. That which the spirit of God doth first of all testifie in the heart and conscience of any man, and then afterward fully confirme; is to be beleued of the same man as vnfallibly certen: but the spirit of God first of all doth testifie to some men, namely true beleeuers, that they are the sonnes of God; and afterward confirms the same vnto them. Therefore men are vnfallibly to beleue their owne adoption. Now that the Spirit of God doth giue this testimonie to the conscience of man, the Scripture is more then plaine, Rom. 8. 15. *Ye haue receiued the spirit of adoption whereby we crie, Abba, Father. The same Spirit beareth witnesse with our spirit, that we are the sonnes of God.* Answer is made, that this testimonie of the Spirit is giuen onely by an experiment or feeling of an inward delight or peace, which breeds in vs not an infallible but a coniecturall certentie. And I answer againe that this exposition is flat against the text. For the Spirit of adoption is saide here not to make vs to thinke or speake, but to crie *Abba, Father:* and crying to God as to a father argues courage, confidence, and boldnes. Againe the same Spirit of adoption

is opposed to the *spirit of bondage* causing feare: and therefore it must needs be a Spirit giuing assurance of libertie, and by that meanes driuing away distrustfull feares. And the ende, no doubt, why the holy Ghost comes into the heart as a witnes of adoption is, that the truth in this case hidden & therefore doubtful, might be cleared and made manifest. If God himselfe haue appointed that a doubtful truth among men, shall be confirmed and put out of doubt by the mouth of two or three witnesses, it is absurd to thinke that the testimonie of God himselfe knowing all things and taking vpon him to be a witness, should be coniecturall. Saint Bernard had learned better diuinitie, when he said, *Who is iust, but he that being loued of God, returns loue to him againe? which Bernard. c. is not done but by the Spirit of God* ^a reuealing by faith vnto man the eternall purpose of God concerning his saluation in time to come: which reuelation vndoubtedly ^a mark it is nothing else but an infusion of spirituall grace: by which, whilst the deeds of the flesh are mortified, the man is prepared to the kingdome of God, receiving withall that whereby he may presume that he is loued, and loue againe.

Furthermore that the Spirit of God doth not onely perswade men of their adoption, but also confirme the same vnto them, it is most manifest. Eph. 4. 30. *Griene not the Spirit whereby ye are sealed vp to the day of redemption.* and 1. v. 13. *After ye beleueed, ye were sealed with the Spirit of promise which is the earnest of our inheritance.* 2. Cor. 1. 21. *It is God that hath sealed vs and giuen vs the earnest of his Spirit in our hearts.* Here the words of *sealing* and *earnest*, are to be considered. For things that passe too and fro among men, though they be in question, yet when the seale is put too, they are made out of doubt: and therefore when God by his spirit is saide to seale the promise in the heart of euery particular beleueer, it signifieth that he giues vnto them euident assurance that the promise of life belongs vnto them. And the giuing of earnest is an vnfallible token vnto him that receiueth it, that the bargaine is ratified, and that he shall receiue the things agreed vpon. And it were a great dishonour vnto God, to thinke that the earnest of his owne Spirit giuen vnto vs, should be an euidence of eternall life, not vnfallible but coniecturall.

Arg. 2. The faith of the Elect or sauing faith, is a *certain* perswasion and a *particular* perswasion of remission of sinne and life euerlasting. Touching the first of these twaine, namely that faith is a *certain* perswasion, yea that certentie is of the nature of faith, it appears by expresse testimonie of Scripture. Mat. 14. 31. *O thou of little faith, why hast thou doubted?* and 21. v. 21. *If ye haue faith and doubt not.* Iam. 1. 6. *Let him aske in faith, and wauer not: for he that wauereth is like a waue of the sea, tost of the wind, and carried away.* Rom. 4. 20. *Neither did he doubt of the promise of God through wabeleefe, but was strengthened in faith.* I will not stand longer on this point which is not denied of any.

Touching the second part of my reason, that faith is a particular perswasion applying things beleueed: I prooue it thus. The property of faith is to receiue the promise, Gal. 3. 14. and the thing promised which is Christ with his spirit, Ioh. 1. 12. Now Christ is receiued by a particular application, as will appeare if we doe but marke the ende and vse of the ministerie of the word and of the Sacraments. For when God giues any blessing to man, it is to be receiued by man as God giueth it. Now God giues Christ or at the least offereth him

not generally to mankind, but to the feuerall and particular members of the Church. In the Lords Supper, as in euery sacrament, there is a relation or analogie betweene the outward signes and the things signified. The action of the minister giuing the bread and wine to the hands of particular communicants, representeth Gods action in giuing Christ with his benefits to the same particular communicants. Againe the action of receiuing the bread and wine particularly, representeth an other spirituall action of the beleeuing heart which applieth Christ vnto it selfe for the pardon of sinne and life euerlasting. Papists yeeld not to this: yet if they refuse to maintaine this analogie, they ouerturne the sacrament and dissent from antiquitie. Augustine saith, *The bodie of Christ is ascended into heauen: some may answer and say, How shall I hold him beeing absent? how shall I reach vp mine hand to heauen that I may lay hold of him sitting there? Send vp thy faith, and thou hast laid hold of him.* And what is more common then an other saying of his: *What meanest thou to prepare thy bellie and teeth, Beleeue and thou hast eaten.* Againe Eph. 3. 12. Paul saith, *By Christ we haue boldnes and entrance with confidence by faith in him.* In which words are set downe two notable effects and fruits of faith: boldnes, and confidence. Boldnes is, when a poore sinner dare come into the presence of God, not beeing terrified with the threatnings of the law, nor with the consideration of his owne vnworthines, nor with the manifold assaults of the deuill: and it is more then certentie of Gods fauour. Now whereas Papists answer that this libertie or boldnes in comming vnto God, proceedes of a generall faith, they are farre wide. It is not possible that a generall perswasion of the goodnes and truth of God, and of his mercie in Christ, should breed confidence and boldnes in the heart of a guiltie sinner, and no example can be brought thereof. This generall faith concerning the articles of our beleefe, was no doubt in Caine, Saul, Achitophel, Iudas, yea in the deuill himselfe: and yet they despaired and some of them made away themselues: and the deuill for all his faith, trembleth before God. Wherefore that faith which is the roote of these excellent vertues of boldnes and confidence, must needes be a speciall faith, that is, a large and plentifull perswasion of the pardon of a mans owne sinnes and of life euerlasting. Againe Heb. 11. 1. faith is called *hypostasis*, that is, a substance or subsistence of things hoped for: where faith, in the matter of our saluation and other like things, is made to goe beyond hope: for hope waites for things to come till they haue a beeing in the person hoping, but faith in present giues a subsisting or beeing vnto them. This can not be that generall faith (of Papists tearmed Catholicke) for it comes short of hope, but it must needes be a speciall faith that makes vs vndoubtedly beleeu our owne election, adoption, iustification and saluation by Christ. And to this purpose haue some of the fathers said excellent well. Augustine saith, *I demand of thee, O sinner, dost thou beleeu Christ or no? thou saiest, I beleene. What beleuenest thou? that he can freely forgie thee all thy sinnes. Thou hast that which thou hast beleeued.* Ambrose saith, *This is a thing ordained of God, that he which beleueneth in Christ should be saved without any worke, by faith alone freely receiuing remission of sinnes.* And with Ambrose I ioyne the testimonie of Hefichius vpon Leuiticus, who saith, *God pitying mankind, when he saw it disabled for the fulfilling of the works of the law, willed*

that

Aug. tract.
50. on Ioh.

Aug. de uer-
bis dom.
ser. 7.
Ambr. on 1.
Cor. 1.
Hefich. on
Leuit.

that man should be saved by grace without the workes of the law. And grace proceeding of mercie is apprehended by faith alone without workes. Whereas in the two last testimonies, faith is opposed generally to all workes, and is withall said to apprehend and receiue, yea alone to apprehend and receiue grace and remission of finnes, they can not be vnderstood of a generall but of a special applying faith. Bernard hath these words, *If thou beleeeuest that thy finnes can not be blotted out but by him against whom thou hast sinned, thou dost well: but goe yet further, and beleue that he pardoneth thy finnes. This is the testimonie which the holy Ghost giueth in our hearts, saying, Thy finnes are forgiven thee. For so the Apostle thinketh that a man is iustified freely by faith.* Papists beeing much choked with this place, make answer that S. Bernard doth not say that we must beleue the pardon of our sinns absolutely without respect of workes, but that he requires the condition of our conuersation and repentance, as signes whereby this persuasion is wrought. I answer againe that he auoucheth plainely, the generall faith whereby the points of religion are beleueed, to be but a beginning or rudiment of faith, and therefore not sufficient vnlesse we goe further and apply the grace of God to our selues by faith simply without respect of any condition performed on mans part. Indeed I graunt that the truth of conuersion and other workes are by him mentioned afterward, but that was for this ende to shew how any man may haue a sensible and euident experience by workes, as fruits of the pardon of his owne finnes and life euerlasting, which he beleueeth.

Bernard.
ser. 1. de An-
nunc. Mis-
sionis.

Arg. 3. S. Iohn penned his first epistle that he might shew vnto the church of God a way how they might ordinarily and fully be assured of the loue of God and of eternall life: and therefore he affoordeth vs many pregnant testimonies for this purpose. 1. Ioh. 2. 3. *And by this we know that we haue knowne him, if we keepe his commandements.* And v. 5. *He which keepeth his word, in him is the word of God truly accomplished: by this we know that we are in him.* chap. 3. 10. *By this are manifest the children of God and the children of the deuill, and v. 19. By this we know that we are of the truth, and before him we shall make our hearts confident.* chap. 4. 13. *By this we know that we dwell in him & he in vs, because he hath giuen vs of his Spirit.* chap. 5. 2. *By this we know that we loue the sonnes of God, when we loue God and keepe his commandements.* v. 13. *I haue written these things vnto you which beleue in the name of the Sonne of God, that ye may know that you haue life eternall.* To these testimonies, first of all answer is made, that none of them doe necessarily implice a certentie of diuine faith; because we are said to know the things which we learne by coniectures. Behold a sillie and poore shift. Saint Iohn saith, chap. 1. 4. *These things we write vnto you that your ioy may be full.* Now it is but an vncerten ioy that riseth by coniecturall knowledge. Againe this knowledge brings forth confidence and boldnes euen before God, c. 3. v. 19, 21. and therefore it can not but include an infallible certentie: and to put it out of question that the knowledge here mentioned is the knowledge of diuine faith, or as vnfallible as it is or can be, it is added, chap. 4. 16. *And we haue knowne and beleueed the loue which God hath toward vs.* Secondly it is answered, that all these speeches are generall and not concerning particular men: but it is false: for when Saint Iohn saith [*we know*]

he speaks of himselfe and includes the rest of the Church in the same condition with himselfe. Now he himselfe was fully assured of his owne saluation. For Christ a little before his departure out of the world; did comfort all his disciples partly by renewing the promise of life euerlasting and of the presence of his Spirit vnto them; and partly by praying vnto the father for their finall preseruation: so as they could not be fully resolued of their happy estate both in this life and in the life to come.

Arg. 4. Abrahams faith was a full perswasion whereby he applied the promise vnto himselfe, Rom. 4. 21. And this faith of his is an example propounded vnto vs according to which we are to beleue: and therefore he is called the father of the faithfull, v. 16. and Paul hauing set downe the nature and effects of his faith, faith, *It was written not only for him but also for vs which beleue.* v. 22. It is objected that Abrahams faith was not of saluation but it concerned his issue in his old age; as Paul saith, Rom. 4. 18. *Abraham alone hope beleeued that he should be the father of many nations: according to that which was spoken, So shall thy seede be.* *Ans.* We must distinguish the object of faith, which is either principall or lesse principall. Principall, is alwaies Christ with his benefits: lesse principall, are other lesse and particular benefits obtained by Christ. As of Abrahams faith the object lesse principall was a carnall seede or issue: and the principall object most of all respected as the foundation of all other blessings, was the blessed seede Christ Iesus: Gal. 3. 16. *To Abraham and his seede were the promises made. He saith not, And to the seedes, as of many; but, and to thy seede, as of one, which is Christ.* And v. 29. *If ye be Christs; then Abrahams seede.* Thus it is plaine that issue was neither promised nor desired but with respect to Christ, who could not haue descended of Abraham, if he had beene wholly without seede.

Hauing thus alleadged some arguments for the truth, I come now to consider the obiections of the Papists. *Obiect. 1.* Job being a righteous man wanted certentie of grace in himselfe, Job. 9. 20. *If I would iustifie my selfe, mine owne mouth shall condemne me: if I would be perfect, he shall iudge me wicked: though I were perfect, yet my soule shall not know it.* Again v. 25. *I am afraid of all my works, knowing that thou wilt not iudge me innocent.* *Ans.* Bildad in the former chapter extolled the iustice of God: and Job in this chapter giues assent thereto, saying v. 2. *I know verely it is so:* and he likewise spends the whole chapter in magnifying the iustice of God: and hauing propounded this ende of his speech, he doth not speake of himselfe and his owne estate simply, as it is considered in it selfe: but as he esteemed himselfe being compared with God, specially then, when he entred into a straight examination of his creature. And so must the speech be vnderstood, *If I were perfect, my soule should not know it,* that is, I will not acknowledge or stand vpon any righteousnes of mine owne, when God shall enter into iudgement with me. And thus much the very Elect angels being in possession of heauen, and therefore hauing more then assurance thereof, can not but say, when they are compared with God. Again, the wordes according to the originall, are commonly of all and so may well be translated thus, *Am I perfect: I know not my soule, & abhorre my life:* that is, if I thinke my selfe perfect, I haue no respect of mine owne soule: or thus, I am perfect

perfect in respect of you, and I knowe not my soule, and I abhorre my life, namely in respect of mine owne vprightnes. And the other place is thus to be translated, *I feare all my sorrowes*, and not all my workes: for this is that against the Hebrew text, and Popish translatours themselues followe it not.

Obiect. 2. Eccles. 9. Man knowes not whether hee bee worthise of loue or hatred. For all things are kept vncerten till the time to come. *Ans.* First I say, the translation is not right; the words are thus in the Hebrew and in the Seventie. *No man knoweth loue or hatred, all things are before them.* As for these wordes (*all things are kept vncerten till the time to come*) are thrust into the text by head & shoulders; and Hierome hath them not. Secondly I answere, that the holy Ghost doth not deny simplie the knowledge of gods loue or hatred, as though there could be no certaine assurance of it in this life. If wee vnderstand the wordes thus, then the argument of the holy Ghost must be framed on this manner. If loue or hatred were to bee knowne, then it must be knowne by the outward blessings of God: but it cannot be knowne by the outward blessings of God, for all things come alike to all: therefore loue and hatred cannot be known. The proposition is false. For loue may bee knowne other waies then by outward benefits: and therefore the reason is not meete to be ascribed to the spirit of truth. Wherefore the true and proper sense of the wordes, is, that loue or hatred can not be iudged or discerned by outward blessings of God. Saint *Bern. serm. de octau. pas-* Bernard speakes of this text on this manner, that no man knowes loue or hatred, namely by him: yet that God giues most certaine testimonies thereof to *se.* men vpon earth. And *serm. 5. de Dedic.* his words are these: *Who knowes if he be worthie loue or hatred? who knowes the mind of the Lord? Here both faith and truth must needes helpe vs, that, that which is hidden in the heart of the father, may be reuealed vnto vs by the spirit: and his spirit giuing testimony perswades our spirit, that we are the sonnes of God: and this perswasion is caused by his calling, and iustifying vs freely by faith.* And S. Hierome (though commonly abused to the contrarie) *Hierome on this place.* faith no more but that men cannot knowe loue or hatred by the present afflictions which they suffer, because they know not whether they suffer them for triall or punishment.

Obiect. 3. 1. Cor. 4. I iudge not my selfe, I know nothing by my selfe. Here Paul as not being priuie to his owne estate, refuseth to giue any iudgement of his righteousnes. *Ans.* It is manifest by the wordes of this epistle, that certaine in Corinth, boldly more then wisely, censured the Apostles ministerie, and withall disgraced it in respect of the ministerie of other teachers. Therefore Paul in this chapter goes about to make an Apologie for himselfe, speaking nothing of his owne person and the estate thereof before God, but onely of his ministerie and the excellency thereof. And this is the iudgement of Theodoret, Aquinas, & Lira vpon this text. And when he saith, *I iudge not my selfe*, his meaning is, I take not vpon me to iudge of what value and price my ministerie is before God in respect of the ministerie of this or that man: but I leaue al to God. Here then Paul refuseth onely to giue iudgement of the excellencie of his owne ministerie, and in other causes he refuseth not to iudge himselfe, as when he said, *I haue fought a good fight, I haue kept the faith, hence forth is laid vp for me the crowne of righteousnesse which the Lord the righteous iudge shall giue*

me, 2. Tim. 4. 8. And Chrysoſtome on this place ſaith, that Paul reſuſed to iudge himſelfe not ſimply, but onely for this ende, that he might reſtraine others, and teach them modeſtie. And where Paul ſaith, *I knowe nothing by my ſelfe*, the ſpeech is not generall, but muſt bee vnderſtood of the negligences and offences in the compaſſe of his miniſterie. For hee was priue to himſelfe that in ſimplicitee and godly purenes, hee had his conuerſation in the worlde, 2. Cor. 1. 1 2. and he knew this by himſelfe, that nothing ſhould ſeuer him fro the loue of God in Chriſt. Rom. 8. 3 8.

Obiect. 4. That we may be iuſtified there is ſomewhat required in vs, namely faith and repentance: and where theſe are wanting, a man cannot be iuſtified. Now no man can be certen by the certaintie offaith, that he repents of his finnes with all his heart, and that he hath ſuch a faith, as God requires at our hands, conſidering there is no teſtimonie in the word, of our faith and repentance in particular. Therefore no man can be certaine by certaintie of faith, that his finnes are pardoned. *Anſ.* It is not neceſſarie that any man ſhould bee certaine by faith of his faith & repentance; becauſe faith is onely of ſuch things as are preſent, whereas faith and repentance are truly preſent in all that truly belecue and repent, it ſhall be ſufficient if a man may any way be vnfallibly certaine that he hath them. And though ſome men falſly perſwade themſelues that they belecue, yet he that hath true faith indeede knowes that he hath true faith; euen as certainly as he that vnderſtands, that hee vnderſtands. Paul ſaith to the Corinthians, *Prooue your ſelues whether yee bee in the faith or no*, 2. 13. 5. hereby giuing them to vnderſtand that all which belecue, haue the ſpirit of diſcerning to know certainly that they doe belecue. Againe, he ſaith of himſelfe, 2. Tim. 1. 1 2. *I knowe whome I haue beleueed*. And S. Iohn ſaith, 1. epiſt. 3. 24. *By this we knowe that he dwels in vs by the ſpirit which he hath giuen vs*; making no queſtion of it, but that he which hath the ſpirit knowes that hee hath the ſame. And teſtimonies of men are not wanting in this caſe. *Auguſt.* ^a *Euery one ſeeth faith to be in his owne heart, if hee beleuee, if not, he ſeeth it to be wanting*. Againe, ^b *A beleueer ſeeth his owne faith, by which hee answereth that hee beleueeth without doubt*. and, ^c *Hee which loueth his brother, more knoweth the loue whereby he loueth, then his brother whome hee loueth*. Againe whereas it is ſaid that hauing faith, yet we know not whether it be ſufficient or no: I anſwer that faith beeing without hypocriſie, is ſufficient to ſaluation though it be vnperfect. God more reſpects the truth of our faith then the perfection thereof. And as the hand of the child or of the paſſie man though it be feeble, is able to reach out it ſelfe and receiue an almes of a Prince; ſo the faith that is but weake, is able to apprehend and receiue Chriſt with all his benefits.

Obiect. 5. *Prov. 28. Blessed is the man that feareth alwaies*. Phil. 2. *Worke your ſaluation with feare and trembling*. *Anſ.* There is threefold feare, one of nature, the ſecond of grace, the third of diſtruſt. Feare of nature is that whereby the nature of man is troubled with any thing that is hurtfull vnto it, and therefore auoideth it. Feare of grace, is that excellent gift which is called the *beginning of wiſdome*, and it is a certaine awe or reuerence vnto God, in whoſe preſence we doe whatſoeuer wee doe. Feare of diſtruſt is, when men tremble at the iudgements of God for their finnes, becauſe they haue no hope of mercie. Of theſe

^a Aug. lib.
de Trin. 13.
c. 1.
^b Epiſt. 112.
^c Lib. 8. de
Trin. c. 8.

three, the first was good by creation, & therefore it was in our Saviour Christ, but since the fall it is defectiue. The third is a vice called slauish feare. And the second is that which is commanded in these and the like places of Scripture; the intent whereof is to make vs circumspect and feareful, least we should offend God by any sinne, our owne weaknesse considered, and the imminent iudgements of God. And this kind of feare, as all the first, may stand with certaintie of faith. Rom. 11. *Thou standest by faith, be not high minded but feare.* Psa. 2. *Serue the Lord in feare, and reioice in trembling.*

Obiect. 6. Where there is no word, there is no faith. For faith and the worde of God be relatiues. But there is no word of God that faith to particular men; Cornelius, or Peter, or Iohn, thy sinnes are pardoned, excepting a fewe persons, as Marie Magdalen, and the pallsie man, &c. Therefore there is no particular faith. *Ans.* Though there be no word set down in Scripture touching the saluation of this or that particular man, yet there is set downe that which is equiuolent to a particular worde, and as much in effect. For the promise of remission of sinnes and life euerlasting, is giuen with a commandement that euery man apply the promise to himselfe, as I haue before prooued: and this is altogether as much as if euery mans particular name had beene put in the promise. I adde further that the promises of the gospel must bee considered two waies, first as they are generally set downe in Scripture without application to any person: secondly as they are taught and published in the ministry of the word, the end whereof is to apply them to the persons of men, partly by preaching and partly by administering the Sacraments of Baptisme and the Lords supper, which are scales of righteousnes of faith. Nowe the promise applied and (as I may say) particularized to the members of the Church, is by the vertue of Gods ordinance as much as if God himselfe had giuen the promise particularly, and annexed mens names vnto it. It is further answered that the promise of remission of sinne, is preached not simply but vpon condition of mens faith and repentance, which indeede cannot be certainly knowne. I answer againe, (as I haue already prooued) that he which truly beleueeth and repenteth, knoweth that he doth certainly beleue and repent.

Obiect. 7. To beleue the pardon of a man owne sinnes, is none of the articles of faith, propounded in any Creed either of the Apostles, or the Nicene fathers, or Athanasius, or any other creed. *Ans.* This faith is contained vnder these wordes: *I beleue remission of sinnes:* and I prooue it thus. These wordes are an article of Christian faith, and therefore they must in sense containe more then the deuill doth or can beleue; now the deuill beleueth thus much, that God giues remission of sinnes to his Church. Christian men therefore must go one step further, and beleue particularly the remission of their own sinnes. Otherwise if the Papists will haue the Catholike faith to beleue no more in this point, then the damned spirits beleue, let them take it to themselves. But they reply further, that if there were any such article of faith: then some persons must beleue, that they are iust, though they willingly commit mortall sinne, which is an euident falshood. *Ans.* He that beleues the pardon of his owne sinnes by true faith, hath the spirit of God in him, and a constant

purpose not to sinne against God; and therefore if hee sinne, it is against his purpose, and without any full consent of will: and it is not hee that doeth, it but the sinne that dwelleth in him. But if it so fall out, that the childe of God be ouertaken with any actual sinne, then his case standeth thus: Hee hath by his fall wounded his conscience, weakened his faith, bereaued himselfe of Gods fauour, as much as in him lieth; made himselfe guiltie of a sinne and worthie of damnation: and God for his part accordingly turnes the wonted signes of his fauour into signes of anger and displeasure: and though it be pardoned in the purpose of God, yet is it not actually pardoned, till the partie repent. Things standing thus, we teach not that men must beleue the pardon of their sinnes while they liue and lie in them; for that were flatly to teach falshood for truth: but our doctrine is, that such persons must first of all humble themselues, and say with the prodigall child, that they haue sinned against God, and are not worthie to be called his children any more: and again renew their decayed faith and repentance, that they may beleue (as before) their perfect reconciliation with God.

Obiect. 8. In respect of God, who is truth it selfe, we are to beleue the promise in particular: yet if we respect our owne vnworthinesse and indisposition, we are to feare and in some part to doubt. For the promise of remission of sinnes is not absolute, but depends vpon the condition of our workes. Therefore our certentie is onely coniecturall. *Ans.* I answer, first that in respect of our owne vnworthines, we are not to doubt of our saluation, but to be out of all doubt, yea to despair before the iudgement seat of God. For they which are of the works of the law, are vnder the curse, Gal. 3. 10. and Paul saith of his own works of grace, *In this I am not iustified*, 1. Cor. 4. 4. And Dauid being out of all doubt of his owne deserued dānation in regard of his own vnworthines, saith freely, *Enter not into iudgement with thy seruant, O Lord, for no flesh shall be iustified in thy sight.* Againe the consideration of any vnworthines in our selues doth not hinder a resolution concerning Gods mercie in Christ. For true faith makes an entrance vnto God *with boldnes*, (I say with boldnes) euen for those persons that are vnworthie in themselues, Eph 4. 12. And Abraham (whose faith is to be followed of vs) did not vpon the consideration of his old decayed bodie, rest himselfe with bare hope vpon a likelihood of the accomplishment of gods promise, but he *beleued vnder hope euen against hope.* Rom. 4. 18. Lastly I answer that the ground of the former obiection is erroneous, namely that the promise of saluation depends on the condition of our workes: because the Scripture saith, it is made and accomplished on mans part freely. I graunt indeede that to the promise there is annexed a condition of faith: yet faith must not here be considered as a worke, but as an instrument apprehending Christ with his benefits: and withall, repentance with the fruits thereof, are on our part required; yet no otherwise, but as they are necessary consequents of faith, and the signes and documents thereof.

Obiect. 9. No man knowes all his sinnes: no man therefore can certainly knowe that all his sinnes are pardoned, and that he is accepted of God. *Ans.* The ground of this argument is false: namely that a man cannot be assured of the pardon of his sinnes, if some of them be vnknowne. And to make this manifest,

manifest, I will lay downe a more certen ground, which shall be this. As the case is in Repentance, so it is also in faith: but there may be true and sufficient repentance of vnknown sinnes. God indeed requires a particular repentance for particular knowne sinnes; but if they be hidden and vnknowne, he accepts a generall repentance. An example whereof we haue in Dauid, *Who knowes, saith he, the errours of this life? then purge me from my secret sinnes.* If it were not as I haue said, neither Dauid nor any man else could be saued. For when Dauid repented greatly of his murder and adulterie, yet we finde not that he repented particularly of his polygamie: which in all likelihoode, through the swinge and custome of those times, was not then reputed to be any sinne; specially in the person of a king: and yet because (as we know) he is certainly saued, this very sinne is pardoned. Therefore when God pardons the knowne sinnes of men, whereof they doe in particular repent, he doth withall pardon the rest that are vnknowne. And by this it appears, that the ignorance of some hidden sinnes, after a man with diligence hath searched himselfe, cannot prejudice an vnfallible assurance of the pardon of them all and of his owne saluation.

Obiect. 10. We pray for the pardon of our owne sinnes, and therefore we are vncerten of pardon: the man which knowes that he hath pardon, needs not pray for it. I answer first, when we are taught by Christ to pray for the forgiuenes of our debts, we are put in minde not to seeke the pardon of all our sinnes, whether past or present; but specially of our present and daily offences, whereby we make our selues day by day guiltie, till such time as we humble our selues & repent of them. Secondly by this petition we are taught to aske the increase of our assurance; because though God bestow endlesse mercie on vs, yet we are skant in receiuing of it: our hearts being like a narrow necked vessell, which being cast euen into the Ocean sea, receiue in water onely droppe by droppe.

Obiect. 11. No man can belecue his owne saluation, as he beleues the articles of faith: therefore no man can beleue the pardon of his sinnes and his saluation by an infallible certentie. I answer, first that euery one that looks for saluation by Christ, is bound in conscience as certainly to beleue his owne saluation and adoption by Christ, as he beleues the articles of faith. Because to the promise of life there is annexed a commandement to beleue and apply it. Secondly this faith whereby we are to beleue our owne saluation, if we respect the true and proper nature thereof, is as certen as that faith, whereby we beleue the articles of faith. Thirdly, as there be diuerse ages in the life of man, so there be diuers degrees and measures of true faith. There is first of all a beginning or rudiment of faith, like the *smoking flaxe* and *bruised reede*, which Christ will neither quench nor bruiſe. Again there is *weake faith*, which beleueueth the promise truly, but yet is perplexed with many doubtings. Lastly, there is *strong faith*, which hath ouercome all doubtings, and is not onely for nature certen (as the former is,) but also a large and plentiful persuasion of Gods mercie in Christ. Examples of this we haue in Abraham, Dauid, the Martyrs and such like worthie men. Now by the second faith, men doe as *certainly* beleue their adoption as the articles, but not so *firmly* and fully.

ly. But by the last, remission of finnes is not onely as certainly but also as fully beleueed as any article of faith.

Obiect. 1 2. Ancient fathers the lights of Gods Church, haue alwaies condemned this vnfallible and speciall certentie of faith, which the Protestants hold and maintaine. *Ans.* Though wee builde not the doctrine of our religion vpon the iudgements of men, yet we refuse not in this and other points to be tried by the fathers, whose writings well vnderstood, make more for vs, then for the Popish religion. And their testimonies commonly alleadged to confute the certentie of speciall faith, are much abused. I. Many of them serue to prooue that a man cannot iudge and discern of euery particular motion and grace of his heart, of the increase of these graces, and the contrarie disease: of speciall vices and wants, many whereof are hidden from the vnderstanding. Theodoret in his comment. 1. Cor. 4. *I will not (saith he) free my selfe from sin, but waite the sentence of God: for it often falls out that men sinne of ignorance, and thinke that to be equall and iust which the God of all sees to be otherwise.* August. de verbis dei. serm. 2 3. *Peradventure thou findest nothing in thy conscience: but hee findes something that seeth better.* And vpon Psal. 41. *I knowe that the iustice of my God shall abide, but whether mine shall or no, I knowe not: for the saying of the Apostle terrifieth me, Hee which thinkes hee standes, let him take heed least he fall.* Here he speakes of his inward righteousnes, and that, as it is considered in it selfe without the assistance of God. For he addes afterward, *Therefore because there is no stabilitie in me for my selfe, herenpon my soule is troubled for my selfe.* Chrysostom. homil. 87. on Iohn. *I am griened, least peradventure supposing my selfe to loue, doe not loue as before: when I seemed constant and couragious vnto my selfe, I was found but a dastard.* These and a thousand like testimonies prooue nothing. For though a man cannot fully discern his heart, either in respect of euery one of his owne finnes, or in respect of euery grace; yet this hinders not but that he may haue an vnfallible certentie of his saluation, and also a sufficient gift to discern his owne faith and repentance. II. Other places must be vnderstood of proud presumption, and of a kinde of securitie, in which men dreame of ease and libertie without trouble or temptation. August. de corrept. & grat. cap. 1 3. *Who of all the companie of the faithfull, as long as hee liues in this mortall condition, can presume, that hee is of the number of the predestinate?* And, de bona perseuer. cap. 2 2. *No man can be secure touching eternall life, till this life be ended.* Bernard. epist. 1 0 7. *Having now receiued the knowledge of himselfe in part, he may reioyce in hope; but not in securitie as yet.* Hieron. Dan. 4. *Let no man boldly promise to another the pardon of finnes.* III. Some places auouch that a man cannot be sure of perseuerance to the end without fals and decayes in grace: all which we grant. August. de ciuit. dei. lib. 1 1. cap. 1 2. *Although the Saints be a certaine of the reward of their perseuerance, yet they are found to bee vncertaine of the perseuerance it selfe: for what man can knowe that he shall perseuere in the practise and increase of righteousness vnto the ende, except he be assured of it by some reuelation.* IV. Some places must be vnderstood of experimentall certentie, when the euent is accomplished. Hieron. book 2. against Pelagians. *Call no man blessed before his ende, for as long as we liue here we are in the fight, and as long as we are in the fight, we haue no certaine victorie.* V. Some places speaks

of the vncertentie of other mens saluation, which we grant. The author of the booke de vocat. Gent. 1. clast. faith, *We can pronounce of no man before his ende that he shall be in the glorie of the elect.* August. lib. de perseuer. cap. 13. *Men are not with any certaine asseueration to auouch that others belong to this calling.*

V I. Some speake of that certaintie which comes by reuelation without the word. Greg. lib. 6. epist. 22. to Gregoria. *Whereas you adde in your epistles that you will be earnest with me till I write, that it hath beene made known vnto me that your sinnes are forgiven: you have required a hard and vnprofitable thing. Hard, because I am unworthie to whome a reuelation should be made. Vnprofitable, because you must not be made sure touching your sinnes, vnlesse it bee in the last day of your life, for then you should not be able to bewaile the same sinnes.* V I I. Some places denie vnto man that certentie which is proper to God, which is, to discern in himselfe all things to come plainly, as they shall come to passe without helpe of testimonie and outward signes. Bernard. serm. 1. de Septuages. *Who can say, I am of the Elect? I am of the predestinate to life: certainly we haue none as yet, but the affiance of our hope comforteth vs.* Conferre these words with those that follow. *For this cause certaine signes and manifest tokens of saluation are given, that it may bee a thing out of doubt that hee is in the number of the elect in whome these signes are.*

Thus I haue in some part made manifest, that an vnfallible certentie of pardon of sinne and life euerlasting is the proprietie of euery renewed conscience. Now therefore I will proceede further to consider howe this certentie is caused and imprinted in the conscience. The principall agent and beginner thereof, is the holy Ghost, inlightning the mind and conscience with spiritual and diuine light: and the instrument in this action, is the ministerie of the Gospel whereby the word of life is applied in the name of God to the person of euery hearer. And this certaintie is by little and little conceiued in a forme of reasoning or practicall syllogisme framed in the mind by the holy Ghost, on this manner:

Euery one that beleeueth is the child of God:

But I doe beleue:

Therefore I am the child of God.

The proposition is made by the minister of the word in the publike congregation: and it is nothing else but the promise of eternall life applied to the particular hearers. The second part or the assumption is the voice of conscience regenerate or the voice of Gods spirit in the same. Nowe Papists write and auouch that the assumption is false: but the reasons which they vse to prooue the same, are of small moment. First they alleadge, that many are deceiued in their perswasions, thinking they haue that which they haue not: I answer againe that many doe falsly presume of Gods mercie, and imagine they haue that faith which they haue not: and in all such the assumption is false: yet in all them that are chosen to saluation and truly called, it is vnfallibly true. For such as haue received the gift of true faith, haue also another gift of discerning whereby they see and knowe their own faith. It is further objected that Ieremie faith, 17.9. *The heart is deceitfull and wicked about all things, who can know it?* But the intent of this place is only to shew, that no man can search his

heart to the very bottome, to see all and euery want, infirmitie and wicked inclination that is therein. For originall sin wherewith the heart of man is tainted, is a pronnes or dispositiō to all the sinnes that are or may be. And though men can not discern all their sinnes, yet many of them are certainly knowne: why may not then many of the graces of God be certainly knowne, especially those which be of the principall, as faith, sanctification, repentance. Againe it is alleadged, that Peter beleued that hee was able to lay downe his life for Christs sake, and yet indeede was not as the euent declared: for when the time came, he denied Christ. *Ans.* Peter at that time was but weake in faith, and hee was much carried away with a confidence of his owne strength, which made him s^eake those wordes of presumption: and though he failed in this one particular action, yet failed he not in the principall, that is, in the perswasion of the pardon of his owne sinnes and of life euerlasting. In a word, it is certaine that many perswade themselues of Gods mercie, and yet are deceiued: neuertheless all such as doe truely beleue are not deceiued. The holy Ghost making them to see that in themselues which by nature they cannot discern, as Paul signified, when hee said, I speake the trueth, I lie not, my conscience bearing me witnes *by the holy Ghost*, Rom. 9. 1.

Againe the same testimonie is giuen otherwise thus:

Every child of God hath the pardon of his sinnes, saith Gods word:

But I am Gods child: and therefore haue the pardon of my sinnes, saith the renewed conscience, by the direction of Gods spirit, Rom. 8. 16. Gal. 4. 6.

After that this testimonie is once begun, it is confirmed by the same means, as also by praier and the Sacraments. But it may be demanded, howe a bodily element, as bread, wine, water, should be able to confirme a perswasion of our adoption that is in the conscience. *Ans.* The element in the sacrament is an outward seale or instrument to confirme faith, not as a medicine restores and confirms health, whether we thinke on it or not, whether we sleepe or wake, and that by his owne inherent vertue: but by reasoning in a syllogisme made by the good conscience: that *a medium* thereof beeing the outward signe in the Sacrament. By meanes of which syllogisme the holy Ghost mooues and stirres the minde, yea cherisheth and increaseth faith on this manner:

He which useth the elements aright shall receive the promises:

But I doe, or I haue used the elements aright:

Therefore I shall receive the promises.

Whereas presumption and the illusion of Satan vse as wel to tel a man, that he is the child of God, as the true testimonie of regenerate conscience, the way to put difference between them is this. I. Presumption is natural and from the very wombe, but this testimonie of conscience is supernaturall. II. Presumption is in them that make no account of the ordinarie meanes of saluation. This testimonie comes by the reuerent and carefull hearing of Gods worde. III. Presumption is in them that vse not to call on the name of God: but this testimonie of conscience is ioyned with the spirit of adopcion which is the spirit of praier. IV. Presumption is ioyned with loosenes of life, this testimonie brings with it alwaies an happy change and alteration. For he which hath a good conscience hath also care to keepe good conscience in all things. V. Presumption

is peremptorie without doubting: whereas the testimony of conscience is mingled with manifold doubtings, Mark. 9. 24. Luk. 17. 5. yea otherwhiles ouercharged with them, Psal. 77. 7, 8. V I. Presumption will giue a man the slip in the time of sickenes, and in the houre of death; and the testimony of good conscience stickes by him to the ende, and euen makes him say, *Lord remember nowe howe I haue walked before thee in truth, and haue done that which is acceptable in thy sight.* Esa. 38. 2.

The duties of conscience regenerate are two: in speciall manner to giue testimony, and to excuse. S^t. Of the duties of regenerate conscience.

The speciall thing of which conscience giues testimony is, that we are the children of God predestinate to life euerlasting. And that appears by these reasons. I. Rom. 8. 16. The spirit of God witnesseth together *with our spirit* that we are the sonnes of God. Now the spirit of man here mentioned is the minde or conscience renewed and sanctified. To this purpose saith Iohn, *He that beleeueth hath a witness in himselfe,* 1. Ioh. 5. 10. II. That which Gods spirit doth testify to the conscience, the conscience can againe testify to vs: but Gods spirit doth testify to the conscience of a man regenerate that he is the childe of God, 1. Cor. 2. 12. Therefore the conscience also doeth the same. III. He that is iustified hath peace of conscience, Rom. 5. 1. Nowe there can bee no peace in conscience till conscience tel the man which is iustified that he is indeed iustified. IV. That which the conscience may know certainly, it may testify: but conscience may know certainly without reuelation, the mans election, and adoption, as I haue before prooued: therefore it is able to giue testimony of these.

Againe, the regenerate conscience giueth testimony of a certaine kinde of righteousness, being an vnseparable companion thereof: and for this cause, it is called of some *the righteousness of a good conscience.* Now this righteousness is nothing els, but an vnfaigned, earnest, and conitant purpose with endeauour answerable thereto not to sinne in any thing, but in all things whatsoever to please God and doe his will Hebr. 13. 18. *Pray for vs: for wee are assured that we haue good conscience in all things desiring to liue honestly.* 2. Cor. 1. 12. *Our reioycing is this the testimony of our conscience, that in simplicitie and godly purenesse, and not in fleshly wisdom we haue had our conuersation in the world.* 1. Cor. 4. 4. *I knowe nothing by my selfe.* Esa. 38. 2. *Lord remember nowe howe I haue walked before thee with an upright heart, and haue done that which is acceptable in thy sight.*

I adde this clause, *in all things*, because that obedience which is the signe or fruit of good conscience, of which also it giues testimony is generall, shewing it selfe in all and euery commandement of God. Philosophers haue said that Iustice is vniuersall, because he which hath it hath all vertues. But it is more truly said of this Christian righteousness or *new obedience*, that it is vniuersall, and that he which can performe true obedience in one commandement can doe the same in all. Act. 23. 1. Men and brethren I haue *in all good conscience* serued God till this day. Psal. 119. 6. *Then shall I not bee confounded. I shall haue respect to all thy commandments.* Act. 24. 16. *in the meane season I endeavour my selfe, or take paines to haue a conscience without offence towards God and towards men.*

This

This shewes that there is a great number of men professing the Gospell that want good conscience. For though they shew themselves very forward and willing to obey God in many things, yet in some one thing or other, they use to follow the swinge of their owne wills. Many are diligent to frequent the place of Gods worship, to heare the word preached with liking, to receiue the Sacraments at times appointed, and to approoue of any good thing: all this is very commendable; yet these men often, when they depart home from the congregation, say in effect on this manner; Religion stay thou here at the Church doore till the next Sabbath. For if we looke into their priuate conuersations, the government of their families, or their dealings in their particular callings, we shall with griefe see much disorder, and little conscience. It is a common practise with sicke men when they make their wills on their death beds, in the very first place to commend their bodies to the graue, and their soules to God that gaue them in hope of a better resurrection: and all this is well done; but afterward they bequeath their goods gotten by fraud, oppression, and forged caullation to their owne friends and children, without making any recompence or satisfaction. But, alas, this should not be so: for obedience that goes with good conscience must be performed to all Gods commandements without exception: and if it be done but to some alone, it is but counterfait obedience: and he that is guiltie in one is guiltie in all.

As regenerate conscience giues testimonie of our new obedience; so it doth also by certaine sweete motions stirre men forward to performe the same. Psal. 116. 7. *My reynes* (that is, the minde and conscience enlightened by the spirit of God) *teach me in the night season.* Esai. 30. 22. *And thine eares shall heare a word behind thee, saying, This is the way, walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.* Now this word is not onely the voice of Pastours and teachers in the open ministerie, but also the voice of renewed conscience inwardly by many secret cogitations snubbing them that are about to sinne. A Christian man is not onely a priest and a prophet, but also a spirituall king, euen in this life: and the Lord in mercie hath vouchsafed him this honour, that his conscience renewed within him shall be his sollicitor to put him in minde of all his affaires and duties which he is to performe to God: yea it is the controller to see all things kept in order in the heart, which is the temple and habitation of the holy Ghost.

The second office of conscience regenerate is to *excuse*, that is, to cleare and defend a man euen before God against all his enemies both bodily & ghostly. Psal. 7. 3. *Iudge thou me, O Lord, according to my righteousness, and according to mine innocencie in me.* Againe 26. 1, 2. *Iudge me, O Lord, for I haue walked in mine innocencie. &c. Proue me, O Lord, and trie me: examine my reynes and my heart.* That the conscience can doe this, it specially appears in the conflict and combat made by it against the deuill, on this manner.

The deuill beginnes and disputes thus. Thou, O wretched man, art a most grievous sinner: therefore thou art but a damned wretch. The conscience answereth and saith, I know that Christ hath made a satisfaction for my sinnes, and freed me from danation. The deuill replieth againe thus; Though Christ hath freed thee from death by his death; yet thou art quite barred from hea-

uen, because thou neuer didst fulfil the law. The conscience answereth, I know that Christ is my righteousnes and hath fulfilled the law for me. Thirdly the deuill replies and saith, Christs benefits belong not to thee, thou art but an hypocrite and wantest faith. Now when a man is driuen to this straight, it is neither wit, nor learning, nor fauour, nor honour, that can repulse this temptation, but onely the poore conscience directed and sanctified by the Spirit of God which boldly and constantly answereth, *I know that I belecue.*

And though it be the office of the conscience after it is renewed principally to excuse, yet doth it also in part accuse. When Dauid had numbred the people *his heart smote him*, 2.Sam.24.10. Iob saith in his affliction that *God did write bitter things against him, and made him possesse the signes of his youth.* Iob 13.26. The reason hereof is, because the whole man and the very conscience is onely in part regenerate, and therefore in some part remains still corrupt.

Neither must it seeme strange that one and the same conscience should both accuse and excuse, because it doth it not in one and the same respect. It excuseth, in that it assureth a man that his person stands righteous before God, and that he hath an indeauour in the generall course of his life to please God: it accuseth him for his particular slippes, and for the wants that be in his good actions.

If any shall demaund why God doth not perfectly regenerate the conscience and cause it onely to excuse, the answer is this. God doth it for the preuenting of great mischiefes. When the Israelites came into the land of Canaan, the Cananites were not at the first wholly displaced. Why? Moses rendreth *Ex. 23.29.* the reason; least wild beasts come and inhabit some parts of the land that were dispeopled, and more annoy them then the Cananites. In like manner God renues the conscience, but so as it shall still accuse when occasion serueth; for the preuenting of many dangerous sinnes which like wild beasts would make hauocke of the soule.

Thus much of good conscience: now follows euill conscience: and that is so called partly because it is defiled and corrupted by originall sinne, & partly because it is euill, that is, troublesome and painefull in our sense and feeling; as all sorrowes, calamities, and miseries are, which for this very cause also are called *euills*. And though conscience be thus tearmed euill, yet hath it some respects of generall goodnes, in as much as it is an instrument of the execution of diuine iustice; because it serues to accuse them before God, which are iustly to be accused.

It hath spread it selfe ouer mankind as generally as originall sinne: & therefore it is to be found in all men that come of Adam by ordinarie generation. The propertie of it is, with all the power it hath, to accuse and condemne; and thereby to make a man afraid of the presence of God, and to cause him to flie from God as from an enemy. This the Lord signified when he said to Adam, *Adam where art thou?* When Peter saw some little glimbring of the power and maiestie of God in the great draught of fish, he fell on his knees and saide to Christ, *Lord, goe from me for I am a sinnefull man.*

Euill conscience is either *dead* or *stirring*. Dead conscience is that, which though it can doe nothing but accuse, yet commonly it lies quiet, accusing little or nothing at all.

54. Of euill conscience.

Luk. 5.30.

Dead conscience.

The

The causes why conscience lieth dead in all men, either more or lesse, are many. I. Defect of reason or vnderstanding in crased braines. II. Violence and strength of affections, which as a cloud doe ouercast the minde, and as a gulf of water swallow vp the iudgement and reason: and thereby hinder the conscience from accusing: for when reason can not doe his part, then conscience doth nothing. For example: some one in his rage behaues himselfe like a madde man, and willingly commits any mischiefe without controlment of conscience: but when choller is downe, he beginnes to be ashamed and troubled in himselfe, not alwaies by grace, but euen by the force of his naturall conscience, which when affection is calmed beginnes to stirre, as appeareth in the example of Cain. III. Ignorance of Gods will and errors in iudgement cause the conscience to be quiet, when it ought to accuse. This we find by experience in the deaths of obstinate heretikes, which suffer for their damnable opinions without checke of conscience.

Dead conscience hath two degrees. The first is the slumbring or the benumbed conscience; the second is the seared conscience.

Conscience be-
numbed.

The *benumbed* conscience is that which doth not accuse a man for any sinne vnlesse it be grieuous or capital; and not alwaies for that but onely in the time of some grieuous sicknes or calamitie. Iosephs brethren were not much troubled in conscience for their villanie in selling their brother, till afterward when they were afflicted with famine and distressed in Egypt. Gen. 42. 2. This is the conscience that commonly raignes in the hearts of drouisie Protestants, of all carnall and lukewarme gospellers, and of such as are commonly termed ciuill honest men, whose apparant integritie will not free them from guiltie consciences.

Such a conscience is to be taken heede of vs, as beeing most dangerous. It is like a wild beast, which so long as he lies asleepe, seemes very tame and gentle, and hurts no man: but when he is roused, he then awakes and flies in a mans face, and offers to pull out his throate. And so it is the manner of dead conscience, to lie still and quiet euen through the course of a mans life: and hereupon a man would thinke (as most doe) that it were a good conscience indeede: but when sicknes or death approacheth, it beeing awaked by the hand of God, beginnes to stand vp on his legges, and shewes his fierce eyes, and offers to rend out euen the very throat of the soule. And heathen Poets knowing this right well, haue compared euill conscience to Furies pursuing men with firebrands.

Seared consci-
ence.

The *seared* conscience is that which doth not accuse for any sinne; no not for great finnes. It is compared by Paul, 1. Tim. 4. 2. to the part of a mans bodie which is not onely bereft of sense, life, and motion by the gangrene, but also is burnt with a searing yron: and therefore must needs be vtterly past all feeling.

This kind of conscience is not in all men, but in such persons as are become obstinate heretikes and notorious malefactours. And it is not in them by nature, but by an increase of the corruption of nature; and that by certaine steppes and degrees. For naturally euery man hath in him blindnes of minde, and obstinacie or frowardnes of heart; yet so, as with the blindnes and igno-
rance

rance of minde, are ioyned some remnants of the light of nature, shewing vs what is good and euill. Now the heart of man beeing exceedingly obstinate and peruerse, carrieth him to commit sinnes euen against the light of nature and common conscience: by practise of such sinnes the light of nature is extinguished: and then commeth the *reprobate minde*, which iudgeth euill good, and good euill: after this followes the *seared conscience*, in which there is no feeling or remorse: and after this comes an *exceeding greedines* to all manner of sinne. Eph. 4. 18. Rom. 1. 28.

Here it may be demanded, how mens consciences shall accuse them in the day of iudgement, if they be thus benumbed and seared in this life. *Ans.* It is said, Rev. 20. 12. that at the last iudgement all shall be brought before Christ, and that the bookes then shall be opened: among these bookes, no doubt, conscience is one. Wherefore though a dead conscience in this life be as a closed or sealed booke (because it doth either little or nothing accuse,) yet after this life, it shall be as a booke laide open: because God shall inlighten it, and so stirre it vp by his mightie power, that it shall be able to reueale and discouer all the sinnes that a man euer committed.

Stirring conscience, is that which doth sensibly either accuse or excuse. And it hath foure differences. Stirring conscience.

The first which accuseth a man for doing euill. This must needs be an euill conscience. Because to accuse is not a propertie that belongs to it by creation, but a defect that followeth after the fall. And if the conscience which truly accuseth a man for his sinnes, were a good conscience, then the worst man that is, might haue a good conscience; which can not be.

When the accusation of the conscience is more forcible and violent, it is called a *wounded or troubled conscience*: which though of it selfe it be not good nor any grace of God; yet by the goodnes of God it serueth often to be an occasion or preparation to grace; as a needle, that drawes the threed into the cloath, is some meanes whereby the cloath is sewed together.

The second, is that which accuseth for doing well. And it is to be found in them that are giuen to idolatrie and superstition. As in the Church of Rome: in which, because mens consciences are insnared and intangled with humane traditions, many are troubled for doing that which is good in it selfe, or at the least a thing indifferent. As for exāple: let a priest omit to say masse & to say his canonical houres, his consciēce will accuse him therefore: though the omitting of the canonical houres and of the idolatrous masse, be indeed by Gods word no sinne.

The third, is the conscience which excuseth for doing that which is euill. This also is to be found in them that are giuen to idolatrie and superstition. And there is a particular example hercof, Ioh. 16. *Yea, the time shal come that whosoever killeth you, will thinke that he doth God good seruice.* Such is the conscience of Popish traytours in these daies, that are neuer touched at all, though they intend and enterprise horrible villanies, and be put to death therefore.

The fourth, is that which excuseth for well doing at some times. & in some particular actions of carnall men. When Abimelech had taken Sarai from Abraham, God said vnto him in a dreame, *I knew that thou diddest this with an upright*

*a Moraliter
bona sed in
non renatis
mala.
b Splendidus
peccata.*

upright minde, Gen. 20.6. This may be tearmed ^a good conscience, but is indeede otherwise. For though it doe truly excuse in one particular action, yet because the man in whom it is, may be vnregenerate and as yet out of Christ, and because it doth accuse in many other matters: therefore it is no good conscience. If all the vertues of naturall men, are indeede but certaine ^b beautifull finnes, and their righteousnes but a carnall righteousnes; then the conscience also of a carnall man, though it excuse him for well doing, is but a carnall conscience.

CHAP. IIII.

Mans dutie touching conscience.

*Sr. Mans first
dutie to get
good conscience.*

MAns dutie concerning conscience is two-fold. The first is, if he want good conscience about all things to labour to obtaine it: for it is not giuen by nature to any man, but comes by grace.

For the obtaining of good conscience, three things must be procured; a preparation to good conscience, the applying of the remedie, the reformation of conscience.

In the preparation, foure things are required. The first is, the knowledge of the law, and the particular commandements thereof, whereby we are taught what is good, what is badde; what may be done, and what may not be done.

The men of our daies, that they may haue the right knowledge of the law, must lay aside many erroneous and foolish opinions, which they hold flat against the true meaning of the law of God: otherwise they can neuer be able to discern betweene sinne and no sinne. Their speciall and common opinions are these: I. That they can loue God with all their hearts, and their neighbours as themselues; that they feare God about all, and trust in him alone; and that they euer did so. II. That to rehearse the Lords praier, the beleefe, and ten Commandements, (without vnderstanding of the wordes, and without affection) is the true and whole worship of God. III. That a man may seeke to wizzards and soothsaiers without offence, because God hath prouided a salue for euery sore. IV. That to sweare by good things and in the way of truth, is not a sinne. V. That a man going about his ordinarie affaires at home or abroad on the Sabbath day, may as well serue God as they which heare all in the sermons in the world. VI. That religion and the practise thereof, is nothing but an affected precisenes: that couetousnes the roote of euill, is nothing but worldlines: that pride is nothing but a care of honestie and cleannes: that single fornication is nothing but the trick of youth: that swearing and blaspheming argue the couragious minde of a braue gentleman. VII. That a man may doe with his owne what he will, and make as much of it as he can. Hence arise all the frauds and bad practises in trafficke betweene man and man.

The second thing required, is the *knowledge* of the iudiciall sentence of the law, which resolutely pronounceth that a curse is due to man for euery sinne, Gal. 2. 10. Very few are resolu'd of the truth of this point, and very few doe vnfaignedly beleue it, because mens minds are possessed with a contrarie opinion, that though they sinne against God, yet they shall escape death & damnation. David saith, *The wicked man* (that is, euery man naturally) *blesseth himselfe.*

selfe. Psal. 10. 3. and *he maketh a league with hell and death,* Esa. 28. 15. This appeareth also by experience. Let the ministers of the Gospell reprove sinne, and denounce Gods judgements against it, according to the rule of Gods word, yet men will not feare: stones will almost as soone mooue in the walls, and the pillars of our Churches, as the flintie hearts of men. And the reason hereof is, because their mindes are forestalled with this absurd conceit, that they are not in danger of the wrath of God, though they offend. And the opinion of our common people is hereunto answerable, who thinke, that if they haue a good meaning, and doe no man hurt, God will haue them excused both in this life and in the day of iudgement.

The third, is a *iust* and *serious examination* of the conscience by the law, that we may see what is our estate before God. And this is a dutie vpon which the Prophets stand very much. Lam. 3. 40. *Man suffereth for his sinne: let vs search and trie our hearts, and turne againe to the Lord.* Zeph. 2. 1. *Fanne your selues, fanne you, O nation, not worthis to be beloued.* In making examination, we must specially take notice of that which doth now lie, or may hereafter lie vpon the conscience. And after due examination hath beene made, a man comes to a knowledge of his sinnes in particular, and of his wretched and miserable estate. When one enters into his house at midnight, he findes or sees nothing out of order: but let him come in the day time when the sunne shineth, and he shall then espie many faults in the house, and the very motes that flie vp and downe: so let a man search his heart in the ignorance and blindness of his minde, he will straightway thinke all is well: but let him once begin to search himselfe with the light and lanterne of the law, and he shall finde many foule corners in his heart, and heapes of sinnes in his life.

The fourth, is a *sorrow* in respect of the punishment of sinne, arising of the three former actions. And though this sorrow be no grace, for it befalls as well the wicked as the godly: yet may it be an occasion of grace, because by the apprehension of Gods anger, we come to the apprehensio of his mercie. And it is better that conscience should grieue & wound vs & do his worst against vs in this life, while remedie may be had, then after this life, when remedie is past.

Thus much of preparation: now follows the remedie, and the application of it. The remedie is nothing else but the blood or the merits of Christ, who specially in conscience felt the wrath of God, as when he said, *My soule is heauie vnto death:* and his agonie was not so much a paine and torment in bodie, as the apprehension of the feare and anger of God in conscience: and when the holy Ghost saith, *That he offered vnto God praiers with strong cries and was heard from feare,* he directly notes the distresse and anguish of his most holy conscience for our sinnes. And as the blood of Christ is an all-sufficient remedie, so is it also the alone remedie of all the sores and wounds of conscience. For nothing can stanch or stay the terrours of conscience, but the blood of the immaculate lambe of God: nothing can satisfie the iudgement of the conscience, much lesse the most seuerer iudgement of God, but the onely satisfaction of Christ. In the application of the remedie, two things are required: the Gospell preached, and faith: the Gospell is the hand of God, that offereth grace to vs: and faith is our hand whereby we receiue it.

That we indeede by faith receiue Christ with all his benefits, we must put in practise two lessons. The first is, vnfaignedly to humble our selues before God for all our wants, breaches, and wounds in conscience: which, beeing vnto vs a paradise of God, by our default we haue made as it were a little hell within vs. This humiliation is the beginning of all grace and religion: pride and good conscience can neuer goe together. And such as haue knowledge in religion and many other good gifts without humiliation, are but vnbridled, vnmortified, and vnreformed persons. This humiliation containes in it two duties, the first is confession of our sinnes, especially of those that lie vpon our consciences: wherewith must be ioyned the accusing and condemning of our selues: for then we put conscience out of office, and dispatch that labour before our God in this life, which conscience would performe to our eternall damnation after this life. The second dutie is Deprecation, which is a kind of praier made with groanes and desires of heart, in which we intreat for nothing but for pardon of our sinnes, and that for Christs sake, til such time as the conscience be pacified.

To this humiliation standing on these two parts, excellent promises of grace and life euerlasting are made. Prou. 28. 13. *He that hideth his sinnes, shall not prosper: but he that confesseth and forsaketh them shall finde mercie.* 1. Ioh. 1. 6. *If we acknowledge our sinnes, he is faithfull and iust to forgive vs our sinnes, and to cleanse vs from all vnrightheousnes.* Luk. 1. 35. *He hath filled the hungrie with good things, and sent the rich emptie away.* Which are also verified by experience in sundrie examples, 1. Sam. 12. 13. *Dauid said to Nathan, I haue sinned against the Lord. And Nathan said to Dauid, The Lord also hath put away thy sinne.* 2. Chr. 33. 43. *When Manasses was in tribulation, he praied to the Lord his God, and humbled himselfe greatly before the God of his fathers, and praied vnto him: and God heard his praier.* Luk. 23. 43. *And the thiefe said to Iesus, Lord remember me when thou comdest to thy kingdome. Then Iesus said vnto him, Verely I say vnto thee, to day shalt thou be with me in Paradise.* By these and many other places it appeares, that when a man doth truly humble himselfe before God, he is at that instant reconciled to God, and hath the pardon of his sinnes in heauen: and shall afterward haue the assurance thereof in his owne conscience.

The second lesson is, when we are touched in conscience for our sinnes, not to yeeld to naturall doubtings and distrust; but to resist the same, and to indeauour by Gods grace to resolute our selues that the promises of saluation by Christ, belong to vs particularly: because to doe thus much, is the very commandement of God.

The third thing is, the reformation of conscience; which is, when it doth cease to accuse and terrifie, and begins to excuse and testifie vnto vs by the holy Ghost, that we are the children of God and haue the pardon of our sinnes. And this it will doe after that men haue seriously humbled themselves, and praied earnestly and constantly with sighes and grones of spirit for reconciliation with God in Christ. For then the Lord will send downe his spirit into the conscience by a sweete and heauenly testimonie to assure vs that we are at peace with God.

Thus we see how good conscience is gotten: and because it is so pretious a
icwell,

iewell, I wish all persons, that as yet neuer laboured to get good conscience, now to begin. Reasons to induce men thereto may be these: I. you seeke daie and night from yere to yere for honours, riches, and pleasures, which ye must leaue behind you: much more therefore ought you to seeke for renewed and reformed consciences, cōsidering that cōscience wil be with you in this life, in death, at the last iudgement, & for euer. I I. He that wants a cōscience purged in the blood of Christ, can neuer haue any true and lasting comfort in this life. Suppose a man araied in cloath of tisthuc, set in a chaire of estate, before him a table furnished with all daintie prouision: his seruants, Monarches, and Princes; his riches the chiefest treasures and kingdomes in the worlde: but withall suppose one standing by, with a naked sword to cut his throat, or a wild beast readie euer and anon to pull him in peeces: nowe, what can wee say of this mans estate, but that all his happines is nothing but wo and miserie? And such is the estate of all men that abounding with riches, honours, and pleasures, carrie about them an euill conscience, which is as a sword to slay the soule, or as a rauinous beast readie to sucke the blood of the soule, and to rend it in peeces. I I I. He which wants good conscience can doe nothing but sinne: his very eating and drinking, his sleeping and waking, and all he doth, turnes to sin: the conscience must first be good, before the action can be good; if the roote be corrupt, the fruits are answerable. I V. An euill conscience is the greatestt enimie a man can haue, because it doeth execute all the parts of iudgement against him. It is the Lords sergeant. God neede not sende out processe by any of his creatures for man: the conscience within man will arest him, and bring him before God. It is the gayler to keep man in prison in bolts and irons, that he may be forth comming at the daie of iudgement. It is the witnessse to accuse him, the iudge to condemne him, the hangman to execute him, and the slathings of the fire of hell to torment him. Againe, it makes a man to be an enemy to God: because it accuseth him to God, and inakes him flie from God, as Adam did when he had sinned. Also he makes a man to be his owne enimie, in that it doth cause to lay violent hands vpon himselfe, and become his owne hangman, or his own cut-throate. And on the contrarie, a good conscience is a mans best friend: when all men intreat him hardly, it will speake him faire & comfort him: it is a continuall feast, and a paradile vpon earth. V. The Scripture sheweth that they which neuer seeke good conscience, haue terrible ends. For either they die blockes, as Nabal did; or they die desperate, as Caine, Saul, Achitophel, Judas. VI. We must consider often the terrible day of iudgemēt, in which euery man must receiue according to his doings. And that wee may then be absolued, the best way is to seeke for a good conscience: for if our cōscience be euill, and condemne vs in this life, God will much more condemne vs. And whereas we must passe through three iudgements; the iudgement of men, the iudgement of our conscience, & the last iudgement of God: we shall neuer be strengthened against them, and cleared in them all; but by the seeking of a good conscience.

After that man hath got good conscience, his second dutie is to keepe it. And as the gouerning the shippe on the sea, the pilote holding the helme in his hand, hath alwaies an eie to the compasse; so we likewise, in the ordering of

§ 2 Mans second
dutie to keepe
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our liues and conuerſations, muſt alwaies haue a ſpecial regard to conſcience.

That we may keepe good conſcience, we muſt doe two things; auoide the impediment thereof, and uſe conuenient preferuations.

Impediments of good conſcience, are either in vs or forth of vs. In vs, our owne finnes and corruptions. When mens bodies lie dead in the earth, there breede certaine wormes in them, whereby they are conſumed. For of the fleſh come the wormes which conſume the fleſh: but vnleſſe we take great heede, out of the finnes and corruptions of our hearts, there will breede a worme a thouſand folde more terrible, euen the *worme of conſcience* that neuer dieth, which will in a lingring manner waſt the conſcience, the ſoule, and the whole man; becauſe he ſhall be alwaies dying and neuer dead. Theſe finnes are ſpecially three; Ignorance, vnmortified affections, worldly luſts.

Touching the firſt, namely ignorance, it is a great and vſuall impediment of good conſcience. For when the mind erreth or miſconceiueh, it doth miſlead the conſcience, and deceiue the whole man. The waie to auoide this impediment is, to doe our indeauour that we may dailey increaſe in the knowledge of the word of God, that it may dwell in vs plentifully, to this ende we muſt pray with Dauid, that he would open our eies, that we might vnderſtād the wonders of his lawe: and withall wee muſt daily ſearch the Scriptures for vnderſtanding as men uſe to ſearch the mines of the earth for gold ore, Prou. 2. 4. Laſtly, wee muſt labour for ſpirituall wiſdome, that wee might haue the right uſe of gods word in euery particular action: that being by it directed, we may diſcerne what we may with good conſcience doe or leaue vndone.

The ſecond impediment, is vntaied and vnmortified affections: which, if they haue their ſwing, as wild horſes ouerturne the chariot with men and all, ſo they ouerturne and ouercarrie the iudgement and conſcience of man: and therefore when they beare rule, good conſcience takes no place. Now to prevent the daunger that comes hereby, this courſe muſt be followed. When we would haue a ſword or a knife not to hurt our ſelues or others, we turne the edge of it. And ſo, that we may prevent our affections from hurting and annoying the conſcience, we muſt turne the courſe of them, by directing them from our neighbours to our ſelues and our owne finnes, or by inclining them to God and Chriſt. For example: choller and anger directs it ſelfe vpon euery occaſion againſt our neighbour, and thereby greatly indamageth the conſcience. Now, the courſe of it is turned, when we begin to be diſpleaſed and to be angrie with our ſelues for our owne finnes. Our loue ſet vpon the worlde is hurtfull to the conſcience, but when we once begin to ſet our loue on God in Chriſt, and to loue the blood of Chriſt aboue all the world, then contrariwiſe it is a furtherance of good conſcience.

The third impediment, is worldly luſts, that is, the loue and exceeding deſire of riches, honours, pleaſures. Every man is as Adam, his good conſcience is his paradife; the forbidden fruit, is the ſtrong deſire of theſe earthily things; the ſerpent is the old enimie the deuill: who if he may bee ſuffered to intangle vs with the loue of the world, will ſtraightwaie put vs out of our paradife, and barre vs from al good conſcience. The remedie is to learne the leſſon of Paul, Phil. 4. 12. which is in euery eſtate in which God ſhal place vs to be content.

eſteeming

esteeming euermore the present condition the best for vs of all. Now that this lesson may be learned, we must further labour to be resolu'd of Gods special providence towards vs in euery case & condition of life: & when we haue so well profited in the schoole of Christ, that we can see and acknowledge Gods providence & goodnes, as well in sicknes as in health, in pouertie as in wealth, in hunger as in fulnes, in life as in death, we shall be very well content, whatsoeuer any way befalls vnto vs.

The preferuatiues of good conscience are two, the first is to preferue and cherish that sauing faith whereby we are perswaded of our reconciliatō with God in Christ, for this is the roote of good conscience, as hath beene shewed. Nowe this faith is cherished and confirmed by the dailey exercises of inuocation and repentance; which be, to humble our selues, to bewaile and confesse our sinnes to God, to condemne our selues for them, to pray for pardon and strength against sinne, to praise God and giue him thanks for his daily benefits. And by the vnfained and serious practise of these duties, repentance and faith are dailey renewed and confirmed. The second preferuatiue is the maintaining of the *righteousnes of a good conscience*: which righteoufnesse (as I haue said) is nothing els but a constant indeauour and desire to obey the wil of god in all things. That this righteoufnes may be kept to the end, we must practise three rules. The first is, that we are to carry in our hearts ^a a purpose neuer to sinne against God in any thing: for where a purpose is of committing any sin wittingly and willingly, there is neither good faith nor good conscience. The second is to walke with God as Enoch did, Gen. 5. 24. which is, to order the whole course of our lues as in the presence of God, desiring to approue all our doings euer vnto him. Now this perswasion that wherefoeuer we are, we doe stand in the presence of God, is a notable meanes to maintaine sinceritie, Ge. 17. 1. *I am god al-sufficient, walke before me & be perfect.* And the wāt of this is the occasion of many offences: as Abraham said, *Because I thought surely the feare of God is not in this place, they will slay me for my wiues sake,* Gen. 20. 11. The third rule is, carefully to walk in our particular callings, doing the duties thereof to the glorie of God, to the good of the common wealth, and the edification of the Church; auoiding therein fraud, couetoufnesse, and ambition, which cause men oftentimes to set their consciences on the tenters, and make them stretch like cheuerill.

a Consc. bona non stat cum proposito peccandi.

Thus we see how good conscience may be preferued. Reasons to induce hereunto are many. I. Gods straight commandement, 1. Tim. 1. 19. *Keep faith and good conscience.* And Prou. 4. 23. *Kepe thine heart with all diligence.* II. The good conscience is the most tender part of the soule, like to the apple of the eie; which being pierced by the least pinne that may bee, is not onely blemished, but also loofeth his sight. Therefore as God doth to the eie, so must wee deale with the conscience. God giues to the eie certaine lids of flesh, to defend and couer it from outward iniuries: and so must we vse meanes to auoid whatsoeuer may offend or annoy conscience. III. Manifold benefits redounde vnto vs by keeping good conscience. First so long as we haue care to keepe it, we keepe & inioy all other gifts of Gods spirit. Good conscience & the rest of Gods graces are as a paire of turtle doues, when the one feedes, the other

feedeth; when the one likes not, the other likes not; when the one dies, the other dies: so, where good conscience is maintained, there are many other excellent gifts of God flourishing: and where conscience decays, they also decay. Again, good conscience gives alacrity unto vs, and boldness in calling on Gods name. 1. Iohn. 3. 21. *If our heart condemne vs not, we haue boldness towards God.* Thirdly it makes vs patient in affliction, & comforts vs greatly: & when by reason of the grievousness of our affliction, wee are constrained to kneele on both knees and take vp our crosse, regenerate conscience as a sweet companion, or like a good Simon, laies too his shoulder and helps to beare one end of it. Lastly, when none can comfort vs, it will be an amiable comforter, & a friend speaking sweetly vnto vs, in the very agony and pang of death.

I V. Not to preferue the conscience without spot, is the way to desperation. It is the policy of the deuill to vse meanes to cast the conscience into the sleep of securitie, that he may the more easily bring mā to his own destruction. For as diseases, if they be long neglected become incurable: so the conscience much and often wounded, admits little or no comfort. Neither will it alwaies boote a man after many yeares to say at the last cast, Lord be mercifull to me, I haue sinned. Though some be receiued to mercie in the time of death, yet far more perish in desperation, that liue in their sinnes wittingly and willingly against their owne conscience. Pharao, Saul, and Iudas cried *all peccati*, I haue sinned against god: yet Pharao is hardned more and more and perisheth: Saul goeth on in his sinnes and despaireth: Iudas made away himselfe. And no maruel, for the multitude of sinnes oppresse the conscience, and make the heart to ouerflowe with such a measure of griefe that it can fasten no affiance in the mercie of God. Lastly they that shall neglect to keepe good conscience, procure many hurts, and daungers, and iudgements of God to themselues. When a ship is on the sea, if it bee not well gouerned, or if there bee a breach made into it; it drawes water and sinkes: and so both men and wares and all in likelihood are cast away. Nowe wee all are as passengers; the world is an huge sea through which we must passe: our ship is the conscience of euery man, 1. Tim. 1. 19. & 3. 12. the wares are our religion and saluation & all other gifts of God. Therefore it standes vs in hand to be alwaies at the helme, and to carrie our ship with as euen a course as possibly we can, to the intended port of happines, which is the saluation of our soules. But if so be it we grow carelesse, and make breaches in the ship of conscience, by suffering it to dash vpon the rocks of sinne, it is a thousand to one, that we in the end shall cast away our selues and all wee haue. And in the mean season, as conscience decays, so proportionally all graces and goodnesse goes from vs: Gods commandements begin to be vile vnto vs; the knowledge thereof, as also faith, hope, and the inuocation of Gods name, decay. Experience sheweth that men of excellent gifts by vsing badde conscience, loose them all.

Finis.



A
Reformed Catholike:

OR,

A DECLARATION SHEW-
ing how neere we may come to the present

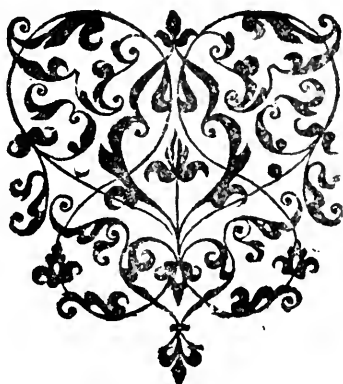
*Church of Rome in sundrie points of Religion: and wherein we must
for euer depart from them:*

with an

Aduertisment to all fauourers of the Romane

Religion, shewing how the said religion is

*against the Catholike principles and groundes
of the Catechisme.*



PRINTED BY IOHN LEGAT, PRINTER
to the Vniuersitie of Cambridge. 1600.

TO THE RIGHT WORSHIP-
full, Sir William Bowes Knight, &c.
Grace and peace.



Right Worshipful, it is a notable pollicie of the deuill, which he hath put into the heades of sundrie men in this age, to thinke that our religion and the religion of the present Church of Rome are all one for substance: and that they may be reunited as (in their opinion) they were before. Writings to this effect, are spread abroad in the French tongue, and respected of English protestants more then is meete, or ought to be. For, let men in shew of moderation, pretend the peace and good estate of the Catholike Church as long ~~as long~~ as they will; this Vnion of the two religions can neuer be made, more then the vnion of light & darknes. And this shall appeare, if we doe but a little consider, howe they of the Romane Church haue rased the foundation. For though in wordes they honour Christ, yet in deed they turne him to a Pseudo-Christ and an Idol of their owne braine. They call him our Lord, but with this condition, that the Seruant of Seruants of this Lord may change and adde to his commandments: hauing so great a power, that he may open and shut heauen to whome he will; and bind the verie conscience with his owne lawes, and consequently be partaker of the spiritual kingdome of Christ. Againe they call him a Sauiour, but yet in Vs: in that hee giues this grace vnto vs, that by our merits wee may be our owne Sauiours: and in the want of our own merits, wee may partake in the merits of the Saints. And they acknowledge that he died and suffered for vs, but with this caueat, that the Fault being pardoned, wee must satisfie for the temporall punishment either in this world or in Purgatorie. In a word, they make him our mediatour of Intercession vnto God: but withal his Mother must be the Queene of Heauen, and by the right of a Mother command him there. Thus, in worde they crie *Osanna*, but in deede they crucifie Christ. Therefore wee haue good cause to blesse the name of God, that hath freed vs from the yoke of this Romane bondage, and hath brought vs to the true light & libertie of the gospel. And it should be a great height of vnthankfulnessse in vs, not to stand out against the present Church of Rome, but to yeeld our selues to plottes of reconciliation. To this effect and purpose I haue penned this little Treatise, which I present to your Worship, desiring it might be some token of a thankfull mind, for vnderferued loue. And I craue withall, not onely your Worshipfull (which is more common) but also your learned protection; being well assured, that by skill and arte you are able to iustifie whatsoeuer I haue truely taught. Thus wishing to you and yours the continuance and the increase of faith and good conscience, I take my leaue. Cambridge, Iun. 28. 1597.

Your Worships in the Lord;

William Perkins.

THE AVTHOR TO THE Christian Reader.



*Y*a Reformed Catholike, I understand any one that holdes the same necessarie heads of religion with the Romane Church: yet so, as he pares off and reiects all errorrs in doctrine whereby the said religion is corrupted. Howe this may be done, I have begun to make some little declaration in this small Treatise: the intent whereof is to shewe how neere wee may come to the present Church of Rome in sundrie points of religion: and wherein we must for ever dissent.

*M*y purpose in penning this small discourse is threefolde. The first is, to confute all such Politikes as hold and maintaine, that our religion, and that of the Romane Church differ not in substance, and consequently that they may be reconciled: yet my meaning is not here to condemne any Pacification that tends to perswade the Romane Church to our religion. The second is, that the Papists which thinke so basely of our religion, may be wonne to a better liking of it: when they shall see howe neere we come unto them in sundrie points. The third, that the common protestant might in some part see and conceiue the point of difference betweene vs and the Church of Rome: and know in what manner and how farre forth, we condemne the opinions of the said Church.

I craue pardon for the order which I use, in handling the senerall points. For I haue set them downe one by one, as they came to mind, not respecting the lawes of method. If any Papist shall say that I haue not alleadged their opinions aright, I answer, that their bookes be at hand, and I can iustifie what I haue saide.

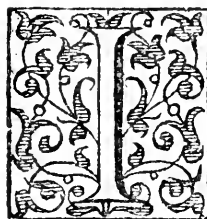
*T*hus craving thine acceptation of this my paines, and wishing unto thee the increase of knowledge and loue of pure and sound religion, I take my leaue and make an ende.

*The places of doctrine handled,
are*

- 1 Of Free-will.
- 2 Of Originall sinne.
- 3 Assurance of saluation.
- 4 Iustification of a sinner.
- 5 Of merits.
- 6 Satisfactions for sinne.
- 7 Of Traditions.
- 8 Of Vowes.
- 9 Of Images.
- 10 Of Reall presence.
- 11 The sacrifice of the Masse.
- 12 Of Fasting.
- 13 The state of perfection.
- 14 Worshipping of Saints departed.
- 15 Intercession of Saints.
- 16 Implicite faith.
- 17 Of Purgatorie.
- 18 Of the supremacie.
- 19 Of the efficacie of the Sacraments.
- 20 Of faith.
- 21 Of Repentance.
- 22 The sinnes of the Romane Church. pag 103

REVELAT. 18. 4.

And I heard another voice from heauen say, *Goe out of her my people, that ye be not partakers of her sinnes, and receive not of her plagues.*



IN the former chapter S. Iohn sets downe a description of the whore of Babylon, & that at large as he saw her in a vision described vnto him. In the sixteenth verse of the same chapter, he foretels her destruction: and in the three first verses of this 18. chapter, hee goeth on to propound the said destruction yet more directly and plainly: withall al-

leading arguments to prooue the same, in all the verses following. Nowe in this fourth verse is set downe a caueat seruing to forewarne all the people of God, that they may escape the iudgement which shal befall the whore: and the words containe two parts: a commandement, and a reason. The commandement, *Come out of her my people*, that is, from Babylon. The reason, taken from the euent, *least ye be partakers, &c.* Touching the commandement, first I will search the right meaning of it, and then set downe the vse thereof and doctrine flowing thence. In historie therefore are three Babylons mentioned: one is, Babylon of Assyria standing on the riuier Euphrates, where was the confusion of Languages, and where the Iewes were in captiuitie: which Babylon is in Scripture reproched for Idolatrie and other iniquities. The second Babylon is in Egypt standing on the riuier Nylus, and it is now called Cayr; of that mention is made, 1. Pet. 5. 13. (as somethinke) though indeede it is as likely and more commonly thought, that there is meant Babylon of Assyria. The third Babylon is mysticall, whereof Babylon of Assyria was a type and figure; and that is Rome, which is without question here to be vnderstood. And the whore of Babylon, as by all circumstances may be gathered, is the state or regiment of a people that are the inhabitants of Rome and appertaine thereto. This may bee prooued by the interpretation of the holy ghost: for in the last verse of the 17. chapter the woman that is the whore of Babylon is said to be a *cittie which raigneth ouer the kings of the earth*: nowe in the daies when S. Iohn penned this booke of Reuelation, there was no cittie in the world that ruled ouer the kings of the earth but Rome; it then being the seate where the Emperour put in execution his Imperiall authoritie. Againe in the seuenth verse shee is said to sit on a *beast hauing seauen heads & ten horns*: which 7. heads be *seuen hills*, v. 9. whereon the woman sitteth, & also they be *seuen kings*. Therefore by the whore of Babylon is meant a cittie standing on seuen hills. Now it is well known, not onely to learned men in the Church of god, but euen to the heathen themselues, that Rome alone is the cittie built on seuen distinct hills, called *Caluus, Auentinus, Exquilinus, Tarpeius, or Capitulinus, Viminalis, Palatinus, Quirinalis*. Papists to helpe themselues, doe alleadge that old Rome stood on *seuen hills*, but nowe is remooued further to *Campus Martius*. I answer, that howsoeuer the greatest part of the cittie in regard of habitation be not nowe on seauen hills, yet in regard of regiment and practise of religion it is: for euen to this day vpon these hills are seated certaine Churches and Monasteries and other like places where the Papal authoritie

is put in execution: and thus Rome being put for a state and regiment; euen at this day, it stands vpon seuen hills. And though it be come to passe that the harlot in regard of her latter daies euen changed her seat, yet in respect of her yonger times in which shee was bred & borne, shee sate vpon the seuen hills. Others, because they feare the wounding of their owne heads, labour to frame these words to an other meaning, and say, that by the whore is meant the companie of all wicked men in the world wheresoeuer, the deuill being the head thereof. But this exposition is flat against the text: for in the second verse of the 17. chapter, shee is opposed to the kings of the earth with whome shee is said to commit fornication: and in the last verse shee is called a citie standing on seuen hills and reigning ouer the kings of the earth (as I haue said,) and therefore must needs be a state of men in some particular place. And the Papists themselves perceiuing that this shift will not serue their turne, make two Romes, heathenish Rome, and that wherof the Pope is head: now (say they) the whore spoken of, is heathenish Rome, which was ruled by cruell tyrants, as Nero, Domitian, and the rest: and that Rome wherof now the Pope is head, is not here meant. Behold a vaine and foolish distinction: for Ecclesiastical Rome in respect of state, princely dominion, and crueltie in persecuting the Saints of God, is all one with the heathenish Empire: the See of the Bishop being turned into the Emperours court, as all histories doe manifest. But let the distinction be as they suppose, yet by their leaues, here by the whore must be vnderstood not onely heathenish Rome, but euen the Papall or Ecclesiastical Rome: for v. 3. of this chapter the holy Ghost saith plainly, that shee *hath made all nations drunke with the wine of the wrath of her fornication*: yea it is added, *that shee hath committed fornication with the kings of the earth*, whereby is signified that shee hath endeauoured to intangle all the nations of the earth in her spirituall idolatrie, and to bring the kings of the earth to her religion. Which thing cannot be vnderstood of the heathenish Rome, for that left all the kings of the earth to their owne religion and idolatrie: neither did they labour to bring forraine kings to worship their gods. Againe chap. 17. v. 16. it is saide, *that the ten hornes, which be ten kings, shall hate the whore, and make her desolate and naked*, which must not be vnderstood of heathenish Rome, but of popish Rome: for whereas in former times all the kings of the earth did submit themselves to the whore, now they haue begun to withdraw themselves, and make her desolate; as the king of Bohemia, Denmarke, Germanie, England, Scotland, and other parts: therefore this distinction is also friuolous. They further alleadge that the whore of Babylon is drunke with the blood of the Saints and Martyrs, chap. 17. 6. shedde not in Rome, but in Ierusalem, where *the Lord was crucified*: and the two prophets being slaine *lie there in the streets*, Reuelat. 11. 8. But this place is not meant of Hierusalem, as Hierome hath fully taught, but it may well be vnderstood of Rome: Christ was crucified there, either because the authoritie, whereby he was crucified was from the Romane Empire, or els because Christ in his members was and is there daily crucified, though locally in his owne person he was crucified at Ierusalem. And thus, notwithstanding all which hath bene saide, we must here by the whore vnderstand the state and Empire of Rome, not so much vnder the

heathen

heathen Emperours as vnder the head thereof the Pope: which exposition, besides the authoritie of the text, hath the fauour and defence of auncient and learned men. Bernard saith, *They are the ministers of Christ, but they serue Antichrist.* Againe, *The beast spoken of in the Apocalyps to which a mouth is giuen to speake blasphemies, and to make warre with the Saints of God, is now gotten into Peters chaire, as a lyon prepared to his pray.* It will be said, that Bernard speaks these latter words of one that came to the Popedome by intrusion or vsurpation. It is true indeede: but wherefore was he an vsurper? He rendreth a reason thereof in the same place: because the Antipope called *Innocentius* was chosen by the kings of Almaine, France, England, Scotland, Spaine, Hierusalem, with consent of the whole Cleargie and people in these nations, and the other was not. And thus Bernard hath giuen his verdict, that not onely this vsurper, but all the Popes for this many yeares are the beast in the Apocalyps: because now they are onely chosen by the colledge of Cardinalls. To this agreeth the decree of Pope Nicolas the second, ann. 1059. that the Pope shall afterward be created by the suffrages of the Cardinall Bishops of Rome, with the consent of the rest of the cleargie and people, and the Emperour himselfe: and all Popes are excommunicate and accursed as *Antichrists*, that enter otherwise, as all now doe. Ioachimus Abbas saith, *Antichrist was long since borne in Rome, & shall be yet aduanced higher in the Apostolicke See.* Petrarch saith, *Once Rome, Thess. 2. now Babylon.* And Ireneus booke 5. chap. last, said before all these, *that Antichrist should be Lateinus, a Romane.*

Ser. in Cant.
33.
Epist. 125.

C. in nomine
dist. 23.

referente In-
elo 2.

Thess. 2.

Againe, this commandement must not so much be vnderstood of a bodily departure in respect of cohabitation and presence, as of a spirituall separation in respect of faith and religion. And the meaning of the holy Ghost is, that men must depart from the Romish Church in regard of iudgement and doctrine, in regard of their faith and the worship of God.

Thus then we see that the words containe a commandement from God, ioyning his Church and people to make a separation frō Babylon. Whence I obserue, *That all those who will be saued, must depart and separate themselves frō the faith and religion of this present Church of Rome.* And whereas they are charged with schisme that separate on this manner; the truth is, they are not schismaucks that doe so, because they haue the commandement of God for their warrant: and that partie is the schismaticke in whome the cause of this separation lieth: and that is the Church of Rome, namely the cup of abomination in the whores hand, which is, their hereticall and schismaticall religion.

Now touching the dutie of separation I meane to speake at large, not standing so much to prooue the same, because it is euident by the text, as to shew the manner and measure of making this separation: and therein I will handle two things. First how farforth we may ioyne with them in the matter of religion: secondly, how farforth and wherein we must dissent and depart from them. And for this cause I meane to make choice of certaine points of religion, and to speake of them in as good order as I can, shewing in each of them our consent and difference: and the rather, because some harpe much vpon this string, that a Vnion may be made of our two religions, and that we differ not in substance but in points of circumstance.

The first point wherewith I meane to beginne shall be the point of Freewill; though it be not the principall.

I. Our consent.

Freewill both by them and vs, is taken for a mixt power in the minde and will of man: whereby discerning what is good and what is euill, he doth accordingly choose or refuse the same.

I. Conclus. Man must be considered in a foure-fold estate, as he was created, as he was corrupted, as he is renewed, as he shall be glorified. In the first estate, we ascribe to mans will libertie of nature in which he could will or will either good or euill: in the third, libertie of grace: in the last libertie of glorie. All the doubt is of the second estate: and yet therein also we agree, as the conclusions following will declare.

II. Conclus. The matters where about freewill is occupied are principally the actions of men, which be of three sorts; naturall, humane, spirituall. Naturall actions are such as are cōmon to men with beasts, as to eate, drink, sleepe, heare, see, smell, tast; and to moue from place to place: in all which we ioyne with the Papists, and hold that man hath freewill, and euen since the fall of Adam by naturall power of the mind doth freely performe any of these actions or the like.

III. Conclus. Humane actions are such as are common to all men good & bad, as to speake and vse reason, the practise of all mechanicall and liberal arts, and the outward performance of Ciuill and Ecclesiasticall duties, as to come to the Church, to speake and preach the word, to reach out the hand to receiue the Sacrament, and to lend the care to listen outwardly to that which is taught. And hither we may referre the outward actions of ciuill vertues; as namely Iustice, temperance, gentlenes, liberalitie. And in these also we ioyne with the Church of Rome, and say (as experience teacheth) that men haue a naturall freedome of will, to put them or not to put them in execution. Paul saith, Rom. 2. 14. *The Gentiles that haue not the law doe the things of the law by nature,* that is, by natural strength: and he saith of himselfe, that before his conuersion touching the righteousnes of the law, *he was unblameable,* Phil. 3. 6. And for this externall obedience, naturall men receiue reward in temporall things. Matth. 6. 5. Ezech. 29. 19. And yet here some caueats must be remembered: I. that in humane actions, mans will is weake and feeble, and his vnderstanding dimme and darke; and thereupon he often failes in them. And in all such actions with *Augustine* I vnderstand the will of man to be onely wounded or halfe dead. II. That the will of man is vnder the will of God, and therefore to be ordered by it: as *Jeremie* saith, chap. 10. 23. *O Lord, I know that the way of man is not in himselfe, neither is in man to walke or direct his steppes.*

IV. Conclus. The third kind of actions are spirituall more neerely concerning the heart or conscience, and these be two-fold: they either concerne the kingdome of darknes, or els the kingdome of God. Those that concerne the kingdome of darknes are sinnes properly: and in these we likewise ioyne with the Papists and teach, that in sinnes or euill actions man hath freedome of will. Some peraduenture will say, that we sinne necessarily, because he that sinneth cannot but sinne: and that freewill & necessitie cannot stand together. Indeed

the necessitie of compulsion or coaction, and freewill cannot agree: but there is another kind of necessitie which may stand with freedom of will: for some things may be done necessarily and also freely. A man that is in close prison, must needs there abide and can not possibly get forth and walke where he will; yet can he mooué himselfe freely and walke within the prison: so likewise, though mans will be chained naturally by the bonds of sinne, and therefore cannot but sinne: and thereupon sinneth necessarily, yet doth it also sinne freely.

V. Conclus. The second kind of spirituall actions or things, concerne the kingdome of God: as repentance, faith, the conuersion of a sinner, new obedience, and such like: in which we likewise in part ioyne with the Church of Rome and say, that in the first conuersion of a sinner, mans freewill concurreth with Gods grace, as a fellow or coworker in some sort. For in the conuersion of a sinner three things are required: the word, Gods spirit, and mans will: for mans will is not passiue in all & euery respect, but hath an actiō in the first conuersion and change of the soule. When any man is conuerted, this worke of God is not done by compulsion, but he is conuerted willingly: and at the very time when he is conuerted, by Gods grace he wills his conuersion. To this ende saide Augustine, *Serm. 15. de verb. Apost. He which made thee without thee, will not save thee without thee.* Againe, *That is certē, that our will is required in this, that we may doe any good thing well: but we haue it not from our owne power but God workes to will in vs.* For looke at what time God giues grace, at the same time he giueth a will to desire and will the same grace: as for example, when God workes faith, at the same time he workes also vpon the will causing it to desire faith and willingly to receiue the gift of beleuing. God makes of the vnwilling will a willing will: because no man can receiue grace vtterly against his will, considering will constrained is no will. But here we must remember, that howsoeuer in respect of time the working of grace by Gods spirit, and the willing of it in man goe together: yet in regard of order, grace is first wrought, and mans will must first of all be acted and mooued by grace, and then it also acteth, willeth, and mooueth it selfe. And this is the last point of consent betweene vs and the Romane Church touching freewill: neither may we proceede further with them.

II. The dissent or difference.

The point of difference standeth in the cause of the freedom of mans will in spirituall matters, which concerne the kingdome of God. The Papists say, mans will concurreth and worketh with Gods grace in the first conuersion of a sinner *by it selfe*, and by it owne naturall power; and is onely helped by the holy Ghost. We say, that mans will worketh with grace in the first conuersion, yet not of it selfe, but by grace. Or thus; They say will hath a naturall cooperation: we denie it, and say it hath cooperation onely by grace, being in it selfe not actiue but passiue; willing well onely as it is mooued by grace, whereby it must first be acted and mooued, before it can act or will. And that we may the better conceiue the difference, I will vse this comparison: The church of Rome sets forth the estate of a sinner by the condition of a prisoner, and so doe we: marke then the difference: It supposeth the said prisoner to lie bound

hand!

de grat. & l. arbit. 1. posse uelle, & actu uelle recipere.

hand and foote with chaines and fetters, and withall to be sicke and weake, yet not wholly dead but liuing in part: it supposeth also that being in this case, he stirreth not himselfe for any helpe, and yet hath ability and power to stirre. Hereupon if the keeper come and take away his bolts and fetters, and hold him by the hand, & helpe him vp, he can and will of himselfe stand & walke and goe out of prison: euen so (say they) is a sinner bound hand and foot with the chaine of his sinnes: and yet he is not dead but sicke, like to the wounded man in the way betweene Ierico and Ierusalem. And therefore doth he not will and affect that which is good: but if the holy Ghost come and doe but vntie his bands, and reach him his hand of grace, then can he stand of himselfe and will his owne saluation, or any thing els that is good. We in like manner graunt, that a prisoner fitly resembleth a naturall man, but yet such a prisoner must he be, as is not onely sicke and weake, but euen starke dead: which can not stirre though the keeper vntie his bolts and chaines, nor heare though he found a trumpet in his eare: and if the said keeper would haue him to mooue and stirre, he must giue him not onely his hand to helpe him, but euen soule and life also: and such a one is euery man by nature; not onely chained & fettered in his sinnes but stark dead therein: as one that lieth rotting in the graue, not hauing any abilitie or power to mooue or stirre: and therefore he cannot so much as desire or do any thing that is truly good of himselfe, but God must first come and put a new soule into him, euen the spirit of grace to quicken and reuiue him: and then beeing thus reuiued, the will beginneth to will good things at the very same time, when God by his spirit first infuseth grace. And this is the true difference betweene vs and the Church of Rome in this point of freewill.

III. Our reasons.

Now for the confirmation of the doctrine we holde, namely, that a man willet not his owne conuersion of himselfe by nature either in whole or in part, but by grace wholly and alone: these reasons may be vsed. The first is taken from the nature and measure of mans corruption, which may be distinguished into two parts. The first is the want of that originall righteoufnesse, which was in man by creation: the second, is a pronenes and inclination to that which is euill, and to nothing that is truly good. This appeareth, Gen. 8. 21. *the frame of mans heart* (saith the Lord) *is euill frō his childhood*: that is, the disposition of the vnderstanding, wil, affections, with all that the heart of man deuifeth, formeth, or imagineth, is wholly euill. And Paul saith, Rom. 8. 7. *The wisdom of the flesh is enmitie against God*. Which wordes are very significant: for the word [*σοφία*] translated *wisdom*, signifieth that the best thoughts, the best desires, affections, and indeauour that be in any naturall man, euen those that come most neare to true holines, are not onely contrarie to God, but euen enmitie it selfe. And hence I gather, that the very heart it selfe, that is, the will and minde, from whence these desires and thoughts doe come, are also enmitie vnto God. For such as the action is, such is the facultie whence it proceedeth: such as the fruit is, such is the tree: such as the branches are such are the rootes. By both these places it is euident, that in man there is not onely a want, absence, or deprivation of originall righteoufnes, but a pronenesse also by nature

nature vnto that which is euill: which pronencesse includes in it an inclination not to some fewe, but to all and euery sinne: the very sinne against the holy Ghost not excepted. Hence therefore, I reasons thus:

If every man by nature doth both want originall iustice, and be also prone vnto all euill, then wanteth he naturall freewill to will that which is truly good:

But every man by nature wants originall iustice, and is also prone vnto all euill:

Ergo: Every man naturallly wants freewill, to will that which is good.

Reason I I. 1. Cor. 2. 14. *The naturall man perceiueth not the things of the spirit of God: for they are foolishnes vnto him, neither can know them, because they are spirituallly discerned.* In these wordes Saint Paul sets downe these points:

I. that a naturall man doth not so much as thinke of the things reuealed in the Gospell. II. that a man hearing, and in mind conceiuing them; can not giue consent vnto them, and by naturall iudgement approoue of them: but contrariwise thinketh them to be foolishnes. III. that no man can giue assent to the things of God, vnlesse he be enlightened by the spirit of God. And hence I reason thus:

If a man by nature doth not know and perceiue the things of God, and when he shall know them, can not by nature giue assent vnto them: then hath he no power to will them:

But the first is evidently true: Ergo:

For first the minde must approoue and giue assent, before the will can choose or wil: and when the mind hath not power to conceiue or giue assent, there the will hath no power to will.

Reason I I I. Thirdly the holy Ghost auoucheth, Eph. 2. 1. Coloff. 2. 13. that all men by nature are dead in sinnes and trespasses: not as the Papists say, weake, sicke, or halfe dead. Hence I gather, that man wanteth naturall power not to will simply, but freely and frankly to will that which is truly good. A dead man in his graue can not stirre the least finger, because he wants the very power of life, sense, & motion: no more can he that is dead in sinne, will the least good: nay if he could either wil or do any good, he could not be dead in sinne. And as a dead man in the graue, cannot rise but by the power of god; no more can he that is dead in sinne rise, but by the power of Gods grace alone, without any power of his owne.

Reason I V. Fourthly, in the conuersion and saluation of a sinner, the scripture ascribeth all to God, and nothing to mans freewill. Ioh. 3. 3. *Except a man be borne againe, he cannot see the kingdome of God.* Eph. 2. 10. *We are his workmanship created in Christ Iesus to good workes.* And c. 4. v. 24. *the new man is created to the image of God.* Now to be borne againe, is a worke of no lesse importance then our first creation: and therefore wholly to be ascribed to God as our creation is. Indeede Paul, Philip. 2. 12, 13 biddeth the Philippians *worke out their saluation with feare and trembling*: not meaning to ascribe vnto them a power of doing good by themselves. And therefore in the next verse he addeth, *It is God that worketh both the will and the deede*: directly excluding all naturall free-will in things spirituall: and yet withall he acknowledgeth, that mans will hath a worke in doing that which is good, not by nature

but

but by grace. Because when God giues man power to will good things, then he can will them: and when he giueth him a power to doe good, then he can doe good, and he doth it. For though there be not in mans conuersion a naturall cooperation of his will with Gods spirit, yet is there a supernaturall cooperation by grace, enabling man when he is to be conuerted, to will his conuersion: according to which S. Paul saith, 1. Cor. 15. 10. *I haue laboured in the faith*: but least any man should imagine, that this was done by any naturall power, therefore he addeth, *yet not I*, that is, not by any thing in me, *but Gods grace in me*, inabling my will to doe the good I doe.

Reason V. The iudgement of the auncient Church. ^a August. *The will of the regenerate is kindled onely by the holy Ghost: that they may therefore be able because they will thus: and they will thus, because God works in them to will.* ^b And, *We haue lost our freewill to loue God, by the greatnes of our sinne.* Serm. 2. on the words of the Apostle: *Man when he was created, receiued great strength in his freewill: but by sinning he lost it.* ^c Fulgentius, *God giueth grace freely to the vnrorthie whereby the wicked man beeing iustified is enlightened with the gift of good will, and with a facultie of doing good: that by mercie prruening him, he may beginne to will well, and by mercie comming after, he may doe the good he will.* Bernard saith, ^d *It is wholly the grace of God that we are created, healed, saued.* Coūcil. Arausic. 2. cap. 6. *To beleeue and to will is giuen from aboue by infusion, and inspiration of the holy Ghost.* More testimonies and reasons might be alleadged to prooue this conclusion, but these shall suffice: now let vs see what reasons are alleadged to the contrarie.

III. Obiections of Papists.

Obiect. I. First they alleadge that man by nature may doe that which is good, and therefore will that which is good: for none can doe that which he neither willeth nor thinketh to doe, but first we must will and then doe. Now (say they) men can doe good by nature, as giue almes, speake the truth, doe iustice, and praetise other duties of ciuill vertue: and therefore will that which is good. *I answer*, that a naturall man may doe good workes for the substance of the outward worke: but not in regard of the goodnes of the manner: these are two diuers things. A man without supernatural grace may giue almes, doe iustice, speake the truth, &c. which be good things considered in themselues; as God hath commanded them; but he cannot do them well. To thinke good things & to doe good things are naturall workes: but to thinke good things in a good maner, and to do them well, so as God may accept the action done, are workes of grace. And therefore the good thing done by a naturall man is a sinne, in respect of the doer; because it failes both for his right beginning, which is a pure heart, good conscience, and faith vnfained; as also for his ende which is the glorie of God.

Obiect. II. God hath commanded all men to beleeue and repent: therefore they haue naturall freewill: by vertue whereof (becing helped by the spirit of God) they can beleeue and repent. *Ans.* The reason is not good: for by such commandements God sheweth not what men are able to doe; but what they should doe, and what they cannot doe. Againe, the reason is not well framed, it ought rather to be thus: Because God giues men commandement to repent

and

^a August. de
corrupt. &
grat. c. 12.
^b Epist. 105.

^c Fulg. lib.
Prad.

^d Bernard. l.
de libro ar-
bitrio.

and beleue, therefore they haue power to repent and beleue, either by nature or by grace, and then we hold with them. For when God in the Gospell commandeth men to repent and to beleue, at the same time by his grace hee inableth them both to will or desire to beleue and repent, as also actually to repent and beleue.

Obiect. I I I. If man haue no freewill to sinne or not to sinne, then no man is to be punished for his sinnes: because he sinneth by a necessitie not to be auoided. *Ans.* The reason is not good: for though man cannot but sinne, yet is the fault in himselfe, and therefore he is to be punished; as a bankrupt is not therefore freed from his debts, because he is not able to pay them: but the bills against him stand in force, because the debt comes through his own default.

The second point: of Originall sinne.

The next point to be handled, is concerning *Originall sinne* after baptisme; that is, how farre forth it remaineth after baptisme. A point to be well considered, because hereupon depend many points of popery.

I. Our Consent.

I. Conclus. They say, naturall corruption after baptisme is abolished, and so say we: but let vs see how far it is abolished. In originall sinne are three things; I. the punishment, which is the first and second death. II. Guiltines, which is the binding vp of the creature vnto punishment. III. the fault or the offending of God, vnder which I comprehend our Guiltinesse in Adams first offence, as also the corruption of the heart: which is a naturall inclination and pronenesse to any thing that is euill or against the lawe of God. For the first we say that after baptisme in the regenerate, the punishment of originall sinne is taken away: *There is no condemnation* (saith the Apostle) *to them that be in Iesus Christ.* Rom. 8. 1. For the second, that is, guiltines, we further condescend & say: that is also taken away in them that are borne anew: for considering there is no condemnation to them, there is nothing to bind them to punishment. Yet this caueat must be remembred, namely that the guiltines is remoued from the person regenerate, not from the sinne in the person: I ut of this more afterward. Thirdly, the guilt in Adams first offence is pardoned. And touching the corruption of the heart, I auouch two things: I. That that very power or strength whereby it raigneth in man, is taken away in the regenerate. II. That this corruption is abolished (as also the fault of every actual sinne past) so far forth as it is the fault and sinne of the man in whome it is. In deede it remaines till death, and it is sinne considered in it self, so long as it remaines, but it is not imputed vnto the person: and in that respect is as though it were not: it being pardoned.

II. The dissent or difference.

Thus farre we consent with the Church of Rome: nowe the difference betweene vs standes not in the abolishment, but in the manner, and the measure of the abolishment of this sinne.

Papists teach, that Originall sinne is so farre forth taken away after baptis-

me, that it ceaseth to be a sinne properly: and is nothing els but a want, defect, and weaknes, making the heart fite and readie to conceiue sinne: much like tinder, which though it be not fire of it selfe, yet is it very apt and fit to conceiue fire. And they of the Church of Rome deny it to be sinne properly, that they might vphold some grosse opinions of theirs, namely, that a man in this life may fullfill the lawe of God: and doe good workes void of sinne: that hee may stand righteous at the barre of Gods iudgement by them.

But wee teach otherwise, that though originall sinne be taken away in the regenerate, and that in fundrie respects: yet doth it remaine in them after baptisme, not onely as a want and weakenesse but as a sinne, and that properly: as may by these reasons be prooued.

Reason I. Rom. 7. 17. Paul saith directly: *It is no more I that doe it, but sinne that dwelleth in me:* that is, originall sin. The Papists answer againe, that it is so called *improperly*: because it commeth of sinne and also is an occasion of sinne to be done. But by the circumstances of the text, it is sinne properly: for in the wordes following, Saint Paul saith, that this sinne dwelling in him, made him to doe the euill which he hated. And v. 24. he crieth out, *O wretched man that I am, who shall deliuer me from this bodie of death?* whence I reason thus:

That which once was sinne properly, and still remaining in man maketh him to sin, and intangleth him in the punishment of sinne, and makes him miserable: that is sinne properly.

But originall sinne doth all these. Ergo:

Reason I I. Infants baptized and regenerate, die the bodily death before they come to the yeares of discretion: therefore originall sinne in them is sinne properly: or else they should not die, hauing no cause of death in them: for death is the wages of sinne, as the Apostle saith, Rom. 6. 23. and Rom. 5. 12. *Death entered into the world by sinne.* As for actuall sinne they haue none, if they die presently after they are borne before they come to any vse either of reason or affection.

Reason I I I. That which lusteth against the spirit, & by lusting tempteth, and in tempting intifeth and draweth the heart to sinne, is for nature sinne it selfe: but concupiscence in the regenerate lusteth against the spirit, Gal. 5. 17. and tempteth as I haue said, Iam. 1. 14. *God tempteth no man, but euery man is tempted when he is drawne away by his owne concupiscence, and is intised: then when lust conceineth, it bringeth forth sinne.* And therefore it is sinne properly: such as the fruit is, such is the tree. ^a August. *Concupiscence against which the spirit lusteth is sinne, because in it there is disobedience against the rule of the minde: and it is the punishment of sinne because it befalls man for the merits of his disobedience: and it is the cause of sinne.*

^a Aug. contr. Iul. l. 5. c. 3.

Reason V. The iudgement of the auncient Church. August. epist. 29. *Charitie in some is more, in some lesse, in some none: the highest degree of all which cannot be increased, is in none, as long as man liues vpon earth. And as long as it may bee increased, that which is lesse then it should be, is in fault: by which fault it is, that there is no iust man vpon earth that doth good and sinneth not: by which fault none liuing shall be iustified in the sight of God. For which fault, if we say we haue no sinne, there is no trueth in vs: for which also, though we profite neuer so much, it is necessary for*

for vs to say, forgive vs our debts, though all our words, deedes, and thoughts bee already forgiven in baptisme. Indeed Augustine in sundrie places seemes to denie concupiscence to be sinne after baptisme: but his meaning is, that concupiscence in the regenerate is not the sinne of the person in whome it is. For thus he expounds himselfe, ^aThis is not to haue sinne, not to bee guiltie of sinne. And, ^b *ad Valer. l. 1. c. 24.* the law of sinne in baptisme is remitted and not ended. And, ^cLet not sinne raigne: *lib. 2. corr. l. 1.* he saith not, let not sinne be, but let it not raigne. For as long as thou liuest, of necessity ^d sinne will be in thy members: at the least, looke it raigne not in thee, &c. *Tract. 24. in Iob.*

Obiections of Papists.

The arguments which the Church of Rome alleadgeth to the contrarie, are these: *Obiect. I.* In baptisme men receiue perfect and absolute pardon of sinne: and sinne being pardoned is taken quite away: and therefore originall sinne after baptisme ceaseth to be sinne. *Ans.* Sinne is abolished two waies: first in regard ^e of imputation to the person: secondly in regard of ^d existing and being. For this cause, God vouchsafeth to man two blessings in baptisme, Remission of sinne, and Mortification of the same. Remission or pardon abolisheth sinne wholly in respect of any imputation thereof vnto man, but not simply in regard of the being thereof. Mortification therefore goeth further, & abolisheth in all the powers of body and soule, the very concupiscence or corruption it selfe, in respect of the being thereof. And because mortification is not accomplished till death, therefore originall corruption remaineth till death, though not imputed. ^e *quoad imputationem. d* *quoad existentiam.*

Obiect. II. Euery sinne is voluntarie: but originall sinne in no man after baptisme is voluntarie: and therefore no sinne. *Ans.* The proposition is a pollicke rule pertaining to the courts of men, and must be vnderstood of such actions as are done of one man to another: and it doth not belong to the court of conscience, which God holdeth and keepech in mens hearts, in which euery want of conformitie to the lawe is made a sinne. Secondly I answer, that originall sin was voluntarie in our first parent Adam: for he sinned, & brought this miserie vpon vs willingly: though in vs it be otherwise vpon iust cause. Actuell sinne was first in him, and then originall corruption: but in vs originall corruption is first, and then actuell sinne.

Obiect. III. Where the forme of any thing is taken away, there the thing it selfe ceaseth also: but after baptisme in the regenerate, the forme of originall sinne, that is, *the guilt* is quite remooued: and therefore sinne ceaseth to be sin. *Ans.* The guilt, or obligation to punishment, is not the forme of originall corruption, but (as we say in schooles) an accident or necessarie companion thereof. The true forme of originall sinne, is a defect and deprivation of that which the lawe requireth at our hands in our minde, will, affections, and in all the powers both of soule and bodie. But they vrge this reason further, saying: where the guilt & punishment is taken away, there is no fault remaining: but after baptisme the guilt and punishment is remooued: and therefore, though originall corruption remaine, it is not as a fault to make vs guiltie before God, but onely as a weakenes. *Ans.* Guilt is remooued, and not remooued. It is remooued from the person regenerate, which stands not guiltie for any sinne originall or actuell: but Guilt is not remooued from the sin it selfe: or as

some answer, there bee two kindes of guilt, actuall, and potentiall. The actuall guilt is, whereby sinne maketh man stand guiltie before God: and that is remooued in the regenerate. But the potentiall guilt, which is an aptnesse in sin, to make a man stand guiltie if he sinne, that is not remooued: and therefore still sinne remaineth sinne. To this or like effect saith Augustine, *Wee say that the guilt of concupiscence, not whereby it is Guiltie (for that is not a person) but that whereby it made man guiltie from the beginning, is pardoned, and that the thing is selfe is euill so as the regenerate desire to be healed of this plague.*

Obiect. III. Lastly, for our disgrace they alleadge that we in our doctrine teach, that originall sinne after baptisme is onely clipped or pared, like the haire of a mans head, whose roots still remaine in the flesh, growing and increasing after they are cut, as before. *Answ.* Our doctrine is abused: for in the paring of any thing; as in cutting of the haire or in lopping a tree, the roote remaines vntouched, and thereupon multiplieth as before. But in the mortification of originall sinne after baptisme, we hold no such paring: but teach, that in the very first instant of the conuersion of a sinner, sinne receiueth his deadly wound in the roote, neuer afterward to be recouered.

The third point: Certentie of saluation.

I. Our Consent.

I. Concl. We holde and beleue that a man in this life, may be certain of saluation: and the same thing doth the Church of Rome teach and holde.

II. Concl. We hold and beleue that a man is to put a certaine affiance in Gods mercie in Christ for the saluation of his soule: and the same thing by common consent holdeth the foresaid Church: this point maketh not the difference betweene vs.

III. Concl. We hold that with assurance of saluation in our hearts is ioyned doubting; and there is no man so assured of his saluation, but he at some time doubteth thereof, especially in the time of temptation; and in this the Papists agree with vs, and we with them.

IV. Concl. They goe further and say, that a man may be certaine of the saluation of men, or of the Church by Catholike faith: and so say we.

V. Concl. Yea they hold that a man by faith may be assured of his own saluation through extraordinarie reuelatiō, as Abraham & others were, & so doe we.

VI. They teach that we are to be certaine of our saluation by speciall faith in regard of God that promiseth: though in regard of our selues and our indisposition we can not; and in the former point they consent with vs.

II. The dissent or difference.

The very maine point of difference lies in the manner of assurance.

I. Concl. We hold that a man may bee certaine of his saluation in his owne conscience euen in this life, and that by an ordinarie and speciall faith. They hold that a man is certaine of his saluation onely by hope: both of vs holde a certainty, we by faith, they by hope.

II. Concl. Further, we hold and auouch that our certainty by true faith is vnfallible: they say, their certaintie is onely probable.

III. Concl. chief. And further though both of vs say, that we haue confidence

in Gods mercy in Christ for our saluation: yet we doe it with some difference. For our confidence commeth from certen and ordinarie faith: theirs from hope, ministring (as they say) but a coniecturall certentie.

Thus much of the difference: now let vs see the reasons too and fro.

III. Obiections of Papiſts.

Obiect. I. Where there is no word there is no faith: for these two are relatives: but there is no word of God, saying, Cornelius beleue thou, Peter beleue thou, and thou shalt be saued. And therefore there is no such ordinarie faith to beleue a mans owne particular saluation. *Ans.* The proposition is false, vnlesse it be supplied with a clause on this manner: *Where there is no word of promise, nor any thing that doth counteruaile a particular promise, there is no faith.* But (say they) there is no such particular word. It is true, God doth not speak to men particularly, Beleue thou, & thou shalt be saued. But yet doth he that which is answerable hereunto, in that he giueth a generall promise, with a commandement to applie the same: and hath ordained the holy ministerie of the word to applie the same to the persons of the hearers in his owne name: and that is as much as if the Lord himselfe should speake to men particularly. To speake more plainly: in the Scripture the promises of saluation be indefinitely propounded: it saith not any where, if Iohn will beleue, he shall be saued, or if Peter will beleue he shall be saued; but whosoever beleueth shall be saued. Now then comes the minister of the word, who standing in the roome of God, and in the stead of Christ himselfe, takes the indefinite promises of the Gospell, and laies them to the hearts of euery particular man: and this in effect is as much as if Christ himselfe should say, Cornelius beleue thou, and thou shalt be saued: Peter beleue thou, and thou shalt be saued. It is answered, that this applying of the Gospell is vpon condition of mens faith and repentance, and that men are deceiued touching their owne faith and repentance: and therefore faile in applying the word vnto themselves. *Ans.* Indeede this manner of applying is false in all hypocrites, heretickes, and vnrepentant persons: for they applie vpon carnall presumption, and not by faith. Neuertheleise it is true in all the Elect hauing the spirit of grace, and praier: for when God in the ministerie of the word beeing his owne ordinance, saith, *Seeke ye my face:* the heart of Gods children truly answereth, *O Lord, I wil seeke thy face,* Psal. 17. 3. And when God shall say, *Thou art my people,* they shall say againe, *The Lord is my God,* Zach. 13. 6. And it is a truth of God, that he which beleueth knoweth that he beleueth: and he that truly repenteth knoweth that he repēteth: vnles it be in the beginning of our conuersion, & in the time of distresse and temptation. Otherwise what thankfulnessse can there be for grace receiued.

Obiect. II. It is no article of the Creede, that a man must beleue his owne saluation: and therefore no man is bound thereto. *Ans.* By this argument it appeares plainly, that the very pillars of the Church of Rome doe not vnderstand the Creede: for in that which is commonly called the Apostles Creede, euery article implieth in it this particular faith. And in the first article, *I beleue in God,* are three things contained: the first, to beleue that there is a God, the second to beleue the same God to be my God, the third to put my confidence

dence in him for my saluation: and so much containe the other articles, which are concerning God. When Thomas said, Joh. 20. 28. *My God, Christ answered, Thou hast beleued Thomas.* Where we see that to beleuee in God, is to beleuee God to be our God. And Psal. 78. 22. to beleuee in God and to put trust in him are all one, *They beleued not in God, and trusted not in his helpe.* And the articles concerning *Remission of sinnes* and *Life euerlasting*, do include, and we in them acknowledge our speciall faith concerning our owne saluation. For to beleuee this or that, is to beleuee there is such a thing and that the same thing belongs to me: as when David said, I should haue fainted *except I had beleued to see the goodnesse of the Lord in the land of the liuing.* Psal. 27. 13. It is answered, that in those articles wee onely professe our selues to beleuee remission of sinnes, and life euerlasting, to be vouchsafed to the people & Church of God. *Ans.* This indeede is the exposition of many, but it standes not with common reason. For if that bee all the faith that is there confessed, the deuill hath as good a faith as we. He knoweth and beleueth that there is a God: & that this God imparteth remission of sinnes and life euerlasting to his church. And to the end that wee beeing Gods children, may in faith goe beyond all the deuills in hell, we must further beleuee, that remission of sinnes and life euerlasting belongs vnto vs: and vnlesse we doe particularly apply the said articles vnto our selues, we shall litle or nothing differ from the deuill, in making confession of faith.

Obiect. I I I. We are taught to pray for the pardon of our sinnes day by day, Matth. 6. 12. and all this were needlesse, if we could bee assured of pardon in this life. *Ans.* The fourth petition must be vnderstood not so much of our olde debts or sinnes, as of our present and newe sinnes: for as we goe on from daie to daie, so we adde sinne to sinne: and for the pardon of them must wee humble our selues and pray. I answer againe, that wee pray for the pardon of our sinnes; not because we haue no assurance thereof, but because our assurance is weake and small: wee growe on from grace to grace in Christ, as children doe to mans estate by litle and litle. The heart of euery beleueer is like a vessell with a narrow necke, which beeing cast into the sea is not filled at the first: but by reason of the straight passage, receiuech water drop by drop. God giueth vnto vs in Christ euen a sea of mercie, but the same on our parts is apprehended and receiued onely by litle and litle, as faith groweth from age to age: and this is the cause why men hauing assurance pray for more.

Our reasons to the contrarie.

Reason I. The first reason may be taken from the nature of faith, on this manner. True faith is both an vnfallible assurance and a particular assurance of the remission of sinnes and of life euerlasting. And therefore by this faith, a man may be certainly and particularly assured of the remission of sinnes and life euerlasting. That this reason may bee of force, two things must be prooued: first that true faith is a certaine assurance of Gods mercie to that partie in whome it is. Secondly that faith is a particular assurance thereof. For the first, that faith is a certaine assurance, Christ saith to Peter, Mat. 14. 31. *O thou of little faith, wherefore didst thou doubt.* Where he maketh an opposition betweene faith and doubting: whereby giuing vs directly to vnderstand, that, to be cer-

ten, and to give assurance, is of the nature of faith. Rom. 4. 20. 22. Paul faith of Abraham, that he did *not doubt of the promise of God through vnbeleefe: but was strengthened in faith, and gaue glory to God, being fully assured,* that he which had promised was able to do it: where I obserue first, that doubting is made a fruit of vnbeleefe: and therefore vnfallible certentie and assurance, being contrarie effects come of contrarie causes: and contrarie causes produce contrary effects. Secōdly, I note that the strength of Abrahams faith, did stand *in subiect of assurance:* for the text faith, he was strengthened in the faith, being fully assured: and againe, Heb. 11. 1. true sauing faith is said to be the ground and subsistence of things hoped for: & the euidence or demonstration of things that are not seene: but faith can be no ground or euidence of things, vnlesse it bee for nature certenty it selfe; and thus the first point is manifest. The second, that sauing faith is a particular assurance, is prooued by this, that the proprietie of faith is to apprehend and apply the promise, and the thing promised, Christ with his benefits. Ioh. 1. 12. *As many,* saith S. Iohn, *as receiued him, to them hee gaue power to be the sonnes of god, namely to them that beleue in his name.* In these words to beleue in Christ, and to receiue Christ, are put for one and the same thing. Nowe to receiue Christ, is to apprehend and apply him with all his benefits vnto our selues, as he is offered in the promises of the gospell. For in the sixt chapter following, first of all he sets forth himselfe not onely as a Redeemer generally, but also as the bread of life and the water of life: secondly, he sets forth his best hearers as eaters of his bodie and drinkers of his blood; and thirdly he intends to prooue this conclusion, that to eate his bodie and to drinke his blood, and to beleue in him, are all one. Now then if Christ be as foode, and if to eate and drinke the bodie and blood of Christ be to beleue in him, then must there be a proportion betweene eating and beleuing. Looke then as there can be no eating without taking or receiuing of meate, so no beleuing in Christ without a spirituall receiuing & apprehending of him. And as the bodie hath his hand, mouth, and stomacke whereby it taketh, receiueth, and digesteth meat for the nourishment of euery part: so likewise in the soule there is a faith, which is both hand, mouth, and stomacke to apprehend, receiue, & apply Christ & all his merits for the nourishment of the soule. And Paul saith yet more plainly, *that through faith we receiue the promise of the spirit.* Gal. 3. 14.

Now as the proprietie of apprehending & applying of Christ belōgeth to faith, so it agreeth not to hope, loue, confidence, or any other gift or grace of God. But first by faith we must apprehend Christ, & apply him to our selues before we can haue any hope or confidence in him. And this applying seems not to be done by any affection of the will, but by a supernaturall act of the mind, which is to acknowledge, set downe, and beleue that remission of sins, and life euerlasting by the merit of Christ, belong to vs particularly. To this which I haue said agreeth Augustine. Tract. 25. on Ioh. *Why preparest thou seeth and belly: beleue and thou hast eaten: and Tract. 50. How shall I reach my hand into heauen, that I may hold him sitting there? Send up thy faith, and thou laiest hold on him.* And Bernard saith, homil. in Cant. 76. *Where hee is thou canst not come norve —: yet goc to followe him and seeke him —; beleue and thou hast*

found him: for to beleue is to finde. Chrystost. on Mark. Homil. 10. *Let vs beleue and wee see Iesus present before vs.* Ambr. on Luk. lib. 6. c. 8. *By faith Christ is touched, by faith Christ is seene.* Tertul. de resur. car. *Hee must be chewed by understanding, and be digested by faith.*

Reason I I. Whatsoever the holy Ghost testifieth vnto vs, that we may, yea that we must certainly by faith beleue: but the holy Ghost doeth particularly testifie vnto vs our adoption, the remission of our sinnes, and the saluation of our soules: and therefore we may and must particularly and certainly by faith beleue the same. The first part of this reason is true, and cannot be denied of any. The second part is prooued thus: Saint Paul saith, Rom. 8. 15. *Wee haue not receiued the spirit of bondage to feare: but the spirit of adoption, whereby we cry Abba, father:* adding further, that *the same spirit beareth witnesse with our spirits, that we are the children of God.* Where the Apostle maketh two witnesses of our adoption: the spirit of God, and our spirits, that is, the conscience sanctified by the holy Ghost. The Papists to elude this reason, alleadge that the spirit of God doth indeede witnesse of our adoption, by some comfortable feelings of Gods loue and fauour, being such as are weak and oftentimes deceitfull. But by their leaues, the testimony of the spirit is more then a bare sense or feeling of Gods grace: for it is called the *pledge* and *earnest* of Gods spirit in our hearts, 2. Cor. 1. 22. and therefore it is fit to take away all occasion of doubting of our saluation: as in a bargaine the earnest is giuen betweene the parties to put all out of question. Bernard saith, that the testimonie of the spirit is a most sure testimonie. *epist. 107.*

Reason I I I. That which we must pray for by Gods commandement, that we must beleue: but euery man is to pray for the pardon of his owne sinnes, and for life euerlasting: of this there is no question: therefore hee is bound to beleue the same. The proposition is most of all doubtfull: but it is prooued thus. In euery petition there must bee two things: a desire of the things wee aske, and a particular faith whereby we beleue, that the thing wee aske shall be giuen vnto vs. So Christ saith, *Whatsoever ye desire when you pray, beleue that* *Mat. 11. 24* *you shall haue it, and it shall be giuen vnto you.* And S. Iohn further noteth out of this particular faith, calling it our *assurance that God will giue vnto vs, whatsoever we aske according to his will.* And hence it is, that in euery petition there must be two grounds: a commandement to warrant vs in making a petition, and a promise to assure vs of the accomplishment thereof. And vpon both these followes necessarily an application of the things which we aske to our selues.

Reason I V. Whatsoever God commandeth in the Gospell, that a man must and can performe: but God in the Gospell commaundeth vs to beleue the pardon of our owne sinnes, and life euerlasting: and therefore wee must beleue thus much, and may be assured thereof. This proposition is plaine by the distinction of the commandements of the lawe, and of the Gospell. The commandements of the lawe shew vs what we must doe, but minister no power to performe the thing to be done: but the doctrine and commandements of the gospel doe otherwise: and therefore they are called *spirit* and *life*: God with the commandement giuing grace that the thing prescribed may be done.

Now

Now this is a commandement of the Gospell, to beleue remission of sinnes: for it was the substance of Christs ministerie, *repent & beleue the Gospell*. And that is not generally to beleue that Christ is a Sauour, and that the promises made in him are true (for so the deuills beleue with trembling;) but it is particularly to beleue that Christ is my Sauour, and that the promises of saluation in Christ belong in speciall to me, as Saint Iohn saith: *This is his commandement, that we beleue in the name of Iesus Christ*: now to beleue in Christ is to put confidence in him: which none can do, vnles he be first assured of his loue and fauour. And therefore in as much, as wee are ioyned to put our confidence in Christ, wee are also ioyned to beleue our reconciliation with him, which standeth in the remission of our sinnes, and our acceptation to life euerlasting.

Reason V. Whereas the Papists teach, that a man may be assured of his saluation by hope: euen hence it follows, that he may be vnfallibly assured thereof. For the propertie of true and liuely hope is *never to make a man ashamed*. Rom. 5. 5. And true hope followeth faith & presupposeth certaintie of faith; neither can any man truly hope for his saluation vnlesse by faith he be certenly assured thereof in some measure.

The Popish doctors make exception to these reasons on this maner. First they say, it cannot be prooued that a man is as certain of his saluation by faith, as he is of the articles of the creed. *Answer*. First they prooue thus much, that we ought to be as certen of the one as of the other. For looke, what commandemēt we haue to beleue the articles of our faith: the like we haue ioyning vs to beleue the pardon of our owne sinnes, as I haue prooued. Secondly, these arguments prooue it to be the nature or essentiall propertie of faith, as certainly to assure man of his saluation, as it doeth assure him of the articles which he beleueth. And howsoever commonly men doe not beleue their saluation as vnfallible, as they doe their articles of faith: yet some speciall men doe: hauing Gods word applied by the spirit as a sure ground of their faith, whereby they beleue their own saluation, as they haue it for a ground of the articles of their faith. Thus certainly was Abraham assured of his owne saluation: as also the Prophets and Apostles, and the martyrs of God in all ages: whereupon without doubting they haue bin content to lay downe their liues for the name of Christ: in whome they were assured to receiue eternall happines. And there is no question, but there be many now, that by long and often experience of Gods mercy, and by the inward certificate of the holy Ghost, haue attained to full assurance of their saluation.

I I. Exception. Howsoever a man may be assured of his present estate, yet no man is certaine of his perseuerance vnto the ende. *Ans*. It is other wise: for in the sixt petition, *Lead vs not into temptation*, wee pray that God would not suffer vs to be wholly overcome of the deuill in any temptation: and to this petition we haue a promise answerable, 1. Cor. 10. *That God with temptation will give an issue*: and therefore howsoever the deuill may buffit, molest, and wound the seruants of God, yet shall he neuer be able to overcome them. Again, he that is once a member of Christ, can neuer be wholly cut off. And if any by sinne were wholly seuered from Christ for a time, in his recouerie he

is to be baptised the second time: for baptisme is the sacrament of initiation or ingrafting into Christ. By this reason we should as often be baptized as we fall into any sinne, which is absurd. Againe S. Iohn saith, 1. Ioh. 2. 19. *They went out from us, but they were not of us: for if they had beene of us, they would haue continued with us.* Where he taketh it for graunted, that such as be once in Christ shall neuer wholly be seuered or fall from him. Though our communion with Christ may be lessened, yet the vnion and the bond of coniunction is neuer dissolued.

III. Exception. They say, we are indeede to beleue our saluation on Gods part: but we must needs doubt in regard of our selues; because the promises of remission of sinnes are giuen vpon condition of mans faith and repentance. Now we cannot (say they) be assured that we haue true faith and repentance, because we may lie in secret sinnes; and so want that indeed, which we suppose our selues to haue. *Ans.* I say againe, he that doth truly repent and beleue, doth by Gods grace know that he doth repent and beleue: for els Paul would neuer haue said, *Prooue your selues whither you be in the faith or not:* and the same Apostle saith, 2. Cor. 1 2. *We haue not receiued the spirit of the world, but the spirit which is of God, that we might know the things which are giuen of God:* which things are not onely life euerlasting, but iustification, sanctification, and such like. And as for secret sinnes, they cannot make our repentance voide: for he that truly repenteth of his knowne sinnes, repenteth also of such as be vnknowne, and receiuethe the pardon of them all. God requireth not an expresse or speciall repentance of vnknowne sinnes: but accepts it as sufficient, if we repent of them generally: as Dauid saith, Psal. 19. *Who knowes the errours of this life: forgine me my secret sinnes.* And whereas they adde that faith and repentance must be sufficient. I answer, that the sufficiency of our faith and repentance, stands in the truth and not in the measure or perfection thereof; and the truth of both where they are, is certainly discerned.

Reason VI. The iudgement of the auncient Church. ^a *August.* *Of an euill seruant thou art made a good child: therefore presume not of thine owne doing, but of the grace of Christ: it is not arrogancie but faith: to acknowledge what thou hast receiued, is not pride but deuotion.* And, ^b *Let no man aske an other man, but returne to his owne heart: if he finde charitie there, he hath securitie for his passage from life to death.* *Hilar.* on Matth. 5. *The kingdome of heauen which our Lord professed to be in himselfe, his will is that it must be hoped for without any doubtfulness of vncertaine will. Otherwise there is no iustification by faith, if faith it selfe be made doubtfull.* *Bernard* in his epist. 107. *Who is the iust man but he that being loued of God, loues him againe: which comes not to passe but by the spirit reuealing by Faith the eternall purpose of God of his saluation to come. Which reuelation is nothing else but the infusion of spirituall grace: by which, when the deedes of the flesh are mortified the man is prepared to the kingdome of heauen. Together receiuing in one spirit that whereby he may presume that he is loued and also loue againe.*

To conclude, the Papists haue no great cause to dissent from vs in this point. For they teach and professe, that they doe by a speciall faith beleue their owne saluation certainly and vnfalibly in respect of God, that promi-
seth

feth. Now the thing which hindreth them is their owne indisposition and vnworthines (as they say) which keeps them from being certain otherwise then in a likely hope. But this hindrance is easily remooued, if men will iudge indifferently. For first of all, in regard of our selues and our disposition we can not be certain at all, but must despaire of saluation euen to the very death. We cannot be sufficiently disposed so long as we liue in this world, but must alwaies say with Iacob, *I am lesse then all thy mercies*, Gen. 32. and with David, *Enter not into iudgement with thy seruant, O Lord, for none liuing shall be iustified in thy sight*: and with the Centurion, *Lord, I am not worthy that thou shouldst come vnder my rooffe*, Matth. 8. Secondly God in making promise of saluation respects not mens worthines. For he chose vs to life euerlasting when we were not: he redeemed vs from death being enemies: and intitles vs to the promise of saluation, *if we acknowledge our selues to be sinners*, Matth. 9. *if we labour and trauaile vnder the burden of them*, Matth. 11. *if we hunger and thirst after grace*, Ioh. 7.37. And these things we may certainly and sensibly perceiue in our selues: and when we finde them in vs, though our vnworthines be exceeding great, it should not hinder our assurance. For God makes manifest his power in our weaknes, 2. Cor. 12. and he wil not breake the bruised reed, nor quench the smoking flaxe, Isa. 42. Thirdly if a man loue God for his mercies sake, and haue a true hope of saluation by Christ, he is in Christ and hath fellowshipe with him: and he that is in Christ, hath all his vnworthines and wants laide on Christ, and they are couered and pardoned in his death: and in respect of our selues thus considered *as we are in Christ*, we haue no cause to wauer, but to be certain of our saluation, and that in regard of our selues.

The fourth point: touching the iustification of a sinner.

That we may see how farre we are to agree with them and where to differ, first I will set downe the doctrine on both parts, and secondly the maine differences wherein we are to stand against them, euen to death.

Our doctrine touching the iustificatiō of a sinner, I propound in 4. rules.

Rule I. That, iustification is an action of God, whereby he absolueth a sinner, & accepteth him to life euerlasting for the righteousness & merit of Christ.

Rule II. That, iustification stands in two things: first in the remission of finnes by the merit of Christ his death: secondly in the imputation of Christ his righteousness; which is an other action of God whereby he accounteth & esteemeth that righteousness which is in Christ, as the righteousness of that sinner which beleueth in him. By Christ his righteousness we are to vnderstand two things: first his sufferings specially in his death and passion, secondly his obedience in fulfilling the law: both which go together: for Christ in suffering obeyed, and obeying suffered. And the very shedding of his blood to which our saluation is ascribed, must not onely be considered as it is passiue, that is, a suffering, but also as it is actiue, that is, an obedience, in which he shewed his exceeding loue both to his father and vs, and thus fulfilled the law for vs. This point if some had well thought on, they would not haue placed all iustification in remission of finnes as they doe.

Rule III.

Rule III. That, iustification is from Gods meere mercie and grace, procured onely by the merit of Christ.

Rule IV. That, man is iustified by faith alone; because faith is that *alone* instrument created in the heart by the holy Ghost, whereby a sinner laieth hold of Christ his righteousnes, and applieth the same vnto himselfe. There is neither hope, nor loue, nor any other grace of God within man, that can doe this but faith alone.

The doctrine of the Romane Church touching the iustification of a sinner is on this manner.

I. They hold that before iustification there goes a preparation thereunto; which is an action wrought partly by the holy Ghost, and partly by the power of naturall freewill, whereby a man dispoeth himselfe to his owne future iustification.

In the preparation they consider the ground of iustification, and things proceeding from it. The ground is faith, which they define to be a generall knowledge, whereby we vnderstand and beleue that the doctrine of the word of God is true. Things proceeding from this faith are these; a sight of our sinnes, a feare of hell, hope of saluation, loue of God, repentance, & such like: all which, when men haue attained, they are then fully disposed (as they say) to their iustification.

This preparation beeing made, then comes iustification it selfe: which is an action of God, whereby he maketh a man righteous. It hath two parts: the first, and the second. The first is, when a sinner of an euill man is made a good man. And to effect this, two things are required: first the pardon of sinne, which is one part of the first iustification: secondly the infusion of inward righteousnes, whereby the heart is purged and sanctified: and this habite of righteousnes stand specially in hope and charitie.

After the first iustification, followeth the second; which is, when a man of a good or iust man is made better and more iust: and this, say they, may proceede from workes of grace; because he which is righteous by the first iustification, can bring forth good workes: by the merit wherof, he is able to make himselfe more iust and righteous: and yet they graunt that the first iustification commeth onely of Gods mercie by the merit of Christ.

I. Our consent and difference.

Now let vs come to the points of difference betweene vs and them touching iustification.

The first maine difference is in the matter thereof, which shall be seene by the answer both of Protestant and Papist to this one question. *What is the very thing, that causeth a man to stand righteous before God, and to be accepted to life euerlasting*: we answer, Nothing but the righteousnes of Christ, which consisteth partly in his sufferings, and partly in his actiue obedience in fulfilling the rigour of the law. And here let vs consider, how neere the Papists come to this answer, and wherein they dissent.

Consent I. They graunt, that in iustification sinne is pardoned by the merits of Christ, and that none can be iustified without remission of sinnes: and that is well.

II. They

II. They graunt, that the righteousnes whereby a man is made righteous before God, commeth from Christ, and from Christ alone.

III. The most learned among them say, that Christ his satisfactiōn, and the merit of his death is imputed to euery sinner that doth beleue, for ^a his ^a Bellarms. de iustific. lib. 2. satisfactiōn before God: and hitherto we agree.

The very point of difference is this; we hold that the satisfactiōn made by Christ in his death, and obedience to the law, is imputed to vs and becomes our righteousnesse. They say, it is our satisfactiōn and not our righteousnesse whereby we stand righteous before God: because it is inherent in the person of Christ as in a subiect. Now the answer of the Papist to the former question is on this manner: The thing (saith he) that maketh vs righteous before God, and causeth vs to be accepted to life euerlasting, is remission of sinnes, and the habite of inward righteousnes, or charitie with the fruits thereof. We condiscend and graunt that the habite of righteousnes, which we call sanctification, is an excellent gift of God, and hath his reward of God; and is the matter of our iustificatiōn before man: because it serueth to declare vs to be reconciled to God, and to be iustified; yet we denie it to be the thing, which maketh vs of sinners to become righteous or iust before God.

And this is the first point of our disagreement in the matter of iustificatiōn: which must be marked; because if there were no more points of difference betweene vs, this one alone were sufficient to keepe vs from vnitng of our religions: for hereby the Church of Rome doth rate the very foundation.

Now let vs see by what reasons we iustifie our doctrine: and secondly answer the contrarie obiections.

Our reasons.

Reason I. That very thing which must be our righteousnes before God, must satisfie the iustice of the law, which saith, *doe these things and thou shalt liue*. Now there is nothing can satisfie the iustice of the law but the righteousnes or obedience of Christ for vs. If any alleadge ciuill iustice, it is nothing: for Christ saith, *Except your righteousnes exceede the righteousnes of the Scribes and Phari'ses, you can not enter into the kingdome of heauen*. What? shall we say that workes doe make vs iust? that cannot be: for all mens workes are defectiue in respect of the iustice of the law. Shall we say our sanctification, whereby we are renewed to the image of God in righteousnes and true holines? that also is imperfect and can not satisfie Gods iustice required in the law: as Isai hath said of himselve and the people, *Al our righteousnes is as a mensruous cloth*. To haue a cleere conscience before God is a principall part of inward righteousnes: and of it Paul in his owne person saith thus, *I am prouie to nothing by my selfe, yet am I not iustified thereby*, 2. Cor. 4. 4. Therefore nothing can procure vnto vs an absolution and acceptance to life euerlasting, but Christs imputed righteousnes. And this will appeare, if we doe consider, how we must come one day before Gods iudgement seat, there to be iudged in the rigour of iustice: for when we must bring some thing that may counteruaile the iustice of God; not hauing onely acceptation in mercie, but also approbatiōn in iustice: God being not onely mercifull, but also a iust iudge.

II. Reason. 2. Cor. 5. 21. *He which knew no sinne, was made sinne for vs, that*

we might be made the righteousness of God which is in him. Whence I reason thus: As Christ was made sinne for vs, so are we made the righteousness of God in him: but Christ was made sinne, or, a sinner by imputation of our sinnes, he being in himselfe most holy: therefore a sinner is made righteous before God, in that Christs righteousness is imputed and applied vnto him. Now if any shall say, that man is justified by righteousness infused: then by like reason, I say Christ was made sinne for vs by infusion of sinne, which to say is blasphemie. And the exposition of this place by Saint Hierome is not to be despised. *Christ (saith he) being offered for our sinnes, tooke the name of sinne that we might be made the righteousness of God in him, Not ours nor in vs.* If this righteousness of God be neither ours nor in vs, then it can be no inherent righteousness, but must needs be righteousness imputed. And Chrysostome on this place saith, *It is called Gods righteousness, because it is not of workes, and because it must be without all staine or want: and this cannot be inherent righteousness.* Anselme saith, *He is made sinne as we are made iustice: not ours but Gods: not in vs but in him: as he is made sinne not his owne but ours: not in himselfe, but in vs.*

Reason III. Rom. 5. 19. *As by one mans disobedience many were made sinners: so by the obedience of one, shall many be made righteous:* marke here is a comparison betweene the first and second Adam. And hence I reason thus. As by the disobedience of the first Adam men were made sinners: so by the obedience of the second Adam, are we made righteous. Now we are not onely made sinners by propagation of naturall corruption, but by imputation. For Adams first sinne was the eating of the forbidden fruit: which very act is no personall offence, but is imputed to all his posteritie, *in who we haue all sinned.*

^a *Iron lib. 5. cap. 17.* *Chrysoft. homil. ad Neo-ph.* The² Fathers call this very sinne Adams hand-writing, making vs debtors vnto God. And therefore in like manner the obedience of Christ is made the righteousness of every beleeuer, not by infusion but by imputation.

IV. Reason. A satisfaction made for the want of that iustice or obedience which the law requires at our hands, is accepted of God as the iustice it selfe. But Christs obedience is a satisfaction made for the want of that iustice or obedience which the law requires, as the Papists themselues auouch. Therefore this satisfaction is our iustice. And me thinkes, the Papists vpon this consideration haue little cause to dissent from vs. For if they make Christs obedience their satisfaction, why should they not fully close hands with vs, and make it their iustice also.

V. Reason. The consent of the ancient Church. Bernard saith, epist. 190. *The iustice of an other is assigned vnto man, who wanted his owne: man was indebted and man made payment. The satisfaction of one is imputed to all. And, why may not iustice be from an other, as well as guiltines is from an other.* And in Cant. serm. 25. *It sufficeth me, for all righteousness to haue him alone mercifull to me, against whome I haue sinned.* And, *Not to sinne is Gods iustice, mans iustice is the mercifulnes of God.* And serm. 61. *Shall I sing mine owne righteousness, Lord I will remember thy righteousness alone: for it is mine also: in that euent thou art made vnto me righteousness of God. What, shall I feare least that one be not sufficient for vs both? it is not a short cloke that cannot couer two: it will couer both thee and me largely being both*
a large

a large and eternall iustice. August. on Psal. 22. He praiceth for our faults, and hath made our faults his faults, that he might make his iustice our iustice.

Obiectiōs of Papists.

Obiectiōs of the Papists prooving inherent righteousnesse to be in the matter of our iustice before God, are these. I. *Obiect.* It is absurd, that one man should be made righteous by the righteousnes of an other: for it is as much as if one man were made wise by the wisdom of an other. *Ans.* It is true, that no man can be made righteous by the personall righteousnes of an other, because it pertaines onely to one man. And because the wisdom that is in one man, is his altogether wholly, it can not be the wisdom of an other: no more then the health and life of one bodie, can be the health of an other. But it is otherwise with the righteousnes of Christ: it is his indeede, because it is inherent in him as in a subject: it is not his alone, but his and ours together by the tenour of the Couenant of grace. Christ as he is a Mediatour is giuen to euery beleeuer as really and truly, as land is giuen from man to man: and with him are giuen all things that concerne saluation; they beeing made ours by Gods free gift: among which, is Christ his righteousnes. By it therefore, as beeing a thing of our owne, we may be iustificed before God, and accepted to life euerlasting.

II. *Obiect.* If a sinner be iustificed by Christ his righteousnes, then euery beleuer shall be as righteous as Christ: and that can not be. *Ans.* The proposition is false: for Christ his righteousnes is not applied to vs according as it is in Christ; neither according to the same measure, nor the same maner. For his obedience in fulfilling the law, is aboue Adams righteousnes, yea aboue the righteousnes of all Angels. For they were all but creatures, & their obedience the obedience of creatures: but Christ his obedience is the obedience or righteousnes of god: so tearmed Rom. 1. 17, 18. 2. Cor. 5. 21. not only because god accepted of it, but because it was in that person which is very God. When Christ obeyed, God obeyed: and when he suffered, God suffered: not because the godhead suffered or performed any obedience, but because the person which according to one nature is God, performed obedience and suffered. And by this meanes his righteousnesse is of infinite value, price, merit, and efficacy. Hence also it commeth to passe, that this obedience of Christ serueth not onely for the iustificing of some one person (as Adams did, but of all and euery one of the Elect: yea it is sufficient to iustifie many thousand wouldes namely for him self). Now to come to the point, this righteousnes that is in Christ, in this largenesse and measure; is pertaining to vs in a more narrow skantling: because it is onely received by faith ^b so farreforth, as it serueth to iustifie any particular beleuer. But they vrge the reason further, saying: If Christ his righteousnes be the righteousnes of euery beleuer, then euery man should be a Saviour; which is absurd. *Ans.* I answer as before, and yet more plainly thus: Christ his righteousnesse is imputed to the person of this or that man, not as it is the price of redemption for all mankind, but as it is the price of redemption for one particular man: as for example, Christ his righteousnes is imputed to Peter, not as it is the price of redemption for all, but as it is the price of redemption for Peter. And therefore Christ his righteousnesse, is not applied

namely for him self

As any one that erre past, lies in the whole right to the man with the rest of the flock, to be both a shepherde and a flocke, makes it to be thus.

to any one sinner in that largenes and measure, in which it is in the person of Christ: but onely so farforth as it serueth to satisfie the law for the said sinner, and to make his person accepted of God as righteous, and no further.

III. Obiect. If we be made righteous by Christ his righteousness truly, then Christ is a sinner truly by our sinnes: but Christ is not indeed a sinner by our sinnes. *Ans.* We may with reuerence to his maiestie in good manner say, that Christ was a sinner, and that truly: not by any infusion of sinne into his most holy person, but because our sinnes were laide on him: thus saith the holy Ghost, he which knew no sinne *was made sinne for vs*, and he was counted with sinners, Isa. 53. 12. yet so, as euen then in himselfe he was without blot, yea more holy then all men and angels. On this manner saide Chrysostome, 2. Cor. 3. *God permitted Christ to be condemned as a sinner.* Againe, *He made the iust one to be a sinner, that he might make sinners iust.*

IV. Obiect. If a man be made righteous by imputation, then God iudgeth sinners to be righteous: but God iudgeth no sinner to be righteous, for it is abomination to the Lord. *Ans.* When God iustificieth a sinner by Christ his righteousness, at the same time, he ceaseth in regard of guiltines to be a sinner: and to whome God imputeth righteousness, them he sanctifieth at the very same instant by his holy Spirit: giuing also vnto originall corruption his deadly wound.

V. Obiect. That which Adam neuer lost, was neuer giuen by Christ: but he neuer lost imputed righteousness: therefore it was neuer giuen vnto him.

Ans. The proposition is not true: for sauing faith, that was neuer lost by Adam, is giuen to vs in Christ: and Adam neuer had this priuledge, that after the first grace should follow the second: and therefore being left to himselfe, he fell from God: and yet this mercie is vouchsafed to all beleeuers, that after their first conuersion God will still confirme them with new grace: and by this meanes, they perseuere vnto the ende. And whereas they say, that Adam had not imputed righteousness: I answer, that he had the same for substance, though not for the manner of applying by imputation.

VI. Obiect. Iustification is eternall: but the imputation of Christ his righteousness is not eternall, for it ceaseth in the end of this life: therefore it is not that which iustificieth a sinner. *Ans.* The imputation of Christs righteousness is euermlasting: for he that is esteemed righteous in this life by Christ his righteousness, is accepted as righteous for euer; and the remission of sinnes graunted in this life, is for euer continued. And though sanctification be perfect in the world to come, yet shall it not iustifie: for we must conceiue it no otherwise after this life, but as a fruit springing from the imputed righteousness of Christ, without which it could not be. And a good childe will not cast away the first garment, because his father giues him a second. And what if inward righteousness be perfect in the ende of this life, shall we therefore make it the matter of our iustification? God forbid. For the righteousness whereby sinners are iustified, must be had in the time of this life, before the pangs of death.

II. Difference about the manner of iustification.

All, both Papists and Protestants agree, that a sinner is iustified by faith. This agreement is onely in word, and the difference betweene vs is great in dedde.

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deede. And it may be reduced to these three heads. First, the Papist saying that a man is iustified by faith: vnderstandeth a generall or a Catholike faith, whereby a man beleueth the articles of religion to be true. But we holde that the faith which iustificeth, is a particular faith whereby we apply to our selues the promises of righteousnes and life euerlasting by Christ. And that our opinion is the truth, I haue procued before: but I wil adde a reason or twaine.

I. Reason. The faith whereby we liue, is that faith whereby we are iustified: but the faith whereby we liue spiritually, is a particular faith whereby we apply Christ vnto our selues, as Paul saith, Gal. 2. 20. *I liue*, that is, spiritually, *by the faith of the sonne of God*, which faith he sheweth to bee a particular faith in Christ, in the very wordes following, *who hath loued me and giuen himselfe* for me particularly: and in this manner of beleeuing Paul was and is an example to all that are to be saued. 1. Tim. 1. 16. and Phil. 3. 15.

II. Reason. That which we are to aske of God in praier, we must beleue it shal be giuen vs, as we aske it: but in praier we are to aske the pardon of our owne sinnes, and the merit of Christs righteousnes for our selues: therefore we must beleue the same particularly. The proposition is a rule of Gods word, requiring that in euery petition wee bring a particular faith, whereby wee beleue, that the thing lawfully asked, shall be giuen accordingly. Matth. 11. 24. The *minor* is also eident, neither can it be denied: for we are taught by Christ himselfe to pray on this manner, *Forgiue vs our debts*: and to it we say, *Amen*, that is, that our petitions shall without doubt be graunted vnto vs. Aug. serm. de Temp. 182.

And here note, that the Church of Rome in the doctrine of iustification by faith cuts off the principall part and propertie thereof. For in iustifying faith two things are required: first Knowledge reuealed in the word touching the meanes of saluation: secondly an Applying of things knowne vnto our selues, which some call affiance. Nowe the first they acknowledge, but the second, which is the very substance and principall part thereof, they denie.

III. Reason. The iudgement of the auncient Church. ^a August. *I demande* ^{a de verb. des} *nowe, doest thou beleue in Christ, O sinner? Thou saiest, I beleue. What beleueest ^{serm. 7.} *thou? that all thy sinnes may freely be pardoned in him.* Thou hast that which thou ^b *beleueest.* ^{b Serm. 1. de} *Bernard. The Apostle thinketh that a man is iustified freely by faith. If* ^{Annunc.} *thou beleueest that thy sinnes cannot bee remitted but by him alone against whom they were committed: but goe further and beleue this too, that by him thy sinnes are forgiuen thee. This is the testimonie which the holy Ghost giueth in the heart: saying, thy sinnes are forgiuen thee.* Cyprian. ^c *God promiseth thee immortalitie,* ^{c Serm. de} *when thou goest out of this world, and doest thou doubt? This is indeed not to know* ^{Natal.} *God, and this is for a member of the Church in the house of faith not to haue faith. If wee beleue in Christ, let vs beleue his wordes and promises, and wee shall neuer die, and shall come to Christ with ioyfull securitie with him to raigne for euer.**

The II. difference touching faith in the act of iustification, is this. The Papist faith, we are iustified by faith, because it disposeth a sinner to his iustification after this manner: By faith (saith he) the mind of man is enlightened in the knowledge of the lawe and gospell: knowledge stirs vp a feare of hell with a

consideration of the promise of happines, as also the loue & feare of God, & hope of life eternall. Now when the heart is thus prepared, God infuseth the habit of charitie & other vertues, wherby a sinner is iustified before god. We say otherwise, that faith iustificeth because it is a supernaturall Instrument created by God in the heart of man at his conuersion, whereby he apprehendeth and receiueth Christs righteousnes for his iustification.

In this their doctrine is a twofold error: I. that they make faith which iustificeth, to goe before iustification it selfe, both for order of nature, as also for time: whereas by the worde of God, at the very instant, when any man beleueth first, he is then iustified and sanctified. For he that beleueth, eateth and drinketh the bodie and blood of Christ, and is already passed from death to life. Ioh. 6. 54. The second is, that faith being nothing else with them but an illumination of the minde, stirreth vp the will: which being mooued & helped, causeth in the heart many spirituall motions: and thereby disposeth man to his future iustification. But this indeed is as much as if we should say, that dead men onely helped, can prepare themselues to their future resurrection. For we are all by nature dead in sinne, and therefore must not onely be enlightened in mind, but also reued in will, before we can so much as wil or desire that which is good. Nowe we (as I haue said) teach otherwise: that faith iustificeth as it is an instrument to apprehend and apply Christ with his obedience; which is the matter of our iustification. This is the trueth, I prooue it thus. In the couenant of grace two things must be considered: the substance thereof, and the condition. The substance of the couenant is, that *righteousnes and life euertlasting, is giuen to Gods Church and people by Christ.* The condition is, that we for our parts, are by faith to receiue the foresaid benefits: and this condition is by grace as well as the substance. Now then, that we may attaine to saluation by Christ, he must be giuen vnto vs really, as he is propounded in the tenour of the foresaid couenant. And for the giuing of Christ, God hath appointed speciall ordinances, as the preaching of the word, and the administration of the Sacraments. The word preached is the power of God to saluation to euery one that beleeueth: and the end of the sacraments is to communicate Christ with all his benefits to them that come to be partakers thereof: as is most plainly to be seene in the supper of the Lord, in which the giuing of bread and wine to the seuerall communicants, is a pledge and signe of Gods particular giuing of Christs bodie and blood with all his merits, vnto them. And this giuing on Gods part cannot be effectuell without receiuing on our parts: and therefore faith must needes be an instrument or hand to receiue that which God giueth, that we may find comfort by this giuing.

The III. difference concerning faith is this: the Papist faith, that a man is iustified by faith: yet not by faith alone, but also by other vertues, as hope, loue, the feare of God, &c. The reasons which are brought to maintaine their opinion are of no moment.

I. Reason. Luke 7. 47. *Many sinnes are forgiven her, because shee loued much.* Whence they gather that the woman here spoken of, was iustified and had the pardon of sinnes by loue. *Ans.* In this text, loue is not made an impulsue cause to mooue God to pardon her sinnes, but onely a signe to shew and ma-

nifest

* Particula
non causalis:
sed illativa
vel rationalis.

nifest that God had already pardoned them. Like to this is the place of John who saith, 1. Ioh. 3. 14. *We are translated from death to life, because wee loue the brethre:* where loue is no cause of the chage, but a signe & consequent therof.

I I. Reason. Gal. 5. 6. *Neither circumcision, nor uncircumcision auaileth any thing, but faith that worketh by loue.* Hence they gather that faith doeth iustifie together with loue. *Ans.* The proprietie of true faith is, to apprehend and receiue something vnto it selfe: and loue, that goes alwaies with faith, as a fruite and an vnseparable companion thereof, is of another nature. For it doeth not receiue in, but as it were giue out it selfe in all the duties of the first and second table towards God and man: and this thing faith by it selfe cannot doe: and therefore Paul saith, that faith worketh by loue. The hand hath a proprietie to reach out it selfe, to lay hold of any thing, and to receiue a gift: but the hand hath no proprietie to cut a peece of wood of it selfe, without saw or knife, or some like instrument: & yet by help of the, it can either deuide or cut. Euen so it is the nature of faith, to goe out of it selfe & to receiue Christ into the heart: as for the duties of the first and second table, faith cannot of it selfe bring them forth; no more then the hand can deuide or cut; yet ioyne loue to faith, & then can it practise duties commended concerning God and man. And this I take to be the meaning of this text, which speaketh not of iustification by faith, but onely of the practise of common duties, which faith putteth in execution by the helpe of loue.

I I I. Reason. Faith is neuer alone, therefore it doth not iustifie alone. *Ans.* The reason is naught, and they might as well dispute thus. The eye is neuer alone from the head, and therefore it seeth not alone: which is absurd. And though in regard of substance the eye be neuer alone, yet in regard of seeing, it is alone: and so though faith subsist not without loue and hope and other graces of god, yet in regard of the act of iustification it is alone without the al.

I V. Reason. If faith alone doe iustifie, then we are saued by faith alone: but we are not saued by faith alone; and therefore not iustified by faith alone. *Ans.* The proposition is false: for more things are requisite to the maine ende then to the subordinate meanes. And the assumption is false: for wee are saued by faith alone, if we speake of faith as it is an instrument apprehending Christ for our saluation.

V. Reason. We are saued by hope: therefore not by faith alone. *Ans.* Wee are saued by hope, not because it is any cause of our saluation. Pauls meaning is onely this: that we haue not saluation as yet in possession, but waite patiently for it, in time to come to be possessed of vs, expecting the time of our full deliuerance: that is all, that can iustly be gathered hence.

Nowe the doctrine which we teach on the contrarie is, *That a sinner is iustified before God by faith: yea, by faith alone.* The meaning is, that nothing within man, and nothing that man can do either by nature or by grace concurrerth to the act of iustification before God, as any cause thereof, either efficient, material, formal, or final, but faith alone: all other gifts & graces, as hope, loue, the feare of God, are necessarie to saluation, as signes thereof, & cōsequents of faith. Nothing in mā cōcurs as any cause to this work but by faith alone. And faith it selfe is no principall but onely an instrumentall cause whereby we receiue,

ciue, apprehend, and apply Christ and his righteousnesse for our iustification.

Reason I. Ioh. 3. 14, 15. *As Moses lift up the serpent in the wildernesse, so must the sonne of man be lift up: that whosoener beleueth in him shall not perish but haue euerlasting life.* In these words Christ makes a comparison on this maner: when any one of the Israelites were stung to death by fierie serpents: his cure was not by any phisicke surgerie, but onely by the casting of his eyes vp to the brasen serpent, which Moses had erected by Gods commandement: euen so in the cure of our soules, when we are stung to death by sinne, there is nothing required within vs for our recouery, but onely that we cast vp and fixe the eye of our faith on Christ and his righteousnes.

Reason II. The *exclusiue* formes of speech vsed in scripture prooue **thus** much. *We are iustified freely, not of the lawe, not by the lawe, without the lawe, without workes, not of workes, not according to workes, not of vs, not by the workes of the lawe but by faith.* Gal. 2. 16. *All boasting excluded, onely beleue.* Luk. 8. 50. These distinctions, whereby workes and the lawe are excluded in the worke of iustification, doe include thus much: that faith alone doth iustifie.

Reason III. Very reason may teach thus much: for no gift in man is apt & fit as a spirituall hand to receiue & apply Christ and his righteousnes vnto a sinner, but faith. Indeede loue, hope, the feare of God, and repentance, haue their seuerall vses in men, but none serue for this ende to apprehend Christ and his merits; none of them all haue this receiuing proprietie: and therefore there is nothing in man, that iustificieth as a cause but faith alone.

Reason IV. The iudgement of the auncient Church. Ambr. on Rom. 4. *They are blessed to whome without any labour or worke done, iniquities are remitted and sinne covered: no workes or repentance required of them, but onely that they beleue.* And cap. 3. *Neither working any thing, nor requiting the like, are they iustified by faith alone through the gift of God.* And 1. Cor. 1. *this is appointed of God that whosoener beleueth in Christ, shall be saued without any worke by faith alone, freely receiuing remission of sinnes.* ^a Augustine, *There is one propitiation for all sinnes, to beleue in Christ.* Helyc. on Leuit. lib. 1. c. 2. *Grace which is of mercy is apprehended by faith alone and not of workes.* Bernard. ^b *Whosoener is pricked for his sinnes and thirsteth after righteousnes, let him beleue in thee, who iustificieth the sinner, and beeing iustified by Faith alone, he shall haue peace with God.* Chrysost. on Gal. 3. *They said, he which resteth on faith alone, is accursed: but Paul sheweth, that he is blessed which resteth on faith alone.* Basil. de Humil. *Let man acknowledge himselfe to want true iustice, and that he is iustified onely by faith in Christ.* Origen. on c. 3. Rom. *Wee thinke that a man is iustified by faith without the workes of the lawe: and he saith iustification by faith alone sufficeth, so as a man onely beleeuing may be iustified.* And, therefore it lieth vpon vs —, to search who was iustified by faith without workes. And for an exaple, I thinke vpon the theife who beeing crucified with Christ, cried vnto him, *Lord remember me when thou comest into thy kingdome: and there is no other good worke of his mentioned in the Gospell: but for this alone faith,* Jesus saith vnto him, *This night thou shalt be with me in paradise.*

III. Difference.

The third difference about iustification is concerning this point, namely, **how**

how farre forth good workes are required thereto.

The doctrine of the Church of Rome is, that there be two kinds of iustification: the first and the second, as I haue said. The first is, when one of an euill man is made a good man: and in this, workes are wholly excluded, it being wholly of grace. The second is, when a man of a iust man is made more iust. And this they will haue to proceede from workes of grace: for (say they) as a man when he is once borne can by eating and drinking make himselfe a bigger man, though he could not at the first make himselfe a man: euen so, a sinner hauing his first iustification, may afterward by grace make himselfe more iust. Therefore they hold these two things: I. that good workes are meritorious causes of the second iustification, which they tearme Actual: II. that good workes are means to increase the first iustificatiō, which they call habitual.

Now let vs see how far forth we must ioine with them in this point. Our consent therefore stands in three conclusions.

I. That good workes done by them that are iustified doe please God, and are approoued of him, and therefore haue a reward.

II. Good workes are necessarie to saluation two waies: first, not as causes thereof, either conuerfant, adiuuant, or procreant: but onely as consequents of faith: in that they are inseparable companions and fruits of that faith, which is indeede necessarie to saluation. Secondly they are as necessarie as markes in a way, and as the way it selfe directing vs vnto eternall life.

III. We hold and beleeeue, that the righteous man, is in some sort iustified by workes: for so the holy Ghost speaketh plainly and truly, Iam. 2. 21. *That Abraham was iustified by workes.*

Thus farre we ioine with them: and the very difference is this. They say, we are iustified by workes, as by causes thereof: we say, that we are iustified by workes as by signes and fruits of our iustification before God, and no otherwise: and in this sense must the place of S. James be vnderstood, that Abraham was iustified, that is, declared and made manifest to be iust indeed by his obedience, and that euen before God. Now that our doctrine is the truth, it will appeare by reasons on both parts.

Our reasons.

I. Rom. 3. 28. *We conclude that a man is iustified by faith without the workes of the law.* Some answer, that ceremoniall workes be excluded here: some, that morall workes: some, workes going before faith. But let them deuise what they can for themselues, the truth is, that Paul excludeth all workes whatsoeuer, as by the very text will appeare. For v. 24. he saith, *We are iustified freely by his grace:* that is, by the meere gift of God: giuing vs to vnderstand, that a sinner in his iustification is meere passiuē, that is, doing nothing on his part where-by God should accept him to life euerlasting. And v. 27. he saith, *iustification by faith excludeth all boasting:* and therefore all kind of workes are thereby excluded; and specially such as are most of all the matter of boasting, that is, good workes. For if a sinner, after that he is iustified by the merit of Christ, were iustified more by his owne workes, then might he haue some matter of boasting in himselfe. And that we may not doubt of Pauls meaning, consider and read Eph. 2. 8, 9. *By grace (with lie) you are saved through faith: and that*

not of your selues, it is the gift of God: not of workes least any man should boast himselfe. Here Paul excludes all and euery worke, and directly workes of grace themselues as appears by the reason following: For we are his workmanship created in Christ Iesus vnto good workes: which God hath ordained that we should walke in them. Nowe let the Papiſts tell me, what bee the workes which God hath prepared for men to walke in, and to which they are regenerate, vntesse they bee the most excellent workes of grace, and let them marke howe Paul excludes them wholly from the worke of iustification and saluation.

II. Gal. 5. 3. *If ye be circumcised, ye are bound to the whole lawe, and ye are abolished from Christ.* Here Paul disputeth against such men as would bee sau'd partly by Christ, and partly by the workes of the lawe: hence I reason thus. If a man will be iustified by workes, he is bound to fulfill the whole lawe, according to the rigour thereof: that is Pauls ground. I nowe assume: no man can fulfill the lawe according to the rigour thereof: for the liues and workes of most righteous men are imperfect, and stained with sinne: and therefore they are taught every day, to say on this manner: *forgiue vs our debts*. Againe our knowledge is imperfect, and therefore our faith, repentance, and sanctification is answerable. And lastly, the regenerate man is partly flesh and partly spirit: and therefore his best workes are partly from the flesh, and in part onely spirituall. Thus then for any man to bee bound to the rigour of the whole lawe, is as much as if he were bound to his owne damnation.

III. Election to saluation is of grace without workes; therefore the iustification of a sinner is of grace alone without workes. For it is a certen rule, that the cause of a cause is the cause of a thing caused. Nowe grace without workes is the cause of election, which election is the cause of our iustification: & therefore grace without workes is the cause of our iustification.

IV. A man must first be fully iustified before he can doe a good worke: for the person must first please God before his works can please him. But the person of a sinner cannot please God till he be perfectly iustified: and therefore till hee be iustified, he cannot doe so much as one good worke. And thus good workes cannot be any meritorious causes of iustification, after which they are both for time, and order of nature. In a word, whereas they make two distinct iustifications: we acknowledge that there be degrees of sanctification, yet so as iustification is onely one, standing in remission of sinnes and Gods acceptation of vs to life euerlasting by Christ: and this iustification hath no degrees but is perfect at the very first.

Obiections of Papiſts.

Psal. 7. 8. *Judge me according to my righteousness.* Hence they reason thus; if Dauid be iudged according to his righteousness then may he be iustified thereby: but Dauid desires to be iudged according to his righteousness: and therefore he was iustified thereby. *Ans.* There be two kindes of righteousness, one of the person, the other of the cause or action. The righteousness of a mans person, is whereby it is accepted into the fauour of God into life eternall. The righteousness of the action or cause is, when the action or cause is iudged of

God

God to be good and iust. Nowe Dauid in this psalme, speaketh onely of the righteousnesse of the action, or innocency of his cause, in that he was falsely charged to haue fought the kingdome. In like manner it is said of Phineas, Psal. 166. 3 1. that his fact in killing Zimri and Cosbie, was imputed to him for righteousnes: not because it was a satisfaction to the lawe, the rigour whereof could not be fulfilled in that one worke; but because God accepted of it as a iust worke, and as a token of his righteousnes and zeale for Gods glorie.

II. *Obiect.* The Scripture saith in sundrie places, that men are blessed which doe good workes. Psal. 119. 1. *Blessed is the man that is upright in heart, & walketh in the lawe of the Lord.* *Ans.* The man is blessed that indeauoureth to keep Gods commandements. Yet is he not blessed simply, because hee doth so; but because he is in Christ, by whome he doeth so: and his obedience to the lawe of God is a signe thereof.

III. *Obiect.* When man confesseth his sinnes and humbleth himselfe by praier and fasting, Gods wrath is pacified and staid: therefore praier and fasting are causes of iustification before God. *Ans.* Indeede men that truly humble themselues by praier and fasting, doe appease the wrath of God: yet not properly by these actions, but by their faith expressed and testified in the, whereby they apprehend that which appeaseth Gods wrath, euen the merits of Christ, in whome the Father is well pleased: and for whose sake alone he is well pleased with vs.

IV. *Obiect.* Sundrie persons in Scripture are commended for perfections: as Noe, and Abraham, Zacharie, and Elizabeth: and Christ biddeth vs all bee perfect: and where there is any perfection of workes, there also workes may iustifie. *Ans.* There be two kinds of perfection: perfection in parts, and perfection in degrees. Perfection in part is, when being regenerate, and hauing the feedes of all necessarie vertues, wee indeauour accordingly to obey God, not in some few, but in all and euery part of the law: as Iosias turned vnto God according to all the law of Moses. Perfection in degrees is, when a man keepeth euery commandement of God, and that according to the rigour thereof, in the very highest degree. Nowe then whereas we are commanded to be perfected, and haue examples of the same perfection in scripture: both commandements and examples must be vnderstood of perfection in parts, and not of perfection in degrees, which cannot be attained vnto in this life; though we for our parts, must daily striue to come as neere vnto it, as possibly we can.

V. *Obiect.* 2. Cor. 4. 17. *Our momentany afflictions worke vnto vs a greater measure of glorie:* nowe if afflictions worke our saluation, then workes also doe the same. *Ans.* Afflictions worke saluation, not as causes procuring it, but as means directing vs thereto. And thus alwaies must we esteeme of workes, in the matter of our saluation, as of a certen way, or a marke therein, directing vs to glorie, not causing and procuring it: as Bernard saith they are, *via Regni non causa regnandi.* *The waie to the kingdome, not the cause of raising there.* *Lib. de grat. & lib. arbit.*

VI. *Obiect.* We are iustified by the same thing whereby we are iudged: but we are iudged by our good workes: therefore iustified also. *Ans.* The proposition is false: for iudgement is an act of God, declaring a man to bee iust that is alreadie iust: and iustification is another distinct act of God, wherely he

maketh him to be iust, that is by nature vniust. And therefore in equitie the last iudgement is to proceede by workes: because they are the fittest meanes to make triall of euery mans cause, and serue fitly to declare whome God hath iustified in this life.

VII. *Obiect.* Wicked men are condemned for euill workes: and therefore righteous men are iustified by good workes. *Ans.* The reason holdeth not: for there is great difference betweene euill and good workes. An euill worke is perfectly euill, and so deserueth damnation: but there is no good worke of any man that is perfectly good: and therefore cannot iustifie.

VIII. *Obiect.* To beleue in Christ is a worke, and by it we are iustified: & if one worke doe iustifie, why may we not be iustified by all the workes of the law. *Ans.* Faith must be considered two waies: first, as a worke, qualitic, or vertue: secondly as an Instrument, or an hand reaching out it selfe to receiue Christs merit. And we are iustified by faith, not as it is a work, vertue, or qualitic: but as it is an instrument to receiue and apply that thing whereby we are iustified. And therefore it is a figuratiue speech to say, *We are iustified by faith.* Faith considered by it selfe maketh no man righteous: neither doth the actiō of faith which is to apprehend, iustifie: but the obiect of faith, which is Christs obedience apprehended.

These are the principall reasons commonly vsed: which as we see, are of no moment. To conclude therefore we holde: that workes concurre to iustification, and that we are iustified thereby as by signes and effects, not as causes: for both the beginning, middle, and accomplishment of our iustification is onely in Christ: and hereupon Iohn saith, *If any man (being already iustified) sinne, we haue an aduocate with the father, Iesus Christ, and he is the propitiation for our sinnes.* And to make our good workes meanes or causes of our iustification, is to make euery man a Sauour to himselfe.

The V. point: Of merits.

By *merit*, we vnderstand any thing or any work, whereby Gods fauour & life euerlasting is procured: and that for the dignitie and excellencie of the worke or thing done: or, a good worke done, binding him that receiueth it to repay the like.

Our Consent.

Touching merits, we consent in two conclusions with them. The first conclusion, that merits are so farre forth necessarie, that without them there can be no saluation.

The second, that Christ our Mediatour and Redeemer, is the roote and fountaine of all merit.

The dissent or difference.

The popish Church placeth merits within man, making two sorts thereof: the merit of the person, and the merit of the worke. The merit of the person, is a dignitie in the person, whereby it is worthie of life euerlasting. And this (as they say) is to be found in Infants dying after bapisme, who though they want good workes, yet are they not void of this kind of merit, for which they receiue the kingdome of heauen. The merit of the worke, is a dignitie or excellencie

cellencie in the worke, whereby it is made fitte and inabled to deserue life euerlasting for the doer. And works (as they teach) are meritorious two waies: first, by couenant, because God hath made a promise of reward vnto them: secondly, by their own dignitie; for Christ hath merited that our works might merit. And this is the substance of their doctrine. From it we dissent in these points.

I. We renounce all personall merits, that is, all merits within the person of any meere man. I I. And we renounce all merit of workes, that is, all merit of any worke done by any meere man whatsoever. And the true merit whereby we looke to attaine the fauour of God, and life euerlasting, is to bee found in the person of Christ alone: who is the storehouse of all our merits: whose prerogatiue it is, to be the person alone in whome God is well pleased. Gods fauour is of infinit dignitie, and no creature is able to doe a worke that may counteruaile the fauour of God, saue Christ alone: who by reason of the dignitie of his person, being not a meere man but God-man, or Man-god, hee can doe such workes as are of endles dignitie euery way answerable to the fauour of God: and therefore sufficient to merit the same for vs. And though a merit or ineritorious work agree only to the person of Christ, yet is it made ours by imputation. For as his righteousnes is made ours, so are his merits depending thereon: but his righteousnes is made ours by imputation, as I haue shewed. Hence ariseth another point, namely that as Christs righteousnes is made ours really by imputation to make vs righteous: so wee by the merit of his righteousnesse imputed to vs doe merit and deserue life euerlasting. And this is our doctrine. In a word, the Papist maintaineth the merits of his owne workes: but we renouuce them all, and rest only on the merit of Christ. And that our doctrine is truth, and theirs fallhood, I will make manifest by sundrie reasons; and then answer their arguments to the contrarie.

Our reasons.

The first shall be taken from the properties and conditions that must bee in a worke meritorious, and they are foure. I. A man must doe it of himselfe, and by himselfe: for if it be done by another, the merit doeth not properly belong to the doer. I I. A man must doe it of his owne freewill and pleasure, not of due debt: for when wee doe that which wee are bound to doe, wee doe no more but our dutie. I I I. The worke must bee done to the profit of another, who thereupon must be bound to repay the like. I V. The reward and the work must be in proportion equall, for if the reward be more then the work, it is not a reward of desert, but a gift of good will. Hence followes a notable conclusion: *That Christs manhood considered a part from his Godhead, cannot merit at Gods hand: though it be more excellent euery way then all both men and angels.* For being thus considered, it doth nothing of it selfe, but by grace receiued from the godhead: though it also be without measure. Secondly Christs manhood is a creature, and in that regard bound to doe whatsoever it doth. Thirdly, Christ as man cannot giue any thing to God, but that which hee receiued from God: therefore cannot the manhood properly by it selfe merit, but onely as it is personally vnited vnto the godhead of the Sonne. And if this bee so, then much lesse can any meere man, or any angell merit: yea it is a madnes

to thinke, that either our actions or persons should be capable of any merit whereby we might attaine to life eternall.

Reason I I. Exod. 20. 2. And *shew mercie* vpon thousands in them that loue me, and keepe my commandements. Hence I reason thus: where reward is giuen vpon mercie, there is no merit: but reward is giuen of mercie to them that fulfill the law: therefore no merit. What can we any way deserue, when our full recompence must be of mercie? And this appeares further by Adam: if he had stood to this day, he could not by his continuall and perfect obedience, haue procured a further increase of fauour at Gods hand, but should onely haue continued that happie estate in which he was first created.

Reason I I I. Scripture directly condemneth merit of workes. Rom. 6. 23. *The wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.* The proportion of the argument required that S. Paul should haue said: The reward of good workes is eternall life, if life euerlasting could be deserued, which cannot; because it is a free gift. Againe, Tit. 3. 5. *We are saued not by workes of righteousness which we haue done, but according to his mercie he saued vs.* And Eph. 2. 8, 10. *By grace you are saued through faith, and that not of your selues, it is the gift of God: not of workes which God hath prepared that we should walke in them.* If any workes be crowned, it is certain that the sufferings of Martyrs shall be rewarded: now of them Paul saith, Rom. 8. 18. *The sufferings of this life are not worthie of the glorie to come.* Where then is the value and dignitie of other workes? To this purpose Ambr. saith, *The iust man though he be tormentted in the brasen bull is still iust, because he iustifieth God, and saith he suffereth lesse then his sinnes deserue.*

Reason I V. Who soeuer will merit, must fulfill the whole law: but none can keepe the whole law: *For if we say we haue no sinne, we deceiue our selues,* 1. Ioh. 1. And he that sinnes against one commandement is guiltie of the whole law. And what can he merit, that is guiltie of the breach of the whole law?

Reason V. We are taught to pray on this manner, *Giue vs this day our daily bread:* wherein we acknowledge euery morcell of bread to be the meere gift of God without desert: and therefore must we much more acknowledge life eternall to be euery way the gift of God. It must needs therefore be a satanicall insolencie for any man to imagine, that he can by his workes merit eternal life, who can not merit bread.

Reason V I. Consent of the auncient Church. ^a Bernard, *Those which we call our merits, are the way to the kingdom, and not the cause of raigning.* August. Manuali chap. 22. *All my hope is in the death of my Lord. His death is my merit* ———: *my merit is the passion of the Lord. I shall not be void of merits, so long as Gods mercies are not wanting.* Basil on Psal. 114. *Eternall rest is reserved for them, which haue striven lawfully in this life: not for the merits of their doings, but vpon the grace of the most bountifull God, in which they trusted.* August. on Psal. 120. *He crowneth thee, because he crowneth his owne gifts, not thy merits.* And Psal. 142. *Lord thou wilt quicken me in thy iustice, not in mine: not because I deserued it, but because thou hast compassion.*

Obiections of Papists.

Obiect. I. In sundrie places of Scripture, promise of reward is made to them that

that beleue and doe good workes: therefore our workes doe merit: for a reward and merit be relatiues. *Ans.* Reward is two-fold: of debt, and of mercie. Life euerlasting is not a reward of debt but of mercie, giuen of the good will of God, without any thing done of man. Secondly, the kingdome of heauen is properly an inheritance giuen of a father to a child, and therefore it is called a reward not properly, but by a figure or by resemblance. For as a workeman hauing ended his labour, receiueh his wages; so after men haue lead their liues and finished their course in keeping faith & good conscience, as dutiful children, God giueh them eternall life. And hereupon it is tearmed a reward. Thirdly, if I should graunt that life euerlasting is a deserued reward, it is not for our workes, but for Christs merit imputed to vs, causing vs thereby to merit: and thus the relation stands directly betweene the Reward and Christs Merit applied vnto vs.

Ob. I I. Christ by his death merited that our workes should merit life euerlasting. *Ans.* That is false: all we finde in Scripture is, that Christ by his merit procured pardon of sinne, imputation of righteousness, & life euerlasting: & it is no where saide in the word of God, that Christ did merit, that our workes should merit: it is a dotage of their owne deuising. He died not for our good workes to make them able to satisfie Gods anger; but for our sinnes that they might be pardoned. Thus much saith the Scripture, and no more. And in that Christ did sufficiently merit life eternall for vs, by his own death: it is a sufficient prooffe that he neuer intended to giue vs power of meriting the same: vnles we suppose that at some time he giues more then is needfull. Again, Christ in the office of mediation as he is a king, Priest, and prophet, admitteth no deputie or fellow. For he is a most perfect Mediatour, doing all things by himselfe, without the helpe of any. And the ministers that dispence the word are not his deputies, but reasonable and voluntarie instruments, which he vseth. But if men by workes can merit increase of grace & happines for themselues, then hath Christ partners in the work of redēption: men doing that by him, which he doth of himselfe, in procuring their saluatiō. Nay, if this might stād, that Christ did merit, that our workes should merit; then Christ should merit that our stained righteousness being for this cause not capable of merit, should neuertheles merit. I cal it stained; because we are partly flesh & partly spirit: & therefore in our selues deseruing the curse of the law, though we be regenerate. Again, for one good work we do, we haue many euil, the offēce wherof defaceth the merit of our best deeds, & maketh too light in the balāce of the law.

Obiect. I I I. Our workes merit by bargaine or couenant, because God hath promised to reward them. *Ans.* The word of God sets downe two couenants: one legall, the other euangelical. In the legall couenant life euerlasting is promised to workes, for that is the condition of the law; doe these things & thou shalt liue. But on this manner can no man merit life euerlasting, because none is able to doe all that the law requires; whether we respect the manner, or the measure of obedience. In the euangelicall couenant, the promises that are made are not made to any worke or vertue in man, but to the worker: not for any merit of his owne person or worke, but for the person and merit of Christ. For example, it is a promise of the Gospell, *Be faithfull vnto*

death, and I will giue thee the crowne of life. Reuelat. 2. 10. Here the promise is not made to the vertue of fidelitie, but to the faithfull person; whose fidelitie is but a token that he is in Christ: for the merit of whose obedience God promiseth the crowne of life: and therefore Christ saith further, *I come quickly and will giue to every man according to his workes*: marke, he saith not to the worke, or for the worke; but to the worker according to his workes. And thus the bond of all other promises of the Gospel, in which God willingly binds himselfe to reward our workes. doe not directly concerne vs, but haue respect to the person, and obedience of Christ, for whose sake alone God bindes himselfe as debter vnto vs, and giues the recompence or reward, according to the measure of our faith testified by our workes. And therefore it cannot be truly gathered, that workes do merit by any promise or couenant, passed on Gods part to man. Some may say, if workes merit not why are they mentioned in the promises? I answer, not because they merit, but because they are tokens that the doer of the worke is in Christ, for whose merit the promise shall be accomplished.

Obiect. I V. Good workes are perfect and without fault, for they are the workes of the holy Ghost, who cannot sinne: therefore they merit. *Ans.* If workes did proceede onely and immediatly from the holy Ghost, there could not be any fault in them: but our workes come from the holy Ghost, in and by the will and vnderstanding of man: and by this meanes they are tainted with sinne; as water in the fountaine is both cleare and sweete, yet the streames thereof passing through the filthie channell, are defiled thereby. Againe they reason thus: That which we are bound to doe hath no fault in it: but we are bound to doe good workes: therefore they are perfect. *Ans.* The proposition must be expounded: that which we are bound to doe, in it selfe, according to the intention of the commander, hath no fault: or, that which we are bound to doe according as we are bound to doe it, hath no fault, yet in regard of the intention of the doer, or in regard of our manner of doing, it may be faultie.

Obiect. V. Christ saith, Reuel. 3. 4. that the faithfull in the Church of Sardis shall walke with him in white, for they are worthie: therefore beleeuers merit. *Ans.* Euerie beleeuers is worthie to walke with Christ; yet not worthie in himselfe, but in Christ, to whome he is vnited, and made bone of his bone, & flesh of his flesh. And by reason of this coniunction it is, that men are said to be worthie, because they are enriched with Christs merits and righteousnes.

Obiect. VI. 2. Tim. 4. 8. Euerlasting life is tearmed a crowne, and a crowne of righteousnes to be giuen of a iust iudge: therefore man for his part by his workes deserues the same. *Ans.* Euerlasting life is called a crowne onely in resemblance. For as he which runneth a race, must continue and runne to the end, and then be crowned; euen so must we continue to walke in good workes vnto the end, and then receiue eternall life. And it is called a crowne of righteousnes, not because it belongs to any man by due and desert; but because God hath bound himselfe by a promise to giue it, in performing whereof he is tearmed iust: and by vertue of this promise it is obtained and no otherwise. These are the principall objections, by which we may iudge what the rest are. And thus we see what is the truth, namely that merit is necessarie to saluation: yet neither

ther merit of mans worke, or person, but the merit of Christ imputed to vs, whereby we beeing in him doe procure and deserue the fauour of God and life eternall.

The sixth point. Of satisfaction.

Our consent.

Conclus. I. First we acknowledge and hold Ciuill or Politike satisfaction: that is, a recompence for iniuries, and damages offered any way to our neighbours. This Zacheus practised, when at his conuersion he restored foure-fold things gotten by forged cauillation. Again by ciuill satisfaction I vnderstand, the imposition of fines, mulcts, and penalties vpon offenders, & the inflicting of death vpon malefactours. For all these are satisfactions to the law, and societies of men when they are wronged. All these we maintaine as necessarie, for neither Church, nor common-wealth can well be without them: considering they are notable meanes to vphold ciuill peace; and otherwhiles they are fruits of true faith, as the satisfaction of Zacheus was.

Conclus. II. We acknowledge canonically or Ecclesiasticall satisfaction: and that is, when any hauing giuen offence to the Church of God or any part thereof, doe make an open publike testimonie of their repentance. Mirian for murmuring against Moses, was stricken with leprosie, and afterward by his praier shee was cleansed, and yet for all that shee must goe seuen daies out of the tent and congregation, that shee might make a kind of satisfaction to the people for her trespassse. And in the olde testament, sackcloth and ashes were signes of their satisfaction.

Conclus. III. We holde that no man can be saued, vnlesse he make a perfect satisfaction to the iustice of God for all his sinnes; because God is infinite in iustice, and therefore will either exact an euerlasting punishment, or satisfaction for the same.

The dissent or difference.

The point of our difference and dissent are these. The Church of Rome teacheth and beleueth, that Christ by his death hath made a satisfaction for all the sinnes of men, and for the eternall punishment of them all: yet so, as they themselues must satisfie the iustice of God for the temporall punishment of their offences, either on earth, or in purgatorie. We teach and beleue, that Christ by his death and passion hath made a perfect and all-sufficient satisfaction to the iustice of God for all the sinnes of men, & for the whole punishment thereof both eternall and temporall. Thus we differ, and herein we for our parts must for euer stand at difference with them: so as if there were no more points of variance but this one, it should be sufficiēt to keepe vs alwaies from vniting our religions, and cause vs to obey the voice of Christ, *Come out of her my people.* For as in the former points, so in this also, the Papists erre, not in circumstance, but in the very foundation and life of religion.

Our reasons.

I. A satisfaction that is made imperfect either directly or by consequent, is indeede no satisfaction at all. But the Papists make Christs satisfaction imperfect, in that they doe adde a supplie by humane satisfactions: & thus much

Super. lib. 3. dist. 19. con- cl. 5.
 a learned schooleman, Biel in plaine words confessed. *Although* (saith he) *the passion of Christ be the principall merit, for which grace is conferred, the opening of the kingdome and glorie: yet is it neuer the alone and totall meritorious cause: it is manifest, because: howe with the merit of Christ, there concurreth some worke, as the merit of congruities or condignities of him that receiveth grace or glorie, if he be of yeares and have the use of reason: or of some other for him, if he want reason.* For that which admits a supplie by an other, is imperfect in it selfe. Therefore humane satisfactions can not stand. Learned Papists make answer, that Christs satisfaction and mans may stand well together. For (say they) Christs satisfaction is sufficient in it selfe to answer the iustice of God for all sinne and punishment; but it is not sufficient to this or that man till it be applied: and it must be applied by our satisfaction made to God for the temporall punishment of our sinnes. But I say againe, that mans satisfaction can be no meanes to applie the satisfaction of Christ, and I prooue it thus. The meanes of applying Gods blessings and graces vnto man are two fold: some respect God himselfe, and some respect man. Those which respect God, are such whereby God on his part doth offer and conuay his mercies in Christ vnto man: of this sort are the preaching of the word, Baptisine, and the Lords supper; and these are as it were the hand of God whereby he reacheth downe and giueth vnto vs Christ with all his benefits. The other meanes of applying on mans part, are those whereby the saide benefits are received. Of this sort there is onely one, namely faith, whereby we beleue that Christ with all his benefits belong vnto vs. And this is the hand of man whereby he receiveth Christ as he is offered, or exhibited by God in the word and sacraments. As for other meanes beside these, in Scripture we finde none. Foolish therefore is the answer of the Papist, that make mens satisfactions meanes to applie the satisfaction of Christ vnto vs: for by humane satisfactions, Christ is neither offered on Gods part, nor yet received on mans part: let them prooue it if they can. Others, not content with this their former answer say, that our satisfactions doe nothing derogate from the satisfaction of Christ; because our workes haue their dignitie and merit from Christs satisfaction: he meriting that our workes should satisfie Gods iustice for temporall punishments. But this is also absurd and false, as the former was. For if Christ did satisfie that man might satisfie, then Christ doth make euery beleueer to be a Christ, a Iesus, a Redeemer, and a Priest in the same order with his owne selfe. But to make sinnefull man his owne redeemer, though it be but from temporall punishments, is a doctrine of deuills. For the holy Ghost teacheth that the priesthood of Christ is incommunicable, and can not passe from him to any other. Now to make satisfaction for sinne or any part of the punishment thereof, is a dutie, or a part of Christ his priesthood, and therefore to make satisfaction is a worke that can not passe from his person to the person of any man. Againe, if Christ by his satisfaction giue power to man to satisfie, then man doth satisfie by Christ, and Christ beside his owne satisfaction vpon the crosse, must daily satisfie in man to the end of the world: but this can not be: for Christ vpon the crosse, when death was vpon him, saide, *It is finished,* that is, I haue fully satisfied for all the sinnes of mankind, both in respect of

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Heb. 7. 24.

the fault and punishment. As for Christs buriall and resurrection which followed his death, they serued not to satisfie but to confirme the same. Againe Paul saith, 2. Cor. 5. 12. He that knew no sinne, was made *sinne for vs*, that is, the punishment of sinne for vs: but if the Church of Rome say true, that Christ doth daily satisfie, then Paul spake too short, and should haue saide further, that Christ was made *sinne for vs, and in vs too*: and that God was not onely in Christ but *also in vs*, reconciling the world to himselfe. But Paul neuer knew this learning: and therefore let them turne themselues which way they will, by putting a supplement to Christs satisfaction, they doe indeede annihilate the same.

Reason I I. In fundrie places of Scripture, especially in the Epistles of Paul, we are said to be redeemed, justified, and saued *freely*: which word *freely*, doth import that we are justified and saued without any thing done on our part or by our selues in the matter of our saluation: and if this be so, then can we doe nothing at all that may satisfie the iustice of God for the least punishment of our sinnes. If we satisfie in our owne persons, we are not saued *freely*: and if we be saued *freely*, we make no satisfaction at all.

Reason I II. We pray daily, *forgiue vs our sinnes*: now to plead pardon, and to satisfie for our sinnes be contrarie: and for all things, for which we can make satisfaction, we neede not craue a pardon: but we are taught in the foresaide petition wholly and onely to vse the plea of pardon for our sinnes, and therefore we acknowledge that we can not make any satisfaction at all.

Reason I V. The iudgement of the auncient Church. Tertul. de Baptism. *Guiltinesse beeing taken away, the punishment is also taken away.* ² Augustine, ^{a Serm. 37.} *Christ, by taking upon him the punishment and not the fault, hath done away both de verbis* fault and the punishment. Tom. 10. hom. 5. he saith, *When we are gone out of Apost.* *this world, there will remaine no compunclion or satisfaction.* Some new Editions haue foisted in the word [*aliqua*] and so haue turned the sense on this manner: *There will remaine no compunclion or some satisfaction.* But this is flat against Augustines meaning, who saith a little before, *that when the way is ended, there is no compounding of our cause with any.* Chrysof. præm. in Efa. *Say not to me, I haue sinned: how shall I be freed from so many sinnes? Thou canst not: but thy God can. Yea, and he will so blot out thy sinnes that there shall remaine no print of the: which thing befalls not the bodie, for when it is healed there remains a skurre: but God as soone as he exempts thee from punishment, he giueth thee iustice.* Ambrose Luc. 22. *Pe-* ^{re} *faith, I read of Peters teares, but I read not of his satisfaction.* Againe, *Let vs a- tri negat.* ^{dore} *Christ that he may say vnto vs, Feare not thy sinnes of this world, nor the waues De bono* of bodily sufferings: *I haue remission of sinnes.* Hierome saith in Psal. 31. *The sinne mor,* *that is covered is not seene, the sinne that is not seene is not imputed, that which is not imputed, is not punished.* Chrysof. in Matthew, hom. 44. *Among all men, some indure punishment in this life and the life to come: others in this life alone: others alone in the life to come: others neither in this life nor in the life to come. There alone, as Dives, who was not lord so much as of one droppe of water. Here alone, the incestuous man among the Corinthians. Neither here nor there, as the Apostles and Prophets, as also Iob and the rest of this kinde: for they* *indure*

indured no sufferings for punishment, but that they might be knowne to be conquerours in the fight.

Obiections of Papists.

I. Obiect. Leuit. 4. Moses according to Gods commandement prescribed severall sacrifices for severall persons; and they were meanes of satisfaction for the temporall punishments of their daily sinnes. *Ans.* Those sacrifices were onely signes and types of Christs satisfaction to be offered to his father in his alone sacrifice vpon the crosse: and whosoever offered any sacrifice in the old testament, did thus and no otherwise esteeme of it, but as a type and figure of better things. Secondly, the *Leuit.* sacrifices were satisfactions to the Church, whereby men did testifie their repentance for their offences, and likewise their desire to be reconciled to God and men. And such kinde of satisfactions, we acknowledge.

II. Obiect. Men, whose sinnes are all pardoned, haue afterward sundrie crosses and afflictions laide vpon them, vnto the ende of their daies: therefore in all likelihood they make satisfaction to God for temporall punishments. As for example, the Israelites for murmuring against the Lord in the wilderness were barred all from the land of promise: and the like befell Moses and Aaron for not glorifying God as they should haue done at the waters of strife. *Ans.* Man must be considered in a two-fold estate, as he is vnder the law, and as he is vnder grace. In the first estate, all afflictions are curses or legall punishments, be they little or great: but to them that are in the second estate and beleue in Christ, though the same afflictions remaine, yet doe they change their habite or condition, and are the actions of a Father seruing to be trialls, corrections, preuentings, admonitions, 1. Cor. 11. 3. 2. *When we are iudged, we are nurtered of the Lord.* and Heb. 12. 7. *If ye indure chastiment, God offereth himselfe vnto you as children.* and Chrysostome saith, 1. Cor. hom. 28. *When we are corrected of the Lord, it is more for our admonition then damnation: more for a medicine then for a punishment: more for a correction then for a penaltie.* And whereas God denied the beleeuing Israelites, with Moses and Aaron to enter into the land of Canaan, it cannot be procued that it was a punishment or penaltie of the law vpon them. The scripture saith no more but that it was an admonition to all men in all ages following, to take heede of like offences, as Paul writeth, *All these things came vnto them for ensamples, and were written for our admonition,* 1. Cor. 10. 11.

III. Obiect. Dauid was punished after his repentance for his adulterie, for the child died, and he was plagued in his owne kind, in the incest of Absolon: and when he had numbred the people he was yet punished in the death of his people after his owne repentance. *Ans.* I answer as before that the hand of God was vpon Dauid after his repentance; but yet the iudgements which befell him were not curses vnto him properly, but corrections for his sinnes, and trialls of his faith, and meanes to preuent further sinne, and to renew both his faith and repentance: as also they serued to admonish others in like case; for Dauid was a publike person and his sinnes were offenseuie, both within the Church of God and without.

IV. Obiect. The prophets of God, when the people are threatned with the plague,

plague, famine, sword, captiuitie, &c. exhort them to repent and to humble themselves in sackcloth and ashes: and thereby they turned away the wrath of God that was then comming forth against them. Therefore by temporall humiliation, men may escape the temporall punishments of the Lord. *Ans.* Famine, sword, banishment, the plague, and other iudgements sent on Gods people, were not properly punishments of sinne but onely the corrections of a father whereby he humbleth them that they might repent: or thus, they were punishments tending to correction, not seruing for satisfaction. And the punishments of God are turned from them, not because they satisfie the iustice of God in their own sufferings, but because by faith they lay hold on the satisfaction of the Messias, & testifie the same by their humiliation & repentance.

Obiect. V. Dan. 4. 24. Daniel giueth this counsel to Nabuchadnezar, *redeeme thy sinnes by iustice, and thine iniquities by almes deedes.* Beholde (say they) almes deedes are made a meanes to satisfie for mans iniquities. *Ans.* The word which they translate to *redeeme*, (as the most learned in the Chaldee tongue with one consent auouch) doth properly signifie to breake off as if the Prophet should say: O King, thou art a mightie Monarch, and to enlarge thy kingdome thou hast vsed much iniustice and crueltie, therefore now repent of thine iniquitie, and breake off these thy sinnes, testifie thy repentance by doing iustice, and giue almes to the poore whome thou hast oppressed. Therefore here is nothing spoken of satisfaction for sinne, but onely of testification of repentance by the fruits thereof.

Obiect. VI. Matth. 3. 2. Doe penance: and bring forth fruits worthy of penance, which (say they) are workes of satisfaction inioyned by the priest. *Ans.* This text is absurd: for the word *μετανοείτε*, signifieth thus much, *change your mindes* from sinne to God, and testifie it by good workes, that is, by doing the duties of the morall lawe: which must bee done, not because they are meanes to satisfie Gods iustice for mans sinne, but because they are fruits of that faith and repentance which lies in the heart.

Obiect. VII. 2. Cor. 7. 10. Paul setteth downe sundrie fruits of repentance: whereof the last is *revenge*, whereby repentant persons punish themselves, thereby to satisfie Gods iustice for the temporall punishment of their sinnes. *Ans.* A repentant sinner must take revenge of himselfe, and that is onely to vse all meanes which serue to subdue the corruption of his nature, to bridle carnal affections, and to mortifie sinne: and these kinde of actions are *restraints* properly, and not punishments: and are directed against the sinne and not against the person.

Lastly, they make three workes of satisfaction, praier, fasting, and almes deedes. For the first it is meere foolishnes to thinke, that man by praier can satisfie for his sinnes. It is all one, as if they had said, that a begger by asking of almes should deserue his almes: or, that a debter by requesting his creditor to pardon his debt, should thereby pay his debt. Secondly, fasting is a thing indifferent, of the same nature with eating & drinking, and of it selfe conferreth nothing to the obtainment of the kingdome of heauen, no more then eating and drinking doth. Thirdly and lastly almes deedes cannot bee workes of satisfaction for sinnes. For when we giue them as we ought, we doe but our

dutie, whereunto we are bound. And wee may as well say, that a man by paying one debt, may discharge another: as to say that by doing his dutie hee may satisfie Gods iustice for the punishment of his sinnes. These we confesse bee fruites of faith, but yet are they no workes of satisfaction: but the onely and al- sufficient satisfaction made to Gods iustice for our sinnes; is to be found in the person of Christ, beeing procured by the merit of his death, and his obedience. And thus our doctrine touching satisfaction is cleared: and it is to be learned carefully of our common people, because the opinion of humane satisfaction is naturall and stickes fast in the heart of naturall men. Hereupon when any haue sinned, and feele touch of conscience any way, their manner is, then to performe some outward humiliation and repentance, thinking thereby to stoppe the mouth of conscience, and by doing some ceremoniall duties to appeale the wrath of God for their sinnes. Yea, many thinke to satisfie gods iustice by repeating the Creed, the Lords praier, and the tenne commandments, so foolish are they in this kind.

The seuenth point. Of Traditions.

Traditions, are doctrines deliuered from hand to hand, either by word of mouth, or by writing, beside the written word of God.

Our Consent.

Conclus. I. We hold that the very word of God, hath beene deliuered by tradition. For first God reuealed his will to Adam by word of mouth: and renewed the same vnto the Patriarkes, not by writing, but by speech, by dreames, & other inspirations: and thus the word of God went from man to man for the space of two thousand and foure hundred yeres, vnto the time of Moses who was the first pen-man of holy Scripture. For as touching the prophesie of Enoch, we commonly hold it was not penned by Enoch, but by some Iewe vnder his name. And for the space of this time, men worshipped God, and held the articles of their faith by tradition, not from men but immediately from God himselfe. And the historie of the newe testament (as some say) for eightie yeares, as some others thinke, for the space of twentie yeares and more, went from hand to hand by tradition, til penned by the Apostles, or beeing penned by others was approved by them.

Conclus. II. We hold that the Prophets, our Sauour Christ, and his Apostles, spake and did many things good and true which were not written in the scriptures; but came either to vs, or to our anctours onely by tradition. As 2. Tim. 3. 8. it is said, *Iannes and Iambres were the Magicians that withstood Moses:* nowe in the bookes of the old testament we shall not find them once named, and therefore it is like, that the Apostle had their names by tradition, or by some writings then extant among the Iewes. So Heb. 12. 21. the author of the Epistle recordeth of Moses, that when hee sawe a terrible sight in Mount Sinai, he said, *I tremble, and am afraide:* which wordes are not to be found in all the bookes of the old testament. In the epistle of Iude mention is made, *that the deuill strove with Michaell the Archangel about the bodie of Moses:* which point (as also the former) considering it is not to be found in holy writte, it seemes the Apostle had it by tradition from the Iewes. That the prophet E-

say was killed with a fullers club is receiued for trueth, but yet not recorded in scripture: and so likewise that the virgine Marie liued and died a virgine. And in Ecclesiasticall writers many worthy sayings of the Apostles and other holy men are recorded, and receiued of vs for trueth, which neuerthelesse are not set downe in the bookes of the old or newe testament. And many things wee holde for trueth, not written in the worde, if they bee not against the word.

Conclus. III. We hold that the Church of God hath power to prescribe ordinances, rules, or traditions, touching time and place of Gods worship, & touching order and comelines to be vsed in the same: and in this regard, Paul, 1. Cor. 11. 2. commendeth the Church of Corinth for keeping his traditions, and Act. 15. the Council at Ierusalem decreed that the Churches of the Gentiles should abstaine from blood, and from things strangled. This decree is termed a tradition, and it was in force among them so long as the offence of the Jewes remained. And this kinde of traditions whether made by generall Councils or particular Synods, we haue care to maintaine and obserue: these caueats being remembred: first that they prescribe nothing childish or absurd to be done: secondly that they be not imposed as any parts of Gods worship: thirdly, that they be seuered from superstition or opinion of merit: lastly that the Church of God be not burdened with the multitude of them. And thus much we hold touching Traditions.

The difference.

Papists teach, that beside the written word, there be certaine vnwritten traditions, which must be beleeued as profitable and necessarie to saluation. And these they say are twofold; Apostolicall, namely such as were deliuered by the Apostles and not written; and Ecclesiasticall, which the Church decreeth as occasion is offered. We hold that the Scriptures are most perfect, containing in them all doctrines needfull to saluation, whether they concerne faith or manners: and therefore we acknowledge no such traditions beside the written word, which shall be necessarie to saluation: so as he which beleueth them not cannot be saued.

Our Reasons.

Testimonie I. Deut. 4. 2. *Thou shalt not adde to the wordes that I commande thee, nor take any thing thing therefrom:* therefore the written word is sufficient for all doctrines pertaining to saluation. If it be said that this commandement is spoken as well of the vnwritten as of the written word, I answer: that Moses speaketh of the written word onely: for these very words are a certaine preface which he set before a long commentarie made of the written lawe, for this end to make the people more attentiu, and obedient.

Testimonie II. Isai 8. 20. *To the lawe and to the testimonie.* If they speake not according to this word, it is because there is no light in them. Here the Prophet teacheth what must be done in cases of difficultie. Men must not rüne to the wizard or southsayer, but to the lawe and testimonie, and here he commendeth the written word, as sufficient to resoluie all doubts and scruples in conscience whatsoeuer.

Testimonie III. Ioh. 20. 31. *Those things were written that ye might beleue that Iesus is the Christ, and in beleueing might haue euerlasting life.* Here is set downe the full end of the gospell, and of the whole written word: which is to bring men to faith & cōsequently to saluatiō: & therefore the whole scripture alone is sufficient to this end without traditiōs. If it be said, that this place must bee vnderstood of Christs miracles onely: I answer, that miracles without the doctrine of Christ, & knowledge of his sufferings, can bring no man to life euerlasting, and therefore the place must bee vnderstood of the doctrine of Christ and not of his miracles alone, as Paul teacheth. Gal. 1. 8. *If wee or an angell from heauen preach vnto you any thing beside that which we haue preached, let him be accursed.* And to this effect he blames them that taught but a diuers doctrine to that which he had taught, 1. Tim. 1. 3.

Testimonie IV. 2. Tim. 3. 16, 17. *The whole Scripture is giuen by inspiration of God and is profitable to teach, to improoue, to correct, and to instruct in righteousnes, that the man of God may be absolute, being made perfect vnto euery good work.* In these wordes be contained two arguments, to prooue the sufficiencie of Scripture without vnwritten verities. The first: that which is profitable to these foure vses: namely, to teach all necessarie truth, to confute all errors, to correct faults in manners, and to instruct in righteousnes, that is, to informe al men in all good duties, that is sufficient to saluation. But Scripture serueth for all these vses: and therefore it is sufficient: and vnwritten traditions are superfluous. The second: that which can make the man of God, that is, Prophets, and Apostles, and the ministers of the word, perfect in all the duties of their callings, that same word is sufficient to make all other men perfect in all good workes. But Gods word is able to make the man of God perfect. Therefore it is sufficient to prescribe the true and perfect way to eternall life, without the helpe of vnwritten traditions.

*de resur-
rect. carnis.*

V. The iudgement of the Church, Tertul. saith, *Take from heretickes the opinions which they maintaine with the heathen, that they may defend their questions by Scripture alone, and they cannot stand.* Again, *We neede no curiositie after Christ Iesus, nor inquisition after the gospel. When we beleue it, wee desire to beleue nothing beside: for this we first beleue that there is nothing more which wee may beleue.* Hierome on Math. 23. writing of an opinion that Iohn Baptist was killed, because he foretold the comming of Christ, saith thus: *This, because it hath not authoritie from Scriptures, may as easily be contemned as approoued.* In which wordes there is a conclusion with a minor, and the maior is to bee supplied by the rules of logicke thus: That which hath not authoritie from Scriptures, may as easily be contemned as approoued: but this opinion is so: therefore. Behold a notable argument against all vnwritten traditions. Augustine, booke 2. cap. 9. de doct. Christ. *In those things which are plainly set downe in Scripture, are found all those points which containe faith and manners of liuing well.* Vincentius Lirinensis saith, *the Canon of the Scripture is perfect, and fully sufficient to it selfe for all things.*

Beside these testimonies, other reasons there bee that serue to prooue this point. I. The practise of Christ and his Apostles, who for the confirmatiō of the doctrine which they taught, vsed alwaies the testimony of Scripture, neither

neither can it be prooued, that they euer confirmed any doctrine by tradition. Act. 26. 22. *I continue unto this day, witnessing both to smal and great, saying none other things then those which the Prophets and Moses did say should come.* And by this we are giuen to vnderstand, that we must alwaies haue recourse to the written word, as beeing sufficient to instruct vs in matters of saluation. I I. If the beleeuing of vnwritten traditions were necessarie to saluation, then we must as well beleeue the writings of the auncient Fathers as well as the writings of the Apostles, because Apostolicall traditions are not els where to be found but in their bookes. And we may not beleeue their sayings as the word of God, because they often erre beeing subiect to errour: and for this cause their authoritie, when they speake of traditions, may be suspected: and we may not alwaies beleeue them vpon their word.

Obiections for Traditions.

First they alleadge, 2. Thess. 2. 15. where the Apostle biddes that Church keepe the *ordinances which he taught them either by word or letter.* Hence they gather, that beside the written word, there be vnwritten traditions, that are indeede necessarie to be kept and obeyed. *Ans.* It is very likely, that this Epistle to the Thessalonians was the first that euer Paul writ to any Church, though in order it haue not the first place; and therefore at that time when this Epistle was penned, it might well fall out, that some things needfull to saluation were deliuered by word of mouth, not being as yet written by any Apostle. Yet the same things were afterward set downe in writing, either in the second epistle or in the epistles of Paul.

Obiect. I I. That *Scripture is Scripture*, is a point to be beleeued: but that is a tradition vnwritten: and therefore one tradition there is not written, that we are to beleeue. *Ans.* That the bookes of the old and new Testament are Scripture, it is to be gathered and beleeued not vpon bare tradition, but from the very bookes themselves, on this manner. Let a man that is indued with the spirit of discerning, read the feuerall bookes, withall let him consider the professed author thereof which is God himselfe, and the matter therein contained, which is a most diuine and absolute truth: full of pietie; the manner and forme of speach, which is full of maiestie in the simplicitie of words: the ende whereat they wholly aime, which is the honour and glorie of God alone, &c. & he shall be resolued that Scripture is Scripture, euen by the Scripture it selfe. Yea, and by this meanes he may discern any part of Scripture, from the writings of me whatsoeuer. Thus the scripture prooues it selfe to be scripture: & yet we despise not the vniuersall cōsent or traditiō of the Church in this case; which though it do not perswade the consciēce, yet is it a notable inducement to mooue vs to reuerence, & regard the writings of the Prophets and Apostles. It will be said, where is it written that scripture is scripture? I answer, not in any one particular place or booke of scripture, but in every line and page of the whole Bible to him that can read with the spirit of discerning, and can discern the voice of the true pastour, as the sheep of Christ can doe.

Obiect. I I I. Some books of the canon of the Scripture are lost, as the *booke of the warres of God.* Num. 21. 14. the *booke of the iust.* Iosua 10. 13. the bookes of Chronicles of the Kings of Israel and Iuda. 1. King. 14. 19. the bookes of

certaine prophets, Nathan, Gad, Iddo, Ahiah, and Semiah: and therefore the matter of these bookes must come to vs by tradition. *Ans.* Though it be granted that some bookes of Canonically scripture be lost: yet the scripture stil remains sufficient because the matter of those bookes (so farre forth as it was necessarie to saluation) is contained in these bookes of Scripture that are now extant. Againe, I take it to be a truth (though some thinke otherwise) that no part of the Canon is lost: for Paul saith, *Whatsoever things were written aforetime, were written for our learning, that wee through patience and comfort of the Scriptures, &c.* Rom. 15.4. Where he takes it for granted, that the whole Canon of holy scripture was then extant. For if he had thought, that some bookes of scripture had bene lost, he would haue said: whatsoever was written and is now extant, was written for our learning and comfort: For bookes that are lost serue neither for learning nor comfort. Againe to hold that any bookes of scripture should be lost, calls into question Gods providence, and the fidelitie of the Church, who hath the bookes of God in keeping, and is therefore called the pillar and ground of trueth. And touching the bookes before mentioned, I answer thus: The booke of the warres of God, Num. 21. 14. might be some short bill or narration of things done among the Israelites, which in the daies of Moses went from hand to hand. For sometime a booke in Scripture signifieth a *roule* or *catalogue*, as the first chapter of Mathew, which containeth the genealogie of our Sauiour Christ is called *the booke of the generation of Iesus Christ*. Againe, the *booke of the iust*, and the bookes of Chronicles, which are said to be lost, were but as the Chronicles of England are with vs: euen politicke records of the acts and euents of things, in the kingdome of Iuda and Israel: out of which the Prophets gathered things necessarie to be knowne, and placed them in holy scripture. As for the bookes of Iddo, Ahiah, Semiah, Gad, and Nathan, they were contained in the books of the Kings and Chronicles and in the bookes of Samuel, which were not written by him alone, but by sundry prophets, 1. Chr. 29. 29. as also was the booke of Judges. As for the bookes of Salomon which are lost, they did not concerne religion and matters of saluation, but were concerning matters of philosophy and such like things.

Obiect. 12. Moses in Mount Sina, beside the written lawe, receiued from God a more secret doctrine, which he neuer writ, but deliuered by tradition or word of mouth to the Prophets after him; and this the Jewes haue now set downe in their *Cabala*. *Ans.* This indeede is the opinion of some of the Jewes, whome in effect and substance sundrie Papists follow: but wee take it for no better then a Iewish dotage. For if Moses had known any secret doctrine beside the written lawe, he would neuer haue giuen this commandement of the said lawe, *thou shalt not adde any thing there to.*

Obiect. V. Heb. 5. 12. Gods word is of two sorts, *milke* and *strong meate*. By milke we must vnderstand the worde of God written wherein God speakes plainly to the capacitie of the rudest: but strong meate is vnwritten traditiōs, a doctrine not to be deliuered vnto all, but to those that growe to perfection.

Ans. We must know, that one and the same word of God is milke and strong meate, in regard of the manner of handling and propounding of it. For beeing
deli-

deliuered generally and plainly to capacite of the simplest, it is milke; but being handled particularly and largely, and so fitted for men of more vnderstanding, it is strong meate. As for example, the doctrine of the creation, of mans fall, and redemption by Christ, when it is taught ouerly and plainly, it is milke; but when the depth of the same is throughly opened, it is strong meate. And therefore it is a conceit of mans braine, to imagine that some vwritten word is meant by strong meate.

Obiect. VI. Sundrie places of scripture be doubtfull: and euery religion hath his feuerall exposition of them, as the Papists haue theirs, and the Protestants theirs. Now then seeing there can bee but one truth, when question is of the interpretation of Scripture, recourse must bee had to the tradition of the Church, that the true sense may be determined and the question ended. *Aug. de doct. Christ. l. 1. c. 2.* It is not so; but in doubtfull places scripture it selfe is sufficient to declare his owne meaning: first by the analogie of faith, which is the summe of religion gathered out of the clearest places of scripture: secondly, by the circumstances of the place and the nature and signification of the words: thirdly by conference of place with place. By these and like helps contained in scripture, we may iudge which is the truest meaning of any place. Scripture it selfe is the text and the best glosse. And the scripture is falsely tearmed the matter of strife, it being not so of it selfe, but by the abuse of man.

And thus much for our dissent concerning traditions, wherein we must not bee wauering but steadfast, because notwithstanding our renouncing of poperie, yet popish inclinations and dispositions be rise among vs. Our common people marueilously affect humane traditions: yea mans nature is inclined more to be pleased with them, then with the word of God. The feast of the natiuitie of our Sauour Christ is onely a custome and tradition of the Church, and yet men are commonly more carefull to keepe it then the Lords daie, the keeping whereof standes by the morall lawe. Positiue lawes are not sufficient to restraine vs from buying and selling on the Sabbath: yet within the twelue daies no man keepees market. Againe see the trueth of this in our affection to the ministerie of the worde: let the preacher alleadge Peter and Paul, the people count it but common stufte, such as any man can bring; but let men come and alleadge Ambrose, Austine, and the rest of the fathers: oh, he is the man, he is alone for them. Againe, let any man be in danger any way, and straight he sendeth to the wise man or wizzard: Gods word is not sufficient to comfort and direct him. All this argues that poperie denied with the mouth, abides still in the heart: and therefore we must learne to reuerence the written word by ascribing vnto it all manner of perfection.

The eight point: Of Vowes.

Our Consent.

Touching Vowes this must be knowne, that we doe not condemne them altogether, but onely labour to restore the puritie of doctrine touching this point, which by the Church of Rome from time to time hath bene corrupted and defaced. Wee holde therefore that a vowe is a promise made to God touching some duties to be performed vnto him: and it is twofold, general,

rall, or speciall. The generall vowe is that which concerns all beleeuers: and it is made in the couenant both of the lawe, and of the Gospell. I will here onely speake of the vowe which is made in the couenant of the Gospell, in which there be two actions: one of God, the other of man. God in mercie on his part promifeth to men the remission of finnes and life euerlasting: and man againe for his part promifeth to beleue in Christ, and to obey God in all his commandements. All men euer made this vowe vnto God, as the Iewes in circumcision: which also they renued so often as they receiued the Passeouer: & in the newe testament all that are baptized doe the like. And in Baptisme this vowe is called the stipulation of a good conscience, whereby we purpose to renounce our selues, to beleue in Christ, and to bring forth the fruites of true repentance: and it ought to be renued so oft as we are partakers of the supper of the Lord. This vowe is necessarie and must bee kept as a part of the true worship of God; because it is a promise, wherein we vowe to performe all duties commanded of God either in the law or in the Gospell. It may be demanded, considering we are bound to obedience, how we binde our selues in baptism thereto. *Ans.* Though we be alreadie bound partly by nature and partly by the written worde, yet may wee renue the same bond in a vowe, and hee that is bound may further bind himselfe, so it be for this ende, to helpe his dullnesse for want of zeale, and to make himselfe more forward in duties of loue to men and the worshippe of God: to this ende Dauid sware to keepe the lawe of God. Psal. 119. 116. though he were bound vnto it by nature and by the written lawe it selfe.

The speciall vowe is that, which doeth not reach to the person of all beleeuers, but onely concerns some speciall men vpon some special occasions. And this kind of vowe is two-fold. The first, is the vowe of a ceremoniall dutie in the way of seruice to God: and it was in practise in the Church of the Iewes vnder the old testament: examples hereof are two especially, the first was the vowe of the Nazarites, whereto no kinde of men were bound by Gods commandement, but they bound themselues: God onely prescribing the manner and order of keeping the same with rites pertaining thereto, as abstinence from wine, the not cutting of their haire, and such like. The second example is of the Iewes, when of their own accords, they vowed to give god house or land, sheepe or oxen, or any like things, for the maintenance of the legall worship: and of this also God prescribeth certaine rules, Leuit 27. Nowe these voves were part of the Iewish pedagogue or ceremoniall lawe, wherein God trained vp the Iewes in the old testament: and being obserued of them, they were parts of Gods worship: but nowe vnder the Gospell they are not: being all abolished with the ceremoniall lawe, to which Christ put an ende at his death vpon the crosse. It is true Paul made a vowe, and since kept the same, in the time of the newe testament, Act. 18: yet not as a part of Gods worship: but as a thing indifferent for the time, wherein he onely condescended to the weaknesse of the Iewes, that by this meanes he might bring them the better vnto Christ. And whereas Christ is called a Nazarite, Matth. 2. 23. wee may not thinke he was of that very order, because he did not abstaine from wine: but he was so tearmed because he was the veritie & accomplishment of this order.

For by it was signified that Gods Church was a peculiar people seuered or chosen out of the world, and that Christ in respect of holinesse was also separated from all sinners. And the words in S. Mathew, *he shall be called a Nazarene*, are borrowed from the booke of Iudges, cap. 13. where they are properly spoken of Sampson, and in type or figure of Christ. For as Sampson saued Israel by his death, so did Christ saue his Church. And as Sampson killed his enemies more by death then by life, so did Christ. It is plaine therefore that this kind of vowe bindeth not vs: for there are no more ceremonies to be kept vnder the gospell for parts of Gods worship, but the outward rites of baptisme and the Lords supper. Vowes concerning meates, drinckes, attire, touching, tasting, times, places, daies, were proper to the Iewes.

The second kind of speciall vowe is that whereby a man promifeth freely to performe some outward and bodily exercise, for some good ende: and this vowe also (if it be made accordingly) is lawfull, and belongs both to the Church of the old and newe testament. In the old we haue the example of the Rekabites, Ier. 35. who by the appointment of Ionadab their father abstained from strong drinke, and wine. from planting vineyards and orchards: whereby Ionadab intended onely to breake them before hand, and to acquaint them with their future condition and state, that they should bee strangers in a forraigne land: that so they might prepare themselues to indure hardnes in the time to come. And nowe in the newe testament wee haue warrant in like manner to vowe: as if a man by drinking of wine or strong drinke, finde himselfe prone to drunkennes, he may vowe with himselfe to drink no more wine nor strong drinke for so long time, as he feesles the drinking thereof wil stirre vp his inimitie, and minister occasion of sinning. Of this kinde also are the vowes, in which we purpose and promise to God, to keepe set times of fasting, to taske our selues in praier and reading of holy scriptures, and to giue set almes for speciall causes knowne to our selues, and to doe sundrie like duties. And that we be not deceiued in making such vowes, certen rules must be remembred: I. that the vowe be agreeable to Gods will and worde: for if it be otherwise, the making as also the keeping thereof is sinne. Vowes must not be the bonds of iniquitie. II. It must so bee made, that it may stand with Christian libertie. For we may not make such things necessarie in conscience, which God hath made free. Now Christian libertie allows vnto vs the free vse of all things indifferent, so it be out of the case of offence. Hence it followes that vowes must be made and kept or not kept, so farreforth as in conscience they may stand or not stand with our libertie purchased by Christ. III. The vowe must be made with consent of superiours, if wee bee vnder gouernment. Thus among the Iewes the vowe of a daughter might not stand, vnlesse the consent of Parents came thereunto. IV. It must bee in the power & abilitie of the maker thereof, to doe or not to doe. A vowe made of a thing impossible, is no vowe. V. It must be agreeable to the calling of him that maketh it: that is, both to his generall calling as he is a Christian, and to that particular calling wherein he liueth. If it be against either one or both, it is vnlawfull. VI. It must bee made with deliberation. Rash vowes be not lawfull, though the things vowed may be done lawfully. VII. The ende must be good which is to preserue and
exercise

exercise the gifts of faith, prayer, repentance, obedience, and other vertues of the minde; as also to testifie our thankfulness vnto God for blessings received. These are the principall rules that must be obserued in making of vowes: and herewithall must be remembred, that vowes made on this manner, are by themselves no part of Gods worship, but onely helps and furtherances thereunto: and thus are we to esteeme of all the vowes of the newe Testament. And thus much of speciall vowes, and of our consent herein.

The dissent or difference.

The points of difference betweene vs touching vowes are especially three. I. The Church of Rome teacheth that in the new Testament we are as much bound to make vowes, as was the Church of the Jewes, and that euen in externall exercises. We say no: considering the ceremoniall law is now abolished: and we haue onely two ceremonies by commaundement to be obserued, Baptisme, and the Supper of the Lord. Againe we are not so much bound to make or keepe vowes as the Jewes were; because they had a commaundement so to doe, and we haue none at all. But they alleadge to the contrarie the Prophet Esai, chap. 19. 20. who speaking of the time of the Gospel, saith, *The Egyptians shall know the Lord, and shall vowe vnto him and keepe it.* I answer two waies: first, that the Prophet in this place expresth and signifieth the spirituall worshippe of the new Testament by ceremoniall worshippe then vsed: as he doth also in the last chapter where he calleth the ministers of the new testament *Priests* and *Leuites*. Secondly, we grant, the Church of the new Testament makes vowes vnto God, but they are of morall and euangelicall duties; which must not be left vndone: and if vowing will indeede further them, it is not to be neglected. And therefore so oft as we come to the Lords Table, we in heart renew the vowe and promise of obedience. And though vowes be made of things and actions indifferent, yet are they not any parts of Gods worship, which is the point to be prooued.

Againe they alleadge, Psal. 75. 11. *Vowe vnto God and performe it.* And they say that this commaundement bindes all men. *Ans.* That commaundement first bindes the Jewes to the making of ceremoniall vowes. Againe Dauid here speakes of the vowing of praise and thankgiuing vnto God: and so he expoundes himselfe, Psal. 56. 12. *My vowes are vpon me, I will offer praises vnto God:* and this vow indeede concerneth all men, because it respects a morall dutie, which is to set forth the praise of God.

II. *Point of difference.* They also hold, that vowes made euen of things not commanded, as meates, drinckes, atire, &c. are parts of Gods worship, yea that they tende to a state of perfection, in that the keeping of them brings man to an higher estate then the keeping of the law can doe. We flatly say, no: holding that lawfull vowes be certaine staies and proppes of Gods worship, and not the worship it selfe. For Paul saith plainly, 1. Tim. 4. 8. *Bodily exercise profiteth little, but godlinesse is profitable for much.* Againe, as Gods kingdome is, so must his worship be: and Gods kingdome standeth not in outward things, as in eating, drinking, and such like actions: and therefore his worship standeth not in outward things.

*adminicula
cultus divi-
ni.*

III. *Point of difference.* They maintaine such vowes to be made, as are not agreeable to the rules before named: and herein also we are to dissent from them. The first and principall is, the vowe of continencie, whereby a man promiseth to God to keepe chastitie alwaies in single life, that is, out of the estate of wedlocke. This kinde of vow is flatte against the word of God: and therefore vnlawfull. For Paul saith, 1. Corinth. 7. 9. *If they can not containe, let them marrie.* 1. Tim. 4. 1. *It is a doctrine of devills to forbidde to marrie.* Hebr. 13. 4. *Marriage is honourable among all, and the bedde undefiled.* Againe, this vow is not in the power of himselfe that voweth: for continencie is the gift of God, who giueth not it vnto all, but to whome he will and when he will, and as long as he will. They alleadge, that in the want of continencie, fasting and praier obtaine it. *Ans.* It is not so: Gods gifts be of two sorts: some are common to all beleeuers, as the gift of faith, repentance and the feare of God, &c. others are peculiar to some onely, as the gift of continencie, 1. Corinth. 7. 7. *I would that all men were as I my selfe am, but every man hath his proper gift of God, one this way, an other that way.* Now, if we fast and pray for the increase of the common gifts of God, as faith, repentance, and all such as are needefull to saluation, we may obtaine them in some measure, but the like can not be said of particular gifts. The child of God may pray for health or wealth, and not obtaine either of them in this world; because it is not the will of God to vouchsafe these blessings to all men: and Paul praied three times to be deliuered from a temptation, and yet obtained not his suite. And so may we likewise pray for chastitie in single estate, and yet neuer obtaine it: because, it may be, it is the will of God to saue vs without it. This vowe therefore we abhorre as a thing that hath heretofore and doth still bring forth innumerable abominations in the world. Yet here marke in what manner we doe it. First of all, though we mislike the vow: yet we like and commend single life. Marriage indeede is better in two respects: first because God hath ordained it to be a remedie of continencie to all such persons as can not containe: secondly because it is the seminarie both of Church and common-wealth; and it bringeth forth a *seede of God* for the enlarging of his kingdome. Yet single life in them that haue the gift of continencie, is in some respects to be preferred. First, because it brings libertie in persecution. Thus Paul saith, 1. Cor. 7. 26. *I suppose it to be good for the present necessitie for a man so to be.* Secondly, because it frees men from the common cares, molestations, and distractions: that be in the familie, vers. 28. *Such shall haue trouble in the flesh, but I spare you.* Thirdly, because single parties doe commonly with more bodily ease and libertie worship God: it being still presupposed, that they haue the gift of continencie. v. 34. *The unmarried woman careth for the things of the Lord, that shee may be holy both in bodie and spirit.*

Againe, though we mislike the vowe, yet we hold and teach, that men or women being assured that they haue the gift of continencie, may constantly resolute and purpose with themselues to liue and lead a single life. 1. Cor. 7. 37. *He that standeth firme in his owne heart that he hath no neede, but hath power of his owne will, and hath so decreed in his heart that he will keepe his virgine, he doth well.* And we embrace the saying of Theodorst. on 1. Tim. chap. 4. *For he*
doth

doth not (saith he) blame single life or continencie, but he accuseth them that by law inacted compell men to follow these. And men made themselves chaste for the kingdome of heauen, Matth. 19. 12. not by vowe, but by a purpose of heart, which is farre lesse then a vow, and may be changed vpon occasion, whereas a vow cannot, vnlesse it doe euidently appeare to be vnlawfull.

Thirdly, for such persons as are able to containe, to liue single for the ends before named, indeede we hold it to be no counsell of perfection, yet doe we not denie it to be a counsell of expedience, or outward ease: according to that which Paul saith, v. 25. *I giue mine aduise* _____, and 35. *I speake this for your commoditie not to intangle you in a snare.*

Lastly, we thinke that if any hauing the gift of continencie, doe make a vow to liue single, and yet afterward marrie (the said gift remaining) they haue sinned: Yet not because they are married but because their vow is broken. And thus said Augustine of widowes that married after their vow. *lib. de bono viduit. cap. 9.*

The second is the vow of pouertie and monasticall life, in which men bestow all they haue on the poore: and giue themselves wholly and onely to praier and fasting. This vow is against the will of God. Act. 20. 35. *It is a more blessed thing to giue then to receiue.* Prou. 28. 7. *Giue me neither riches nor pouertie.* Deut. 28. 22. *Pouertie is numbred among the curses of the law: none whereof are to be vowed.* And it is the rule of the holy Ghost, 2. Thess. 3. 10. *He that will not labour, namely in some speciall and warrantable calling, must not eate.* And v. 12. *I exhort that they worke with quietnes and eate their owne bread.* Now when as men liue apart from others, giuing themselves onely to praier and fasting, they liue in no calling. And it is against the generall vow made in baptisme, because it freeth men from sundrie duties of the morall law, and changeth the proper ende of mans life. For euery man must haue two callings. The first is a generall calling of a Christian, by vertue of which he performeth worship vnto God, and duties of loue to men. The second is a particular calling, wherein according to his gift he must doe seruice to men in some function, pertaining either to the Church or commonwealth whereof he is a member. And the first of these twaine must be performed in the second: and the second in and with the first. The ende of mans life is, not onely to serue God by the duties of the first table, but by seruing of man in the duties of the second table to serue God. And therefore the loue of our neihbour is called the *fulfilling of the whole law*, Rom. 13. 10. because the law of God is practised not apart, but in and with the loue of our neighbour. This beeing so, it is manifest that vowed pouertie in monkish life makes many vnprofitable members both of Church and common-wealth.

And though we mislike this vow also, yet we doe it, holding these conclusions. I. That a man may forsake all his goods vpon speciall calling, as the Apostles did, when they were sent to preach the Gospell through the whole world. Secõdly goods may be forsaken, yea wife, children, parents, brethren, and all, in the case of confession, that is, when a man for the religion of Christ is persecuted and constrained to forsake all he hath. For then the second table giues place to the duties of the first: Mark. 10. 29. II. That, for the time of

persecution, men may withdraw themselves (iust occasion offered) and goe apart to wildernesses or like places, Heb. 11. 37. yet for the time of peace I see no cause of solitarie life. If it be alleadged that men goe apart for contemplation and spirituall exercises, I say againe that Gods grace may as well be exercised in the familie as in the cloister. The familie is indeede as it were a schoole of God, in which they that haue but a sparke of grace, may learne & exercise many vertues; the acknowledgement of God, inuocation, the feare of God, loue, bountifullnes, patience, meeknes, faithfulness, &c. Nay here be more occasions of doing or taking good, then be or can be in a cloister. III. That, we condemne not the old and ancient Monks, though we like not euery thing in the. For they liued not like idle-bellies, but in the sweat of their owne browes, as they ought to doe: and many of them were married: and in their meate, drinke, apparell, rule, vow, and whole course of life, differed from the Monks of this time; euen as heauen from earth.

The third vowe is of regular obedience, whereby men giue themselves to keepe some deuised rule or order, standing most commonly in the obseruation of exercises in outward things, as meates and drinckes, and apparell, &c. This vow is against Christian libertie, whereby is graunted a free vse of all things indifferent, so it be without the case of offence. Gal. 5. 1. *Stand fast in the libertie wherein Christ hath made you free.* Coloss. 2. 16. *Let no man iudge you in meate and drinke.* To conclude, whereas the Papists magnifie these their vowes, & yet make no such account of the vow in baptisme: we for our parts must be contrarie to them, not onely in iudgement, but also in practise: and we ought to haue speciall care to make good the vowes we haue plight to God according to his commaundement. In our creation we made vow of obedience: and being receiued into the couenant of grace, we vowed to beleeue in Christ, and to bring forth fruits of new obedience, and this vow is renewed as oft as we come to the Lords table: our dutie therefore is, to performe them also to God, as David saith, *Thou wilt, O God, and keepe it:* and if we keepe them not, all turnes to our shame and confusion. Men stand much on the keeping of that word which they haue passed to men, and it is taken for a point of much honestie, as it is indeede. Now then, if there be such care to keepe touch with men, much more should we haue care to keepe couenant with God.

The ninth point. Of Images.

Our consent.

Conclus. I. We acknowledge the ciuill vse of images as freely and truly as the Church of Rome doth. By *ciuill vse* I vnderstand, that vse which is made of them in the common societies of men, out of the appointed places of the solemne worship of God. And this to be lawfull, it appeareth; because the arts of painting and grauing are the ordinance of God: and to be skilfull in them is the gift of God, as the example of Bezaleel, and Aholiab declare, Exod. 35. 30. This vse of Images may be in fundrie things. I. In the adorning & setting forth of buildings: thus Salomon beautified his throne with the image of lyons. And the Lord commanded his temple to be adorned with the ima-

ges of palme trees, of pomegranates, of bulls, cherubes, and such like. II. It serues for the distinction of coynes; according to the practise of Emperours and Princes of all nations. When Christ was asked, Math. 22. whether it was lawfull to giue tribute to Cesar or no? he called for a pennie and said, *Whose image or superscription is this*, they saide, *Cesars*: he then saide, *Giue to Cesar the things that are Cesars*: not condemning but approouing the stampe or image vpon his coyne. And though the Jewes were forbidden to make images in way of representation, or worship of the true God: yet the Sytle of the fan-tuarie, which they vsed, specially after the time of Moses, was stamped with the image of the Almond tree, and the pottle of Manna. III. Images serue to keepe in memorie friendes deceased, whome we reuerence. And it is like, that hence came one occasion of the images that are now in vse in the Roman Church. For in the daies after the Apostles men vsed priuately to keep the pictures of their friends departed: and this practise after crept into the open congregation; and at last, superstition getting head, images began to be worshipped.

Conclus. II. We hold the historicall vse of images to be good and lawfull: and that is, to represent to the eye the actes of histories, whether they be humane, or diuine: and thus we thinke the histories of the Bible may be painted in priuate places.

Conclus. III. In one case it is lawfull to make an image to testifie the presence or the effects of the maiestie of God, namely when God himselfe giues any speciall commandement so to doe. In this case Moses made and erected a brasen serpent, to be a type, signe, or image to represent Christ crucified. Ioh. 3. 14. And the Cherubes ouer the mercieseat serued to represent the maiestie of God, to whome the Angels are subiect. And in the second commandement it is not simply saide, *Thou shalt not make a grauen image*: but with limitation, *Thou shalt not make to thy selfe*, that is, on thine owne head vpon thine owne will and pleasure.

Conclus. IIII. The right images of the new Testament which we holde and acknowledge, are the doctrine and preaching of the Gospell, and all things that by the word of God pertaines thereto. Gal. 3. *Who hath bewitched you that ye should not obey the truth, to whom Iesus Christ was before described in your sight and among you crucified*. Hence it followes that the preaching of the word, is as a most excellent picture in which Christ with his benefits are liuely represented vnto vs. And we dissent not from Origen, contra Cels. lib. 8. who saith, *We haue no images framed by any base workeman, but by such as are brought forth and framed by the word of God, namely patternes of vertue, and frames resembling Christians*. He meanes that Christians themselues are the images of Christians.

The difference.

Our dissent from them touching images standes in three points. I. The Church of Rome holds it lawfull for them to make images to resemble God, though not in respect of his diuine nature; yet in respect of some properties and actions. We on the contrarie hold it vnlawfull for vs to make any image, any way to represent the true God: or, to make an image of any thing in way
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of religion, to worship God, much lesse the creature thereby. For the second commandment saith plainly, Exod. 20. 4. *Thou shalt not make to thy selfe any grauen image, or the likenes of any thing in heauen, & c.* The Papists say, the commandment is meant of the images of false gods. But, will they, nill they, it must be vnderstood of the images of the true Iehouah; and it forbids vs^a to resemble God, either in his nature, properties, or workes, or to vse any resemblance of him for any sacred vse: as to helpe the memorie, when we are about to worship God. Thus much the holy Ghost who is the best expounder of himselfe, teacheth most plainly, Deut. 4. 15, 16. *Thou sawest no image at all (either of false or true God) and therefore thou shalt not make any likenes of any thing.* And againe the Prophet Esai, chap. 40. 18. reproouing idolaters, asketh to whome they will liken God, or, *what similitude will they set upon him.* and v. 21. *Know ye nothing? haue you not heard? hath it not bin told you from the beginning? As if he should say, haue ye forgotten the second commandment, that God gaue vnto your fathers? And thus he flatly reprooues all them that resemble the true God in images. But they say further, that by images in the second commandment are meant idols, that is (say they) such things as men worship for gods. Answ. If it were so, we should confound the first and second commandments. For the first, Thou shalt haue no other gods before my face, forbids all false gods, which man wickedly frames vnto himselfe, by giuing his heart and principall affections thereof, to them: and therefore idols also are here forbidden, when they are esteemed as Gods. And the distinction they make that an Image is the representation of true things, an Idol of things supposed, is false. ^a Tertullian saith, that euery forme or representation is to be tearmed an Idol. And ^b Isidore saith, that the heathen vsed the names of image and idol indifferently in one and the same signification. And Saint Steuen in his apologie, Act. 7. 41. calls the golden calfe an Idol. ^c Hierome saith, that idols are images of dead men. Auncient Diuines accord with all this which I haue said. Lactantius saith, Inst. lib. 2. cap. 19. *Where images are for religions sake, there is no religion.* The Council of Elibera, can. 36. decreed, that *nothing should be painted on the walls of Churches, which is adored of the people.* ^d Origen ^e *contr. Celsigen, We suffer not any to worship Iesus at altars, images, and temples: because it is written, Thou shalt haue none other Gods.* And ^e Epiphanius saith, *It is against the authoritie of the Scriptures to see the image of Christ, or of any Saints hanging in the Church.* In the seauenth Council of Constantinople, these words of Epiphanius are cited against the Encratitæ. *Be mindfull beloved children not to bring images into the Church, nor set them in the places where the Saints are buried, but alwaies carie God in your hearts: neither let them be suffered in any common house: for it is not meete that a Christians should be occupied by the eyes but by the meditation of the minde.**

Arguments of the Papists.

The reasons which they vse to defend their opinions are these. I. In Salomons temple were erected Cherubins, which were images of Angels, on the Mercieseat where God was worshipped: and thereby was resembled the maiestie of God: therefore it is lawfull to make images to resemble God.

Answ. They were erected by speciall commaundement from God, who

^a So saith Rome
mane Catech. on
2. Command.

^a de Idol. c. 3.
^b Etyim. l. 8.

^c in Isa. 37.

^d Origen ^e *contr. Celsigen*
^e *lib. 7.*

^e *Epist. ad*
Job. Hieron.

prescribed the very forme of them and the place where they must be set : and thereby Moses had a warrant to make them; otherwise he had sinned: let them shew the like warrant for their images if they can. Secondly the Cherubins were placed in the holy of holies in the most inward place of the Temple, and consequently were remooued from the sight of the people, who onely heard of them : and none but the high priest saw them, and that but once a yeare. And the Cherubins without the vayne though they were to be seene, yet were they not to be worshipped. Exod. 20.4. Therefore they serue nothing at all to iustifie the images of the church of Rome.

Obiect. I I. God appeared in the forme of a man to Abraham, Gen. 18. 1, 13. and to Daniel, who saw the auncient of daies sitting on a throne, Dan. 9. Now as God appeared, so may he be resembled : therefore (say they) it is lawfull to resemble God in the forme of a man or any like image in which he shewed himselfe to men. *Ans.* In this reason the proposition is false: for God may appear in whatsoever forme it pleaseth his maiestie; yet doth it not follow, that man should therefore resemble God in those formes: man hauing no libertie to resemble him in any forme at all; vnlesse he be commaunded so to doe. Againe, when God appeared in the forme of a man, that forme was a signe of Gods presence onely for the time when God appeared and no longer; as the bread and wine in the Sacrament are signes of Christs bodie and blood, not for euer but for the time of administration: for afterward they become againe as common bread and wine. And when the holy Ghost appeared in the likenes of a doue, that likenes was a signe of his presence no longer then the holy Ghost so appeared. And therefore he that would in these formes represent the Trinitie, doth greatly dishonour God, and doe that for which he hath no warrant.

Obiect. III. Man is the image of God, but it is lawfull to paint a man, and therefore to make the image of God. *Ans.* A very cauill: for first a man cannot be painted, as he is the image of God, which stands in the spirituall gifts of righteousnes and true holines. Againe, the image of a man may be painted for ciuill or historicall vse, but to paint any man for this end to represent God, or in the way of religion, that we may the better remember and worship God, it is vnlawfull. Other reasons which they vse, are of small moment, and therefore I omit them.

II. Differ. They teach and maintaine, that images of God and of Saints may be worshipped with religious worship, specially the crucifix. For^a Thomas of Watering saith, *Seeing the crosse doth represent Christ, who died vpon a crosse, and is to be worshipped with diuine honour: it followeth that the crosse is to be worshipped so too.* We on the contrarie, holde they may not. Our principall ground is the second commaundement, which containeth two parts: the first forbiddeth the making of images to resemble the true God: the second forbids the worshipping of them, or God in them: in these words, *Thou shalt not bow downe to them.* Now, there can be no worship done to any thing lesse then the bending of the knee. Againe the brazen serpent was a type or image of Christ crucified, Ioh. 3. 14. appointed by God himselfe: yet when the people burned incense to it, 2. King. 18. 4. Hezekias brake it in peeces, and is therefore

*Summ. part.
3. quest. 25.
art. 3.*

fore commended. And when the deuill bad our Satiour Christ, but to bowe downe the knee vnto him, and he would giue him the whole worlde: Christ reiects his offer, saying, *Thou shalt worship the Lord thy God, and hym onely shalt thou serue.* Math. 4. 10. Againe it is lawfull for one man to worship another with ciuill worship, but to worship man with religious honour is vnlawfull. For all religious worship is prescribed in the first table: and the honour due to man is onely prescribed in the second table and the first commandement thereof, *Honour thy father:* which honour is therefore ciuill and not religious. Now the meanest man that can be, is a more excellent image of God, then all the images of God or of Saints that are deuised by men. Augustine, and long after him Gregorie, in plaine tearmes denieth images to be adored.

The Papists defend their opinions by these reasons. I. Psal. 99. 5. *Cast downe your selues before his footestoole.* *Ans.* The wordes are thus to be read: *Bowe at his footestoole:* that is, at the Arke and Mercyseat, for there he hath made a promise of his presence: the words therefore say not, *bow to the Arke*, but to God at the Arke.

II. Obiect. Exod. 3. 5. God said to Moses, *Stand afar off and put off thy shoes, for the place is holy.* Nowe if holy places must be reuerenced, then much more holy images, as the crosse of Christ, and such like. *Ans.* God commaunded the ceremony of putting off the shoes, that he might thereby strike Moses with a religious reuerence, not of the place but of his own maiestie, whose presence made the place holy. Let them shewe the like warrant for images.

III. Obiect. It is lawfull to kneele downe to a chaire of estate in the absence of the king or Queene: therefore much more to the images of God & of Saints in heauen glorified, being absent from vs. *Answer.* To kneele to the chaire of estate, is no more but a ciuill testimonie, or signe of ciuill reuerence by which all good subiects when occasion is offered, shewe their loyaltie and subiection to their lawfull princes. And thus kneeling being on this manner, and to no other ende, hath sufficient warrant in the worde of God. But kneeling to the image of any Saint departed, is religious and consequently more then ciuill worship, as the Papists themselues confesse. The argument then proueth nothing, vnlesse they wil keepe themselues to one and the same kind of worship.

III. Differ. The Papists also teach, that God may be lawfully worshipped in images, in which he hath appeared vnto men: as the Father, in the image of an old man: the sonne in the image of a man crucified: and the holy Ghost in the likenes of a doue, &c. But we hold it vnlawfull to worship God, in, by, or at any image: for this is the thing which (as I haue proued before) the second commandement forbiddeth. And the fact of the Israelites, Exod. 32. in worshipping the golden calfe is condemned as flat idolatrie; albeit they worshipped not the calfe but God in the calfe; for v. 5. Aaron saith, *To morrow shall bee the solemnitie of Iehouah:* whereby he doth giue vs to vnderstand, that the calfe was but a signe of Iehouah whome they worshipped. *Obiect.* It seemes the Israelites worshipped the calfe. For Aaron saith, v. 4. *These bee thy Gods (O Israel) that brought thee out of Egypt.* *Ans.* Aarons meaning is nothing else, but that the golden calfe was a signe of the presence of the true God. And the name of

ad Simpli.
lib. 2. q. 3.

the thing signified is giuen to the signe, as vpon a stage he is called a king that represents the king. And Augustine saith, that *images are wont to be called by the names of things whereof they are images*, as the counterfeit of Samuel is called Samuel. And we must not esteeme them all as madde men to thinke that a calfe made of their earringes, beeing but one or two daies old, should bee the God that brought them out of Egypt with a mightie hand many daies before.

And these are the points of difference touching images; wherein we must stand at variance for euer with the Church of Rome. For they erre in the foundation of religion, making indeed an idol of the true God, and worshipping another Christ then we doe, vnder new tearmes, maintaining the idolatrie of the heathen. And therefore haue we departed from them: and so must we still doe because they are Idolaters; as I haue prooued.

The X. point. Of reall presence.

Our Consent.

I. We hold and beleeu a presence of Christs bodie and blood in the sacrament of the Lords supper: and that no fained, but a true and reall presence which must be considered two waies: first in respect of the signes, secondly in respect of the communicants. For the first we hold and teach, that Christs bodie and blood, are truly present with the bread and wine, beeing signes in the Sacrament: but how? not in respect of place or coexistence: but by sacramental relation on this manner. When a word is vttered, the sound comes to the eare; and at the same instant, the thing signified comes to the mind; and thus by relation the word and the thing spoken of, are both present together. Euen so at the Lords table bread and wine must not be considered barely, as substances and creatures, but as outward signes in relation to the bodie and blood of Christ: and this relation, arising from the very institution of the Sacrament, standes in this, that when the elements of bread and wine are present to the hand and to the mouth of the receiuer; at the very same time the bodie and blood of Christ are presented to the minde: thus and no otherwise is Christ truly present with the signes. The second presence is in respect of the communicants, to whose beleeuing hearts he is also really present. It will bee said, what kind of presence is this? *Ans.* Such as the communion in the sacrament is, such is the presence: and by the communion must we iudge of the presence. Nowe the communion is on this manner: God the father according to the tenour of the Euangelicall couenant, giues Christ in this sacrament as really and truly, as any thing can bee giuen to man, not by part and peecemeale (as wee say) but whole Christ God and man, on this sort. In Christ there be two natures, the godhead, & manhood. The godhead is not giuen in regard of substance, or essence: but only in regard of efficacie, merits, & operatiō cōceiued thence to the manhood. And further in this sacrament Christs whole manhood is giuen both bodie and soule, in this order. First of all is giuen the very manhood in respect of substance, and that really: secondly the merits and benefits thereof, as namely, the satisfaction performed by and in the manhood; so the iustice of God. And thus the intire manhood with the benefits thereof,

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are giuen wholly and ioyntly together. For the two distinct signes of bread and wine signifie not two distinct giuings of the bodie apart, and the blood apart; but the full and perfect nourishment of our soules. Againe the benefits of Christs manhood are diuersly giuen, some by imputation, which is, an action of God accepting that which is done by Christ as done by vs: and thus it hath pleased God to giue the passion of Christ and his obedience. Some againe are giuen by a kind of propagation, which I cannot fitly expresse in tearmes but I resemble it thus. As one candle is lighted by another, and one torch or candle-light is conuied to twentie candles: euen so the inherent righteousness of euery beleuer, is deriaed from the storehouse of righteousness, which is in the manhood of Christ; for the righteousness of all the members, is but the fruit thereof, euen as the naturall corruption in all mankinde, is but a fruit of that originall sinne which was in Adam. Thus we see howe God for his part giues Christ: and that really. To proceede, when God giues Christ, he giues withall at the same time the spirit of Christ, which spirit creates in the heart of the receiuer the instrument of true faith, by which the heart doeth really receiue Christ giuen of God, by resting vpon the promise, which God hath made that he will giue Christ and his righteousness to euery true beleuer. Now then, when God giues Christ with his benefits, & man for his part by faith receiues the same as they are giuen, there riseth that vnion which is betweene euery good receiuer and Christ himselfe. Which vniō is not forged but a reall, true, and neere coniunction: nearer then which, none is or can be: because it is made by a solemne giuing and receiuing that passeth betweene God and man: as also by the bond of one and the same spirit. To come then to the point, considering there is a reall vnion, and consequently a reall communion betweene vs and Christ, (as I haue prooued) there must needs bee such a kind of presence wherein Christ is truly and really present to the heart of him that receiues the sacrament in faith. And thus farre doe wee consent with the Romish Church touching reall presence.

The dissent.

We differ not touching the presence it selfe, but onely in the maner of presence. For though we hold a reall presence of Christs bodie and blood in the sacrament, yet doe we not take it to be locall, bodily, or substantiall, but spirituall and mysticall; to the signes by sacramentall relation, and to the communicants by faith alone. On the contrarie the Church of Rome maintaines transubstantiation, that is, a locall, bodily, and substantiall presence of Christs bodie and blood, by a change and conuersion of the bread and wine into the said bodie and blood.

Our reasons.

I. This corporall presence ouerturnes fundie articles of faith For we beleue that the bodie of Christ was made of the pure substance of the Virgin Marie, and that but once, namely when he was conceived by the holy Ghost, and borne. But this cannot stand, if the bodie of Christ be made of bread and his blood of wine, as they must needs be, if there be no succession or amulation but a reall conuersion of substances in the sacrament: vlesse we must beleue contrarieties, that his Lodie was made of the substance of the Virgin &

not of the Virgin; made once and not once but often. Again, if his bodie and blood be vnder the formes of bread and wine, then is he not as yet ascended into heauen, but remaines still among vs. Neither can hee be said to come frō heauen at the day of iudgement: for hee that must come thence to iudge the quicke and dead, must be absent from the earth. And this was the auncient faith. Augustine saith, that *Christ according to his maiestie and prouidence and grace is present with vs to the ende of the world: but according to his assumed flesh*

Tract. 1. in Iob.

Li. 9. in Iob. c. 21.

Contr. Eutich. l. 1. c. 4

Lib. 2. ad Thrasimandum.

he is not alwaies with vs. Cyril saith, *He is absent in bodie and present in vertue, whereby all things are governed.* Vigilus saith, *That he is gone from vs according to his humanitie: he hath left vs in his humanitie: in the forme of a seruant absent from vs: when his flesh was on earth, it was not in heauen: being on earth, hee was not in heauen: and being now in heauen, he is not on earth.* Fulgentius saith, *One and the same Christ according to his humane substance, was absent from heauen while he was on earth: and left the earth when he ascended into heauen.*

cap. de categor. quant.

De Symb. ad Catech. l. 1. c. 10.

Reason II. This bodily presence ouerturnes the nature of a true bodie, whose common nature or essentiall propertie it is, to haue length, breadth, & thicknes, which beeing taken away a bodie is no more a bodie. And by reason of these three dimensions, a bodie can occupie but one place at once, as Aristotle said, the propertie of a bodie is to be seated in some place, so as a mā may say where it is. They therefore that hold the bodie of Christ to be in many places at once, doe make it no bodie at all; but rather a spirit, and that infinit. They alleadge that God is almightie; that is true indeede, but in this and like matters we must not dispute what God can do, but what he wil doe. And I say further because god is omnipotent, therefore there be some things which he cannot do, as for him to denie himselfe, to lie, & to make the parts of a contradiction to be both true at the same time. To come to the point, if God should make the very body of Christ to be in many places at once, he should make it to be no bodie while it remaines a bodie: and to be circumscribed in some one place and not circumscribed, because it is in many places at the same time: to be visible in heauen and inuisible in the sacrament; and thus should he make contradictions to be true: which to doe, is against his nature, and argues rather impotēcie then power. Augustine saith to this purpose. *If he could he, deceiue, be deceiued, deale vnjustly, he should not be omnipotent.* And, *Therefore hee is omnipotent, because he can not doe these things.* Again, *He is called omnipotent by doing that which he will, and not by doing that which he will not: which if it should befall him, he should not be omnipotent.*

Reason III. Transubstantiation ouerturnes the very supper of the Lord. For in euery sacrament there must be a signe, a thing signified, and a proportion or relation betweene them both. But popish reall presence takes al away: for when the bread is really turned into Christs bodie, and the wine into his blood, then the signe is abolished, and there remaines nothing but the outward formes or appearance of bread and wine. Again, it abolisheth the endes of the sacrament, whereof one is to remember Christ till his coming againe, who beeing present in the sacrament bodily, needes not to bee remembered: because helpes of remembrance are of things absent. Another ende is to nouish the soule vnto eternal life: but by transubstantiation

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ation the principall feeding is of the bodie and not of the soule, which is onely fed with spirituall foode: for though the bodie may be better fed by the food of the soule, yet can not the soule be fedde with bodily foode.

Reason I V. In the sacrament the bodie of Christ is received as it was crucified, & his blood as it was shed vpon the crosse: but now at this time Christs bodie crucified, remains still as a bodie, but not as a bodie crucified; because the act of crucifying is ceased. Therefore it is faith alone, that makes Christ crucified to be present vnto vs in the sacrament. Againe, that blood which ran out of the feete and hands and side of Christ vpon the crosse, was not gathered vp againe and put into the veines: nay, the collection was needles, because after the resurrection, he liued no more a naturall but a spirituall life: & none knowes what is become of this blood. The Papist therefore can not say it is present vnder the forme of wine locally: and we may better say it is received spirituallly by faith, whose proprietie is to giue a being to things which are not.

Reason V. 1. Cor. 10. 3. The fathers of the old testament did eat the same spirituall meate, and drinke the same spirituall drinke: for they dranke of the rocke which was Christ. Now they could not eat his bodie which was crucified, or drinke his blood shedde bodily, but by faith: because then his bodie and blood were not in nature. The Papists make answer, that the fathers did eat the same meate, and drinke the same spirituall drinke with themselves, not with vs. But their answer is against the text. For the Apostles intent is to pfooue, that the Jewes were euery way equall to the Corinthians, because they did eat the same spirituall meate, and dranke the same spirituall drinke with the Corinthians; otherwise his reason prooues not the point which he hath in hand, namely that the Israelites were nothing inferiour to the Corinthians.

Reason V I. And it is said, the Sabbath *was made for man, and not man for the Sabbath:* so it may be saide, that the sacrament of the Lords supper was made for man, and not man for it: and therefore man is more excellent then the sacrament. But if the signes of bread and wine be really turned into the bodie and blood of Christ, then is the sacrament infinitely better then man; who in his best estate is onely ioyned to Christ, and made a member of his mysticall bodie: whereas the bread and wine are made very Christ. But the sacrament or outward elements indeede are not better then man: the end being alwaies better then the thing ordained to the ende. It remaines therefore that Christs presence is not corporall but spirituall. Againe in the supper of the Lord, euery beleuer receiueh whole Christ, God and man, though not the godhead: now by this carnall eating, we receiue not whole Christ, but onely a part of his manhood: and therefore in the sacrament there is no carnall eating, and consequently no bodily presence.

Reason V I I. The iudgement of the auncient Church. Theodoret saith, *The same Christ, who called his naturall bodie foode and bread, who also called himselfe a vine, he vouchsafed the visible signes the name of his owne bodie, not chaunging nature, but putting grace to nature, whereby he meanes consecrat on. And, The mysticall signes after sanctification loose not their proper nature. For they remaine in their first nature, and keepe their first figure and forme: and as before,* Dialog. 1.
immuat.
same dialog.

may be touched and seene: and that which they are made, is understood, beleued, adored. Gelafius saith, *Bread and wine passe into the substance of the bodie & blood of Christ, yet so as the substance or nature of bread and wine ceaseth not. And they are turned into the diuine substance, yet the bread and wine remaine still in the proprietie of their nature.* Lumbard saith, *If it be asked what conuersion this is, whether formal, or substantiall, or of an other kind, I am not able to define.* And that the fathers held not transubstantiatiō, I proue it by fundrie reasons First, they vsed in former times ^ato burne with fire that which remained after the administration of the Lords supper. Secondly by the sacramentall vnion of the bread and wine with the bodie and blood of Christ, they vsed to confirme the personall vnion of the manhood of Christ with the godhead against heretickes: which argument they would not haue vsed, if they had beleued a popish reall presence. Thirdly it was a custome in Constantinople, that if many parts of the sacrament remained after the administration thereof was ended, that young children should be sent for from the schoole to eat them; who neuerthelesse were barred the Lords table. And this argues plainly that the Church in those daies, tooke the bread after the administration was ended, for common bread. Againe, it was once an order in the Romane Church, that the wine should be consecrated by dipping into it bread, which had beene conde off. eccles. *secrated.* But this order cannot stand with the reall presence. in which the c. 12. & 15. bread is turned both into the bodie and blood. Nicholaus Cabasilas saith, *Aff. Li. de expos. ter he hath vsed some speech to the people, hee erects their mindes, and lifts their thoughts from earth aad saith, Surlum corda, Let vs lift vp our hearts, let vs thinke on things aboue, and not on things that are upon the earth. They consent & say, that they lift vp their hearts thither, where is their treasure, and where Christ sits at the right hand of his father.*

Obiections of Papists.

I. Their first reason is, Ioh. 6. 53. *My flesh is meat indeede, and my blood is drinke indeede: therefore (say they) Christs body must be eaten with the mouth and his blood drunke accordingly.* *Ans.* The chapter must bee vnderstood of a spirituall eating of Christ: his bodie is meate indeed, but spirituall meate, & his blood spirituall drinke, to be receiued not by the mouth, but by faith. This is the very point that Christ here intends to prouue, namely that to beleue in him is to eat his flesh and to drinke his blood are all one. Againe, this chapter must not be vnderstood of that speciall eating of Christ in the sacrament: for it is said generally, v. 52. *Except ye eat the flesh of Christ, and drinke his blood, ye haue no life in you:* and if these very wordes (which are the substance of the chapter) must be vnderstood of a sacramentall eating, no man before the cōning of Christ was sau'd: for none did bodily eat or drinke his bodie or blood; considering it was not then exisling in nature, but onely was present to the beleueing heart by faith.

II. *Obiect.* An other argument is taken from the words of the institution. *This is my bodie.* *Ans.* These words must not be vnderstood properly but by a figure: his bodie beeing put for the signe and seale of his body. It is objected, that when any make their last wills and testaments, they speake as plainly as they

they can; now in this supper Christ ratifies his last will and testament: & therefore he spake plainly, without any figure. *Ans.* Christ here speaketh plainly: and by a figure also: for it hath beene alwaies the vsual manner of the Lord in speaking of the sacraments, to giue the name of the thing signified to the signe: as Gen. 17. 10. circumcision is called *the covenant of God*: and in the next verse in the way of exposition, *the signe of the covenant*. And Exod. 12. 11. the paschall lambe is called the angels passing by or ouer the houses of the Israelites, whereas indeede it was but a signe thereof: and 1. Cor. 10. 4. *The rock was Christ*. 1. Cor. 5. 7. *The passeouer was Christ*. And the like phrase is to bee founde in the institution of this sacramēt concerning the cup: which the Papists themselves confesse to be figuratiue: when it is said, Luk. 22. *This cup is the newe testament in my blood*, that is, a signe, seale, and pledge thereof. Againe the time when these words were spoken must be considered, and it was before the passion of Christ, whereas yet his bodie was not crucified nor his blood shed: and consequently neither of them could bee receiued in bodily manner, but by faith alone. Againe, Christ was not onely the author, but the minister of this sacrament at the time of institution thereof: and if the bread had beene truly turned into his bodie, and the wine into his blood, Christ with his own hands should haue taken his owne bodie and blood, and haue giuen it to his disciples, nay, which is more, he should with his owne hands, haue taken his owne flesh, and drunken his owne blood, and haue eaten himselfe. For Christ himselfe did eat the bread and drinke the wine, that he might with his owne person consecrate his last supper, as he had consecrated baptifme before. And if these words should be properly vnderstood, euery man should bee a manslaier in his eating of Christ. Lastly by means of popish real presence, it comes to passe, that our bodies should be nourished by naked qualities without any substance which in all philosophie is false and erroneous. To help this and the like absurdities, some Papists make nine wonders in the sacrament. *The first, Ioh. de Con-* that Christ's bodie is in the Eucharist in as large a quantitie as he was vpon the crosse, *his comp.* and is now in heauen, & yet excludes not the quantitie of the bread. *The second, that Theolog. lib.* there be accidents without a subiect. *The third, that bread is turned into the body of 6. cap. 14.* Christ, & yet is not the matter of the bodie, nor resolued to nothing. *The fourth, that the bodie increaseth not by consecration of many hosts, and is not diminished by often receiuing. The fifth, that the bodie of Christ is vnder many consecrated hosts. The sixt, that when the host is deuided, the body of Christ is not deuided, but vnder euery part thereof is whole Christ. The seuenth, that when the priest holds the host in his hand, the bodie of Christ is not felt by it selfe nor seene, but the formes of bread and wine. The eight, that when the formes of bread and wine cease, the body and blood of Christ ceaseth also to be there. The ninth, that the accidents of bread and wine haue the same effects with the bread and wine it selfe, which are to nourish and fill.* On this manner it shall be easie for any man to defend the most absurd opinion that is or can be, if he may haue libertie to answer the arguments alleadged to the contrarie by wonders.

To conclude, seeing there is a reall communion in the sacrament between Christ and euery beleeuing heart, our dutie therefore is, to bestowe our hearts on Christ, endeauouring to loue him, and to reioyce in him, and to

long after him about all things: all our affiance must be in him, & with him; wee being now on earth must haue our conuersation in heauen. And this is the true reall presence, which the auncient Church of God hath commended vnto vs: for in all these liturgies these wordes are vsed, and are yet extant in the Popish masse, *Lift up your hearts: we lift them up vnto the Lord.* By which wordes the communicants were admonished to direct their mindes and their faith to Christ sitting at the right hand of God. Thus said Augustine, *If we celebrate the ascension of the Lord with deuotion, let vs ascend with him, & lift up our hearts.* Againe, *they which are already risen with Christ in faith and hope are invited to the great table of heauen, to the table of Angels, where is the bread.*

Serm. de
Ascens. 1.
Serm. 14.
ser. pasca.

The eleuenth point. Of the sacrifice in the Lords Supper, which the Papists call the sacrifice of the Masse.

Touching this point, first I will set downe what must bee vnderstood by the name Sacrifice. A sacrifice is taken properly, or improperly. Properly it is a sacred or solemne action, in which man offereth and consecrateth some outward bodily thing vnto God for this end, to please and honour him thereby. Thus all the sacrifices of the old testament, and the oblation of Christ vpon the crosse in the new testament are sacrifices. Improperly, that is, onely by the way of resemblance, the duties of the morall lawe are called sacrifices. And in handling this question, I vnderstand a sacrifice both properly and improperly by way of resemblance.

Our Consent.

Our consent I propound in two conclusions. *Conclus. I.* That the supper of the Lord is a sacrifice, and may truly be so called as it hath bene in former ages; and that in three respects. I. Because it is a memoriall of the reall sacrifice of Christ vpon the crosse, and containes withall a thanksgiuing to God for the same, which thanksgiuing is the sacrifice and *calues of our lips.* Heb. 13. 15. II. Because euery communicant doth there present himselfe bodie and soule a liuing, holy, and acceptable sacrifice vnto God. For as in this sacrament god giues vnto vs Christ, with his benefits: so we answerable giue vp our selues vnto God as seruants to walke in the practise of all dutifull obedience. III. It is called a sacrifice in respect of that which was ioyned with the sacrament, namely the almes giuen to the poore as a testimonie of our thankfulness vnto God. And in this regard also, the ancient fathers haue called the sacrament, *an unbloodie sacrifice:* & the table, *an altar;* & the ministers *priests:* & the whole action an *oblation* not to God but to the congregation, and not by the priest alone but by the people. A canon of a certaine Councell saith *Wee decree that euery Lords daie the oblation of the altar be offered of euery man and woman both for bread and wine.* And Augustine saith, *that women offer a sacrifice at the altar of the Lord, that it might be offered by the priest to God.* And vsually in auncient writers the communion of the whole bodie of the congregation is called the sacrifice or oblation.

Concil. Ma-
tiscon. 2. c. 4.
Epist. 122.

Conclus. II. That the very bodie of Christ is offered in the Lords supper.
For

For as wee take the bread to be the body of Christ sacramentally by resemblance and no otherwise: so the breaking of bread is sacramentally the sacrificing or offering of Christ vpon the crosse. And thus the fathers haue termed the Eucharist an immolation of Christ, because it is a commemoration of his sacrifice vpon the crosse. Aug. Epist. 23. *Neither doeth he lie which saith Christ was offered. For if sacraments had not the resemblance of things whereof they are sacraments, they should in no wise be sacraments: but from a resemblance, they often take their names.* Againe Christ is sacrificed in the last supper, in regard of the faith of the communicants, which makes a thing past and done as present. Augustine saith, *When we beleue in Christ he is offered for vs daily.* And, *Christ is then slaine for euery one, when hee beleeueth that he is slaine for him.* Ambrose saith, *Christ is sacrificed daily in the mindes of beleeuers, as vpon an altar.* Hierome saith, *He is alwaies offered to the belceuers.*

Lib. 2. quæst. vet. & Nou.

Test.

Ad Rom.

Lib. 2. de

II. The difference.

They make the Eucharist to be a real, externall, or bodily sacrifice offered vnto God: holding and teaching, that the minister is a priest properly: & that in this sacrament he offers Christs bodie and blood to God the father really and properly vnder the formes of bread and wine. We acknowledge no real, outward, or bodily sacrifice for the remission of sinnes, but onely Christs oblation on the crosse once offered. Here is the maine difference betweene vs, touching this point and it is of that waight and moment, that they stilly maintaining their opinion (as they doe) can be no Church of God. For this point raseth the foundation to the very bottom. And that it may the better appeare that we auouch the trueth, first I will confirme our doctrine by scripture, and secondly confute the reasons which they bring for themselves.

Virg.

Ad Damasc.

III. Our reasons.

Reason I. Heb. 9, 15. and 26. and c. 10. 10. The holy Ghost saith, Christ offered himselfe but once. Therefore not often: and thus there can be no real or bodily offering of his bodie and blood in the sacrament of his supper: the text is plaine. The Papists answer thus. The sacrifice of Christ (say they) is one for substance, yet in regard of the manner of offering it is either bloody or vnbloodie, and the holy ghost speakes onely of the bloodie sacrifice of Christ: which was indeede offered but once. *Ans.* But the author of this epistle takes it for graunted, that the sacrifice of Christ is onely one, and that bloodie sacrifice. For he saith, Heb. 9. 25. *Christ did not offer himselfe often, as the high priests did.* and v. 26. *For then he must haue often suffered, since the foundation of the world: but now in the ende he hath appeared once to put away sinne by the sacrifice of himselfe.* and v. 22. *without shedding of blood is no remission of sinnes.* By these words it is plaine, that the scripture neuer knewe the twofold manner of sacrificing of Christ. And euery distinction in diuinity not founded in the written word, is but a forgerie of mans braine. And this distinction be good, how shal the reason of the Apostle stand. He did not offer himselfe but once, because he suffered but once.

Reason II. The Romish Church holds that the sacrifice in the Lords supper is all one for substance, with the sacrifice which hee offered on the crosse: if that be so, then the sacrifice in the Eucharist, must either be a continuance

of that sacrifice which was begun on the crosse, or els an alteration or repetition of it. Now let them choose of these twaine which they will: if they say it is a continuance of the sacrifice on the crosse, Christ beeing but the beginner and the priest the finisher thereof, they make it imperfect: for to continue a thing till it be accomplished, is to bring perfection vnto it: but Christs sacrifice on the crosse was then fully perfected, as by his owne testimony appeares, when he saide, *Consummatum est, it is finished.* Againe, if they say, it is a repetition of Christs sacrifice, thus also they make it imperfect: for that is the reason which the holy Ghost vseth to prooue that the sacrifices of the old testament were imperfect, because they were repeated.

Reason III. A reall and outward sacrifice in a sacrament, is against the nature of a sacrament and especially the supper of the Lord: for one ende thereof is to keepe in memorie the sacrifice of Christ. Now euery remembrance must be of a thing absent, past, and done: and if Christ be daily and really sacrificed, the sacrament is no fit memoriall of his sacrifice. Againe the principal ende for which the sacrament was ordained, is that God might giue and we receiue Christ with his benefits: and therefore to giue and take, to eate and drinke, are here the principall actions. Now in a reall sacrifice God doth not giue Christ & the priest receiue him of God; but cōtrariwise he giues & offers Christ vnto God, and God receiues some thing of vs. To helpe the matter they say, that this sacrifice serues not properly to make any satisfaction to God, but rather to applie vnto vs the satisfaction of Christ beeing already made. But this answer still maketh against the nature of a sacrament, in which God giues Christ vnto vs: whereas in a sacrifice God receiues from man, and man giues something to God: a sacrifice therefore is no fit meanes to applie any thing vnto vs, that is giuen of God.

Reason IV. Hebr. 7. 24, 25. The holy Ghost makes a difference betweene Christ the high priest of the new testament, and all Leuiticall priests in this, that they were many, one succeeding another: but he is onely one, hauing an eternall priesthood, which cannot passe from him to any other. Now if this difference be good, then Christ alone in his owne very person must be the priest of the new testament, and no other with, or vnder him: otherwise in the new testament there should be more priests in number then in the old. If they say, that the whole action remains in the person of Christ, and that the priest is but an instrument vnder him (as they say) I say againe it is false; because the whole oblation is acted or done by the priest himselfe: and he which doth all, is more then a bare instrument.

Reason V. If the priest doe offer to God Christs reall bodie and bloode for the pardon of our sinnes, then man is become a mediatour betweene God and Christ. Now the Church of Rome saith, that the priest in his masse is a priest properly, and his sacrifice a reall sacrifice, differing onely in the manner of offering from the sacrifice of Christ vpon the crosse: and in the very canon of the masse they insinuate thus much, when they request *God to accept their gifts and offerings,* namely Christ himselfe offered, as he did the sacrifices of Abel and Noe. Now it is absurd, to thinke that any creature should be a mediatour betweene Christ and God. Therefore Christ can not possibly be offered

red by any creature vnto God.

Reason V I. The iudgement of the auncient Church. A certaine Council held at Toledo in Spaine, reprooueth the Ministers that they offered sacrifice often the same day without the holy communion. The wordes of the Canon are these: *Relation is made vnto vs that certaine priests doe not so many times receiue the grace of the holy communion, as they offer sacrifices in one day: but in one day, if they offer many sacrifices to God, in all the oblations, they suspend themselves from the communion* ———. Here marke, that the sacrifices in auncient Masses were nothing else but formes of diuine seruice; because none did communicate, no not the priest himselfe. And in an other Council the name of the Masse is put onely for a forme of praier. *It hath pleased vs, that prayers, supplications, Masses, which shall be allowed in the Council* ———, *be v-* *Concil. Tol.* *sed.* And in this sense it is taken when speech is vied of the making or com- *4. c. 12. & c.* *lucob. de* *Christ admits no composition. Abbat Paschasius saith, Because we sinne daily* *Christ is sacrificed for vs mystlically, and his Passion is giuen in mysteric.* These his *Lib. de cer-* *wordes are against the reall sacrifice: but yet he expoundes himselfe more* *per. C. sang-* *plainly, cap. 10. The blood is drunke in mysteric spirituallly; and, it is all spiritu-* *dem. cap. 9.* *all which we eate. & c. 12. The priest* ———, *distributes to euery one not as much as the outward sight giueth, but as much as faith receiuet.* *cap. 13. The full simili-* *tude is outwardly, and the immaculate flesh of the lambe is faith inwardly* ———, *that the truth be not wanting to the sacrament, and it be not ridiculous to Pagans that we drinke the blood of a killed man. cap. 6. One eates the flesh of Christ spiritu-* *ally and drinks his blood, another seemes to receiue not so much as a morsell of bread from the hand of the priest: his reason is, because they come vnprepared. Now then considering in all these places he makes no receiuing but spirituall, nei-* *ther doth he make any sacrifice but spirituall.*

IV. Obiections of Papists.

I. Gen. 14. v. 18. When Abraham was coming from the slaughter of the Kings, Melchizedek mette him, and brought forth bread and wine: and he was a priest of the most high God. Now this bread and wine (say they) he brought forth to offer for a sacrifice; because it is said he was a priest of the most high God: and they reason thus. Christ was a priest after the order of Melchizedek: therefore as Melchizedek offered bread and wine, so Christ vnder the formes of bread and wine offers himselfe in sacrifice vnto God. *Ans.* Melchizedek was no type of Christ in regard of the acte of sacrificing, but in regard of his person, and things pertaining thereto, which all are fully expounded, Hebr. 7. the summe whereof is this. I. Melchizedek was both king and priest: so was Christ. II. He was a prince of peace and righteousnesse: so was Christ. III. He had neither father nor mother: because the scripture in setting downe his history makes no mention either of beginning or ending of his daies: and so Christ had neither father nor mother: no father, as he was man: no mother, as he was God. IV. Melchizedek being greater thē Abraham blessed him, & Christ by vertue of his priesthood bleiseth, that is, iustificeth & sanctifieth all those that be of the faith of Abraham. In these things

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onely standes the resemblance and not in the offering of bread and wine. Again the ende of bringing forth the bread and wine, was not to make a sacrifice, but to refresh Abraham and his seruants, that came from the slaughter of the Kings. And he is called here a priest of the most high God, not in regard of any sacrifice: but in consideration of his blessing of Abraham, as the order of the words teacheth, *And he was the priest of the most high God, and therefore he blessed him.* Thirdly, though it were graunted, that he brought forth bread and wine to offer in sacrifice, yet will it not follow, that in the sacrament Christ himselfe is to be offered vnto God vnder the naked formes of bread & wine. Melchizedeks bread and wine were absurd types of no-bread and no-wine, or of formes of bread and wine in the Sacrament.

I I. Obiect. The paschall lambe was both a sacrifice and a sacrament: now the Eucharist comes in roome thereof. *Ans.* The paschall lambe was a sacrament, but no sacrifice. Indeede Christ saith to his disciples, *Goe and prepare a place to sacrifice the Passeouer in,* Mark, 14. 12. but the words *to offer,* or *to sacrifice,* doe often signifie no more but *to kill.* As when Iacob and Laban made a couenant, it is saide, *Iacob sacrificed beasts, and called his brethren to eate bread,* Gen. 31. 54. Which words must not be vnderstood of killing for sacrifice, but of killing for a feast: because he could not in good conscience inuite them to his sacrifice, that were out of the couenant, beeing (as they were) of another religion: secondly, it may be called a sacrifice, because it was killed after the manner of a sacrifice. Thirdly, when Saul sought his fathers asses, and asked for the Seer, a maide bids him goe vp in hast: *for (saith shee) there is an offering of the people this day in the high place,* 1. Sam. 9. 12. where the feast that was kept in Rama, is called a sacrifice: in all likelihood because at the beginning thereof, the priest offered a sacrifice to God: and so the Passeouer may be called a sacrifice, because sacrifices were offered within the compasse of the appointed feast or solemnitie of the Passeouer: and yet the thing it selfe was no more a sacrifice then the feast in Rama was. Again, if it were graunted that the Passeouer was both, it will not make much against vs: for the supper of the Lord succedes the Passeouer onely in regard of the maine ende thereof, which is the increase of our communion with Christ.

I I I. Obiect. Malac. 1. 11. The prophet foretelleth of a cleane sacrifice that shall be in the new testament: and that (say they) is the sacrifice of the Masse. *Ans.* This place must be vnderstood of a spirituall sacrifice, as we shall plainly perceiue if we compare it with 1. Tim. 2. 8. where the meaning of the prophet is fitly expounded. *I will (saith Paul) that men pray in all places, lifting vp pure hands, without wrath or doubting.* And this is the cleane sacrifice of the Gētiles. Thus Iustin Martyr saith, *That supplications and thanksgiuings are the onely perfect sacrifices pleasing God, and that Christians haue learned to offer them alone.* And Tertullian saith, *We sacrifice for the health of the Emperour _____: as God hath commanded with pure praier.* And Ireneus saith, that this cleane offering to be offered in euery place, is the praier of the Saints.

I V. Obiect. Hebr. 13. 10. *We haue an altar, whereof they may not eate, which serue in the tabernacle.* Now (say they) if we haue an altar, then we must needs haue a priest; and also a reall sacrifice. *Ans.* Here is meant not a bodily, but a spirituall

Dent. 16. 2.

Dialog. cum
Triph.
Ad Scapu-
lam.
Lib. 4. c. 35.

spirituall altar; because the altar is opposed to the materiall Tabernacle; and what is meant thereby is expresse in the next verse, in which he prooves that we haue an altar. *The bodies of the beasts, whose blood was brought into the holy place by the high priest for sinne, were burnt without the campe: so Christ Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.* Now lay the reason or prooffe to the thing that is prooued, and we must needes vnderstand Christ himselfe, who was both the altar, the priest, and the sacrifice.

V. Object. Lastly, they say, where alteration is both of law and couenant, there must needes be a new priest and a new sacrifice. But in the new testament there is alteration both of law and couenant: and therefore there is both new priest and new sacrifice. *Ans.* All may be granted: in the new testamēt, there is both new priest and sacrifice: yet not any popish priest, but onely Christ himselfe both God and man. The sacrifice also is Christ as he is man: and the altar, Christ as he is God, who in the new testament offered himselfe a sacrifice to his Father for the sinnes of the world. For though he were the lambe of God slaine from the beginning of the world, in regard of the purpose of God, in regard of the value of his merit, and in regard of faith which maketh things to come as present, yet was he not actually offered till the fulnes of time came; and once offering of himselfe, he remaineth a priest for euer, and all other priests beside him, are superfluous: his one offering once offered, being all-sufficient.

The twelfth point. Of fasting.

Our consent.

Our consent may be set downe in three conclusions. **I.** We doe not condemne fasting, but maintaine three sorts thereof: to wit, a morall, ciuill, and a religious fast. The first being morall, is a practise of sobrietie or temperance, when as in the vse of meates and drinckes, the appetite is restrained, that it doe not exceede moderation. And this must be vsed of all Christians in the whole course of their liues. The second being ciuill, is when vpon some particular and politicke considerations, men abstaine from certaine meates: as in this our common-wealth the Law inioynes vs to abstaine from flesh meate at certaine seasons of the yeare, for these speciall endes; to preferue the breed of cattell, and to maintaine the calling of the fisherman. The third, namely a religious fast, is when the duties of religion, as the exercise of prayer and humiliation are practised in fasting. And I doe now specially intreat of this kind.

Conclⁿ. II. We ioyne with them in the allowance of the principall and right endes of a religious fast, and they are three. The first is, that thereby the minde may become attentue in meditation of the duties of godlinesse to be performed. The second is, that the rebellion of the flesh may be subdued: for the flesh pampered becomes an instrument of licentiousnes. The third, and (as I take it) the chiefe end of a religious fast is, to professe our guiltinesse, and to testifie our humiliation before God for our sinnes: and for this end in the fast of Ninene, the very beast was made to abstaine.

Conclⁿ. III. We yeeld vnto them, that fasting is an helpe and furtherance to the worship of God; yea and a good worke also if it be vsed in a good ma-

ner. For though fasting in it selfe beeing a thing indifferent, as eating & drinking are: is not to be tearmed a good worke, yet beeing applied, and considered in relation to the right ends before spoken of, and practised accordingly: it is a worke allowed of God, and highly to be esteemed of all the seruants and people of God.

The difference or dissent.

Our dissent from the Church of Rome in the doctrine of fasting stands in three things. I. They appoint and prescribe set times of fasting, as necessarie to be kept: but we hold and teach that to prescribe the time of a religious fast, is in the libertie of the Church and the gouernours thereof, as speciall occasion shall be offered. When the disciples of Iohn asked Christ, why they and the Pharises fast often, but his disciples fasted not, he answered, *Can the children of the marriage chamber mourne as long as the bridegroome is with them: but the daies will come when the bridegroome shall be taken away from them, and then shall they fast*, Math. 9. 15. where he giues them to vnderstand, that they must fast, as occasions of mourning are offered. Where also I gather, that a set time of fasting is no more to be enioyned then a set time of mourning. It was the opinion of Augustine, that *neither Christ nor his Apostles, appointed any times of fasting*. And Tertullian saith, *that they of his time fasted of their owne accordes freely, without law or commandement, as occasions and times serued*. And Eusebius saith, that *Montanus was the first that made lawes of fasting*. It is obiected, that there is a set time of fasting prescribed, Leuit. 16. 29. *Ans.* This set and prescribed fast was commanded of God as a part of the legall worship which had his ende in the death of Christ: therefore it doth not iustifie a set time of fasting in the new testament, where God hath left man to his owne libertie, without giuing the like commandement. It is againe alleadged, that Zacharie, 7. 5. there were set times appointed for the celebration of religious fasts vnto the Lord, the fifth and the seauenth moneths. *Ans.* They were appointed vpon occasion of the present afflictions of the Church in Babylon, and they ceased vpon their deliuerance. The like vpon like occasion may we appoint. It is further obiected, that some Churches of the Protestants obserue set times of fasting. *Ans.* In some Churches there be set daies and times of fasting, not vpon necessitie or for conscience or religions sake, but for politicke or ciuill regardes, whereas in the Romish Church it is helde a mortall sinne, to deferre the set time of fasting till the next day following.

Secondly we dissent from the Church of Rome touching the manner of keeping a fast. For the best learned among them allow the drinking of wine, water, electuaries, and that^a often within the compasse of their appointed fast: yea they allow the eating of one meale on a fasting day at noone-tide, and vpon a reasonable cause, one houre before: the time of fasting not yet ended. But this practise indeede is absurd, and contrarie to the practise of the olde testament: yea it doth frustrate the ende of fasting. For the bodily abstinence is an outward meanes and signe whereby we acknowledge our guiltinesse and vnworthinesse of any of the blessings of God. Againe they prescribe a difference of meates, as whit-meate onely to be vsed on their fasting daies, and that of necessitie and for conscience sake in most cases. But

Epist. 86.
Contra
Psychicos.
Hist. l. 5. c. 17

Mola, tract.
3. c. 11.
^a Nauar.
c. 21.
Num. 29.
Jud. 20. 26.
2. Sam. 1. 12

we holde this distinction of meates both to be foolish and wicked. Foolish; because in such meates as they prescribe, there is as much filling and delight, as in any other meates: as namely in fish, fruites, wine, &c. which they permit. And it is against the ende of a religious fast to vse any refreshing at all; so farre as necessitie of health and comelinesse will permit. Thus the Church in times past vsed to abstaine not onely from meate and drinke, but from all delights whatsoever, euen from soft apparell and sweete oyntments. Ioe! 2. 15. ——— *Sanctifie a fast* ———: *let the bridegroome goe forth of his chamber and the bride out of her bride chamber.* Dan. 10. 3. *I ate no pleasant breade, neither came flesh nor wine within my mouth, neither did I annoint my selfe at all, till three weekes of daies were fulfilled.* 1. Cor. 7. 5. *Defraud not one another, except it be with consent for a time, that ye may give your selues to fasting and prayer.*

Againe, we holde this practise to be wicked, because it taketh away the libertie of Christians: by which, *vnto the pure all things are pure.* And the Apostle, Gal. 5. biddes vs to *stand fast in this libertie*, which the Church of Rome would thus abolish. For the better vnderstanding of this, let vs consider how the Lord himselfe hath from the beginning kept in his owne handes as a master in his owne house, the disposition of his creatures for the vse of man, that he might depend on him and his word for temporall blessings. In the first age, he appointed vnto him for meate euery hearb of the earth bearing seede, and euery tree wherein there is the fruit of a tree bearing seede, Gen. 1. 29. And as for flesh, whether God gaue vnto him libertie to eat or not to eat, we hold it vncerten. After the flood the Lord renewed his graunt of the vse of the creatures, and gaue his people libertie to eat the flesh of liuing creatures: yet so as he made some things vnclane, and forbad the eating of them: among the rest, the eating of blood. But since the coming of Christ he hath enlarged his word, and giuen libertie to all both Iewes and Gentiles, to eat of all kinds of flesh. This word of his we rest vpon; holding it a doctrine of deuils, for men to commaund an abstinence from meates, for conscience sake; which the Lord himselfe hath created to be received with thanksgiuing. So crates a Christian historiographer saith, *that the Apostles left it free to euery one to vse what kinde of meate they would on fasting daies, and other times.* Spiridion in 9. cap. 38. *lent dressed swines flesh, and set it before a stranger, eating himselfe and bidding the stranger also to eat: who refusing and professing himselfe to be a Christian, therefore* (saith he) *the rather must thou doe it: for to the pure all things are pure, as the word of God teacheth vs.* Act. 10. 6.
1. Tim. 4.
Trip. hist. 2.
Hist. trip.
l. 1. c. 10.

But they obiect Ier. 35. where Ionadab commanded the Rechabites to abstaine from wine: which commandement they obeyed, and are commended for doing well in obeying of it: therefore (say they) some kinde of meates may lawfully be forbidden. *Ans.* Ionadab gaue this commandement not in way of religion, or merit, but for other wise and politicke regardes. For he inioyned his posteritie not to drinke wine, not to build houses, not to sow seed, or plant vineyards, or to haue any in possession: but to hie in tents to the ende they might be prepared to beare the calamities, that should befall them in time to come. But the Popish abstinence from certaine meates, hath respect to

conscience and religion : and therefore is of an other kinde , and can haue no warrant thence.

II. *Obiect.* Dan. 10. 3. Daniel beeing in heauines for three weekes of daies, abstained from flesh: and his example is our warrant. *Ans.* It was the manner of holy men in auncient times, when they fasted many daies together of their owne accords freely to abstaine from sundrie things ; and thus Daniel abstained from flesh. But the popish abstinence from flesh is not free, but stands by commandement, and the omitting of it , is mortall sinne. Againe, if they will follow Daniel in abstaining from flesh , why doe they not also abstaine from all pleasant bread and wine ; yea from oyntments : and why will they eate any thing in the time of their fast ; whereas they can not shew that Daniel ate any thing at all till euening. And Molanus hath noted that our anctours abstained from wine and dainties, and that some of them ate nothing for two or three daies together.

Thirdly they alleadge the diet of Iohn Baptist , whose meate was Locusts and wild honie: and of Timothie, who abstained from wine. *Ans.* Their kind of diet, and that abstinence which they vsed , was onely for temperance sake ; not for conscience, or, to merit any thing thereby : let them prooue the contrarie if they can.

Thirdly and lastly, we dissent from them touching certaine ends of fasting. For they make abstinence it selfe in a person fitly prepared, to be a part of the worship of God: but we take it to be a thing indifferent in it selfe, & therefore no part of Gods worship: and yet withall, being well vsed, we esteeme it as a proppe or furtherance of the worship , in that we are made the fitter by it to worship God. And hereupon some of the more learned sort of them say, Not the worke of fasting done, but the deuotion of the worker , is to be reputed the seruice of God. Againe , they say , that fasting in, or, with deuotion, is a worke of satisfaction to Gods iustice for the temporall punishment of our sinnes. Wherein we take it they doe blasphemously derogate from Christ our Sauour, who is the whole and perfect satisfaction for sinne, both in respect of fault and punishment. Here they alleadge the example of the Nineuites, and Achabs fasting, whereby they turned away the iudgements of God denounced against the by his Prophets. We answer , that Gods wrath was appeased towards the Nineuites, not by their fasting, but by faith laying hold on Gods mercie in Christ, & thereby staying his iudgement. Their fasting was onely a signe of their repentance : their repentance a fruit and signe of their faith, whereby they beleued the preaching of Ionas. As for Achabs humiliation, it is nothing to the purpose: for it was in hypocrisie: if they get any thing thereby, let them take it to themselues. To conclude, we for our parts doe not condemne this exercise of fasting , but the abuse of it : and it were to be wished that fasting were more vsed of all Christians in all places: considering the lord doth daily giue vs new and speciall occasions of publike and priuate fasting.

The XIII. point. Of the state of perfection.

Our consent.

Our consent I will set downe in two conclusions. I. All true beleeuers haue

*Tract. 3.
c. 11. conc. 8.*

Mark. 7. 6.

Mat. 12. 41.

have a state of true perfection in this life, *Matthew. 5. 48. Be you perfect as your father in heauen is perfect. Gen. 6. 9. Noah was a iust and perfect man in his time, & walke with God. Gen. 17. 1. Walke before me and be perfect.* And sundrie kings of Iuda are said to walke vprightly before god with a perfect heart, as Dauid, Iosias, Hezekias, &c. And Paul accounteth himselfe with the rest of the faithfull to be perfect, saying, *Let vs all that are perfect bee thus minded. Phil. 3. 15.* Nowe this perfection hath two parts. The first is the imputation of Christs perfect obedience, which is the ground and fountaine of all our perfection whatsoeuer. *Heb. 10. 14. By one offering, that is, by his obedience in his death & passion, hath he consecrated, or made perfect, for ener them that beleene.* The second part of Chrillian perfection is synceritie, or, vprightnes, standing in two things. The first is, to acknowledge our imperfection and vnworthines in respect of our selues: and hereupon, though Paul had said he was perfect, yet he addeth further, that he did account of himselfe, not as though he had attained to perfection: but did forget the good things behinde, and indeauoured himselfe to that which was before. Here therefore it must be remembered, that the perfection whereof I speake, may stand with sundrie wants and imperfections. It is said of Afa that *his heart was perfect with God all his daies*, and yet *bee pulled not downe the high places*, and being diseased in his feete *he put his trust in the phisicians and not in the Lord.* Secondly this vprightnes standes in a constant purpose, endeauour, and care to keepe not some fewe, but all and euery commandement of the lawe of God, as Dauid saith, *Psal. 119. 6. Then shall I not bee confounded, when I haue respect to all thy commandements.* And this endeauour is a fruite of perfection, in that it procedes from a man regenerate. For, as all men through Adams fall, haue in them by nature the seedes of all sinne, none excepted, no not the sinne against the holy ghost: so by grace of regeneration through Christ, all the faithfull haue in them likewise the seedes of all vertues needfull to saluation: and hereupon they both can and do endeauour to yeeld perfect obedience vnto God, according to the whole lawe. And they may bee tearmed perfect, as a child is called a perfect man: though it want perfection of age and stature and reason: yet hath it perfection of parts: because it hath all and euery part and facultie both of bodie and soule that is required to a perfect man.

*Phil. 3. 13.
& 15.*

*Chr. 15. 17.
& 16. 12.*

Conclus. II. There be certaine works of supererogation: that is, such works as are not onely answerable to the law, and thereupon deserue life euerlasting: but goe beyond the lawe, and merit more then the lawe by it selfe can make any man to merit. But where may wee finde these workes? not in the person of any meere man, or angel, nor in all men and angels: but onely in the person of Christ God and man: whose workes are not onely answerable to the perfection of the lawe, but goe farre beyond the same. For first the obedience of his life considered alone by it selfe, was answerable euen to the rigour of the lawe: and therefore the sufferings of his death and passion, were more then the lawe could require at his hand: considering it requireth no punishment of him, that is a doer of all things contained therein. Secondly, the very rigour of the lawe requireth obedience onely of them that are meere men: but the obedience of Christ was the obedience of a person that was both God and man.

Thirdly, the lawe requires personall obedience, that is, that euery man fulfill the lawe for himselfe, and it speakes of no more. *Christ obeyed the lawe for himselfe*, not because hee did by his obedience merit his owne glorie: but because he was to be a perfect and pure high priest, not onely in nature but also in life; and as he was a creature, he was to be conformable to the lawe. Nowe the obedience which Christ performed, was not for himselfe alone, but it ferueth also for all the elect: & considering it was the obedience of God (as Paul signified when he said, *feede the Church of God, which he purchased with his blood*) it was sufficient for many thousand worlds: & by reason the lawe requireth no obedience of him that is God: this obedience therefore may truly be tearmed a worke of supererrogation. This one wee acknowledge, and beside this we dare acknowledge none. And thus farre we agree with the Church of Rome, in the doctrine of the estate of perfection; and further wee dare not goe.

The difference.

The Papists hold (as the writings of the learned among them teach) that a man being in the state of grace, may not onely keep all the commandements of the lawe, and thereby deserue his owne saluation: but also goe beyonde the lawe and doe workes of supererrogation which the lawe requireth not: as to performe the vowe of single life, and the vow of regular obedience, &c. And by this meanes (they say) men deserue a greater degree of glorie then the lawe can afford. Of perfection they make two kinds: one they call *necessarie perfection*, which is the fulfilling of the lawe in euery commandement, whereby eternall life is deserued. The second, is *profitable perfection*, when men doe not onely such things as the law requires, but ouer and besides, they make certain voves, and performe certaine other duties which the law inioynes not: for the doing whereof they shall bee rewarded with a greater measure of glory, then the lawe designeth. This they make plaine by comparison: Two souldiers fight in the fildes vnder one and the same captaine: the one onely keeps his standing, and thereby deserues his paie: the other in keeping of his place, doth also winne the enemies standard; or doe some other notable exploit: now this man besides his pay deserues some greater reward. And thus (say they) it is with all true Catholikes in the state of grace: they that keep the law shall haue life eternall: but they that doe more then the lawe, as workes of supererrogation, shall be crowned with greater glorie. This is their doctrine. But we on the contrarie teach, that albeit we are to stroue to a perfection as much as we can, yet no man can fulfill the lawe of God in this life: much lesse doe workes of supererrogation: for the confirmation whereof, these reasons may be vsed. I. In the morall lawe two things are commanded. First the loue of God and mā. Secondly, the manner of this loue: nowe the manner of louing God, is to loue him with all our heart and strength. Luk. 10. 27. *Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy thought, &c.* As Bernard said, *The measure of louing god, is to loue him without measure*, and that is, to loue him with the greatest perfection of loue that can befall a creature. Hence it followes that in louing God, no man can possibly doe more then the lawe requireth: and therefore the performance of all voves.

what.

whatsoever, & all like duties, comes short of the intention or scope of the law.

II. Reason. The compasse of the law is large, & comprehendeth in it more then the minde of man can at the first conceiue: for euery commandement hath two parts, the negatiue and the affirmatiue. In the negatiue is forbidden not onely the capitall sinne named, as murder, theft, adulterie, &c. but all sinns of the same kinde, with all occasions and prouocations thereto. And in the affirmatiue is commanded not onely the contrarie vertues, as the loue of God, and the loue of our neighbours honour, life, chastitie, goods, good name, but the vse of all helpes and meanes, whereby the saide vertues may bee preserved, furthered, and practised. Thus hath our Saviour Christ himselfe expounded the lawe, Math. 5. 6. vpon this plaine ground I conclude, that all duties pertaining to life and manners, come within the list of some morall commandement. And that the Papiests making their works of supererogation meanes to further the loue of God and man, must needs bring them vnder the compasse of the lawe. Vnder which, if they be, they cannot possibly goe beyonde the same.

Reason III. Luk. 17. 10. *When ye haue done all those things that are commanded vs we are vnprofitable seruants: we haue done that which was our duty to do.* The Papiests answer that we are vnprofitable to God but not to our selues: but this shift of theirs is beside the very intent of the place. For a seruant in doing his duty is vnprofitable euen to himselfe, and doth not so much as deserue thanks at his masters hand, as Christ saith, v. 9. *Doeth he thanke that seruant.* Secondly they answer, that we are vnprofitable seruants in doing things commanded: yet when we doe things prescribed in the way of counsell, we may profit our selues, and merit thereby. But this aunswere doeth not stand with reason. For things commanded, in that they are commanded, are more excellent then things left to our libertie: because the will and commandement of God giues excellencie and goodnesse vnto them. Againe counsells are thought to bee harder then the commandements of the lawe: and if men cannot profit themselves by obedience of morall precepts, which are more easie: much lesse shall they be able to profit themselves by counsells which are of greater difficultie.

Reason IV. If it be not in the abilitie and power of man to keepe the lawe, then much lesse is he able to doe any worke that is beyond and aboue all the lawe requireth: but no man is able to fulfill the lawe, and therefore no man is able to supererogate. Here the papiests denie the proposition: for (say they) though we keepe not the lawe, yet we may doe things of counsell aboute the lawe, and thereby merit. But by their leaues, they speake absurdly: for in common reason, if a man faile in the lesse, he cannot but faile in the greater. Nowe (as I haue said) in popish doctrine, it is easier to obey the morall lawe then to performe the counsells of perfection.

Objections of Papiests.

I. Ifay 56. 4. The Lord saith vnto Eunnuches that keep his sabbath, and choose the thing that pleaseth him, will hee giue a place and name better then the sonnes and daughters. Nowe (say they) an Eunuch is one that liues a single life, and keepes the vowe of chastitie, and hereupon hee is saide to deserue a greater measure of glorie. *Ans.* If the wordes bee well considered, they prouoe

nothing lesse: for honour is promised to Eunuches, not because they make & performe the vowe of single life, but because (as the text saith) they obserue the Lords sabbath, and choose the thing that pleaseth God, and keepe his covenant, which is to belecue the word of God and to obey the commandemēt of the morall lawe.

Obiect. I I. Mark. 16. 12. Christ saith, *There are some which haue made themselves chaste for the kingdome of heauen:* therefore the vowe of single life is warrantable, and is a worke of speciall glorie in heauen. *Ans.* The meaning of the text is, that some hauing receiued the gift of continencie, do willingly content themselues with single estate, that they may with more liberty without distraction further the good estate of the Church of God, or, the kingdome of grace in themselues & others. This is all that can be gathered out of this place; hence therefore cannot be gathered the merit of euerlasting glorie by single life.

Obiect. I I I. Math. 19. 21. Christ saith to the young man. *If thou wilt be perfect goe sell that thou hast and giue to the poore, and thou shalt haue treasure in heauen.* Therefore say they, a man by forsaking all may merit not onely heauen, but also treasure there, that is, an exceeding measure of glorie. *Ans.* This yong man beeing in likelihood, a strickt Pharise, thought to merit eternal life by the workes of the law, as his first question importeth, *Good master, what shall I doe to be saued:* and therefore Christ goeth about to discouer vnto him the secret corruption of his heart. And hereupon the wordes alleadged are a commandement of triall not common to all, but especially to him. The like commandement gaue the Lord to Abraham saying, *Abraham take thine onely sonne Isaac, and offer him vpon the mountaine which I shall shew thee,* Gen. 22. 2.

I V. *Obiect. I.* Cor. 7. 8. Paul saith, *It is good for all to be single as he was:* and v. 38. he saith, *it is better for virgins not to marrie:* and, *this he speaks by permission not by commandement,* v. 26. *Ans.* Here single life is not preferred simply, but onely in respect of the present necessitie, because the Church was then vnder persecution: and because such as liue a single life, are freed from the cares and distractions of the world.

V. *Obiect. I.* Cor. 9. 15, 17, 18. Paul preached the gospell freely, and that was more then he was bound to doe: and for so doing hee had a reward. *Ans.* It was generally in Pauls libertie to preach the gospel freely or not to doe it: but in Corinth vpon special circumstances, he was bound in conscience to preach it freely as he did; by reason of the false teachers, who would otherwise haue taken occasion to disgrace his ministry, and haue hindred the glorie of God. Now it was Pauls dutie by all means to prevent the hinderances of the gospel and the glory of god: and if he had not so done, *he had abused his libertie,* v. 18. Therefore he did no more in that case then the lawe it selfe required. For an action indifferent, or an action in our libertie, ceaseth to bee in our libertie and becomes morall, in the case of offence. What is more free and indifferent then to eate flesh, yet in the case of offence Paul said *he would not eate flesh as long as the world stood,* 1. Cor. 8. 13.

The XIV. point. Of the worshipping of Saints, specially of Innocation.

Our consent.

Conclus. I. The true Saints of God, as Prophets, Apostles, and Martyrs, and such like, are to be worshipped and honoured, and that three waies: I. by keeping a memorie of them in godly manner. Thus the Virgin Marie as a prophetesse foretellet, that *all nations shall call her blessed*, Luk. 1. 48. When a certaine woman poured a boxe of oyntment on the head of Christ, he saith, this fact shall be spoken in remembrance of her, wheresoeuer that Gospell should be preached throughout the world, Mark. 14. 9. This dutie also was practised by Dauid toward Moses, Aaron, Phineas, and the rest that are commended, Psal. 105. and 106. and by the author of the epistle to the Ebrewes, *chap. 11.* vpon the Patriarkes and Prophets, and many others that excelled in faith in the times of the old and new testament. II. They are to be honoured by giuing of thanks to God for them, and the benefits that God vouchsafed by them vnto his Church. Thus Paul saith, that when the Churches heard of his cōuersion, they *glorified God for him, or, in him*. Gal. 1. 13. And the like is to be done for the Saints departed. III. They are to be honoured by an imitation of their faith, humilitie, meeknes, repentance, the feare of God, and all good vertues wherein they excelled. For this cause the examples of godly men in the old and new testament, are called a *cloud of witnesses* by allusion: for as the cloud did guide the Israelites through the wilderness to the land of Canaan: so the faithfull now are to be guided to the heauenly Canaan by the examples of good men, that haue beleued in God before vs, and haue walked the strait way to life euerlasting.

Concl. II. Againe their *true Reliques*, that is, their vertues and good examples left to all posteritie to be followed, we keepe and respect with due reuerence. Yea if any man can shew vs the bodily relique of any true Saint: and prooue it so to be though we will not worship it, yet will we not despise it but keepe it as a monument, if it may conueniently be done without offence. And thus farre we consent with the church of Rome. Further we must not goe.

The dissent.

Our difference standes in the manner of worshipping of Saints. The Papists make two degrees of religious worship. The highest they call *Latria*, whereby God himselfe is worshipped, and that alone. The second lower then the former is called *Doulia*, whereby the Saints and Angels that be in the speciall fauour of God, and glorified with euerlasting glorie in heauen, are worshipped. This worship they place in outward adoration, in bending of the knee, and bowing of the body to them being in heauen: in inuocation whereby they call vpon them: in dedication of Churches and houses of religion vnto them: in sabbaths and festiuall daies: lastly in pilgrimages vnto their reliques and images. We likewise distinguish adoration or worship: for it is either religious or ciuill. Religious worship, is that which is done to him that is Lord of all things, the searcher and trier of the heart, omnipotent, every where present, able to heare and helpe them that call vpon him euery where,

the author and first cause of euery good thing: and that simply for himselfe; because he is absolute goodnes it selfe. And this worship is due to God alone, beeing also commanded in the first and second commandment of the first table. Ciuill worship is the honour done to men set aboue vs by God himselfe, either in respect of their excellent gifts, or in respect of their offices & authoritie whereby they gouerne others. The right ende of this worship is to testifie and declare that we reuerence the gifts of God, and that power which hee hath placed in those that be his instruments. And this kind of worship is commanded onely in the second table and in the first commandment thereof. *Honour thy father and mother.* Vpon this distinction wee may iudge, what honour is due to euery one. Honour is to be giuen to God, and to whome hee commandeth. He commandeth that inferiours should honour or worshippinge their betters. Therefore the vnreasonable creatures, and among the rest images are not to be worshipped, either with ciuill or religious worship: being indeede far baser then man himselfe is. Againe vncleane spirits the enemies of God, must not be worshipped: yea to honour them at all is to dishonour god. Good angels, because they excell men both in nature and gifts, when they appeared were lawfully honoured: yet so, as when the least signification of honour was giuen that was proper to god, they refused it. And because they appeare not now as in former times, not so much as ciuill adoration in any bodily gesture is to be done vnto them. Lastly, gouernours and Magistrates haue ciuill adoration as their due: and it can not be omitted without offence. Thus Abraham worshipped the Hittites, Gen. 23. and Ioseph his brethren, Gen. 50. To come to the very point; vpon the former distinction, we denie against the Papiests that any ciuill worship in the bending of the knee or prostrating of the bodie, is to be giuen to the Saints, they being absent from vs: much lesse any religious worship, as namely inuocation signified by any bodily adoration. For it is the very honour of God himselfe: let them call it *latría*, or *doulia*, or by what name they will.

Our reasons.

Reason. I. All true inuocation and praier made according to the will of God, must haue a double foundation: a commandment, and a promise. A commandment, to moue vs to pray: and a promise, to assure vs that we shall be heard. For all and euery praier must be made in faith; and without a commandment or promise there is no faith. Vpon this vnfallible ground I conclude, that we may not pray to Saints departed: for in the scripture there is no word, either commanding vs to pray vnto them, or assuring vs that wee shall be heard when we praie. Nay we are commanded, only to call vpon God, *him only shalt thou serue*, Mat. 4. 10. And, *How shall we call vpon him in whom we haue not beleued?* Ro. 10. 14. And we haue no promise to be heard but for Christs sake. Therefore praiers made to Saints departed are vnlawefull. Answer is made, that inuocation of Saints, is warranted by miracles and reuelations; which are answerable to commandments and promises. *Ans.* But miracles & reuelations had an end before this kind of inuocation tooke any place in the Church of God: and that was about three hundred yeares after Christ. Again to iudge of any point of doctrine by miracles, is deceitfull; vnlesse three things

concur: the first is, doctrine of faith and pietie to be confirmed: the second is praier vnto God, that some thing may be done for the ratifying of the said doctrine: the third is the manifest edification of the Church by the two former. Where any of these three are wanting, miracles may be suspected: because otherwhiles false prophets haue their miracles to trie men whether they will cleaue vnto God or no. Deut. 13. 1, 2. Againe miracles are not done, or to be done for them that belecue, but for infidels that belecue not: as Paul saith, 1. Cor. 14. 22. *Tongues are a signe not to thē that belecue, but to unbelecuers.* And to this agree Chrystostom, Ambrose, & Isidore, who saith, *Behold a signe is not necessarie to belecuers which haue already beleened, but to infidels that they may be conuerted.* Lastly, our faith is to be confirmed not by reuelations and apparitions of dead mē, but by the writings of the Apostles & prophets, Luk. 16. 29.

Reason I I. To pray vnto Saints departed, to bowe the knee vnto them while they are in heauen, is to ascribe that vnto them which is proper to God himselfe: namely, to knowe the heart, with the inward desires and motions thereof: and to know the speeches and behaiours of all men in all places vpon earth at all times. The Papissts answer, that Saints in heauen see and heare all things vpon earth, not by themselues (for that were to make them Gods) but in God, and in the glasse of the Trinitie, in which they see mens praiers reuealed vnto them. I answer first, that the Saints are still made more thē creatures; because they are said, to knowe the thoughts and all the doings of all mē at all times, which no created power can well comprehend at once. Secondly I answer, that this glasse, in which all things are said to be seene, is but a forgery of mans braine: and I prooue it thus. The angels themselues, who see further into God then men can do, neuer knewe all things in God: which I confirme on this manner. In the temple vnder the lawe, vpon the arke were placed two Cherubins, signifying the good angels of god: & they looked downward vpon the mercieseat covering the arke, which was a figure of Christ; & their looking downward figured their desire to see into the mystery of Christs incarnation and our redemption by him; as Peter alluding, no doubt, to this type in the olde Testament saith, 1 Pet. 1. 12. *which things the angels desired to beholde:* and Paul saith, Eph. 3. 10. *The manifold wisdome of God is reuealed by the Church vnto principalities and powers in heauenly places,* that is, to the angels: but howe and by what meanes? *by the Church;* and that two waies, first by the Church, as by an example, in which the angels saw the endlesse wisdome and mercie of God in the calling of the Gentiles. Secondly by the Church, as it was founded and honoured by the preaching of the Apostles. For it seemes that the Apostolicall ministerie in the new testament reuealed things touching Christ, which the angels neuer knewe, before that time. Thus Chrystostome vpon occasion of this text of Paul saith, *that the angels learned some things by the preaching of Iohn Baptist.* Againe, Christ saith, that they know not *the houre of the last iudgement,* Math. 24. 23. much lesse doe the Saints knowe all things in God. And hence it is that they are said to be vnder the altar, where they crie: *How long Lord holy and true! wilt thou not reuenge our blood?* as being ignorant of the daie of their full deliuerance. And the Iewes in affliction confesse Abraham was ignorant of them and their estate. Isa 63. 16.

Prolog. in
Ioh.

Regu. 6. 9.

Reason III. Math. 4. 10. Christ refused so much as to bowe the knee to Satan vpon this ground, because *it was written thou shalt worship the Lord thy God, and him onely shalt thou serue*. Hence it was, that Peter would not suffer Cornelius so much as to kneele vnto him, though Cornelius intended not to honour him as God. Therefore neither Saint nor angel is to be honoured so much as with the bowing of the knee: if it carrie but the least signification of diuine or religious honour.

Reason I V. The iudgement of the auncient Church August. *Wee honour the Saints with charitie, and not by seruitude: neither doe we erect Churches to them*. And, *Let it not be religion for vs to worship dead men*. And, *They are to be honoured for imitation, and not to be adored for religion*. Epiphan. *Neither Tecla nor any Saint is to be adored, for that auncient error may not ouerrule vs, that we should leaue the liuing God, and adore things made by him*. Againe, *Let Marie bee in honour: let the Father, Sonne, and holy ghost be adored: let none adore Marie; I meane neither woman nor man*. Againe, *Marie is beutifull, holy, and honoured, yet not to adoration*. When Iulian obiected to the Christians that they worshipped their Martyrs as God, Cyrill graunts the memorie and honour of them, but denies their adoration: and of inuocation, he makes no mention at all. Ambrose on Ro. 1. *Is any so mad that hee will giue to the Earle the honour of the King —? yet these men doe not thinke themselves guiltie, who giue the honour of Gods name to a creature, and leauing the Lord, adore their fellowe seruants, as though there were any thing more reserved for God*.

Obiections of Papists.

I. Gen. 48. 16. *Let the angel that kept me blesse thy children*. Here (say they) it is a praiser made to angels. *Ans.* By the angel is meant Christ, who is called the angel of the couenant, Malac. 3. 1. and the angel that guided Israel in the wilderness, 1. Cor. 10. 9. compared with Exod. 23. 20.

Obiect. II. Exod: 23. 13. Moses praieth that God would respect his people, for Abrahams sake and for Isaac and Israel his seruants, which were not then liuing. *Ans.* Moses praieth God to bee mercifull to the people, not for the intercession of Abraham, Isaac, and Jacob, but for his couenants sake which he had made with them, Psal. 123. 10, 11. Againe by popish doctrine, the fathers departed knew not the estate of men vpon earth, neither did they pray for them: because then they were not in heauen but in *Limbo Patrum*.

III. Obiect. One liuing man makes intercession to God for another: therefore much more doe the Saints in glorie, that are filled with loue pray to god for vs; and we pray to them no otherwise then we desire liuing men to pray for vs. *Ans.* The reason is naught: for we haue a commandement, one liuing man to pray for another. and to desire others to pray for vs: but there is no warrant in the word of God, for vs to desire the praier of men departed. Secondly there is great difference betweene these two: To request our friend either by word of mouth or by letter to praie for vs: and by Inuocation to request them that are absent from vs & departed this life to pray for vs: for this is indeede a worship, in which is giuen vnto them a power to heare and helpe all that call vpon them, at what place or time soeuer, yea though they be not present in the place in which they are worshipped: and consequently the see-

ing of the heart, presence in all places, and infinit power to helpe all that pray vnto them; which things agree to no creature but God alone. Thirdly when one living man requesteth an other to pray from him, hee onely makes him his companion and fellow member in his praier made in the name of our mediator Christ: but when men inuocate Saints in heauen, they being then absent, they make them more then fellow members, euen mediators between Christ and them.

The XV. point. Of intercession of Saints.

Our Consent.

Our consent with thē I will set down in two conclusions. *Conclus. 1.* The saints departed pray vnto God, by giuing thanks vnto him for their owne redemption. & for the redemption of the whole church of God vpon earth, Rev. 5. 8. *The foure beasts and the foure and twentie elders fell downe before the Lambe, — 9, and they song a newe song, Thou art worthie to take the booke, and to open the seales thereof: because thou wast killed and hast redeemed vs to God — . 13. And all the creatures which are in heauen — heard I saying, Praise and honour and glorie and power be vnto him that sitteth vpon the throne, and vnto the Lambe for euermore.*

I 1. Conclus. The Saints departed pray generally for the state of the whole church. Rev. 6. 9. *And I saw vnder the altar, the soules of them that were killed for the word of God —, and they cried, 10. How long Lord holy and true! dost thou not indoe and auenge our blood on them that dwell on the earth? whereby we see they desire a finall deliuerance of the church, and a destruction of the enemies thereof; that they themselues with all the people of God might be aduanced to fulnesse of glorie in bodie and soule: yea the dumbe creatures, Rom. 8. 23. are said to grone and sigh, waiting for the adoption, euen the redemption of our bodies: much more then doe the Saints in heauen desire the same. And thus farre we consent.*

The dissent or difference.

They hold and teach, that the Saints in heauen, as the virgin Marie, Peter, Paul, &c. doe make intercession to God for particular men according to their feuerall wants: and that hauing receiued particular mens praiers, they present them vnto God. But this doctrine we flatly renounce vpon these grounds and reasons.

I. Isa. 63. 16. The Church saith to God, doubtes thou art our father, though Abraham be ignorant of vs, and Israel knowe vs not. Nowe if Abraham knewe not his posteritie, neither Marie, nor Peter, nor any other of the Saints departed knowe vs and our estate: and consequently, they cannot make any particular intercession for vs. If they say that Abraham & Iacob were then in Limbo, which they will haue to be a part of hell: what ioy could Lazarus haue in Abrahams bosome. Luk. 16. 25, & with what comfort could Iacob say on his death bed: O Lord I haue waited for thy saluation. Gen 46. 18.

II. Reason. 2. King. 22. 20. Huldah the propheteffe telleth Iosias, he must be gathered to his fathers, and put in his graue in peace, that his eyes may not see all that

the euill which God would bring on this place. Therefore the Saints departed see not the state of the Church on earth, much lesse doe they know the thoughts and praiers of men. This conclusion Augustine confirmeth at large.

III. Reason. No creature, Saint, or Angel can be a mediatur for vs to God, sauing Christ alone, who is indeede the onely Aduocate of his church. For in a true and sufficient Mediatour there must be three properties. First of all, the word of God must reuale and propound him vnto the Church, that we may in conscience be assnred, that praying to him & to God in his name, we shall be heard. Now there is no Scripture that mentioneth either Saints or Angels as mediatur in our behalfe, saue Christ alone. Secondly, a mediatur must be perfectly iust, so as no sinne be found in him at all, 1. Ioh. 2. 1. *If any man sinne we haue an aduocate with the father, Iesus Christ the righteous.* Now the Saints in heauen, howsoeuer they be fully sanctified by Christ, yet in themselves they were conceiued and borne in sinne: and therefore must needes eternally stand before God by the mediation and merit of an other. Thirdly, a mediatur must be a propitiatur, that is, bring something to God, that may appease and satisfie the wrath and iustice of God for our sinnes: therefore Iohn addeth, *and he is a propitiation for our sinnes.* But neither Saint nor Angel can satisfie for the least of our sinnes: Christ onely is the propitiation for them all. The virgin Marie and the rest of the Saints beeing sinners, could not satisfie so much as for themselves.

Lib. 3. contr. Parmen. c. 3. Tract. in Iob. 2. 2. De perfectu Euang. IV. Reason. The iudgement of the Church. Augustine, *All Christian men commend each other in their prayers to God. And who praies for all, and for whom none praies, he is that one and true mediatur.* And, *This saith thy Saviour, thou hast no whither to goe but to me, thou hast no way to goe but by me.* Chrysostome; *Thou hast no neede of Patrons to God, or much discourse that thou shouldst sooth others: but though thou be alone and want a Patron, and by thy selfe pray vnto God, thou shalt obtaine thy desire.* And on the saying of Iohn, *If any sinne, &c. Thy praiers haue no effect vlesse they be such as the Lord commends vnto thy father.* And Augustine on the same place hath these words, *He beeing such a man said not, ye haue an Aduocate, but if any sinne we haue: he saide not ye haue, neither saide he, ye haue me.*

Obiections of Papists.

I. Reu. 5. 8, 9. *The foure and twentie Elders fall downe before the lambe, hauing euery one harpes and golden vyals full of odours, which are the praiers of the Saints.* Hence the Papists gather, that the Saints in heauen receiue the praiers of men on earth, and offer them vnto the Father. *Ans.* There by praiers of the Saints, are meant their owne praiers, in which they sing praises to God and to the Lambe, as the verses following plainly declare. And these praiers are also presented vnto God onely from the hand of the Angel, which is Christ himselfe.

chap. 8. 4. II. *Obiect.* Luk. 16. 27. *Diues in hell praieih for his brethren vpon earth, much more doe the Saints in heauen pray for vs.* *Ans.* Out of a parable nothing can be gathered, but that which is agreeable to the intent and scope thereof: for by the same reason it may as well be gathered that the soule of Diues beeing in hell had a tongue. Againe, if it were true which they gather, we may

may gather also that the wicked in hell haue compassion and loue to their brethren on earth, and a zeale to Gods glorie: all which are false.

III. *Obiect.* The angels in heauen know euery mans estate: they know when any sinner repenteth and reioycest thereat: & pray for particular men: therefore the Saints in heauen doe the like, for they are equall to the good angels, Luk. 20. 36. *Ans.* The place in Luke is to be vnderstood of the estate of holy men at the day of the last iudgement: as appears, Mat. 22. 30. where it is saide, that the seruants of God *in the resurrection* are as the angels in heauen. Secondly they are like the angels not in office and ministerie, by which they are ministring spirits for the good of men: but they are like them in glorie.

Secondly we dissent from the Papists: because they are not content to say that the Saints departed pray for vs in particular: but they adde further, that they make intercession for vs by their merits in heauen. New Iesuits denie this: but let them here Lumbard, *I thinke* (saith he, speaking of one that is but of *Lib. 4. dist. 45. p. 6.* meane goodnes) *that he as it were passing by the fire shall be saved by the merits and intercessions of the heauenly Church: which doth alwaies make intercession for the faithfull by request and merit, till Christ shall be compleate in his members.* And

the Romane Catechisme saith as much. *Saints are so much the more to be wor-* *on the second Command.* *shipped and called vpon, because they make prayers daily for the salvation of men: and God for their merit and fauour bestowes many benefis vpon vs.* We denie not, that

men vpon earth haue helpe and benefit by the faith and pietie which the Saints departed shewed, when they were in this life. For God shewes mercie on them that keepe his commandements to a thousand generations. And Augustine saith, it was good for the Iewes, that they were loued of Moses, *q. 149. super Exod.* whome God loued. But we vterly denie that we are helped by merits of Saints either liuing or departed. For Saints in glorie haue receiued the full reward of all their merits; if they could merit: and therefore there is nothing further that they can merit.

The 16. point. Of implicite, or infolded faith.

Our consent.

We hold that there is a kind of implicite, or vnexpressed faith: yea that the faith of euery man in some part of his life, as in the time of his first conuersion, and in the time of some grieuous temptation or distresse, is implicite or infolded. The Samaritans are saide to beleuee, Ioh. 4. 14. because they tooke Christ for the Messias, and thereupon were content to learne and obey the glad tidings of saluation. And in the same place, v. 5 1. the Ruler with his familie is said to beleuee, who did no more but generally acknowledge that Christ was the Messias, and yeelded himselfe to beleuee and obey his holy doctrine; being moued thereunto by a miracle wrought vpon his yong sonne. And Rahab Heb. 11. 13. is said to beleuee, yea shee is commended for faith euen at the time when shee receiued the spies. Now in the word of God we cannot finde, that shee had any more but a confused, generall, or infolded faith, whereby shee beleued that the God of the Hebrewes was the true God, and his word to be obeyed. And this faith (as it seemes) was wrought in her by the report and relation of the miracles done in the land of Egypt, whereby she was

moued

mooued to ioyne hir selfe vnto the people of God and to beleeu as they did. By these exainples then it is inanifest, that in the very seruants of God, there is and may be for a time an implicite faith. For the better vnderstanding of this point, it is to be considered that faith may be infolded two waies: first in respect of knowledge of things to be beleued: secondly in respect of the apprehension of the object of faith, namely Christ and his benefits. Now faith is infolded in respect of knowledge, when as fundrie things that are necessarie to saluation are not as yet distinctly knowne. Though Christ commended the faith of his disciples, for such a faith, against which the gates of hell should not preuaile; yet was it vnexpressed or wrapped vp in regard of fundrie points of religion: for first of all, Peter that made confession of Christ in the name of the rest, was at that time ignorant of the particular meanes whereby his redemption should be wrought. For after this, he went about to dissuade his master from the suffering of death at Ierusalem, whereupon Christ sharply rebuked him, saying, *Come behinde me Satban, thou art an offence vnto me.* Againe, they were all ignorant of Christs resurrection, till certaine women who first saw him after he was risen againe, had told them: and they by experience in the person of Christ had learned the truth. Thirdly, they were ignorant of the ascension: for they dreamed of an earthly kingdome, at the very time whē he was about to ascend: saying, *Wilt thou at this time restore the kingdome to Israel?* Act. 1. 6. And after Christs ascension, Peter knew nothing of the breaking downe of the partition wall betweene the Iewes and Gentiles, till God had better schooled him in a vision, Act. 10. 14. And no doubt, we haue ordinarie examples of this Implicit faith in fundrie persons among vs. For some there be, which are dull and hard both for vnderstanding and memorie, and thereupon make no such proceedings in knowledge as many others doe: and yet for good affection and conscience in their doings, so farre as they know, they come not short of any; hauing withall a continuall care to increase in knowledge, and to walke in obedience according to that which they know. And such persons though they be ignorant in many things, yet haue they a meaning of true faith: and that which is wanting in knowledge, is supplied in affection: and in some respects they are to be preferred before many that haue the glibbe tongue, and the braine swimming with knowledge. To this purpose Melancthon said well, *We must acknowledge the great mercie of God, who puts a difference betweene sinnes of ignorance, and such as are done wittingly; and forgives manifold ignorances to them, that know but the foundation and be teachable, as may be seene by the Apostles, in whome there was much want of vnderstanding before the resurrection of Christ. But, as hath bin saide, he requires that we be teachable, and he will not haue vs to be hardened in our sluggishnesse and dulnesse. As it is saide psal 1. he meditateth in his law day and night.*

*Epitom. phil.
moral. de
grad. delict.*

The second kind of implicite faith, is in regard of Apprehension; when as a man can not say distinctly and certainly, *I beleene the pardon of my sinnes, but I doe vnfaignedly desire to beleue the pardon of them all: and I desire to repent.* This case befalls many of Gods children, when they are touched in conscience for their sinnes. But where men are displeas'd with themselues for their offences, and doe withall constantly from the heart desire to beleue, and to be reconciled

ciled to God, there is faith and many other graces of God infolded: as in the little and tender buddé, is infolded the leafe, the blossome, and the fruit. For though a desire to repent and to beleue be not faith and repentance in nature, yet in Gods acceptation it is, God accepting the will for the deede. Isa. 42. 3. Christ will not quench the smoking flaxe, which as yet by reason of weakenesse giues neither light nor heate. Christ saith, Math. 6. 6. *Blessed are they that hunger and thirst after righteousnes: for they shall be satisfied:* where by persons hungriug and thirstiug are meant all such, as feele with griefe their owne want of righteousnesse, and withall desire to be justified and sanctified. Rom. 8. 26. God heares & regards the very grones and sighes of his seruants: yea, though they be vnspeakable by reason they are oftentimes little, weake, and confused: yet God hath respect vnto them, because they are the worke of his owne spirit. Thus when we see that in a touched heart desiring to beleue, there is an infolded faith. And this is the faith which many of the true seruants of God haue: and our saluation stands not so much in our apprehending of Christ, as in Christs comprehending of vs: and therefore Paul saith, Phil. 3. 12. *he followeth, namely after perfection, if that he might comprehend that, for whose sake he is comprehended of Christ.* Now if any shall say, that without a liuely faith in Christ none can be saued: I answer, that God accepts the desire to beleue for liuely faith, in the time of temptation, and in the time of our first conuersion, as I haue saide. Put case, a man that neuer yet repented falls into some grieuous sicknes, and then beginnes to be touched in conscience for his sinnes, and to be truly humbled: hercupon he is exhorted to beleue his owne reconciliation with God in Christ, and the pardon of his owne sinnes. And as he is exhorted, so he endeaoureth according to the measure of grace receiued, to beleue: yet after much struiug he can not resolue himselfe, that he doth distinctly and certainly beleue the pardon of his owne sinnes: onely this he can say, that he doth heartely desire to beleue: this he wisheth aboue all things in the world: and he esteemes all things as dung for Christ: and thus he dies. I demaund now, what shall we say of him? surely, we may say nothing, but that he died the child of God, and is vndoubtedly saued. For howsoeuer it were an happie thing if men could come to that fulnesse of faith which was in Abraham, and many seruants of God: yet certen it is, that God in fundrie cases accepts of this desire to beleue, for true faith indeede. And looke as it is in nature, so is it in grace: in nature some die when they are children, some in olde age, and some in full strength, and yet all die men: so againe, some die babes in Christ, some of more perfect faith: and yet the weakeft hauiug the seedes of grace, is the child of God; and faith in his infancie is faith. All this while, it must be remembered I say not, there is a true faith without all apprehension, but without a Distinct apprehension for some space of time: for this very desire by faith to apprehend Christ and his merits, is a kind of apprehension. And thus we see the kinds of implicite or infolded faith.

This doctrine is to be learned for two causes: first of all it serues to rectifie the consciences of weake ones, that they be not deceiued touching their estate. For if we thinke that no faith can saue, but a full perswasion, such as the faith of Abraham was, many truly bearing the name of Christ must be put

out of the role of the children of God. We are therefore to know that there is a growth in grace, as in nature: and there be differences and degrees of true faith, and the least of them all is this Infolded faith. This in effect is the doctrine of M. Caluin: that, when we begin by faith to know somewhat, & haue a desire to learne more, this may be tearmed an vnexpressed faith. Secondly this point of doctrine serues to rectifie and in part to expound sundrie Catechisines, in that they seeme to propound faith vnto men at so high a reach, as few can attaine vnto it: defining it to be a certen and full perswasion of Gods loue and fauour in Christ; whereas, though euery faith be for his nature a certen perswasion, yet onely the strong faith is the full perswasion. Therefore faith is not onely in generall tearmes to be defined, but also the degrees and measures thereof are to be expounded, that weake ones to their comfort may be truly informed of their estate. And though we teach there is a kinde of implicite faith, which is the beginning of true and liuely faith: yet none must hereupon take an occasion to content themselues therewith, but labour to increase and goe on from faith to faith: and so indeede will euery one doe that hath any beginnings of true faith, be they neuer so little. And he which thinks he hath a desire to beleeu, and contents himselfe therewith; hath indeede no true desire to beleeu.

The difference.

The pillars of the Romish Church laies downe this ground: that faith in his owne nature, is not a knowledge of things to be beleeued; but a reuerent assent vnto them whether they be knowne or vnknowne. Hereupon they build: that if a man know some necessarie points of religion, as the doctrine of the Godhead, of the Trinitie, of Christs incarnation, and of our redemption, &c. it is needlesse to know the rest by a particular or distinct knowledge, and it sufficeth to giue his consent to the Church, and to beleeu as the pastors beleue. Behold a ruinous building vpon a rotten foundation: for faith containes a knowledge of things to be beleued, and knowledge is of the nature of faith: & nothing is beleued that is not knowne. Isai 53. 11. *The knowledge of my righteous seruant, shall iustifie many.* and Ioh. 17. 2. *This is eternall life, to know the eternall God, and whome thou hast sent Iesus Christ.* In these places, by knowledge is meant faith grounded vpon knowledge, whereby we know and are assured that Christ and his benefits belong vnto vs. Secondly this kinde of assent is the mother of ignorance. For when men shall be taught, that for sundrie points of religion they may beleue as the Church beleues: ^a that the studie of the Scriptures is not to be required of them: yea that to their good they may be barred the reading of them, so be it they know some principall things contained in the articles of faith; that ^b common beleeuers are not bound expressly to beleue all the articles of the Apostles Creede: ^c that it sufficeth them to beleue the articles by an implicite faith: by beleeuing as the Church beleueth, fewe or none will haue care to profit in knowledge. And yet Gods commaundement is that we should grow in knowledge, and that his word should dwell plenteously in vs, Col. 3. 16. Againe, the Papiests *Rhem. Test.* say, that the deuotion of the ignorant, is often seruice better accepted then that which is done vpō knowledge. *Such* (say they) *as pray in latin, pray with as great*

consola-

Instit. lib. 3. c.

2. d. 5.

Mol. tract.

3. c. 27. conclus. 15.

Bonnau.

Durand.

Bannes 2.

q. 2. art. 7.

scribes this opi-

nion to Gul. Pa-

sienus, in deo

Altissidoranis.

Rhem. Test.

ex 1. Cor. 14

consolation of spirit, with as little tediousnes, with as great deuotion and affection, and oftentimes more then the other, and alwaies more then any scismaticke or hereticke in his owne language. To conclude, they teach that some articles of faith are beleued generally of the whole Church onely by a simple or implicite faith, which afterward by the Authoritie of a generall Counsell are propounded to be beleued of the Church by expresse faith. Roffensis against Luther giues an example of this, when he confesseth that Purgatorie was liue known at the first, but was made knowne partly by Scripture, and partly by reuelation in processe of time. This implicite faith touching articles of religion we reiect; holding that all things concerning faith and manners necessarie to saluation, are plainly expressed in Scripture, and accordingly to be beleued.

Mol. tract. s. c. 30. conclus. 12.

Contra asser. Luc. art. 8.

The 17. point. Of Purgatorie.

Our consent.

We hold a Christian Purgatorie, according as the word of God hath set downe the same vnto vs. And first of all by this Purgatorie we vnderstand the afflictions of Gods children here on earth. Ier. 3. The people afflicted say, thou hast sent a fire into our bones. Psal. 65. 12. *We haue gone through water and fire.* Malach. 3. 3. The children of Levi must be purified in a purging fire of affliction. 1. Pet. 1. 7. Afflictions are called *the fierie triall*, whereby men are clenfed from their corruptions, as golde from the drosse by the fire. Secondly, the blood of Christ is a purgatorie of our sinnes, 1. Ioh. 1. 7. *Christs blood purgeth vs from all our sinnes.* Heb. 9. 14. *It purgeth our consciences from dead workes.* And Christ baptizeth with the holy Ghost and with fire: because our inward washing is by the blood of Christ: and the holy Ghost is as fire to consume and abolish the inward corruption of nature. To this effect saith Origen, *in Levit. 119. Without doubt, we shall feele the unquenchable fire, vnles we shall now intreat the Lord to send downe from heauen a purgatorie fire vnto vs, whereby worldly desires may be vterly consumed in our mindes.* August. *Suppose the mercie of God is thy purgatorie.*

apud Cyril.

de Act. Fo. lic. c. 21.

The difference or dissent.

We differ from the Papists touching purgatorie in two things. And first of all, for the place. They hold it to be a part of hell into which an entrance is made onely after this life: we for our parts denie it, as hauing no waraant in the word of God: which mentioneth onely two places for men after this life, heauen and hell, with the two-fold condition thereof, ioy and torment, Luk. 16. 25, 26. Ioh. 3. 36. Apoc. 2. 14, 15, and 21. 7, 8. Matth. 8. 11. Nay we finde the contrarie, Reu. 14. 13. they that die in the Lord are saide *to rest from their labours*: which can not be true, if any of them goe to purgatorie. And to cut off all caulls: it is further said, *their workes*, that is; the reward of their workes, follow them, euen at the heeles, as an Acoluth or seruant doth his master. Augustine saith well, *After this life there remains no compunction or satisfaction.* And, *Here is all remission of sinne: here be temptations that mooue vs to sinne: lastly here is the euill from which we desire to be deliuered: but there is none of all these.* And, *We are not here without sinne, but we shall goe hence without sinne.*

Homil. 50. som. 10.

Enchir. cap. 115.

de verbis A. post. ser. 320.

Lib. 3. in Es. dicitur.

ad pop. An- done, but shall remaine as they were left, and waite for the time of the last iudge-
 ment. Chrysoſt. After the ende of this life, there be no occasions of merits.

22.

Secondly, we differ from them touching the meanes of Purgation. They ſay, that men are purged by ſuffering of paines in Purgatorie, whereby they ſatiſfie for their veniall ſinnes, and for the temporal puniſhment of their mortall ſinnes. We teach the contrarie, holding that nothing can free vs from the leaſt puniſhment of the ſmalleſt ſinne, but the ſufferings of Chriſt, and purge vs from the leaſt taint of corruption, ſauing the blood of Chriſt. Indeede they ſay, that our ſufferings in themſelues conſidered, doe not purge and ſatiſfie, but as they are made meritorious by the ſufferings of Chriſt: but to this I oppoſe one text of Scripture, Heb. 1. 3. where it is ſaid, that *Chriſt hath purged our ſinnes by himſelfe*: where the laſt claue cuts the throat of all humane ſatiſfactions and merits: and it giueth vs to vnderſtand, that whatſoeuer thing purgeth vs from our ſinnes, is not to be found in vs but in Chriſt alone: otherwiſe it ſhould haue bin ſaide, that Chriſt purgeth the ſinnes of men by themſelues, as well as by himſelfe: and he ſhould merit by his death, that we ſhould become our owne Sauours in part.

To this place I may well referre praier for the dead: of which I will propound two concluſions affirmatiue, and one negatiue. *Concluſ. I.* We hold that Chriſtian charitie is to extend it ſelfe to the very dead: and it muſt ſhew it ſelfe in their honeſt buriall, in the preſeruation of their good names, in the helpe and releefe of their poſteritie, as time and occaſion ſhall be offered. Ruth 1. 8. Ioh. 19. 23.

II. Concluſ. We pray further in generall manner for the faithfull departed, that God would haſten their ioyfull reſurreccion, and the full accompliſhment of their happines, both for the bodie and the ſoule: and thus much we aſke in ſaying, *Thy kingdome come*, that is, not onely the kingdome of grace, but alſo the kingdome of glorie in heauen. Thus farre we come: but nearer the gates of Babylon we dare not approach.

III. Concluſ. To pray for particular men departed: and to pray for their deliuerance out of purgatorie, we thinke it vnlawfull: becauſe we haue neither promiſe nor commandement ſo to doe.

The eighteenth point. Of the Supremacie in cauſes Eccleſiaſticall.

Our conſent.

Touching the point of Supremacie Eccleſiaſticall, I will ſet downe how neare we may come to the Romane Church in two concluſions. *Concluſ. I.* For the founding of the primitiue Church, the miniſterie of the word was diſtinguiſhed by degrees not onely of order but alſo of power, and Peter was called to the higheſt degree. Eph. 4. 11. Chriſt *aſcended vp on high and gaue giſts vnto men, for the good of his Church: as ſome to be Apoſtles, ſome Prophets, ſome Euangelists, ſome Paſtours and Doctours.* Now, howſoeuer one Apoſtle, be not aboute an other, or one Euangelist aboute an other, or one Paſtour aboute an other: yet an Apoſtle was aboute an Euangelist: and an Euangelist aboute all paſtours

pastours and teachers. And Peter was by calling an Apostle, and therefore above all Euangelists and Pastors; hauing the highest roome in the ministerie of the newe testament both for order and authoritie.

Conclus. I I. Among the twelue Apostles Peter had a threefold priuiledge or prerogatiue. I. The prerogatiue of authoritie. II. Of primacie. III. Of principality. For the first, by the priuiledge of authoritie, I meane a preheminance in regard of estimation, wherby he was had in reuerence aboute the rest of the twelue Apostles, for Cephas with Iames and Iohn are called *Pillars*, & seemed to be great. Gal. 2. 6. 9. Againe hee had the preheminance of primacie, because he was the first named, as the foreman of the quest. Math. 10. 2. *The names of the twelue Apostles are these, the first is Simon called Peter.* Thirdly hee had the preheminance of principality among the twelue, because in regard of the measure of grace, he excelled the rest: for when Christ asked his disciples whome they said he was; Peter as beeing of greatest abilitie and zeale answered for them all. Math. 16. 16. I vse this clause, *among the twelue*, because Paul excelled Peter euery way, in learning, zeale, vnderstanding, as far as Peter excelled the rest. And thus neere we come to popish supremacie.

The difference.

The Church of Rome giues to Peter a supremacie vnder Christ aboute all causes and persons: that is, full power, to gouerne and order the Catholike Church vpon the whole earth both for doctrine and regiment. This supremacie standes (as they teach) in a power, or iudgement, to determine of the true sense of all places of Scripture: to determine all causes of faith: to assemble generall councils: to ratifie the decrees of the said councils: to excommunicate any man vpon earth, that liues within the Church, euen princes and nations: properly to absolue and forgiue sinnes: to decide causes brought to him by appeale from all the parts of the earth: lastly to make lawes that shall bind the conscience. This fulnes of power with one consent is ascribed to Peter, & the Bishops of Rome that followe him in a supposed succession. Nowe we holde on the contrarie, that neither Peter nor any Bishop of Rome hath any supremacie ouer the Catholike Church: but that al supremacie vnder Christ, is pertaining to kings and princes within their dominions. And that this our doctrine is good, and theirs false and forged, I will make it manifest by sundrie reasons.

I. Christ must be considered of vs as a king two waies. First as he is God: and so is he an absolute king ouer all things in heaven and earth, with the Father and the Holy Ghost by the right of creation. Secondly he is a king as hee is a redeemer of mankind: and by the right of redemption he is a soueraigne king ouer the whole Church, and that in speciall manner. Nowe as Christ is God with the father and the holy ghost, hee hath his deputies on earth to gouerne the world: as namely kings and princes, who are therefore in Scriptures called *Gods*. But as Christ is Mediatour, and consequently a king ouer his redeemed ones, hee hath neither fellowe, nor deputie. No fellowe: for then hee should be an imperfect mediatour. No deputie: for no creature is capable of this office to doe in the roome and steade of Christ that which hee himselfe doth: because euery work of the Mediatour is a compound worke, arising of

the effects of two natures concurring in one and the same action, namely the godhead and the manhood: and therefore to the effecting of the said worke there is required an infinite power, which farre exceeds the strength of any created nature. Againe, Heb. 7. 24. Christ is said to haue a priefthood which cannot passe from his person to any other: whence it followes, that neither his kingly nor his propheticall office can passe from him to any creature, either in whole or in part: because the three offices of mediatio in this regard be equal. Nay, it is a needlesse thing for Christ to haue a deputie, to put in exequution any part of his mediatourship: considering a deputie onely serueth to supply the absence of the principall: whereas Christ is alwaies present with his church by his word & spirit: for where two or three be gathered together in his name: he is in the midst among them. It may be said that the ministers in the work of the ministerie are deputies of Christ. I answer, that they are no deputies but actiue instruments. For in the preaching of the worde there be two actions: the first is the vttering or propounding of it to the eare: the second is, the inward operation of the holy Ghost in the heart: which indeede is the principal and belongs to Christ alone: the action of speaking in the minister being onely instrumental. Thus likewise the church of God in cutting off any member by excommunication, is no more but an instrument performing a ministerie in the name of Christ, & that is to testifie & pronounce whome Christ himselfe hath cut off from the kingdome of heauen: whome he also will haue for this cause, to be feuered from the company of his owne people till he repent. And so it is in all Ecclesiasticall actions. Christ hath no deputie, but onely instruments: the whole entire action being personall in respect of Christ. This one conclusion ouerthrowes not only the Popes supremacie, but also many other points of poperie.

Reason I I. All the Apostles in regard of power & authoritie were equall: for the commission apostolicall both for right and exequution was giuen equally to them all, as the very words import. Math. 28. 19. *Goe teach all nations baptizing them, &c.* and the promise, *I will giue to thee the keies of the kingdome of heauen*, is not priuate to Peter, but is made in his person to the rest, according as his confession was in the name of the rest. Thus saith Theophylact, *They haue the power of committing and binding that receive the gift of a bishop as Peter.* And Ambr. saith, *What is said to Peter, is said to the Apostles.* Therefore Peter had no supremacy ouer the rest of the Apostles in respect of right to the commission: which they say belonged to him onely, and the exequution thereof to the rest. But let all be granted, that Peter was in commission aboue the rest, for the time of his life: yet hence may not any superioritie be gathered for the Bishops of Rome: because the authoritie of the Apostles were personall, and consequently ceased with them: without beeing conueied to any other: because the Lord did not vouchsafe the like honour to any after them. For first of all, it was the priuiledge of the Apostles to be called immediatly, and to see the Lord Iesus. Secondly, they had power to giue the gift of the holy Ghost by the imposition of handes. Thirdly, they had such a measure of the assistance of the spirit, that in their publike sermons & in writing of the word, they could not erre: and these writings were all denied to those that followed

after them. And that their authority ceased in their persons, it stands with reason also, because it was giuen in so ample a manner for the founding of the church of the new testament: which beeing once founded, it was needfull only, that there should be pastours & teachers for the building of it vp vnto the end of the world.

Reason III. When the sonnes of Zebedeus sued vnto Christ for the greatest roomes of honour in his kingdome (deeming hee should bee an earthly king) Christ answers them againe, *ye knowe that the Lords of the Gentiles haue dominion, and they that are great, exercise authoritie ouer them: but it shall not be so with you.* Bernard applieth these very wordes to Pope Eugenius on this manner. *It is plaine, saith he: that here dominion is forbidden the Apostles. Goe to them: dare if you will, to take vpon you ruling an Apostleship, or in your Apostleship rule or dominion: if you will haue both alike, you shall loose both. Otherwise you must not thinke your selfe exempted from the number of them, of whome the Lord complaineth thus: they haue reigned but not of me: they haue bene but I haue not knowne them.* *De consider. ad Euge. l. 2.*

Reason IV. Eph. 4. Mention is made of gifts which Christ gaue to his church after his ascension, wherby some were Apostles, some prophets, some Euangelists, some pastours and teachers. Nowe if there had bene an office in which men as deputies of Christ should haue gouerned the whole church to the end of the world, the calling might here haue bene named fittely with a gift thereto pertaining: and Paul (no doubt) would not here haue concealed it, where he mentioneth callings of lesser importance.

Reason V. The Popes supremacie was iudged by sentences of scripture & condemned long before it was manifest in the worlde: the spirit of prophesie foreseeing and foretelling the state of things to come. 2. Thess. 2. 3, 4. *The man of sinne (which is that Antichrist) shall exalt himselfe aboue all that is called God, &c.* Nowe this whole chapter with all the circumstances thereof, most fityly agrees to the sea of Rome and the Head thereof: and the thing which then staid the reuealing of the man of sinne, v. 6. is of most expounded to be the Romane Emperour. I will alleadge one testimonie in the roome of many. Chrysostome saith on this place, *As long as the Empire shall be had in awe, no man shall fityly submit himselfe to Antichrist: but after that the Empire shall be dissolved, Antichrist shall inuade the state of the Empire standing void, and shall labour to pul vnto himselfe the Empire both of man and God.* And this we find nowe in experience to be true: for the See of Rome neuer flourished, till the Empire decayed, and the seate thereof was remooued from the citie of Rome. Againe Reu. 13. mentioned is made of two beasts, one coming out of the sea, whome the Papists confesse to be the heathenish Romane Emperour: the second coming out of the earth; which doth al that the first beast could doe before him: and this fityly agreeth to the popes of Rome, who do and haue done all things that the Emperour did or could doe, and that in his very sight.

Reason VI. The iudgement of the ancient Church. Cyprian saith, *Doubtlesse the same were the rest of the Apostles that Peter was: indued with equall fellowship both of honour and of power: but a beginning is made of vnitie,* *De simplicit. Prælat.*
that

In Registro l. 6. c. 118.
Lib. 7. c. 30.
ad Eugen. 1. 3
C. de capitulis. dist. 10.

that the Church may appeare to bee one. Gregorie saith, If one be called vniuersall Bishop, the vniuersall Church goeth to decaie. And chap. 144. I say boldely, that whoſoener calleth or desireth to call himselfe vniuersall priest, in his pride is a forerunner of Antichrist. And, beholde, in the preface of the Epistle which ye directed vnto me, you caused to be set a proud title, calling me vniuersall Pope. Bernard. Consider that thou art not a Lord of Bishops, but one of them. Churches are mainimed, in that the Romane bishop draweth all power to himselfe. Againe Gregorie himselfe being Pope saith to the Emperour, I which am subiect to your commandement — haue euery way discharged that which was due, in that I haue performed mine allegiance to the Emperour, and haue not concealed what I thought on Gods behalfe. And pope Leo the fourth after Gregorie 200. yeares, acknowledged the Emperour Lotharius for his soueraigne prince, and professed obedience without gainesaying to his imperiall commandements.

a Ailen booke of
 pitehood.

To conclude, whereas they say, that there is a double head of the Church, one imperiall which is Christ alone, the other ministeriall, which is the pope, governing the whole Church vnder Christ, I answer, this distinction robbeth Christ of his honour, because in setting vp their ministeriall heade, they are faine to borrow of Christ things proper vnto him, as the priuledge to forgive sinnes ^a properly, and the power to gouerne the whole earth, by making of lawes that shall as truely bind conscience as the lawes of God, &c.

The 19. point. Of the efficacie of the sacraments.

Our Consent.

Conclus. I. We teach and beleue that the sacraments are signes to represent Christ with his benefits vnto vs.

Conclus. II. We teach further, that the Sacraments are indeede instruments, whereby God offereth and giueth the foresaid benefits vnto vs. Thus farre we consent with the Romane Church.

The difference.

The difference betweene vs standes in fundrie points. First of all, the best learned among them teach, that sacraments are *phiscall instruments*, that is, true and proper instrumentall causes, hauing force and efficacie in them to produce and giue grace. They vse to expresse their meaning by these comparisons. When the scriuener takes the pen into his hand and writes, the action of writing comes from the penne, mooued by the hand of the writer: and in cutting of wood or stone, the diuision comes from the sawe, mooued by the hand of the workeman: euen so the grace (say they) that is giuen by God, is conferred by the sacrament it selfe. Now we for our parts hold, that sacraments are not phiscall, but meere voluntarie instruments. Voluntarie, because it is the will and appointment of God, to vse them as certaine outward meanes of grace. Instruments: because when we vse them aright according to the institution, God then answerably conferres grace from himselfe. In this respect onely take we them for instruments and no otherwise.

The secōd difference is this: they teach that the very action of the minister dispēsing the sacrament, as it is a *work done* giues grace immediatly if the party

be

*Bellar. de
 Sac. l. 2. c.
 11.*

be prepared: as the very washing or sprinkling of water in baptisme, and the giuing of bread in the Lords supper: euen as the orderly moouing of the pen vpon the paper by the hand of the writer causeth writing. We hold the contrarie: namely, that no action in the dispensation of a Sacrament conferreth grace as it is a worke done, that is, by the efficacie and force of the very sacramentall action it selfe, though ordained of God: but for two other waies. First by the signification thereof. For God testifies vnto vs his will and good pleasure partly by the word of promise, and partly by the sacrament: the signes representing to the eyes that which the word doth to the eares: being also types and certen images of the very same things, that are promised in the word and no other. Yea the elements are not general and confused, but particular signes to the seuerall communicants, and by the vertues of the Institution: for when the faithfull receiue the signes from God by the hands of the Minister, it is as much as if God himselfe with his owne mouth should speake vnto them seuerally, and by name promise to them remission of sinnes. And things said to men particularly, doe more affect, and more take away doubting, then if they were generally spoken to an whole companie. Therefore signes of graces are as it were an applying and binding of the promise of saluation to euerie particular beleuer: and by this meanes, the oftner they are receiued, the more they helpe our infirmitie, and confirme our assurance of mercie.

Again the sacrament conferres grace, in that the signes thereof confirmes faith as a pledge, by reason it hath a promise annexed to it. For when God commands vs to receiue the signes in faith, and withall promiseth to the receiuers to giue the thing signified, he bindes himselfe, as it were in bond vnto vs, to stand to his owne word; euen as men binde themselues in obligations putting to their hands and seales, so as they cannot go backe. And when the signes are thus vsed as pledges, and that often: they greatly increase the grace of God: as a token sent from one friend to another, renewes and confirms the persuasion of loue.

These are the two principall waies whereby the sacraments are said to conferre grace, namely in respect of their signification, and as they are pledges of Gods fauour vnto vs. And the very point here to be considered is, in what order and manner they confirme. And the manner is this. The signes and visible elements affect the senses outward and inward: the senses conuay their object to the mind: the mind directed by the holy Ghost reasoneth on this manner, out of the promise annexed to the sacrament. He that vseth the elements aright, shall receiue grace thereby: but I vse the elements aright in faith and repentance, faith the minde of the beleuer: therefore shall I receiue from God increase of grace. Thus then, faith is confirmed not by the worke done, but by a kind of reasoning caused in the minde, the argument or prooffe whereof is borrowed from the elements, being signes and pledges of Gods mercie.

The third difference. The Papiests teach that in the sacrament by the worke done, the very grace of iustification is conferred. We say no: because a man of yeares must first beleue and be iustified, before he can be a meete partaker of any sacrament. And the grace that is conferred, is onely the increase of our faith, hope, sanctification, &c.

Our Reasons.

Reason I. The word preached and the sacraments differ in the manner of giuing Christ and his benefits vnto vs: because in the word the spirit of God teacheth vs by a voice conueied to the minde by the bodily eares: but in the sacraments annexed to the word, by certaine sensible and bodily signes viewed by the eie. ^a Sacraments are nothing but visible words and promises. Otherwise for the giuing it selfe they differ not. Christ himselfe saith, that in the very worde, *is eaten his owne flesh, which he was to giue for the life of the worlde:* and what can be said more of the Lords supper. Augustine saith, that *belceuers are partakers of the bodie and blood of Christ in baptisme:* and Hierome to Edibia, that *in baptisme we eate and drinke the body and blood of Christ.* If thus much may be said of baptisme, why may it not also be said of the word preached. Again Hierom vpon Ecclesiastes saith, *It is profitable to be filled with the bodie of Christ and drinke his blood, not onely in mysterie but in knowledge of holy Scripture.* Nowe vpon this it followes, that seeing the worke done in the word preached conferres not grace, neither doth the worke done in the sacrament conferre any grace.

Reason II. Math. 3. 11. *I baptize you with water to repentance: but he that cometh after me is stronger then I —, hee shall baptize you with the holy Ghost and with fire.* Hence it is manifest, that grace in the sacrament proceedes not from any action in the sacrament: for Iohn, though he doe not disioyne himselfe & his action from Christ, and the action of his spirit, yet doth he distinguish the plainely in number, persons, and effect. To this purpose Paul, who had said of the Galathians, that he trauelled of them and beget them by the Gospell, saith of himselfe that *he is not any thing,* not onely as hee was a man, but as hee was a faithfull Apostle: thereby excluding the whole Euangelicall ministerie wherof the Sacrament is a part, from the least part of diuine operation, or, efficacy in conferring of grace.

Reason III. The blessed Angels, nay the very flesh of the sonne of God hath not any quickning vertue from it selfe; but all this efficacie or vertue is in and from the godhead of the sonne: who, by meanes of the flesh apprehended by faith, deriueth heauenly and spirituall life from himselfe to the members. Now if there be no efficacie in the flesh of Christ, but by reason of the hypostaticall vnion: how shall bodily actions about bodily elements conferre grace immediatly.

Reason IV. Paul, Rom. 2. stands much vpon this, to prooue that iustification by faith is not conferred by the sacraments. And from the circumstance of time he gathereth that Abraham was first iustified, and then afterward receiued circumcision, the signe and seale of his righteousnes. Nowe we knowe that the generall condition of all sacraments is one and the same, and that baptisme succeeded circumcision. And what can be more plaine then the example of Cornelius, Act. 10. who before Peter came vnto him, had the commendation of the feare of God, and was indued with the spirit of prayer: and afterward when Peter by preaching opened more fully the way of the Lord, hee and the rest receiued the holy Ghost. And after all this they were baptised. Now if they receiued the holy Ghost before baptisme, then they receiued re-

mission

^a Aug. l. 19.
contr. Faust.
cap. 16.

Serm. ad in-
fant. ad altar
de Sacr.

cap. 3.

1. Cor. 7. 3.

mission of finnes, and were iustified before baptisme.

V. Reason. The iudgement of the Church. Basil. *If there bee any grace in the water, it is not from the nature of the water, but from the presence of the spirit.* Hierome saith, *Man giues water but God giues the holy Ghost.* Augustine saide, *Water toucheth the bodie and washeth the heart: but he shewes his meaning else where. There is one water (saith he) of the sacrament, another of the spirit: the water of the Sacrament is visible, the water of the spirit invisible. That washeth the bodie and signifieth what is done in the soule. By this the soule is purged and healed.* *Lib. de Spir. sanct. c. 15. in Esa. 14. Tract. 6. in epist. 107.*

Obiect. Remission of finnes, regeneration, and saluation is ascribed to the sacrament of baptisme, A. Ct. 2. 21. Eph. 5. Gal. 3. 27. Tit. 2. *Ans.* Saluation and remission of finnes is ascribed to baptisme and the Lords supper, as to the words; which is the power of God to saluation to all that beleue: and that, as they are instruments of the holy ghost to signifie, zeale, and exhibite to the beleueing minde the foresaid benefits: but indeede the proper instrument whereby saluation is apprehended is faith, and sacraments are but proppes of faith furthering saluation two waies: first because by their signification they helpe to nourish and preserue faith: secondly because they seale grace and saluation to vs: yea God giues grace and saluation when we vse them well: so be it, we beleue the word of promise made to the sacrament, whereof also they are seales. And thus we keepe the middle way, neither giuing too much nor too little to the sacraments.

The XX. point. Of sauing faith: or, the

way to life.

Our Consent.

Conclus. I. They teach it to bee the propertie of faith, to beleue the whole word of God, and especially the redemption of mankind by Christ.

Conclus. II. They auouch that they beleue & looke to be saued by Christ and by Christ alone, and by the meere mercy of God in Christ.

Conclus. III. Thirdly, the most learned among them hold & confesse, that the obedience of Christ is imputed vnto them for the satisfaction of the lawe, and for their reconciliation with God.

Conclus. IV. They auouch that they put their whole trust and confidence in Christ, and in the meere mercy of God, for their saluation.

Concl. V. Lastly they hold that euery man must apply the promise of life euerlasting by Christ vnto himselfe: and this they grant we are bound to doe. And in these five points doe they and we agree, at least in stewe of wordes.

By the auouching of the five conclusions, papists may easily escape the handes of many magistrates. And vnesse the mysteric of popish doctrine bee well known, any common man may easily be deceiued. & take such for good protestants that are but popish priests. To this end therefore that we may the better discern their guile, I will shew wherein they faile in each of their conclusions, and wherein they differ from vs.

The difference.

Touching the first conclusion, they beleue indeed all the written word of

God, and more then all: for they also beleue the bookes Apocryphal, which antiquitie for many hundred yeares hath excluded from the canon: yea they beleue vnwritten traditions receiued (as they say) from Councils, the writings of the Fathers, and the determinations of the Church: making them also of equall credit with the written worde of God, giuen by inspiration of the spirit. Now we for our parts despise not the Apocrypha, as namely the books of the Machabees, Ecclesiasticus and the rest, but wee reuerence them in all conuenient manner, preferring them before any other bookes of men, in that they haue bene approued by an vniuersall consent of the Church: yet wee thinke them not meete to bee receiued into the Canon of holy scripture, and therefore not to be beleued, but as they are cōsenting with the written word. And for this our doing we haue directiō from Athanasius, Origen, Hierom, and the Council of Laodicea. As for the vnwritten Traditions they come not within the compasse of our faith, neither can they: because they come vnto vs by the hands of men, that may deceiue and be deceiued. And we hold and beleue, that the right Canon of the bookes of the old and newe Testament, cōtaines in it sufficient direction for the Church of God to life euerlasting, both for faith and maners. Here then is the point of difference, that they make the obiect of faith larger then it should be, or can be: and we keepe our selues to the written word; beleeuing nothing to saluation out of it.

In the second conclusion, touching saluation by Christ alone, there is a manifest deceit: because they craftily include and couch their owne works vnder the name of Christ. For (say they) works done by men regenerate, are not their owne, but Christs in them; and as they are the workes of Christ; they saue, and no otherwise. But we for our parts looke to be saued onely by such workes as Christ himselfe did in his owne person: and not by any worke at all done by him in vs. For all workes done, are in the matter of iustification and saluation, opposed to the grace of Christ: Rom. 11. 6. *Election is of grace not of workes: if it be of workes, it is no more of grace.* Againe whereas they teach that wee are saued by the workes of Christ which he worketh in vs, and maketh vs to worke: it is flatte against the word. For Paul saith, *Wee are not saued by such workes: as God hath ordained that men regenerate should walke in.* Eph. 2. 10. And hee saith further, *that hee counted all things euen after his conuersion losse vnto him, that he might be found in Christ, not hauing his owne righteousnes which is of the lawe.* Phil. 3. 8. Againe, Heb. 1. 3. *Christ washed away our sinnes by himselfe:* which last wordes exclude the merit of all workes done by Christ within man. Thus indeede the Papists ouerturne all that which in word they seeme to hold touching their iustification and saluation. We confesse with them that good works in vs are the workes of Christ: yet are they not Christs alone but ours also, in that they proceede from Christ by the minde and will of man: as water from the fountaine by the channell. And looke as the channell defiled, defiles the water, that is without defilement in the fountaine; euen so the minde and will of man defiled by the remnants of sinne, defile the workes, which as they come frō Christ are vndefiled. Hence it is that the workes of grace which we doe by Christ, or, Christ in vs, are defectiue: and must be seuered from Christ in the act of iustification, or saluation.

The third conclusion is touching the imputation of Christs obedience, which some of the most learned among them acknowledge: and the difference betweene vs stands on this manner. They hold that Christs obedience is imputed onely to make satisfaction for sinne, and not to iustifie vs before God. We hold and beleue that the obedience of Christ is imputed to vs, euē for our righteousnesse before God. Paul saith, 1. Cor. 1. 30. *Christ is made vnto vs of God, wisdom, righteousnes, sanctification, and redemption.* Hence I reason thus. If Christ be both our sanctification, and our righteousnes; then he is not onely vnto vs inherent righteousnes, but also righteousnes imputed. But he is not onely our sanctification (which the Papists themselues expound of inherent or habituall righteousnesse) but also our righteousnes: for thus by Paul are they distinguished. Therefore hee is vnto vs both inherent and imputed righteousnesse. And very reason teacheth thus much. For in the ende of the world at the barre of Gods iudgement, wee must bring some kinde of righteousnes for our iustification, that may stand in the rigour of the law according to which we are to be iudged. But our inherent righteousnesse is imperfect & stained with manyfold defects and shall be as long as we liue in this world, as experience tels vs: and consequently it is not suitable to the iustice of the law: and if we goe out of our selues we shall find no righteousnesse serving for our turnes either in men or angels, that may or can procure our absolution before God and acceptation to life euerlasting. We must therefore haue recourse to the person of Christ, and his obedience imputed vnto vs, must serue not onely to be a satisfaction to God for all our sinnes; but also for our perfect iustification: in that god is content to accept of it for our righteousnes, as if it were inherent in vs, or performed by vs.

Touching the fourth conclusion, they holde it the safest and surest course to put their trust and confidence in the mercie of God alone for their saluation: yet they condescend, that men may also put their confidence in the merit of their owne workes, and in the merits also of other men, so it be in sobrietic. But this doctrine quite marres the conclusion: because by teaching that men are to put confidence in the creature, they ouerturne al confidence in the Creatour. For in the very first commandement, wee are taught to make choice of the true God for our God, which thing we doe when wee giue to God our hearts: and we giue our hearts to God, when we put our whole confidence in him for the saluation of our soules. Now then to put confidence in men or in workes, is to make them our Gods. The true and auncient forme of making confession was on this manner: *I beleue in God the father, in Iesus Christ, and in the holy ghost,* without mention making of any confidence in workes or creature: the auncient Church neuer knew any such confession or confidence. Cyprian saith, *He beleueth not in God, who putteth not affiance concerning his saluation in God alone.* And indeede the Papists themselues when death comes, forsake the confidence of their merits, and flie to the meere mercie of God in Christ. And for a confirmation of this I alleadge the testimonie of one Vnbergius of Colen, who writeth thus. There was a booke founde in the vestrie of a certaine parish of Colen written in the dutch tongue in the yeare of our Lord 1475. which the Priests vsed in visting of the sicke. And in it these questions.

*Declar. l. 5.
c. 7. de inf. s.*

*De opibus
Mortu.
Lib. de causis
cur Fruang.
p. 456.*

as supposed to be
questions of An-
s. 1229

stions be found. *a* *Doest thou beleue that thou canst not be saved but by the death of Christ? The sicke person answered, Yea. Then it is said vnto him, Go too then, while breath remaines in thee, put thy confidence in this death alone: haue affiance in nothing else: commit thy selfe wholly to this death: with it alone cover thy selfe: diue thy self in euery part into this death: in euery part pearse thy selfe with it: in fold thy selfe in this death. And if the Lord will iudge thee, say: Lord, I put the death of our Lord Iesus Christ betweene me and thy iudgement, and by no other meanes I contend with thee. And if he shall say vnto thee, that thou art a sinner, say: Lord, the death of my Lord Iesus Christ, I put betweene thee and my sinnes. If he shall say vnto thee, that thou hast deserued damnation, say: Lord, I oppose the death of our Lord Iesus Christ betweene thee and my euill meritts, and I offer his merit for the merit which I should haue, and haue not. If he shall say, that he is angrie with thee, say: Lord, I oppose the death of our Lord Iesus Christ betweene me and thine anger. Here we see, what Papiests doe, and haue done in the time of death. And that which they hold and practise, when they are dying; they should hold and practise euery day while they are liuing.*

In the last conclusion they teach, that we must not onely beleue in generall but also applie vnto our selues, the promises of life euerlasting. But they differ from vs in the very manner of applying. They teach that the promise is to be applied, not by faith assuring vs of our own saluation: but only by hope, in likelihood coniecturall. We hold that we are bound in dutie to applie the promise of life by faith without making doubt thereof, and by hope to continue the certentie after the apprehension made by faith. We doe not teach that all and euery man liuing within the precincts of the church, professing the name of Christ, is certain of his saluation, and that by faith: but that he ought so to be, and must in deauour to attaine thereto. And here is a great point in the mysterie of iniquitie to be considered: for by this vnccerten application of the promise of saluation, and this wauering hope, they ouerturne halfe the doctrine of the Gospel. For it inioynes two things: first to beleue the promises thereof to be true in them selues: secondly to beleue, and by faith to applie them vnto our selues. And this latter part, without which the former is voide of comfort, is quite ouerturned. The reasons which they alleadge against our doctrine, I haue answered before: now therefore I let them passe.

To conclude, though in coloured tearmes they seeme to agree with vs in doctrine concerning faith; yet in deede they denie and abolish the substance thereof, namely, the particular and certain application of Christ crucified and his benefits, vnto our selues. Againe they faile in that they cut off the principall dutie and office of true sauing faith, which is to apprehend and to applie the blessing promised.

The 21. point. Of Repentance.

Our consent.

Conclus. I. That, repentance is the conuersion of a sinner. There is a twofold conuersion, passiue, and actiue: passiue, is an action of God whereby he conuerteth man being as yet vncoverted. Actiue is an action whereby man being once turned of God, turnes himselfe: and of this latter must this conclu-
fion

sion be vnderstood. For the first conuersion, considering it is a worke of God turning vs vnto himselfe, is not the repentance whereof the Scripture speaketh so oft, but it is called by the name of regeneration: and repentance, whereby we being first turned of God doe turne our selues, and doe good workes, is the fruit thereof.

Conclus. II. That, repentance stands specially for practise, in contrition of heart, confession of mouth, and satisfaction in worke or deed. Touching contrition there be two kinds thereof: Legal, and Euangelical. Legal contrition is nothing but a remorse of conscience for sinne in regard of the wrath & iudgement of God, & it is no grace of God at all; nor any part, or, cause of repētaunce: but onely an occasion thereof, & that by the mercie of God: for of it selfe, it is the sting of the law and the very entrance into the pit of hel. Euangelical contrition is, when a repentant sinner is grieued for his sinnes, not so much for feare of hell, or, any other punishment; as because he hath offended and displeas'd so good and mercifull a God. This contrition is caused by the ministration of the Gospell, and in the practise of repentance it is alwaies necessarie, and goes before as the beginning thereof. Secondly we hold, and maintaine that confession is to be made, and that in sundrie respects: first to God, both publicly in the congregation, and also priuately in our seeret and priuate praiers. Secondly to the Church, when any person hath openly offended the congregation by any crime, and is therefore excommunicate. Thirdly to our priuate neighbour, when we haue vpon any occasion offended and wronged him. Math. 5. 23. *If thou bring thy gift to the altar, and there rememberst that thy brother hath ought against thee, goe first and be reconciled to him:* now reconciliation presupposeth confession. Lastly in all true repentance, we hold and acknowledge there must be satisfaction made; first to God, and that is when we intreat him in our supplications to accept the death and passion of Christ, as a full, perfect, and sufficient satisfaction for all our sinnes. Secondly it is to be made vnto the Church, after excommunication for publicke offences; and it stands in duties of humiliatio that fitly serue to testifie the truth of our repētaunce. Thirdly satisfaction is to be made to our neighbor: because if he be wronged, he must haue recōpence and restitution made, Luk. 19. 8. & there repentance may iustly be suspected, where no satisfaction is made, if it lie in our power.

Conclus. III. That, in repentance we are to bring outward fruits worthy amendment of life: for repentance it selfe is in the heart, and therefore must be testified in all manner of good workes: whereof the principall is, to indeavour day by day by Gods grace to leaue and renounce all and euery sinne, and in all things to doe the will of God. And here let it be remembered that we are not patrons of licentiousnes and enemies of good workes. For though we exclude them from the act of our iustification and saluation: yet we maintaine a profitable and necessarie vse of them in the life of euery Christian man. This vse is three fold, in respect of God, of man, of our selues. Workes are to be done in respect of God, that his commandements may be obeyed, 1. Ioh. 5. 12 that his will may be don, 1. Thess. 4. 3. that we may shew our selues to be obedient children to God our Father, 1. Pet. 1. 14. that we may shew our selues thankfull for our redemption by Christ, Tit. 2. 14. that we might not
griue

griue the spirit of God, Eph. 4. 30. but walke according to the same, Gal. 5. 22. that God by our good workes may be glorified, Math. 5. 16. that we may be good followers of God, Eph. 5. 1. Againe, workes are to be done in regard of men: that our neighbour may be helped in worldly things, Luk. 6. 38. that he may be woon by our example to godlines, 1. Pet. 3. 14. that we may prevent in our selues the giuing of any offence. 1. Cor. 10. 3 2. that by doing good, we may stoppe the mouthes of our aduersaries. Thirdly and lastly, they haue vse in respect of our selues: that we may shew our selues to be new creatures, 2. Cor. 5. 17. that we may walke as the children of light, Eph. 5. 8. that we haue some assurance of our faith and of our saluation, 2. Pet. 1. 8, 10. that we may discern dead and counterfeit faith, from true faith, Iam. 2. 17. that faith and the gifts of God may be exercised and continued vnto the ende, 2. Tim. 1. 6. that the punishments of sinne both temporall and eternall may be prevented, Psal. 89. 3 2. that the reward may be obtained which God freely in mercie hath promised to men for their good workes. Gal. 6. 9.

The difference.

We dissent not from the Church of Rome in the doctrine of repentance it selfe: but in the damnable abuses thereof, which are of two sorts, generall and speciall. Generall are these which concerne repentance wholly considered: and they are these. The first is, that they place the beginning of repentance partly in themselves, and partly in the holy Ghost, or, in the power of their naturall freewill being helped by the holy Ghost: whereas Paul indeede ascribes this worke, wholly vnto God: 2. Tim. 2. 15. *Proouing if God at any time will giue them repentance.* And men that are not weake but dead in trespasses and sinnes, can not doe any thing, that may further their conuersion, though they be helped neuer so: no more then dead men in their graues, can rise from thence. The second abuse is, that they take penance, or rather repentance for that publike discipline and order of correction that was vsed against notorious offenders in the open congregation. For the Scripture sets downe but one repentance, and that common to all men without exception: and to be practised in euery part of our liues for the necessarie mortification of sinne: whereas open ecclesiasticall correction pertained not to all and euery man within the compasse of the Church, but to them alone that gaue any open offence. The third abuse is, that they make repentance to be not onely a vertue, but also a sacrament: whereas for the space of a thousand yeres after Christ, & vpward it was not reckened among the sacraments: yea it seemes that Lubarde was one of the first that called it a sacrament: and the school-men after him disputed of the matter & forme of this sacrament: not able any of them certenly to define, what should be the outward element. The fourth abuse is touching the effect and efficacie of repentance: for they make it a meritorious cause of remission of sinnes and of life euerlasting, flat against the word of God. Paul saith notably, Rom. 3. 24. *We are iustified freely by his grace through the redemption which is in Christ Iesus, whome God hath sent to be a reconciliation by faith in his blood.* In these words these formes of speech, *redemption in Christ, reconciliation in his blood, by faith, freely by grace,* must be obserued and considered: for they shew plainly that no part of satisfaction or redemption is wrought in

vs, or, by vs: but out of vs onely in the person of Christ. And therefore we esteeme of repentance onely as a fruit of faith: and the effect, or efficacie of it, is to testifie remission of our sinnes, and our reconciliation before God. It will be saide that remission of sinnes and life euerlasting, are promised to repentance. *Ans.* It is not to the worke of repentance, but to the person which repenteth, and that not for his owne merits or worke of repentance, but for the merits of Christ, which he applieth to himselfe by faith. And thus are we to vnderstand the promises of the Gospel, in which workes are mentioned; presupposing alwaies in them the reconciliation of the person with God, to whō the promise is made. Thus we see wherefore we dissent from the Romane Church touching the doctrine of repentance.

Speciall abuses doe concerne Contrition, Confession, and Satisfaction. The first abuse concerning contrition is, that they teach it must be sufficient and perfect. They vse now to helpe the matter by a distinction: saying, that the sorrow in contrition, must be in the highest degree in respect of ^a value & ^a *appretiatione* estimation. Yet the opinion of ^b Adrian was otherwise, that in true repentance a man should be grieved according to all his indeauour. And the Romane *fr̄e.* Catechisine saith as much, that *the sorrow conceiued of our sinnes must be so great,* ^b *q. 2. de pœnit. art. 2. & quodlib. 5. art. 3. cap. de Sacramentis.* that none can be conceiued to be greater: that we must be contrite in the same manner we loue God, and that is with all our heart and strength in a most vehement sorrow: and that the hatred of sinne must be not onely the greatest but also most vehement and perfect, so as it may exclude all sloth and slacknes. Indee afterwarde it followes, that true contrition may be effectuell though it be imperfect: but how can this stand, if they will not onely commend but also prescribe and auouch, that contrition must be most perfect and vehement. We therefore onely teach, that God requires not so much the measure, as the truth of any grace: and that it is a degree of vnfaigned contrition to be grieved, because we cannot be grieved for our sinnes as we should. The second abuse is, that they ascribe to their contrition the merit of congruities. But this can not stand with the all-sufficient merit of Christ. And an ancient Councel saith, God inspires into vs first of all the faith and loue of himselfe, no merits going before, that we may faithfully require the sacrament of baptisme, and after baptisme doe the things that please him. And we for our parts holde, that God requires contrition at our hands, not to merit remission of sinnes: but that we may acknowledge our owne vnworthines, and be humbled in the sight of God, and distrust all our owne merits: and further, that we may make the more account of the benefits of Christ, whereby we are receiued into the fauour of God: lastly, that we might more carefully auoid all sinnes in time to come, wherby so many paines and terrours of conscience are procured. And we acknowledge no contrition at all to be meritorious, saue that of Christ: whereby he was broken for our iniquities. The third abuse is, that they make imperfect contrition or attrition arising of the feare of hell, to be good and profitable: and to it they applie the saying of the Prophet, *The feare of God is the beginning of wisdom.* But seruile feare of it selfe is the fruit of the law, which is the ministerie of death and condemnation: and consequently it is the way to eternall destruction, if God leaue men to themselues: and if it turne to the good of any, it is onely by accident.

dent: because God in mercie makes it to be an occasion going before, of grace to be giuen: otherwise remorse of conscience for sinne is no beginning of repentance, or the restraintment of any sinne: but rather is and that properly the beginning of vnspeakable horrours of conscience, and euerlasting death, vntil God shew mercie. And yet this feare of punishment, if it be tempered and delaied with other graces and gifts of God in holy men; it is not vnprofitable: in whome there is not onely a sorrow for punishment, but also and that much more for the offence. And such a kind of feare, or, sorrow is commanded, Malac. 1. 6. *If I be a father, where is my feare? if I be a lord, where is my feare?* And Chrysoltoime saith, *that the feare of hell in the heart of a iust man, is a strong man armed against theeuces and robbers, to driue them from the house.* And Ambrose saith, *that Martyrs in the time of their sufferings, confirmed themselues against the crueltie of persecuters by setting the feare of hell before their eyes.*

Abuses touching Confession are these. The first is, that they vse a forme of confession of their sinnes vnto God, vttered in an vnknowne language, beeing therefore foolish and ridiculous, withall requiring the aide and intercession of dead men and such as be absent: whereas, there is but one Mediatour betweene God and man the man Iesus Christ. The second is, that they in practise make confession of their sinnes not onely to God but to the Saints departed: in that they make praier to them, in which they aske their intercession for the pardon of their sinnes: and this is, not onely to match them with God in seeing and knowing the heart, but also to giue a part of his diuine worship vnto them. The third and principall abuse is, that they haue corrupted Canonick confession by turning it into a priuate auricular confession: binding all men in conscience by a law made, to confesse all their mortall sinnes, with all circumstances that change the kind of the sinne (as farre as possibly they can remember) once euery yeare at the least, and that to a priest, vnlesse it be in the case of extreame necessitie. But in the word of God there is no warrant for this confession, nor in the writings of Orthodoxe antiquitie for the space of many hundred yeares after Christ, as one of their owne liue auoucheth. And the commandement of the holy Ghost, *Confesse one for an other, and pray one for an other,* Iam. 5. 17. bindes as well the priest to make confession vnto vs, as any of vs to the priest. And whereas it is said, Math. 3. *that many were baptised confessing their sinnes:* and Act. 19. 18. *Many that beleued came and confessed and shewed their workes,* the confession was voluntarie and not constrained: it was also generall and not particular of all and euery sinne, with the necessarie circumstances thereof. And in this libertie of confession the Church remained 1200. yeares till the Council of Lateran; in which the law of auricular confession was first enacted: beeing a notable inuention seruing to discouer the secrets of men, and to enrich that couetous and ambitious See, with the reuenues of the world. It was not knowne to Augustine, when he said, *What haue I to doe with men that they should heare my confessions, as though they should heale my diseases:* nor to Chrysoltoime when he saith, *I doe not compell thee to confesse thy sinnes to others.* And, *if thou be ashamed to confesse them to any man, because thou hast sinned, say them daily in thine owne minde. I doe not bid thee confesse them to thy fellow seruants, that he should mocke thee: confesse them to God that cureth them.*

The

Beatus Rhenanus on Tertul. lib. de penit.

Confess. lib.

10. c. 3.

De dei nat.

hom. 5. 10. 5.

Rom. 2. in

Gal. 50.

The abuse of Satisfaction is, that they haue turned canonicall satisfaction which was made to the congregation by open offenders, into a satisfaction of the iustice of God for the temporall punishment of their sinnes. Behold here a most horrible prophanation of the whole Gospel, and specially of the satisfaction of Christ, which of it selfe without any supplie is sufficient euery way for the remission both of fault and punishment. But of this point I haue spoken before.

Hitherto I haue handled and prooued by induction of fundrie particulars, that we are to make a separation from the present Church of Rome, in respect of the foundation and substance of true religion. Many more things might be added to this very purpose, but here I conclude this first point: adding onely this one caueat, that we make separation from the Romane religion without hatred of the persons that are maintainers of it. Nay we ioyne in affection more with them, then they with vs. They die with vs not for their religion (though they deserue it) but for the treasons which they intend and enterprize: we are readie to doe the duties of loue vnto them inioyned vs in the word: we reuerence the good gifts in many of them; we pray for them, wishing their repentance and eternal saluation. *Deut. 10. 3.*

Now I meane to proceede, and to touch briefly other points of doctrine contained in this portion of Scripture, which I haue now in hand. In the second place therefore out of this commaundement, *Goe out of her my people, I gather that the true Church of God is and hath beene in the present Romane Church, as corne in the heape of chaffe. Though Poperie raigned and ouerspread the face of the earth for many hundred yeares; yet in the middest thereof, God reserued a people vnto himselfe, that truly worshipped him: and to this effect the holy Ghost saith that the Dragon, which is the deuill caused the woman, that is, the Church to flie into the wildernesse, where he sought to destroy her but could not, and seee still retaines a remnant of her* *Reu. 12. 17.* *seed which kept the commaundements of God; and haue the testimonie of Iesus Christ.* Now this which I speake of the Church of Rome, can not be saide in like manner of the congregations of Turkes and other infidels, that the hidden Church of God is preserued among them; because there is no meanes of saluation at all: whereas the Church of Rome hath the Scriptures, though in a straunge language; and baptisme for the outward forme: which helps God in all ages preserued, that his Elect might be gathered out of the middest of Babylon. This serues to stoppe the mouthes of Papists, which demaund of vs, where our Church was fourescore yeares agoe, before the daies of Luther: whereby they would insinuate to the world, that our Church and religion is greene or newe: but they are answered out of this very text, that our Church hath euer beene since the daies of the Apostles, and that in the very midst of the papacie. It hath bin alwaies a Church, and did not first begin to be in Luthers time: but onely then began to shew it selfe, as hauing bin hid by an vniuersall Apostasie, for many hundred yeares together. A gaine we haue here occasion to consider the dealing of God with his owne church and people. He will not haue them for externall societie to be mixed with their enemies, and that for speciall purpose: namely, to exercise the humilitie and

pati-

patience of his few seruants. When Elias saw idolatrie spread ouer all Israel, he went a part into the wildernes, and in griefe desired to die. And Dauid cried out: *Woe is me that I am constrained to dwell in Mesbeck, and to haue my habitations in the tents of Kedar,* Psal. 120. 5. And iust Lot must haue his righteous soule vexed with seeing and hearing the abominations of Sodom.

Thirdly by this commandement we are taught, what opinion to carrie of the present church of Rome. It is often demaunded, whether it be a church or no; and the answer may hence be formed on this manner. If by this church be vnderstood a state or regiment of the people, whereof the Pope is head; and the members are all such as doe acknowledge him to be their head, and doe beleue the doctrine established in the Councill of Trent, we take it to be no church of God. Because Babylon, which I haue prooued to be the church of Rome, is here opposed to the church or people of God: and because we are commanded to come out of it: whereas we may not wholly forsake any people till they forsake Christ. Some will happily say, the church of Rome hath the Scriptures and the Sacrament of baptism. I answer first of all, they haue indeede the bookes of holy Scripture among them: but by the rest of their doctrine they ouerthrow the true sense thereof in the foundation, as I haue prooued before. And though they haue the outward forme of baptism, yet they ouerturne the inward baptism, which is the substance of all, standing in the justification and sanctification of a sinner. Againe I answer, that they haue the word and baptism, not for themselues but for the true church of God among them: like as the lanterne holdeth the candle, not for it selfe but for others. Secondly, it may be and is alleadged, that if the Pope be Antichrist, he then sittes in the temple, that is, the church of God, and by this meanes the Romane church shall be the true church. *Ans.* He sittes in the temple of God, but marke further how: *as God*, that is, not as a member but as a manifest v-surper: like as the theefe sittes in the true mans house. For the popish church and Gods church are mingled like chaffe and corne in one heape: and the church of Rome may be saide to be in the church of God, and the church of God in the church of Rome, as we say the wheat is among the chaffe, and the chaffe in the wheat. Againe he is saide to sit in the temple of God; because the Romane church, though falsly, takes vnto it selfe the title of the true catholike church. Some goe about to delay and qualifie the matter, by comparing this church to a man lying sicke full of soares, hauing also his throat cut, yet so as bodie and soule are ioyned together, and life is remaining still. But all things well considered, it is rather like a dead carkasse, and is void of all spirituall life; as the popish errors in the foundation doe manifest. Indee a knowne harlot may afterward remaine a wife and be so tearmed; yet after the bill of diuorcement is giuen, shee ceaseth to be a wife, though shee can shew her marriage ring: now the church hath received the bill of her diuorcement in the written word, namely 2. Thess. 2. and Reu. 13. 11, 12, &c.

Furthermore in this commandement we may see a liuely portraiture of the state of all mankind. Here we see two sorts of men: some are pertaining to Babylon, a people running on to their destruction: some againe are a people of God seuered from Babylon, and reserued to life euerlasting. If any aske the

cause

cause of this distinction; I answer, it is the very will of God vouchsafing mercy to some & forsaking others by withdrawing his mercy from them, for the better declaration of his iustice. Thus saith the Lord, Rom. 11. 4. I haue reserved *seuen thousand that neuer bowed the knee to Baal*: & the prophet Esai saith, *Vntill the Lord had reserved a remnant, we had bin as Sodom and Gomorrhah*. By this distinction we are taught, aboue all things to seeke to be of the number of Gods people, and to labour for assurance of this in our owne consciences. For if all should be saued, lesse care would suffice: but this mercie is not common to all: and therefore the more to be thought vpon.

Lastly, here I note the speciall care that God hath ouer his own children. He first giueth the warning to depart, before he begin to execute his iudgement vpon his enemies, with whome they liue: that they might not be partakers of their sinnes or punishments. Thus, before God would punish Hierusalem, an angel is sent to marke them in the forehead that mourned for the abominations of the people. And in the destruction of the first borne of Egypt the angel passed ouer the houses of the Iewes, that had their posts sprinkled with the blood of the paschal lamb: & this passing ouer betokeneth safety & preferuation in the comon destruction to those that haue their hearts sprinkled with the blood of Christ. This blessing of protection should moue vs all, to become true & hearty seruants of God. Men vsually become members of those societie & corporations, where they may inioy many freedoes & priuiledges. Wel, behold: in the societie of the Saints of god, which is the true Church, there is the freedom from danger in all comon destructions & from eternall vengeance at the last day. When Hester had procured safetie for the Iewes, and libertie to reuenge themselves vpon their enemies: it is said, that many of the people of the land *became Iewes*. Euē so, considering Christ hath procured freedom frō hell, death, and damnation for all that beleeuē in him: we should labour aboue all things to become new creatures, ioyning ourselves alwaies to the true church of God.

Hitherto I haue spoken of the commandement: now followeth the reason thereof drawne from the end, *that they be not partakers of her sins: and that they receiue not of her plagues*. Here I might stand long to shew what be the sins of the church of Rome: but I wil only name the principal. The first sin is Atheisme: & and that I prooue on this manner. Atheisme is twofold, open; coloured. Open Atheisme is, when men both in word and deed denie God and his word. Coloured Atheisme is not so manifest: and it hath two degrees. The first is, when men acknowledge God the creator and gouernour of heauen and earth, and yet deny the father, sonne and holy Ghost. Thus the Ephesiāns before they receiued the gospell, are said to be *without God* whome in their naturall iudgement they acknowledged: because they denied Christ, and consequently worshipped an idol of their owne braine, in that they worshipped God out of Christ. And in this respect though the Samaritans worshipped the God of Abraham, yet our Sauour Christ saith, *they worshipped they knewe not what*. And the Psalmist saith of all the Gentiles that their Gods are Idols. In this degree of Atheisme are placed Turkes and Iewes at this day: the Anti-Trinitaries, and Arians, and all that conceiue and worship God out of the Trinitie. The 2. degree is, whē men do rightly acknowledge

*sinnes of the
monie synag*

Eph. 2. 12.

Iob. 5. 48.

Psal. 96. 5.

the vnitie of the godhead in the Trinitie of persons: yet so, as by other necessarie consequents partly of their doctrine, and partly of the seruice of God they ouerturne that which they haue well maintained. And thus I say, that the very religion of the Church of Rome is a kinde of Atheisme. For whereas it makes the merit of the works of men to concurre with the grace of god, it ouerthrowes the grace of God. Rom. 11. In worde they acknowledge the infinite iustice and mercie of God: but by consequent both are denied. How can that be infinite iustice, which may any way be appeased by humane satisfactions? And howe shall Gods mercie bee infinite, when wee by our satisfactions must adde a supply to the satisfaction of Christ? Againe, *He that hath not the sonne, hath not the father:* and he that hath neither father nor sonne, denies God. Nowe the present Romane religion hath not the sonne, that is, Iesus Christ, God and man, the Mediatur of mankind: but hath transformed him into a fained Christ. And I shew it thus. For one Iesus Christ, in al things like vnto vs in his Humanitie, sinne onely excepted; they haue framed a Christ, to whome they ascribed two kindes of existing: one naturall, whereby he is visible, touchable, and circumscribed in heauen: the other not onely aboute, but also against nature; by which, he is substantially according to his flesh in the handes of euery priest, in euery host, and in the mouth of euery communicant, inuisible, vntouchable, vncircumscribed. And thus in effect they abolish his manhood. Yea they disgrace him of his offices. For one Iesus Christ, the onely king, lawgiuer, and head of the Church; they ioine vnto him the Pope not onely as a Vicar but also as a fellowe: in that they giue vnto him power to make lawes binding conscience, to resolue and determine vnfallibly the sense of holy scripture, properly to pardon sin both in respect of fault and temporall punishment, to haue authoritie ouer the whole earth, and a part of hell: to depose kings, to whome vnder Christ euery soule is to be subiect, to absolue subiects from the oath of allegiance, &c. For one Iesus Christ the onely reall priest of the new testament, they ioine many secondary priests vnto him, which offer Christ daiely in the masse for the finnes of the quicke and the dead. For one Iesus Christ the al-sufficient Mediatur of intercession, they haue added many fellowes vnto him to make request for vs, namely as many Saints as be in the Popes Kalender. Lastly, for the onely merits of Christ, in whome alone, the Father is well pleased, they haue deuised a treasure of the Church containing beside the merits of Christ, the ouerplus of the merits of Saints to be dispensed to men, at the discretion of the Pope. And thus wee see, that Christ, and consequently God himselfe to bee worshipped in Christ, is transformed into a phantasie or idol of mans conceit. Againe there is alwaies a proportion betweene the worship of God, & our persuasion of him: and men in giuing vnto God any worshipp, haue respect to his nature, that both may be sutable, and he well pleased. Let vs then see what manner of worship the Romane religion affoordeth. It is for the greatest part meere wil-worship, without any allowance or commandment from God, as Durande in his *Rationale* in effect acknowledgedgeth. It is a carnall seruice standing of innumerable bodily rites and ceremonies borrowed partly from the Iewes, and partly from the heathen: it is diuided betweene God and some of his creatures: in that they are worshipped both with one

kind of worship: let them paint it as they can. Thus then, if by their manner of worshipping God, we may iudge howe they conceiue of him, as we may: they haue plainly turned the true God into a phantasie of their owne. For God is no otherwise to be conceiued, then hee hath revealed himselfe in his creatures & word, and specially in Christ: who is the ingrauen image of the person of the Father.

The second sin is Idolatrie: and that as grosse as was euer among the heathen. And it is to be seene in two things. First that they worshippe the Saints with religious worship, which without exception is proper to God. Yea they transforme some of them into detestable idols, making them in trueth mediators of redemption, specially the Virgin Marie, whome they call a *Ladie*, a *Goddesse*, a *queene whom Christ her sonne obeyeth in heauen*, a *mediatresse: or life, hope, the medicine of the diseased*: and they pray vnto her thus: *Prepare thou glory for vs: defende vs from our enemies, & in the houre of death receiue vs, loose the bonds of the guiltie, bring light to the blind, drine away all devils. Shewe thy selfe to be a mother, Let him receiue the prayers.* Againe, their idolatrie is manifest, in that they worship God in, at, before images: hauing no commandement so to do, but the contrarie. They alleadge that they vse and worship images onely in a remembrance of God. But this is al one as if an vnchast wife should receiue many louers into her house in the absence of her husband: and beeing reprooued, should answer: that they were the friendes of her husband, and that shee kept them onely in remembrance of him. Thirdly, their Idolatrie exceeds the Idolatrie of the heathen, in that they worship a Breadgod, or, Christ in and vnder the formes of bread and wine. And if Christ according to his humanitie be absent frō the earth, as I haue prooued, the Popish hoste is as abominable an idol as euer was.

The third sinne is the maintenance of Adulterie. And that is manifest: first of all, in the Toleration of the stewes flat against the commandement of God. Deut. 23. 17. *There shall be no whore of the daughters of Israel: neither shall there be a whore keeper of the sonnes of Israel.* And this toleration is an occasion of vncleannes to many young men & women, that otherwise would abstaine from all such kinde of filthines. And what an abomination is this, when brother and brother, father and sonne, nephew and vnclē, shall come to one and the same harlot, one before or after the other. Secondly, their Lawe beyond the fourth degree allows the marriage of any persons: and by this meanes, they sometime allowe incest. For in the vnequall collateral line, the person next the common stock is a father or mother to the brothers or sisters posteritie, as for example.

1 John
Anne
Nicholas
2 Thomas
3 Lewes
4 Roger
5 Anthonie
6 James.

Here *Anne* and *Nicholas* are brother and sister, and *Anne* is distant from *James* sixe degrees, he being her neece a farre off: and the mariage between them is allowed by the Church of Rome, they not beeing within the compasse of foure degrees: which neuerthelesse is against the law of nature. For *Anne* beeing the sister of *Nicholas*, is in stead of a mother to all that are begotten

of *Nicholas*, euen to *James* and *James* posteritie. Yet thus much I graunt, that the daughter of *Anne* may lawfully marrie *James* or *Anthonie*, the case

beeing altered, because they are not one to another as parents and children.

The fourth sin is Magicke, forcerie, or witchcraft, in the consecration of the host in which they make their Breaden-god: in exorcismes ouer holy bread, holy water and salt; in the casting out or driuing away of deuils, by the signe of the crosse, by solemne coniurations, by holy water, by the ringing of bells, by lighting tapers, by reliques, and such like. For these things haue not their supposed force, either by creation, or by any institution of God in his holy word: and therefore if any thing be done by thē, it is from the secret operation of the deuill himselfe.

The fift sinne is, that in their doctrine they maintaine periurie, because they teach with one consent, that a papist examined may answer doubtfully against the direct intention of the examiner: framing an other meaning vnto himselfe in the ambiguitie of his wordes. As for example, when a man is asked, whether he said or heard Masse in such a place: though hee did: they affirme he may say, no: and sweare vnto it: because he was not there, to reueale it to the examiner: whereas in the very lawe of nature, he that takes an oath should sweare according to the intention of him that hath power to minister an oath: and that in truth, iustice, iudgement. Let them cleere their doctrine from all defence of periurie, if they can.

The sixth sinne is, that they reuerse many of Gods commaundements, making that no sinne which Gods word makes a sinne. Thus they teach, *that if any man steale some little thing, that is thought not to cause any notable hurt, it is no mortall sinne: that, the officious lie, & the lie made in sport are veniall sinnes: that, to pray for our enemies in particular is no precept but a counsell: and that none is bound to saluate his enemy in the way of friendship, flat against the rule of Christ. Mat. 5. 47. where the word ἀποδοῦναι, signifieth al manner of dutie and curtesie: that, rash iudgement, though consent come thereto, is regularly but a veniall sin: that, it is lawfull otherwhiles to faigne holines: that, the painting of the face is ordinarily but a veniall sinne: that, it is not lawfull to forbid begging: whereas the Lord forbade there should be any beggar in Israel. Againe, they teach that men in their choller, when they are chiding and sweare, wounding and blood, are not indeede blasphemers.*

Lastly their writers vse manifest lying, to iustifie their doctrine. They plead falsely that all antiquitie is on their side; whereas it is as much against them as for them: and as much for vs as them. Againe their manner hath bin and is still to prooue their opinions by forged and counterfeit writings of men, some whereof I will name.

1 Saint Iames Liturgie.

2 The Canons of the Apostles.

3 The booke of Dionysius Ariopagita, and namely *De Hierarchia Ecclesiastica.*

4 The Decretall Epistles of the Popes.

5 Pope Clements workes.

6 Some of the Epistles of Ignatius.

7 Origenes booke of repentance. His homelies in diuersos sanctos. Commentaries on Iob: and booke of Lamentation.

*Molo. tract.
2. c. 6. con. 1.
prop. 5. idem
cetera.*

*Deut. 15.
Greg. de
Fal. tom. 3.
dis. 1. q. 12.
& Casetan.*

- 8 *Chrystomes Liturgie.*
- 9 *Basils liturgie and his Ascetica.*
- 10 *Augustines booke de 8. quest. Dulcitiy. A booke of true and false repentance. Ser. de festo commemorationis animarum. booke de dogm. Ecclesiast. Sermon ad fratres in Heremo. Sermon of Peters chaire. Booke of visiting the sicke, &c.*
- 11 *Iustin Martyrs Questions and Answ.*
- 12 *Athanasius epistle to Pope Faelix.*
- 13 *Bernards sermons of the Lords supper.*
- 14 *Hieromes epistle ad Demetriadem saouing of Pelagius.*
- 15 *Tersullian de Monogamia.*
- 16 *Cyprian de Chrismate & de ablutione pedum.*
- 17 *In the Councell of Sardica the 3,4, and 5. canons are forged.*
- 18 *In the Councell of Nice all saue 20. are forged.*
- 19 *Certaine Romane Councels vnder Syluester are forged. For he was at this time dead, and therefore could not confirme them. Sozom. lib. 2.*
- 20 *To the sixth canon of the Councell of Nice are patched these words, That the Romane church hath alwaies had the Supremacie.*
- 21 *Lastly, I will not omit that Pope Sozimus, Bonifacius, and Coelestinus falsified the canons of the councell of Nice, to proone appeales from all places to Rome; so as the Bishops of Africke were forced to send for the true copies of the said councell from Constantinople and the Churches of Greece.*

I might here rehearse many other finnes which with the former call for vengeance vpon the Romane Church, but it shal suffice to haue named a few of the principall.

Now in this reason, our Sauour Christ prescribes another maine dutie to his owne people: and that is, to be carefull to eschew all the finnes of the Church of Rome, that they may withall escape her deserued plagues and punishmentes. And frō this prescribed dutie I obserue two things. The first is, that euery good seruant of God, must carefully auoid contracts of marriage with professed Papists, that is, with such as hold the Pope for their head, and beleeue the doctrine of the Councell of Trent. For in such matches men hardly keepe faith and good conscience, and hardly auoid communication with the finnes of the Romane church. A further ground of this doctrine I thus propound. In Gods word there is mentioned a double league betweene man and man, countrie and countrie. The first is the *league of concord*, when one kingdome bindes it selfe to liue in peace with another, for the maintenance of trafficke without disturbance: and this kind of league may stand betweene Gods church and the enemies thereof. The second is the *league of amitie*: which is when men, people, or countries binde themselues to defend each other in all causes: and to make the warres of the one, the warres of the other; and this league may not be made with those that be enemies of God. Iehosaphat, otherwise a good king, made this kind of league with Ahab: and is therefore reprooued by the prophet, saying, *Wouldest thou helpe the wicked, and loue them that hate the Lord?* 2. Chr. 19. 2. Now the mariages of Protestants with Papists are priuate leagues of amitie, betweene person and person: and

therefore not be allowed. Againe Malac. 2. 1 1. *Judah hath defiled the holinesse of the Lord which he loued, and hath married the daughters of a strange God:* where is flatly condemned marriages made with the people of a false god: nowe the papists by the consequents of their doctrine and religion, turne the true Iehoua into an idol of their own braine, as I haue shewed; & the true Christ reuealed in the writtē word into a fained Christ made of bread. Yet if such a marriage be once made and finished it may not be dissolued. For such parties sinne not simply in that they marrie, but because they marrie not in the Lord, being of diuers religions. The fault is not in the substance of marriage but in the manner of making it; and for this cause, the Apostle commaundes the beleuing partie, not to forsake or refuse the vnbeleuing partie, being a very infidel (which no Papist is) if he or shee will abide. 1. Cor. 7. 13.

The second thing is, that euery seruant of God must take heede how hee trauels into such countries where Popish religion is stablished, least hee partakes in the sinnes and punishments thereof. Indeede to goe vpon ambassage to any place, or to trauell for this end, that wee may performe the necessarie duties for our speciall or generall callings, is not vnlawfull: but to trauell out of the precincts of the chnrch onely for pleasures sake, and to see strange fashions, hath no warrant. And hence it is, that many men which goe forth in good order well minded, come home with crased consciences. The best trauel-ler of all is he, that liuing at home or abroad, can goe out of himselfe, and depart from his owne sinnes and corruptions by true repentance.

FINIS.

An aduertisement to all fauourers of the Romane religion, shewing that the said religion is against the Catholike principles and grounds of the Catechisme.



Great is the number of them that embrace the religion of the present Church of Rome, being deceiued by the glorious titles of Vniuersalitie, Antiquitie, Succession. And no doubt, though some be wilfully blinded, yet many deuoted this waie; neuer sawe any other trueti. Nowe of them and the rest I desire this fauour, that they will but weigh and ponder with themselves this one thing, which I will nowe offer to their considerations, and that is, *That the Romane religion now stablished by the councill of Trent, is in the principall points thereof against the grounds of the Catechisme*, that haue bene agreed vpon euer since the daies of the Apostles, by all Churches. These groundes are foure; the first is the Apostles Creed: the second is the decalogue or tenne commandements: the third is the forme of praier called the Lords praier: the fourth is the Institution of the two Sacraments baptisime and the Lords supper. 1. Cor. 11. 23.

That I may in some order manifest this which I say, I will begin with the Symbole or Creed. And first of all it must bee considered, that some of the principall doctrines beleued in the Church of Rome are, that the Pope or Bishop of Rome is the vicar of Christ, and the head of the Catholike church: that there is a fire of purgatorie after this life: that images of God and Saints are

are to be placed in Churches and worshipped: that praier isto be made to Saints departed & their intercession to be required: that there is a propitiatorie sacrifice daily offered in the masse for the sinnes of the quicke & the dead. These points are of that moment, that without them the Romane religion cannot stand: and in the council of Trent the curse *Anathema* is pronounced vpon all such as denie these or any of them. And yet markes the Apolltes Creede which hath bin thought to containe all necessarie points in religion to be beleued: and hath therefore bene called the *key & rule of faith*: this creed I say, hath not any of these points: nor the Expositions made thereof by the auncient fathers, nor any other Creede or confession of faith made by any council or Church for the space of many hundred yeares. This is a plaine prooffe to any indifferent man, that these be new articles of faith neuer knowne in the Apostolike Church: & that the fathers & council could not find any such articles of faith in the books of the old and new testament. Answer is made: that all these points of doctrine are beleued vnder the article, *I beleene the Catholike Church*, the meaning whereof, they wil haue to be this, I beleue all things which the Catholike church holdeth and teacheth to be beleued. If this bee as they say, we must needs beleue in the Church: that is, put our confidence in the Church, for the manifestation and the certentie of all doctrines necessarie to saluation: and thus the eternal trueth of God the Creatour, shall depend on the determination of the creature; and the written word of God in this respect is made vn sufficient; as though it had not plainly reuealed all points of doctrine pertaining to saluation. And the ancient Churches haue bene farre ouerseene, that did not propound the former points to be beleued as articles of faith, but left them to these latter times.

2. In this Creede, *to beleue in God*, and *to beleue the Church*, are distinguished. *To beleue in*, is pertaining to the Creatour, *to beleue*, to the creature: as *Ruff. in Symb.* Ruffinus hath noted, when he saith, that by this preposition *in*, the Creatour is distinguished from the creature, and things pertaining to God from things pertaining to men. And Augustine saith, *It must be knowne that we must beleue Ser. 131. de the Church, and not beleue in the Church: because the Church is not God, but Temp. the house of God.* Hence it followes, that we must not beleue in the Saints, nor put our confidence in our workes, as the learned Papists teach. Therefore Eusebius saith, *We ought of right to beleue Peter and Paul, but to beleue in Peter 14. and Paul, that is, to giue to the seruants the honour of the Lord, we ought not.* And Euseb. E. Cyprian saith, *He doth not beleue in God which doeth not place in him alone the trust of his whole felicitie.* *de Symb.*

3. The article, *conceined by the holy Ghost*, is ouerturned by the transubstantiation of bread and wine in the masse, into the bodie and blood of Christ. For here wee are taught to confesse the true and perpetuall incarnation of Christ, beginning in his conception, and neuer ending afterward: and wee acknowledge the trueth of his manhood, and that his bodie hath the essentiall properties of a true body, standing of flesh & bone: hauing quãtitie, figure, dimensions, namely length, breadth, thickenes: hauing part out of part, as head out of feet, & feet out of head, being also circūscribed, visible, touchable: in a word, it hath all things in it, which by order of creatiō, belōg to a body. It will be said,

that the bodie of Christ may remaine a true bodie & yet be altered in respect of some qualities, as namely circumscription. But I say againe, that locall circumscription can no way be seuered from a bodie, it remaining a bodie. For to be circumscribed in place, is an essentiall propertie of euery quantitie: and quantitie is the common essence of euery bodie. And therefore a bodie in respect of his quantitie must needs be circumscribed in one place. This was the iudgement of Leo, when hee said, *The bodie of Christ is by no meanes out of the truth of our bodie.* And Augustine, when he said, *Onely God in Christ so comes, that he doth not depart: so returns, that he doth not leaue vs: but man according to bodie is in place, and goes out of the same place, and when he shall come vnto another place, he is not in that place whence he comes.* To helpe the matter, they vse to distill with thus. Christs bodie in respect of the ^a whole essence thereof may be in many places; but not in respect of the whole quantitie, whereby it is onely in one place. But as I haue said, they speake contraries: for quantitie (by all learning) is the essence of a bodie, without which a bodie cannot be.

4. In the Creede wee confesse that Christ is ascended into heauen, and there after his ascension sits at the right hand of his father, and that according to his manhood. Hence I conclude, that Christs bodie is not really and locally in the sacrament, and in euery Host, which the priest consecrateth. This argument was good when Vigilus against Eutiches said, *When it (the flesh) was on earth, it was not in heauen: and because it is nowe in heauen, it is not on earth:* and he addes afterward that this is the Catholike faith and confession. And it was good when Fulgentius said, *According to his humane substance hee was absent from earth, when he was in heauen, and he left the earth when he ascended into heauen.* And, *The same inseparable Christ, according to his whole manhood leauing the earth, locally ascended into heauen, and sits at the right hand, and according to the same whole manhood, he is to come to iudgement.* And it was good when Cyril said, *No man doubts but that when hee ascended into heauen, though hee be alwaies present by the power of his spirit, he was absent in respect of the presence of his flesh.* And it was good, when Augustine said, *According to the flesh, which the Word assumed, he ascended into heauen, he is not here: there he sits at the right hand of the father: and he is here according to the presence of his maiestie.* And, *Hee went as hee was man, and he aboad as he was God: he went by that whereby he was in one place; he aboad by that whereby he was euery where.*

5. Againe, in that we beleue the Catholike church, it followes that the Catholike church is inuisible: because things seene are not beleued. And the answer commonly vsed, that we beleue the holinesse of the Church, will not serue the turne. For the wordes are plaine, and in them we make confession that we beleue not onely the holinesse of the Church, but also the Church it selfe.

6. Lastly the articles, Remission of sinnes, Resurrection of the bodie, and Life euerlasting, containe a confession of speciall faith. For the meaning of them is thus much: I beleue the remission of mine own sins, & the resurrection of mine own body to life euerlasting: & that by the iudgement of learned antiquitie. August. saith, *If thou also beleue that thou shalt rise again & ascend into heauen (because thou art sure of so great a patron) thou art certain of so great a gift.*

Epist. 70.
Tract. 31. in
Ioh.

a totalitate
essentia, non
totalitate
quantitatis.

Lib. 4.

ad Thras.

Cyrl. lib. 9.
in Ioh.

Symb. ad
Catech. 1. 4.
c. 7. & l. 2.
c. 10.

gift. And, *Make not Christ lesse, who brings thee to the kingdome of heauen, for remission of sins. Without this faith, if any come to baptisme, he shuts the gate of mercie against himselfe.* And, *Whosoever faithfully beleueth, & holds this profession of his faith (in which all his sins are forgien him) let him prepare his wil to the will of god, & not feare his passage by death.* And, *The whole Sacrament of baptisme standes in this, that we beleue the resurreiſo of the body & remission of sins to be giuen vs of God.* And, *He gaue these keies to the Church — that whosoever in his church, should not beleue his sins to be forgien, they should not be forgien unto him: and whosoever beleued, & turned fro the abiding in the lap of the said church, at length shall be healed by faith & amendment of life.* And, *That which thou hast heard to be fulfilled in the glorious resurrection of Christ, beleue that the very same shall be fulfilled in thee, in the last iudgement and the resurrection of thy flesh, shall restore thee for all eternitie.* For unless thou shalt beleue that thou art to be repaired by death, thou canst not come to the reward of life eternall. And in ancient time the article of the resurrection hath bene rehearsed on this manner, *The resurrection of this flesh: and the last applied vnto it, To euerlasting life.* Hence then two maine opinions of the Church of Rome are quite ouerthrown, one that we cannot by speciall faith be certaine of the remission of our sinnes, and the saluation of our soules: the other, that a man truly iustified may fall away and be damned. Nowe this cannot bee, if the practise of the auncient Church bee good, which hath taught vs to beleue euerlasting life ioyntly without remission of sinnes.

Serm. 115.
de Temp.
de doct.
Chri. l. 1.
cap. 18.
Serm. 125.
de Temp.

Ruffin. in
Symb.
August. de
Symb. l. 1.
c. 6. ad Cate-
chu. & En-
chir. c. 47.

To come vnto the Decalogue, first of all it is a rule in expounding these-uerall commandements, that where any vice is forbidden, there the contrarie vertue is commanded, and all vertues of the same kinde, with all their causes, occasions, furtherances. This rule is graunted of all: and hence it followes, that counsels of perfection, if they haue in them any furtherance of vertue, are inioyned in and by the law, and therefore prescribe no state of perfection beyond the scope of the lawe.

Secondly the commandement, *Thou shalt not make to thy selfe any grauen image, &c.* hath two seuerall parts. The first forbids the making of carued or graued images: the second forbids the adoratiō of them. Now the first part is notably expounded by Moses, Deut. 4. 16. *Take good heed vnto your selues, that ye corrupt not your selues and make you a grauen image or representation of any figure in the likenesse of male or female.* Marke the reason of this prohibition in the same place: *for (saith he) ye saw no image in the day the Lord spake vnto you in Horeb, and v. 15. Ye heard the voice of the wordes but sawe no similitude (saue a voice.* Nowe the reason beeing vnderstood of the image of God himselfe: the prohibition must needes be so vnderstood. Againe there is no question; that God directs his commandement against a sinne in speculation, but against some common and wicked practise of the Iewes, and that was to represent God himselfe in likenesses and bodily formes. Esai. 40. 18. And that was also the practise of the Gentiles, that were farre more grosse in this kinde then the Iewes Rom. 1. 23. This then is plaine to any indifferent man, that the first part of the commandement forbiddes the making of grauen images or likenesses of the true Iehoua: and thus the Romane Catechisme vnderstands the words.

wordes. As for the second part, it must be vnderstood according to the meaning of the first: and therefore it forbids vs, to bow downe to any image of God. Hence then it followes, that to worship God or Saints in, or, at images, and to worship images with religious worship is abominable idolatrie. And common reason might teach vs thus much. For they that adore and worship the true God in images, doe binde the presence of God, his operation, grace, and his hearing of vs, to certen things, places, signes, to which he hath not bound himselfe, either by commandement or promise: and that is, otherwise to worship God, and to seeke for his blessings, then he hath commaunded himselfe to be worshipped, or promised to heare vs. Vpon this ground, is plainly ouerthrowne the excuse which they make, that they worshippe not images but God and Saints in images: for neither God nor the Saints doe acknowledge this kinde of honour, but they abhorre it. Whence it followes necessarily, that they worship nothing beside the image, or, the deuise of their owne braine, in which they faime to themselues such a god as will be worshipped, and receiue our praiers at images. It will be saide, that the Papists doe no otherwise tie the worship and inuocation of God to images, then God tied himselfe to the sanctuarie and the temple of Salomon. And I say againe, it was the will of God that he would shew his presence, and be worshipped at the Sanctuarie, and the Iewes had the warrant of Gods word for it: but we haue no like warrant, either by promise or commandement to tie Gods presence to an image or crucifix. Againe, reason yet further may discouer their idolatrie. They, which worship they know not what, worship an idol: but the Papists worship they know not what: I prooue it thus. To the consecration of the host, there is required the intention of the Priest, at the least virtually, as they say, and if this be true, it followes that none of them can come to the Masse, or pray in faith, but he must alwaies doubt of that which is lifted vp by the hands of the priest in the masse: whether it be bread or the bodie and blood of Christ. For none can haue any certentie of the intention of the priest in consecrating this bread and this wine: but rather may haue a iust occasion of doubting by reason of the common ignorance and loosenesse of life in such persons.

Thirdly the commaundement touching the Sabbath, giues a libertie to worke sixe daies in the ordinarie affaires of our callings: and this libertie cannot be repealed by any creature. The Church of Rome therefore erreth, in that it prescribeth set and ordinarie festiuall daies, not onely to God but also to Saints: inioyning them as straitly and with as much solemnitie to be obserued, as the Sabbath of the Lord.

Fourthly, the ~~third~~ commaundement, or (as they say) the fourth, inioynes children to obey father and mother in all things, specially in matters of moment, as in their marriage and choice of their callings: and that euen to death: and yet the church of Rome against the intent of this commaundement, allowes that clandestine marriages, and the vowe of religion shall be in force, though they be without, and against the consent of wife and carefull parents.

Fifthly, the last commaundement of lust, forbiddes the first motions to sinne, that are before consent. I prooue it thus. Lust is forbidden in the former
 comman-

commandements as well as in the last, yea lusting that is ioyned with consent: as in the commandement, *Thou shalt not commit adulterie*, is forbidden lusting after our neighbours wife: & in the next, lusting after our neighbours goods, &c. Now if the last commandement also forbid no more but lust with consent, it is confounded with the rest: and by this meanes there shall not be ten distinct words, or, commandements: which to say is absurd: it remaines therefore that the lust here forbidden goes before consent. Againe, the Philosophers knew that lust with consent was euill, euen by the light of nature: but Paul a learned Pharise and therefore more then a Philosopher, knew not lust to be sinne, that is forbidden in this commandement, Rom. 7. Lust therefore that is forbidden here, is without consent. Wicked then is the doctrine of the Romane Church, teaching that *in every mortall sinne is required an act commanded of the will: and hence they say many thoughts against faith and vncleane imaginations are no sinnes.*

Mol. tract. c. 27. conc. 4.

6 Lastly, the words of the second commandement. *And shew mercie to thousands on them that loue me and keepe my commandements*, ouerthrowes all humane merits. For if the reward be giuen of mercie to them that keepe the law, it is not giuen for the merit of the worke done.

To come to the third part of the Catechisme: the Lords praier is a most absolute and perfect forme of praier. For which cause it was called of Tertulian, *The brenmarie of the Gospel*: and Coelestinus saith, *the law of praying is the law of beleening and the law of working*. Now in this prayer we are taught to direct our praiers to God alone, *Our father, &c.* and that onely in the name and mediation of Christ. For God is our father onely by Christ. It is needlesse therefore, to vse any inuocation of Saints, or to make them our mediators of intercession vnto God: and it is sufficient, if we pray onely vnto God in the name of Christ alone.

2 In the fourth petition, we say thus, *Giue vs our daily bread*. In which words, we acknowledge that euery morsell of bread is the meere gift of God. What madnes then is it, for vs to thinke that we should merit the kingdome of heauen by works, that can not merit so much as bread?

3 In the next petition, *Forgiue vs our debts*, foure opinions of the Romane religion are directly ouerthrowne. The first is concerning humane Satisfaction. For the child of God is here after his conuersion taught, to humble himselfe day by day, and to pray for the pardon of his daily sinnes: now to make satisfaction and to sue for pardon be contrarie. The second opinion here ouerthrowne, is touching merits. For we doe acknowledge our selues to be debtors vnto God, yea bankrupts: and that beside the maine summe of many thousand talents, we daily increase the debt: therefore we can not possibly merit any of the blessings of God. It is meere madnes to thinke, that they which cannot pay their debts, but rather increase them day by day, should deserue or purchase any of the goods of the creditours, or the pardō of their debts: & if any fauour be shewed thē, it comes of meere goodwill without the least desert. In a word, this must be thought vpon, that, if all we can doe, will not keep vs frō increasing the maine summe of our debt, much lesse shall we be able by any merit to diminish the same. By good right therefore do all gods seruants cast

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downe themselves and pray, Forgiue vs our debts. The third opinion is that punishment may be retained, the fault beeing wholly remitted: but this can not stand, for here sinne is called our debt: because by nature we owe vnto God obedience, and for the defect of this paiement, we further owe vnto him the forfeiture of punishment. Sinne then is called our debt in respect of the punishment. And therefore when we pray for the pardon of sinne, we require the pardon not onely of fault, but of the whole punishment. And when a debt is pardoned, it is absurd to thinke that the least paiement should remaine. The fourth opinion is that a man in this life may fulfill the law, whereas in this place euery seruant of God is taught to aske a daily pardon for the breach of the law. Answer is made, that our daily sinnes are veniall and not *against the law* but *beside the law*. But this which they say is against the petition: for a debt that comes by forfeiture is against the bond or obligation. Now euery sinne is a debt causing the forfeiture of punishment: and therefore is not beside, but directly against the law.

4 In this clause, *as we forgiue our debtors*, it is taken for graunted, that we may certainly know that we are in loue and charitie with men, when we make reconciliation: why then may not we know certainly that we repent and beleeue and are reconciled to God: which all Romane Catholikes denie.

5 In the last wordes, *and lead vs not into temptation*, we pray not, that God should free vs from temptation (for it is otherwhiles good to be tempted, Psal. 26. 1.) but that we be not left to the malice of Sathan, and held captiue of the temptation, for here *to be lead into temptation*, and *to be deliuered*, are opposed. Now hence I gather, that he which is the child of God truly iustified and sanctified, shall neuer fall wholly and finally from the grace of God: and I conclude on this manner. That which we aske according to the will of God, shall be graunted, 1. Ioh. 5. but this the child of God asketh, that he might neuer be wholly forsaken of his father, and left captiue in temptation. This therefore shall be graunted.

6 This clause *Amen*, signifies a speciall faith touching all the former petitions, that they shall be graunted: and therefore a speciall faith concerning remission of sinnes: which the Romane Church denieth.

To come to the last place, to the Institution of the sacrament of the Lords Supper, 1. Cor. 11. 23. In which first of all the Reall presence is by many circumstances ouerthrowne. Out of the wordes, *he tooke and brake*, it is plaine that, that which Christ tooke was not his bodie: because he can not be saide with his owne hands to haue taken, held, and broken himselfe, but the very bread. Againe Christ said not: *under the forme of bread, or in bread*: but *This*, that is, *bread is my bodie*. 3. Bread was not giuen for vs but onely the bodie of Christ: and in this first institution, the bodie of Christ was not really giuen to death. 4. The cup, *is the new testament* by a figure: why may not the bread be the bodie of Christ by a figure also? 5. Christ did eate the supper, but not himselfe. 6. We are bidden to doe it, *till he come*: Christ then is not bodily present. 7. Christ biddes the bread to be eaten *in a remembrance of him*: but signes of remembrance are of things absent. 8. If the Popish reall presence be graunted, then the bodie and blood of Christ are either seuered or ioyned together. If

seuered

THE
 FOUNDATION
 OF CHRISTIAN RELI-
 gion: gathered into fixe
 Principles.

*And it is to be learned of ignorant people, that they
 may be fit to heare Sermons with profit, and to receiue the
 Lords Supper with comfort.*

Psalme 119. 30.

*The entrance into thy words sheweth light, and giueth vnder-
 standing to the simple.*



Printed for I.L. and I.P. 1600.

To all ignorant people that desire to be instructed.



Oore people, your manner is to sooth up your selues, as though ye were in a most happie estate: but if the matter come to a iust triall, it will fall out farre otherwise. For you lead your liues in great ignorance, as may appeare by these your common opinions which follow.

1 That faith is a mans good meaning and his good seruing of God.

2 That God is serued by the rehearsing of the ten Commandements, the Lords prayer, and the Creede.

3 That ye haue beleued in Christ euer since you could remember.

4 That it is pitie he should liue which doth any whit doubt of his saluation.

5 That none can tell whether he shall be saued or no certainly: but that all men must be of a good beleefe.

6 That howsoeuer a man liue, yet if he call vpon God on his death-bed; and say, *Lord haue mercie vpon me*, and so goe away like a lambe, he is certainly saued.

7 That, if any be strangely visited, he is either taken with a Planet, or bewitched.

8 That a man may lawfully sweare when he speakes nothing but the truth: and sweares by nothing but that which is good, as by his faith or troth.

9 That a Preacher is a good man no longer then he is in the pulpit. *They thinke all like themselves.*

10 That a man may repent when he will, because the Scripture saith, *At what time soeuer a sinner doth repent him of his sinne, &c.*

11 That it is an easier thing to please God then to please our neighbour.

12 That ye can keepe the commandements, as well as God will giue you leaue.

13 That it is the safest to doe in Religion as most doe.

14 That merrie ballads and books, as *Scogin, Bevis of Southampton, &c.* are good to driue away time, and to remooue heart quames.

15 That ye can serue God with all your hearts, & that ye would be sory els.

16 That a man neede not heare so many sermons except he could followe them better.

17 That a man which commeth at no sermons, may as well beleue, as he which heares all the sermons in the world.

18 That ye know all the Preacher can tell you. For he can say nothing, but that euery man is a sinner, that we must loue our neighbours as our selues; that euery man must be saued by Christ: and all this ye can tell as well as he.

19 That it was a good world when the olde Religion was, because all things were cheape.

20 That drinking and bezeling in the alehouse or tauerne is good fellowship, and shewes a good kind nature, and maintaines neighbourhoode.

21 That a man may sweare by the Masse, because it is nothing now: and

byr

The Epistle.

byr Ladie, because shee is gone out of the countrie.

22 That euery man must be for himselfe, and God for vs all.

23 That a man may make of his owne whatsoeuer he can.

24 That if a man remember to say his praier in the morning (though he neuer vnderstand them) he hath blessed himselfe for all the day following.

25 That a man praieeth when he saith the ten Commandements.

26 That a man eates his maker in the Sacrament.

27. That if a man be no adulterer, no thiefe, nor murderer, and doe no man harme, he is a right honest man.

28 That a man neede not haue any knowledge of Religion, because he is not booke-learned.

29 That one may haue a good meaning, when he saith and doth that which is euill.

30 That a man may goe to wizards, called wisemen, for counsell: because God hath prouided a saluc for euery sore.

31 That ye are to be excused in all your doings, because the best men are sinners.

32 That ye haue so strong a faith in Christ, that no euill companie can hurt you.

These and such like sayings, what argue they but your grosse ignorance? Now, where ignorance raigneth, there raignes sinne: and where sinne raignes, there the deuill rules: and where he rules, men are in a damnable case.

Ye will replie vnto me thus: that ye are not so bad I would make you: if neede be you can say the Creede, the Lords prayer, and the ten Commandements: and therefore ye will be of Gods beleefe say all men what they will, and you desie the deuill from your hearts.

I answer againe, that it is not sufficient to say all these without booke, unlesse ye can vnderstand the meaning of the words, and be able to make a right vse of the Commandements, of the Creede, of the Lords prayer, by applying them inwardly to your hearts and consciences, and outwardly to your liues and conuersations. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, vnfained faith, and sound repentance: here I haue set downe the principall point of Christian religion in sixe plaine and easie rules, euen such as the simplest may easily learne: and hereunto is adsoyned an exposition of them word by word. If ye doe want other good direction, then vse this my labour for your instruction. In reading of it first learne the sixe principles, and when ye haue them without the booke and the meaning of them withall, then learne the exposition also: which beeing well conceined, and in some measure felt in the heart, ye shall be able to profit by Sermons, whereas now ye cannot: and the ordinarie parts of the Catechisme, namely the ten Commandements, the Creede, the Lords prayer, and the institution of the two Sacraments shall more easily be vnderstood.

Thine in Christ Iesus,

William Perkins.

The

The foundation of Christian religion,

gathered into fixe Principles.

The first Principle.

Question.

WHat doest thou belecue concerning God?

A. There is one God, creator and gouernour of all things, distinguished into the Father, the Sonne, and the holy Ghost.

Prooues out of the word of God.

1. There is a God.

For the invisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, beeing considered in his workes, to the intent, that they should be without excuse. Rom. 1. 10.

Neuerthelesse, he left not himselfe without witness, in that he did good and gaue vs raine from heauen, and fruitful seasons; filling our hearts with food and gladnes. Act. 14. 17

2. This God one.

Concerning therefore meat sacrificed to idols, we knowe that an idol is nothing in the worlde: and that there is none other God but one. 1. Cor. 8. 4.

3. He is creatour of all things.

In the beginning God created the heauen and the earth.

Through faith wee understand, that the world was ordained by the word of God: so that the things which we see, are not made of things which did appeare. Gen. 1. 1. Heb. 11. 3.

4. He is gouernour of all things.

The eyes of the Lord, in euery place behold the euill and the good.

Tea, and all the haire of your head are numbred.

Prou. 15. 3.

Mat. 10. 10.

5. Distinguished into the Father, the Sonne, and the holy Ghost.

And Iesus when he was baptized came straight out of the water, and loe, the heauens were opened vnto him, and Iohn sawe the spirit of God descending like a Dove and lighting vpon him. Mat. 3. 16

And loe, a voice came from heauen, saying: This is my beloued sonne, in whome I am well pleased. I. vers. 17.

For there are three, which beare record in heauen, the Father, the word, and the holy Ghost, and these three are one. 1. Ioh. 5. 7.

The second Principle.

Q. What dost thou belecue concerning man, & concerning thine own selfe? 2

A. All men are wholly corrupted with sinne through Adams fall, and so are become slaues of Sathan, and guiltie of eternall damnation.

1. All men are corrupted with sinne.

As it is written, there is none righteous, no not one.

Rom. 3. 10.

2. They are wholly corrupted.

Nowe the very God of peace sanctifie you throughout, and I pray God that your whole spirit, and soule, and bodie, may be kept blamelesse vnto the comming of our Lord Iesus Christ. 1. Th. 5. 23.

This I say therefore and testifie in the Lord, that ye henceforth walke not as other Gentiles walke in vanitie of their minde. Eph. 4. 17.

Having their cogitation darkened, and beeing strangers from the life of God, through I. vers. 18.

through the ignorance that is in them, because of the hardnesse of their heart.

When the Lord sawe that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually.

Gen. 6. 5.

3. Through Adams fall

Rom. 5. 12.

Wherefore as by one man, sinne entred into the worlde, and death by sinne, and so death went over all men, for so much as all men haue sinned.

4. And so are become slaues of Sathan.

Eph. 2. 2.

Wherein in time past ye walked according to the course of the worlde, and after the prince that ruleth in the aire, euen the spirit that now worketh in the children of disobedience.

Heb. 2. 14.

For as much then as the children were partakers of flesh and blood, he also himselfe likewise tooke part with them, that hee might destroy through death, him that had the power of death, that is, the deuil.

2. Cor. 4. 4.

In whom the God of this world hath blinded the mindes, that is, of Infidels, that the light of the glorious Gospell of Christ, which is the image of God should not shine unto them.

5. And guiltie of eternall damnation.

Gal. 3. 10.

For as many as are of the workes of the Lawe, are under the curse, for it is written: Cursed is euery man that continueth not in all things, which are written in the booke of the Lawe to doe them. Likewise then as by the offence of one the fault came on all men to condemnation: so by the iustifying of one, the benefit abounded toward all men to the iustification of life.

Rom. 5. 18.

The third Principle.

2. What meanes is there for thee to escape this damnable estate?

A Iesus Christ the eternall sonne of God, being made man, by his death vpon the crosse and by his righteousnes, hath perfectly alone by himselfe, accomplished all things that are needfull for the saluation of mankind.

1. Iesus Christ the eternall sonne of God,

Ioh. 1. 14.

And the word was made flesh and dwelt among vs, and we sawe the glory thereof, as the glory of the onely begotten (Sonne) of the Father full of grace and trueth.

2. Being made man.

Heb. 2. 16.

For he in no sort tooke the angels, but he tooke the seede of Abraham.

3. By his death vpon the crosse.

Esa. 53. 5.

But he was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was vpon him, and with his stripes we are healed.

4. And by his righteousnes.

Rom. 5. 19.

For as by one mans disobedience many were made sinners, so by the obedience of one, shall many also be made righteous.

2. Cor. 5. 21.

For he hath made him to be sinne for vs which knewe no sinne, that wee should be made the righteousnes of God in him.

5. Hath perfectly

Heb. 7. 25.

Wherefore he is able also perfectly to saue them that come vnto God by him, seeing hee euer liueth to make intercession for them.

6. Alone by himselfe

Act. 4. 12.

Neither is there saluation in any other, for among men there is giuen none other name vnder heauen, whereby we must be saued.

7. Accomplished all things needfull for the saluation of mankind.

And he is the reconciliation for our sinnes, and not for ours onely, but also for the sinnes of the whole worlde.

1. Ioh. 2. 2.

The fourth Principle.

Q. But how maiest thou be made partaker of Christ and his benefits?

A. A man of a contrite and humble spirit, by faith alone apprehending & applying Christ with all his merits vnto himselfe, is iustified before God and sanctified.

1. A man of a contrite and humble spirit

For thus saith hee, that is high and excellent, he that inhabiteth the eternitie, whose name is the holy one, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to reuine the spirit of the humble, and to giue life to the that are of a contrite heart.

The sacrifices of God are a contrite spirit, a contrite and a broken heart, O God, Psal. 51. 17. thou wilt not despise.

2. By faith alone.

As soone as Iesus heard that word spoken, he said vnto the Ruler of the Synagogue, be not afraid, onely belecue. Mark. 5. 36.

So Moses made a serpent of brasse, and set it vp for a signe, and when a serpent had biten a man, then he looked to the serpent of brasse and lued. Num. 21. 19.

And as Moses lift up the serpent in the wildernesse, so must the sonne of man be lifted vp. Ioh. 3. 14.

That whosocuer beleueth in him, should not perish, but haue eternall life.

3. Apprehending and applying Christ with all his merits vnto himselfe. verse 15.

But as many as receiued him, to them he gaue power, to bee the sonnes of God, to them that beleue in his name. And Iesus said vnto them, I am the bread of life, hee that commeth to me shall not hunger: and he that beleueth in me shall neuer thirst. Ioh. 1. 12. Ioh. 6. 35.

4. Is iustified before God.

For what saith the Scripture, Abraham beleued God, and it was counted to him for righteousness. Rom. 4. 3.

Euen as Dauid declareth the blessednes of the man, vnto whome God imputeth righteousness, without workes, saying: verse 6.

Blessed are they whose iniquities are forgiven, and whose sinnes are couered. verse 7.

5. And sanctified.

And he put no difference betweene vs and them, after that by faith he had purified their hearts. Act. 15. 19.

But ye are of him in Christ Iesus, who of God is made vnto vs wisdom, and righteousness, and sanctification and redemption. 1. Cor. 1. 30.

The fift Principle.

Q. What are the ordinarie or vsuall means for the obtaining of faith?

A. Faith cometh only by the preaching of the word, and increaseth daily by it: as also by the administration of the Sacraments and praier. Ioh. 1. 9. by preaching 5

1. Faith cometh only by the preaching of the word, & increaseth daily by it.

But howe shall they call on him, in whom they haue not beleued, howe shall they beleue in him, of whom they haue not heard: and howe shall they heare without a preacher? Where there is no vision the people decay, but he that keepeth the lawe is blessed. Ro. 10. 14. Prou. 29. 18.

Hof. 4. 8. My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt bee no priest to mee, and seeing thou hast forgotten the lawe of thy God, I will also forget thy children.

2. As also by the adminiftration of the Sacraments.

Rom. 4. 11. After he received the signe of circumcision, as the feale of the righteousnes of the faith, which he had when he was uncircumcised, that he should bee the Father of all them that beleuee not being circumcised, that righteousnes might be imputed to the also.

1. Cor. 10. 1. Moreouer brethren, I would not that yee should bee ignorant, that all our Fathers were under the cloud, and all passed through the sea, &c.

3. And Praier.

Rom. 10. 13. For whofoener shall call upon the name of the Lord shall be saved.

The sixt Principle.

Q. What is the estate of all men after death?

A. All men shal rise againe with their owne bodies, to the last iudgement, which beeing ended, the godly shall possesse the kingdome of heauen: but vnbeleeuers and reprobates shall bee in hell, tormented with the diuell and his angels for euer.

1. All men shall rise againe with their owne bodies.

Ich. 5. 28. Maruell not at this, for the houre shall come, in the which all that are in the graues shall heare his voice.

vers. 29. And they shall come forth that haue done good, unto the resurrection of life: but they that haue done euill, unto the resurrection of condemnation.

2. To the last iudgement.

Ecc. 12. 14. For God will bring euery worke unto iudgement, with euery secret thing, whether it be good or euill.

Mat. 12. 36 But I say unto you, that of euery idle worde that men shall speake, they shall giue account thereof, at the day of iudgement.

3. VVhich beeing ended; the godly

And deliuered inst Lot, vexed with the uncleane conuersation of the wicked.

2. Pet. 2. 7. And the Lord said unto him: goe through the middest of the cittie, euen through the middest of Ierusalem, and set a marke upon the foreheads of them that mourne and crie for all the abominations that be done in the middest thereof.

4. Shall possesse the kingdome of God.

Mat. 25. 34 Then shall the king say to them on his right hand, Come ye blessed of my father, inherit ye the kingdome prepared for you, from the beginning of the world.

5. But vnbeleeuers and rebrobates shall bee in hell tormented with the deuill and his angels.

vers. 41. Then shal he say unto them on the left hand, depart from me ye cursed into everlasting fire, which is prepared for the deuill and his angels.

The Scriptures for prooffe were onely quoted by the author, to moue thee to search them: the wordes themselues I haue expressed, at the earnest request of many, that thou maiest more easily learne them: if yet thou wilt be ignorant, thy malice is euident: it is thy fault if thou gaynest knowledge, giue God the glorie in doing of his will.

Thine T. S.

THE EXPOSITION OF THE PRINCIPLES.

The first Principle expounded.

Question.



What is God?

A. God is a^r spirit, or a spirituall substance, most wise, ² Job. 4. 24. most holy, eternall, infinite.

Q. How doe you perswade your selfe that there is such a God?

A. Besides the testimonie of the Scriptures, plaine reason will shew it. Q. What is one reason?

A. When I consider^b the wonderfull frame of the world, me thinks the silly creatures that be in it could neuer make it: neither could it make it selfe, and therefore besides all these, the maker of it must needs be God. Euen as when a man comes into a strange country, and sees faire and sumptuous buildings, and yet findes no liuing creatures there besides birds and beasts, he will not imagine that either birds or beasts reared those buildings, but he presently conceiues, that some men either were or haue beene there.

^b Rom. 1. 20
Act. 14. 17.

Q. What other reason haue you?

A. ^c A man that commits any sinne, as murder, fornication, adulteric, blasphemie, &c. albeit he doth so conceale the matter, that no man liuing know of it, yet oftentimes he hath a griping in his conscience, and feeles the very flashing of hell fire: which is a strong reason to shew that there is a God, before whose iudgement seat he must answer for this fact.

^c Rom. 2. 15
Gen. 38. 10.
E 13. 14

Q. How many Gods are there?

A. No^d more but one.

^d 1. Cor. 8. 6.

Q. How doe you conceiue this one God in your minde?

A. Not^e by framing any image of him in my minde (as ignorant folks doe, that thinke him to be an old man sitting in heauen) but I conceiue him by his properties and workes.

^e Deut. 4. 16
Amo. 4. 13

Q. What be his chiefe properties?

A. First, he is ^f most wise, vnderstanding all things aright, and knowing the reason of them. Secondly, he is ^g most holy, which appeareth in that he is ^h most iust and mercifull vnto his creatures. Thirdly, he is ⁱ eternall, without either beginning or ende of daies. Lastly, he is ^j infinite, both because he is present in all places, and because he is of power sufficient to doe whatsoeuer he ^k will.

^f Job. 12. 23.
^g Esa. 6. 3.
^h Exo. 20. 5, 6.
ⁱ Esa. 41. 4.
^j Ps. 139. all.
^k Job 9. 4.

Q. What be the workes of God?

A. ^l The creation of the world, and of euery thing therein, and the preservation of them beeing created by his ^m speciall providence.

^l Deut. 10. 17
^m Jer. 10. 12.
ⁿ Psal. 33. 6.
^o Math. 10.

Q. How know you that God governeth euery particular thing in the world by his ^p speciall providence?

A. To omit the ^q Scriptures, I see it by experience: ^r Meate, Drinke, and clothing beeing void of heate and life, could not preserve the life of man, vntilse there were a ^s speciall providence of God to giue vertue vnto them.

^o Mat. 4. 4.
^p 1. Ioh. 5. 7.
^q Mat. 3. 12.
^r Job. 1. 5. 6

Q. How is this one God distinguished?

A. ^t Into the Father which begetteth the Sonne: into the Sonne who is begotten of the Father: into the ^u holy Ghost, who proceedeth from the Father & the Sonne.

^s 1. Ioh. 5. 7.
^t Mat. 3. 12.
^u Job. 1. 5. 6

The second Principle expounded.

Q. Let vs nowe come to ours selues, and first tell me what is the naturall estate of man?

^a Eph. 2. 1. A. Euery man is by nature ^a dead in sin as a loathsome carrion, or as a dead
¹ Tim. 5. 5. corps lyeth rotting and stincking in the graue, hauing in him the seede of all
 finnes. Q. What is sinne?

^b 1. Iob. 3. 4. A. Any^b breach of the Lawe of God, if it be no more but the least want of
 Rom. 7. 7. that which the Lord requireth.

Q. Howe many sortes of sinne are there?

^c Gal. 3. 10. A. Sinne is either^c the corruption of nature, or any euill actions that pro-
^e Col. 3. 9. ceede of it as frutes therof.

Q. In whome is the corruption of nature?

^d Rom. 3. 10 A. In all men,^d none excepted.

Q. In what part of man is it?

^e Gen. 6. 5. A. In euery^e part both of body and soule, like as a leprosie that runneth
¹ Th. 5. 2. 3. from the crowne of the head, to the sole of the foote.

Q. Shew me howe euery part of man is corrupted with sinne?

^f 1. Cor. 2. 14 A. Firſt, in the^f minde there is nothing but ignorance and blindenes con-
 Rom. 8. 5. cerning heauenly matters. Secondly, ^g the conscience is defiled, being alwaies
^g Tit. 1. 15. either benumbed with sinne, or else turmoyled with inward^d accusations and
 Eph. 4. 18. terrors. Thirdly, ^h the will of man onely willeth and lusteth after euil. Fourth-
 Esa. 57. 20. ly, theⁱ affections of the heart, as loue, ioy, hope, desire, &c. are mooued and
^h Phil. 2. 13. stirred to that which is euill to imbrace it, and they are neuer stirred vnto that
 Iob. 15. 16. which is good, vnlesse it be to eschewe it. Lastly, the^k members of the body
ⁱ Gal. 5. 24. are the instruments and tooles of the mind for the execution of sinne.

Q. What be those euill actions that are the frutes of this corruption?

^k Rom. 6. 19. A. ^l Euill thoughts in the minde, which come either by a mans owne con-
^l Gen. 6. 5. ceiuing, or by the suggestion^m of the deuill: euill motions and lusts stirring in
^m Iob. 15. 2. the heart, and frō these arise euill words and deeds, when any occasion is giuē.
ⁿ Act. 5. 3.

Q. Howe commeth it to passe that all men are thus defiled with sinne?

^o Rom. 5. 12. A. Byⁿ Adams infidelitie and disobedience, in eating the forbidden frutes:
^o 26. 19. euen as we see great personages by treason doe not only hurt themselues, but
 Gen. 3. also staine their blood, and disgrace their posteritie.

Q. What hurt comes to man by his sinne?

^o Gal. 3. 10. A. ^o He is continually subiect to the curse of God in his life time, in the end
 of his life, and after this life.

Q. VVhat is the curse of God in this life?

^p Deut. 28. A. ^p In the bodie, diseases, aches, paines: in the soule blindnesse, hardnesse of
^p 21. 22. 27. heart, horror of conscience: in goods hinderances, and losses: in name, igno-
^p 35. 66. 67. minie and reproach: lastly, in the whole man, *bondage* vnder Sathan the prince
 of darkenes.

Q. VVhat manner of *bondage* is this?

^q Heb. 2. 14. A. This^a *bondage* is when a man is the slaue of the deuill, and hath him to
 Eph. 2. 2. raigne in his heart as his God.

Q. How may a man know whether Sathan be his God or not?

^r 2. Cor. 4. 4. A. He may knowe it by this, if he giue obedience to him in his heart, & ex-
 Luk. 11. 21. presse it in his conuersation.

Q And

Q. And howe shall a man perceiue this obedience?

A. If he^a take delight in the euill *motions* that Sathan puts into his heart, & ^a*Ioh. 8. 44.*
doe fulfill the lusts of the deuill. ^{1.}*Ioh. 3. 8.*

Q. What is the curse due to man in the ende of this life?

A.^b Death, which is the seperation of bodie and soule. ^b*Rom. 5. 12*

Q. What is the curse after this life?

A.^c Eternal damnation in hel fire, whereof euery man is guiltie, and is in as ^c*Gal. 3. 10.*
great danger of it, as the traitour apprehended is in danger of hanging, draw- ^{Rom. 3. 10.}
ing and quartering.

The third principle expounded.

Q. If damnation be the reward of sinne, then is a man of all creatures most miserable. A dog or a toade when they die, all their miserie is ended: but whē a man dieth there is the beginning of his woe.

A. It were so indeede, if there were no meanes of deliuerance, but GOD hath shewed his mercie in giuing a *Sauour* to mankind.

Q. Howe is this Sauour called?

A.^d Iesus Christ.

Q. What is Iesus Christ?

A.^e The eternall sonne of God made man in all things, euen in his *infirmi-* ^d*Mat. 1. 2.*
sies like other men, saue onely in sinne. ^e*Heb. 1. 16.*
^{Ioh. 1. 14.}

Q. Howe was he made man void of sinne?

A. He was^g conceiued in the womb of a Virgine, and *sanctified* by the ho- ^f*Heb. 5. 7.*
ly Ghost at his conception. ^{Mat. 1. 18.}
^g*Mat. 1. 18.*

Q. Why must our Sauour be both God and man?

A. He^h must be a man: because man hath sinned, and therefore a man must ^h*1. Tim. 2. 5.*
die for sinne to appease Gods wrath: he must be God to sustaine and vphold
the manhood, to ouercome and vanquish death.

Q. What be the offices of Christ to make him an al-sufficient Sauour? ⁱ*Psal. 45. 7.*

A. He is a priest, a prophet, a King. ^{Luk. 4. 18.}

Q. VVhy is he a priest? ^{Deut. 18.}

A. To *worke* the meanes of saluation in the behalfe of mankind. ^{15. 18.}

Q. Howe doth he *worke* the meanes of saluation? ^{Luk. 1. 33.}

A.^k First, by making *satisfaction* to his father for the sinne of man: Second- ^{Pf. 100. all.}
ly, by making *intercession*. ^k*Mat. 20.*

Q. How doth he make satisfaction? ^{18.}

A. By two meanes: and the first is by offering a *sacrifice*. ^{Heb. 7. 25.}

Q. VVhat is this sacrifice? ^{26.}

A.^l Christ himselve, as he is man consisting of body and soule. ¹*Esa. 53. 10.*

Q. VVhat is theⁿ Altar? ⁿ*Apoc. 8. 3.*

A. Christ as he is God, is the *Altar* on which he sacrificed himselve. ^{Heb. 3. 10.}

Q. VVho was the *priest*? ^o*Heb. 5. 5. 6*

A. None but^o Christ, and that as he is both God and man. ^p*Heb. 9. 28.*

Q. How oft did he sacrifice himselve? ^q*Esa. 53. 5.*

A. Neuer but Ponce. ^{Ioh. 12. 2.}

Q. VVhat death did he suffer when he sacrificed himselve? ^{Ren. 19. 15.}

A. A death vpon the crosse, peculiar to him alone: for ^q besides the sepa- ^{Luk. 22. 44.}

ration of bodie and soule, he felt also the *panges of hell*, in that the whole wrath of God due to the sinne of man, was powred forth vpon him.

Q. What profit commeth by his Sacrifice?

Heb. 9. 26. A. Gods^a wrath is appeased by it.

Q. Could the suffering of Christ, which was but for a short time, counteruaile euerlasting damnation, and so appease Gods wrath?

Act. 20. 28 A. Yea, for seeing Christ suffered ^b God suffered, though not in his god-
2. Cor. 5. 16. head: & that is more thā if all men in the world had suffered for euer & euer:

Q. Now tell me the other meanes of *satisfaction*.

A. It is the perfect fulfilling of the lawe.

Q. Howe did he fulfill the lawe?

1. Cor. 1. 30 A. By^c his perfect *righteousnes*: which consisteth of two parts, the first, the
Rom. 2. 19. integrity and purenesse of his humaine nature: the other, ^dhis obedience in per-
2. Cor. 5. 21. forming all that the lawe required.

Q. You haue shewed how Christ doth make *satisfaction*, tell mee likewise
Rom. 5. 18 howe he doth make *intercession*?

Rom. 4. 8. A. He alone doth continually^e appeare before his father in heauen, ma-
Rom. 8. 34. king the faithfull and all their praieris acceptable vnto him, by applying of the
1. Pet. 2. 5. merits of his owne perfect *satisfaction* to them.

Q. Why is Christ a prophet?

Job. 6. 45. A. To ^freueale vnto his Church the waie and meanes of saluation, & this
Mat. 3. 17. he doth outwardly by the ministerie of his word, and inwardly by the teach-
ing of his holy spirit.

Q. Why is he also a King?

Esay. 9. 7. A. That he might *bountisfully bestowe* vpon vs, and *conuey* vnto vs all the a-
foresaid meanes of saluation.

Q. How doth he shewe himselfe to be a King?

Act. 10. A. In ^h that beeing *dead* and *buried*, hee *rose from the grave*, quickened his
30. dead bodie, *ascended* into heauen, and nowe *sitteth at the right hand* of his fa-
Eph. 4. 8. ther, with full full power and glory in heauen.

Q. How else?

Esay. 9. 7. A. In ⁱ that he doeth continually inspire and direct his seruants by the di-
30. 21. uine power of his holy spirit, according to his holy word.

Q. But to whome will this blessed King communicate all these meanes of saluation?

Mat. 20. A. He ^k offereth them to many, and they are *sufficient* to saue all mankind;
16. but all shall not be saued thereby, because by faith they will not receiue them.

The fourth principle expounded.

Q. What is faith?

1. Job. 2. 2. A. Faith is a ^l wonderfull grace of God, by which a man doth apprehend
1. Job. 1. 12. and apply Christ, and all his benefits vnto himselfe.

Q. Howe doth a man apply Christ vnto himselfe, seeing we are on earth,
Gal. 3. 27. and Christ in heauen?

Col. 3. 12. A. This ^m applying is done by *assurance*, when a man is verely perswaded
1. Cor. 1. by the holy spirit of Gods fauour towards himselfe *particularly*, and of the
32. forgiuenes of his owne sinnes.
Rom. 8. 16.

Q. How

Q. How doth God bring men truly to beleue in Christ?

A. First he prepareth their hearts, that they might bee capable of faith: and then he worketh faith in them.

Q. Howe doth God prepare mens heartes?

A. By bruising them, as if one would breake an hard stone to powder: ^o *Eze. 1. 19.* and this is done by *humbling* them. *Hof. 6. 12.*

Q. How doth God humble a man?

A. By working in him a sight of his sinnes, and a sorrowe for them.

Q. How is this sight of sinne wrought?

A. By the ^o morall lawe: the summe whereof is the ten commandements. ^o *Ro. 3. 20.*

Q. What sinnes may I finde in my selfe by them?

A. Ten.

Co. 7. 7. 8.

Q. What is the first?

A. ^a To make something thy God which is not God, by fearing it, louing ^a *Com. I.* it, so trusting in it more then in the true God.

Q. What is the second?

A. ^b To worship false Gods, or the true God in a false manner.

b II.

Q. What is the third?

A. ^c To dishonour God, in abusing his titles, wordes and workes.

c III.

Q. What is the fourth?

A. ^d To breake the Sabbath, in doing the works of their calling and of the flesh: and in leauing vndone the workes of the spirit.

d IV.

Q. What be the fixe latter?

A. To doe any thing that may hinder thy neighbours ^e dignitie, ^f life, ^g chastitie, ^h wealth, ⁱ good name, ^k though it be but in the secret thoughts and motions of the heart, vnto which thou giuest no liking nor consent.

e V.

f VI.

g VII.

h VIII.

i IX.

k X.

Q. What is sorrowe for sinne?

A. It is ^l when a mans conscience is touched with a liuely feeling of Gods displeasure for any of these sinnes: in ^m such wise, that hee vtterly despaires of saluation, in regard of any thing in himselfe, acknowledging that he hath deserued shame and confusion eternally.

l Act. 2. 37.

m 38.

Can. 5. 4.

Q. Howe doth God worke this sorrowe?

A. By the terrible curse of the Lawe.

n 1. Tim. 1.

Q. What is that?

A. He ⁿ which breakes but one of the commandements of God, though it be but once in all his life time; and that onely in one thought, is subiect to, and in danger of eternall damnation thereby.

o 15.

Luk. 15. 21.

Ezra. 9. 6. 7.

Q. When mens hearts are thus prepared, howe doth God ingraft faith in them?

p Gal. 3.

A. By working certaine inward motions in the heart, which are the seedes of faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbled vnder the burden of his sinnes, doth ^o acknowledge and feele that he standes in great neede of Christ.

o Esa. 55. 1.

Joh. 7. 13.

Luk. 1. 55.

Q. What is the second?

p Rem. 2. 4.

A. An ^p hungry desire and a longing to be made partaker of Christ & all his merits.

q 16.

Q. What

Q. What is the third?

A. A ⁹ flying to the throne of grace, from the sentence of the Law prick-
 ing the conscience.

⁹ Heb. 4. 16.

Q. How is it done?

A. By ^r praying, with sending vp lowd cries for Gods fauour in Christ in
 the pardoning of sinne: and with feruent perseuerance herein, till the desire
 of the heart be graunted.

⁹ Luk. 11. 18.

19.

Mat. 15.

22, 23.

Act. 8. 22.

A. God then, according to his mercifull promise, lets the poore sinner feel
 the assurance of his loue wherewith he loueth him in Christ, which assurance
 is a luely faith.

2. Cor. 12. 1.

Mat. 7. 7.

Esa. 65. 24.

Iob 33. 26.

Rom. 1. 17.

Luk. 17. 5.

Esa. 42. 2.

Mat. 17. 20

Luk. 17. 5.

Ro. 8. 23,

24.

Gal. 4. 6.

Mat. 5. 6.

Rom. 8. 9.

Eph. 3. 17.

Rom. 8.

38, 39.

1. Cant. 8. 6, 7.

2. Tim. 4.

7, 8.

Psal. 25. 6.

with 1, 2, 3,

4, verse.

Ro. 4. 20,

21.

1. Cor. 1.

30.

Act. 15. 9.

Rom. 4. 3.

Ro. 8. 35.

Col. 1. 22.

2. Pet. 2. 25.

1. Iob. 1. 17.

2. Cor. 5.

22.

Rom. 4. 17.

Apoc. 21. 27

Q. What followeth after all this?

A. God then, according to his mercifull promise, lets the poore sinner feel
 the assurance of his loue wherewith he loueth him in Christ, which assurance
 is a luely faith.

Q. Are there diuers degrees and measures of true faith?

A. Yea.

Q. What is the least measure of true faith that any man can haue?

A. When a man of an humble spirit by reason of the ^u littlenes of his faith,
 doth not yet *feele* the assurance of the forgiuenes of his finnes, and yet he is
 perswaded that they are pardonable, and therefore desireth that they should
 be pardoned, and with his heart praieth to God to pardon them.

Q. How doe you know that such a man hath faith?

A. These ^x desires and prayers are testimonies of the Spirit, whose property
 it is to stirre vp a *longing* and a *lusting* after heauenly things, with *sighes* and
groanes for Gods fauour & mercie in Christ. y Now where the spirit of Christ
 is, there is Christ dwelling: and where Christ dwelleth, there is true faith,
 how weake soeuer it be.

Q. What is the greatest measure of faith?

A. When a man daily increasing in faith, comes to be ^a fully perswaded of
 Gods loue in Christ towards himselfe *particularly*, and of the forgiuenesse of
 his owne finnes.

Q. When shall a Christian heart come to this full assurance?

A. Not ^b at the first, but in some continuance of time, when he hath beene
 well *praesised* in Repentance, and hath had diuers *experiences* of Gods loue vn-
 to him in Christ: then after them will appeare in his heart the fulnesse of per-
 swasion: which is the *ripenes* and strength of faith.

Q. What benefits doth a man receiue by his faith in Christ?

A. Hereby ^d he is *iustified* before God and sanctified.

Q. What is this to be *iustified* before God?

A. It ^c comprehendeth two things: the first, to be cleared from the *guiltines*
 and *punishment* of sinne: the second, to be accepted as perfectly righteous be-
 fore God.

Q. How is a man cleared from the guiltines and punishment of his finnes?

A. By Christs sufferings and death vpon the crosse.

Q. How is he accepted righteous before God?

A. By the brighteousnes of Christ *imputed* to him.

Q. What profit comes by beeing thus iustified?

A. Hereby ^h and by no other meanes in the world, the beleeuer shall be ac-
 cepted before Gods iudgement seat, as *worthie* of eternall life by the *merits* o
 the same rightousnes of Christ.

Q. Do

Q. Doe not good works then make vs *worthie* of eternall life ?

A. No: for God who is perfect righteousness it selfe, will finde in the best workes we doe, more matter of damnation then of saluation: and therefore we must rather *condemne* our selues for our good workes, then looke to be justified before God thereby.

kPsa. 143. 2

Esa. 64. 6.

Iob 9. 3.

Q. How may a man know that he is justified before God ?

A. He neede not ascend into heauen to search the secret counsell of God; but rather descēd into his own heart to search whether *he be sanctified* or not.

1 Rom. 8. 3.

1. Iob. 3. 9.

Q. What is it to be sanctified ?

A. It comprehendeth two things: the first to be *purged* from the corruption of his owne nature: the second to be indued with inward righteousness.

Q. How is the corruption of sinne purged ?

A. By the *merits and power* of Christs death, which beeing by faith applied, is as a *corasive* to abate, consume, and weaken the power of all sinne.

1 Rom. 6. 4.

1. Pet. 4. 1, 2

Q. How is a man indued with inherent righteousness ?

A. Through the *vertue* of Christs resurrection, which beeing applied by faith is as a *restorative* to reuiue a man that is dead in sinne to newnes of life.

1 Ro. 6. 5, 6.

Phil. 3. 10.

Q. In what part of a man is sanctification wrought ?

A. In *euery* part both bodie and soule.

1. Theff. 5.

Q. In what time is it wrought ?

23.

A. It is *begunne* in this life, in which the faithfull receiue onely the *first* *fruits* of the Spirit, and it is not finished before the ende of this life.

1 Ro. 8. 23.

2. Cor. 5. 2 & 3

Q. What graces of the Spirit doe vsually shew themselues in the heart of a man sanctified ?

A. The *hatred* of sinne, and the *loue* of righteousness.

1 Psa. 1. 19.

Q. What procedes of them ?

113. & 40.

A. *Repentance*, which is a settled purpose in the heart, with a carefull intention to leaue all his finnes, and to liue a Christian life, according to all Gods commandements.

9. & 101. 3.

Rom. 7. 22.

1 Psa. 119.

Q. What goeth with repentance ?

57. 112.

A. A continuall fighting and struggling against the assaults of a mans owne flesh, against the motions of the deuill, and the inticements of the world.

Q. What followeth after a man hath gotten the victorie in any temptation or affliction ?

A. Experience of Gods loue in Christ, and so increase of peace of conscience, and ioy in the holy Ghost.

1 Rom. 5. 3.

2. Cor. 1. 5.

Q. What followes, if in any temptation he be overcome, and through infirmities fall ?

A. After a while there will arise a *godly sorrow*, which is, when a man is grieved for no other cause in the world but for this onely, that by his sinne he hath displeased God, who hath beene vnto him a most mercifull and louing Father.

2. Cor. 7. 8, 9.

Mat. 26. 72

Q. What signe is there of this sorrow ?

A. The true signe of it is this, when a man can be grieved for the very *disobedience* to God in his euill word or deed, though he should neuer be punished, and though there were neither heauen nor hell.

1. Pet. 2. 19.

2. Cor. 7. 11.

Q. VVhat followes after this sorrow ?

A. *Repentance* renewed *in flesh*.

Q. By

Q. By what signes will this repentance appeare ?

A. By ^{7. 2. Cor. 7. 11.} seauen. 1. A care to leaue the sinne into which he is fallen. 2. An vtter condemning of himselfe for it, with a crauing of pardon. 3. A great anger against himselfe for his carelesnes. 4. A feare least he should fall into the same sinne againe. 5. A desire euer after to please God. 6. A zeale of the same. 7. Reuenge vpon himselfe for his former offence.

The fifth Principle expounded.

Q. What outward meanes must we vse to obtaine faith and all blessings of God which come by faith ?

A. The ~~preaching~~ ^{of God} of Gods word, and the administration of the Sacraments, and praier.

^{18.} Q. Where is the word of God to be found ?

A. The whole word of God needfull to saluation, is set downe in the holy Scriptures.

Q. How know you that the Scriptures are the word of God, and not mens pollicies ?

A. I am assured of it. First, ^bbecause the holy Ghost ^{reneweth} perswadeth my conscience that it is so. Secondly, I see it by experience: for the preaching of the Scriptures haue the power of God in them to ^{humble a man,} when they are preached, and to cast him down to hell: and afterward to restore and raise him vp againe.

Q. What is the vse of the word of God preached ?

A. First it ^dbreedeth, and then it increaseth faith in them which are chosen to saluation: but vnto them that perish it is by reason of their corruption ^{an} occasion of their further damnation.

Q. How must we heare Gods word that it may be effectuell to saluation ?

A. We ^c must come vnto it with hunger-bitten hearts, hauing an appetite to the word, we must marke it with attention, receiue it by faith, submit our selues vnto it with feare and trembling, euen then when our faults are reproofed: lastly, we must hide it in the corners of our hearts, that we may frame our liues and conuersations by it.

Q. What is a Sacrament ?

A. A ^f signe to represent, a ^{seale} to confirme, an ^{instrument} to conuey Christ and all his benefits to them that doe belecue in him.

Q. Why must a Sacrament represent the mercies of God before our eies ?

A. Because we are dull to conceiue and to remember them.

Q. Why doth the Sacrament seale vnto vs the mercies of God ?

A. Because we are full of vnbeleefe and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit to conuey the mercies of God into our hearts ?

A. Because we are like *Thomas*, we will not belecue till we feele them in some measure in our hearts.

Q. How many Sacraments are there ?

A. Two and no more: *Baptisme*, by which we haue our admission into the true Church of God: and the *Lords Supper*, by which we are nourished and preserved in the Church after our admission.

Q. What

Q. What is done in Baptisme ?

A. ^hIn the assemblie of the Church, the *covenant of grace* betweene God ^b*Act. 2. 38.* and the partie baptized, is solemnly confirmed and sealed, *Tit. 3. 5.*

Q. In this covenant what doth God promise to the partie baptized ?

A. ⁱChrist with all blessings that come by him. *Act. 22. 16.*

Q. To what condition is the partie baptized, bound ?

A. To ^kreceiue Christ, and to repent of his sinne. *Mar. 28.*

Q. What meaneth the *sprinkling* or *dipping* in water ?

A. It ^lseales vnto vs remission of sinnes and sanctification by the obedience and *sprinkling* of the blood of Christ. *Gal. 3. 27.*

Q. How commeth it to passe that many after their Baptisme for a long ¹time feele not the effect and fruit of it, and some neuer ? *1. Pet. 3. 21*

A. The fault is not in God, who keeps his covenants, but the fault is in themselves, in that they doe not keepe the condition of the covenant to receiue Christ by faith, and to repent of all their sinnes. *Mar. 16. 16.*

Q. When shall a man then see the effect of his baptisme ?

A. At ^mwhat time soeuer he doth receiue Christ by faith, though it be many yeares after, he shall then feele the power of God to regenerate him, and to worke all things in him, which he offered in baptisme. *1. Pet. 1. 22.*

Q. How if a man neuer keepe the condition, to which he bound himselfe in baptisme ? *1. Pet. 3. 21.*

A. His damnation ⁿ shall be the greater, because he breaketh his vowe made to God. *Deut. 23.*

Q. What is done in the Lords Supper ?

A. The former covenant solemnly ratified in Baptisme, is renewed in ^othe Lords supper, betweene the Lord himselfe and the receiuer. *21, 22.*

Q. What is the receiuer ?

A. Euery one ^p that hath bene baptized, and after his baptisme hath truly beleued in Christ, and repented of his sinnes from his heart. *Eccles. 3. 4.*

Q. What meaneth the bread and wine, the eating of the bread, and drinking of the wine ? *1. Cor. 11.*

A. These outward actions ^q are a second seale, set by the Lords owne hand vnto his covenant. And they doe giue euery receiuer to vnderstand, that as God doth blesse the bread and wine, to preserue and strengthen the bodie of the receiuer: so Christ apprehended and received by faith, shall nourish him, and preserue both bodie and soule vnto eternall life. *23, 24, 25.*

Q. What shall a true receiuer feele in himselfe after the receiuing of the Sacrament ? *12. 13.*

A. ^r The increase of his faith in Christ, the increase of sanctification, a ¹ greater measure of dying to sinne, a greater care to liue in newnesse of life. *1. Cor. 10. 16, 17. and.*

Q. What if a man after the receiuing of the Sacrament, neuer finde any such thing in himselfe ? *11, 21.*

A. He may well suspect himselfe, whether he did euer repent or not: and thereupon to vse meanes to come to sound faith and repentance.

Q. V What is an other meanes of increasing faith ?

A. Prayer.

Q. V What:

Q. What is praier ?

¶ 1. Ioh. 5. A. ^r A familiar speech with God in the name of Christ : ^c in which either we craue things needfull, or giue thanks for things receiued.

14. Q. In asking things needfull, what is required ?

¶ 1. Tim. 2. 1. A. Two things: an earnest desire, and faith.

Phil. 4. 6. Q. ^r What things must a Christian mans heart desire ?

24. A. Sixe things especially.

a Petition I. Q. What are they ?

b II. A. 1. ^a That he may glorifie God : 2. That ^b God may raigne in his heart and not sinne: 3. ^c That he may doe Gods will, and not his lusts of the flesh: 4.

c III. ^d That he may relie himselfe on Gods prouidence for all the means of this temporall life: 5. ^e That he may be iustified, and be at peace with God : 6. ^f That by the power of God he may be strengthened against all temptations.

d IIII. Q. What is faith ?

e V. A. A ^sperswasion, that these things which we truly desire, God will grant them for Christs sake.

f VI. Amen.

The sixth Principle expounded.

Q. After that a man hath led a short life in this world, what followeth theē ?

A. Death, which is the parting asunder of bodie and soule.

Q. Why doe wicked men and vnbeleeuers die ?

¶ 1. Luk. 16. A. That ^r their bodies may goe to the earth, and their soules may be cast
22, 23. into hell fire.

Q. Why doe the godly die, seeing Christ by death hath overcome death ?

¶ 1. Luk. 23. A. They die for this ende, that ^r their bodies may rest for a while in the
43. earth, and their soules may enter into heauen immediatly.

Act. 7. 70. Q. What followeth after death ?

1. Th. 4. 3. A. The day of iudgement.

Heb. 2. 14. Q. What signe is there to know this day from other daies ?

¶ 1. Cor. 15. 5. A. ^f Heauen and earth shall be consumed with fire immediatly before the
¶ 2. Pet. 3. comming of the iudge.

11, 12. Q. Who shall be the iudge ?

A. Iesus Christ the Sonne of God.

Q. What shall be the comming to iudgement ?

¶ 1. Thess. 4. A. He ^r shall come in the cloudes in great maiestie and glorie, with infinite
16, 17. companie of Angels.

Q. How shall all men be cited to iudgement ?

¶ 1. Mat. 24. 3 A. At the ^u sound of a trumpet, the liuing shall be changed in the twink-
¶ 1. Iob 19. 26. ling of an eye, and the dead shall rise againe euery one with ^x his owne bodie,
¶ 1. Mat. 25. and all shall be gathered together before Christ: and after this, the good shall
32, 33. be seuered from the bad, ^y these standing on the left hand of Christ, the other
on the right.

¶ Re. 20. 12. Q. How will Christ trie and examine euery mans cause ?

¶ Dan. 7. 10. A. The ^b bookes of all mens doings shall be laide open, mens consciences
¶ 1. Iob. 3. 18. shall be made either to accuse them, or excuse them, and euery man shall be
¶ 5. 24. tried by the workes which he did in his life time, because they are open and
manifest signes ^b of faith or vnbeleefe.

Q. What

Q. What sentence will he giue?

A. He will giue ^e sentence of saluation to the elect and godly : but he will ^e *Mat. 25.*
pronounce sentence of damnation against vnbelieuers and reprobates. *34. 41.*

Q. What state shall the godly be in after the day of iudgement?

A. They ^d shall continue for euer in the highest heauen in the presence of ^d *Mat. 25.*
God, hauing fellowship with Christ Iesus, and raigning with him for euer. *34.*

Q. What state shall the wicked be in after the day of iudgement?

A. In eternall perdition and destruction in hell fire. *Apoc. 21.*

Q. What is that?

A. It ^e stands in three things especially : first a perpetuall separation from ^e *2. The. 1. 9.*
Gods comfortable presence : 2. fellowship with the deuill and his angels : 3. *Esa. 66. 24.*
an horrible pang and torment both of bodie and soule, arising of the feeling *Apoc. 21. 8.*
of the whole wrath of God, powred forth on the wicked for euer world
without ende: and if the paine of one tooth for one day be so great, endelesse
shall be the paine of the whole man, bodie and soule for euer and euer.

FINIS.

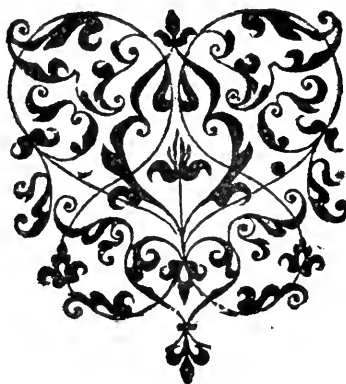


A
GRAINE

of Musterd-seede :

OR,

The least measure of grace that is or can
be effectuall to saluation.



Printed for Ralph Iackson. 1600.

TO THE RIHGT HONOV-
 rable and vertuous Ladie, the Ladie
Margaret, Countesse of Cumber-
land, Grace and peace.



*Right Honourable, the kingdome of heauen, of which the
 Scripture speaketh so oft, is properly a certaine state or
 cōdition, wherby we stand in the fauour and loue of God, in
 and by Christ. And this kingdome is compared to a graine
 of Musterd-seede, to teach vs that a man is euen at that
 instant alreadie entered into the kingdome of heauen, when
 the Lord, that good husband-man, hath cast but some little
 portion of faith or repentance into the ground of the heart:
 yea though it be but as one graine of musterd-seed. Of this*

*little graine I haue penned this little treatise, in quantitie answerable thereto: and
 now I present the same to your Laadiship, not to supplie your want (for I hope you are
 stored with more graines of this kinde) but to performe some dutie on my part. Ho-
 ping therefore that your Ladiship will read and accept the same, I take my leaue,
 commending you to the blessing and protection of the Almighty.*

Your H. to command,

William Perkins.

Yyy i

A



*A Graine of Musterd-seede: or, the least measure
of grace that is, or can be effectuell
to saluation.*

IT is a very necessaric point to be knowne, *what is the least measure of grace that can befall the true child of God, lesser she which, there is no grace effectuell to saluation.* For first of all, the right vnderstanding of this, is the very foundation of true comfort vnto all troubled and touched consciences. Secondly, it is a notable meanes to stirre vp thankfulness in them that haue any grace at all; when they shall in examination of themselves consider, that they haue receiued of God the least measure of grace, or more. Thirdly it will be an inducement, and a spurre to many carelesse and vnrepentant persons, to imbrace the Gospel, and to beginne repentance for their sinnes; when they shall perceiue, and that by the word of God, that God accepts the very seeds, and rudiments of faith and repentance at the first, though they be but in measure as a graine of musterd-seede. Now then for the opening and clearing of this point, I will set downe sixe seuerall conclusions, in such order as one shall confirme and explaine the other, and one depend vpon the other.

I. Conclusion.

A man that doth but begin to be conueried, is euen at that instant the very child of God: though inwardly he be more carnall then spirituall.

The Exposition.

IN a man there must be considered three things, the substance of the bodie and soule, whereof a man is said to consist, the faculties placed in the soule and exercised in the bodie, as vnderstanding, will, affections: the integritie and puritie of the faculties, wherby they are conformable to the will of God, and beare his Image. And since the fall of Adam, man is not deprivied of his substance or of the powers and faculties of his soule, but onely of the third, which is the puritie of nature, and therefore the conuersion of a sinner, whereof the conclusion speaketh, is not the change of the substance of man, or the faculties of the soule: but a renewing and restoring of that puritie and holinesse which was lost by mans fall, with the abolishment of that naturall corruption that is in all the powers of the soule. This is the worke of God, and of God alone, and that on this manner. First of all, when it pleaseth God to worke a change in any, he doth it not first in one part, then in an other, as hee that repairs a decayed house by peece-meale: but the worke, both for the beginning, continuance, and accomplishment, is the whole man,

and

and euery part at once, specially in the minde and conscience, will and affecti-
 on: as on the contrary, when *Adam* lost the image of God, he lost it in euery
 part. Secondly, the conuersion of a sinner is not wrought all at one instant,
 but in continuance of time, and that by certaine measures and degrees. And a
 man is in the first degree of his conuersion, when the holy ghost by the means
 of the word, inspires him with some spirituall motions, and begins to regenerate
 and renewe the inward powers of the soule. And he may in this case very
 fitly be cōpared to the night in the first dawning of the day, in which though
 the darknesse remaine and be more in quantitie then the light, yet the Sunne
 hath already cast some beames of light into the aire, whereupon we tearme it
 the breaking of the daie. Nowe then, the very point which I touch, is, that a
 man at this instant and in this very state (God as yet hauing but laid certaine
 beginnings of true conuersion in his heart) is the very child of God, and that
 not onely in the eternall purpose of God (as all the elect are) but in deede by
 actuall adoption: and this is plaine by a manifest reason. There bee foure spe-
 ciall workes of grace in euery childe of God, his vnion with Christ, his adop-
 tion, iustification, and conuersion, and these foure are wrought all at one in-
 stant. so as for order of time, neither goes before nor after other: and yet in
 regard of order of nature, vnion with Christ, iustification, and adoption, goe
 before the inward conuersion of a sinner, it beeing the fruite and effect of the
 all. Vpon this it followeth necessarily, that a sinner in the very first act of his
 conuersion, is iustified, adopted, and incorporated into the mistycall body of
 Christ. In the parable of the prodigall sonne, the father with ioy receiues his
 wicked child, but when? surely when he sawe him comming a farre off, and
 when as yet he had made no confession or humiliation to his father, but onely
 had conceiued with himselfe a purpose to returne and to say, Father I haue
 sinned against heauen and against thee, &c. And Paul saith of many of the
 Corinthians, that he could not speake vnto them as spirituall men, but as car-
 nall, euen babes in Christ. 1. Cor. 3. 1.

II. Conclusion.

*The first material beginnings of the conuersion of a sinner, or the smallest measure
 of renewing grace, haue the promises of this life, and the life to come.*

The exposition.

THE beginnings of conuersion must bee distinguished, some are be-
 ginnings of preparations, some beginnings of composition. Beginnings
 of preparation, are such as bring vnder, tame, and subdue the stubbornesse
 of mans nature, without making any change at all: of this sort are the accusati-
 ons of the conscience by the ministerie of the lawe, feares and terrors arising
 thence, cōpunction of heart, which is the apprehension of gods anger against
 sin. Now these and the like I exclude in the conclusion, for though they goe
 before to prepare a sinner to his conuersion following, yet are they no graces
 of God, but fruites of the law, that is, the ministerie of death, & of an accusing
 conscience. Beginnings of composition, I tearme all those inwarde motions
 and inclinations of Gods spirit, that follow after the worke of the law vpon

the conscience: and rise vpon the meditation of the Gospel, that promisseth righteousnes and life euerlasting by Christ: out of which motions the conuersion of a sinner ariseth, and of this it consisteth: what these are it shall afterward appeare. Againe, grace must be distinguished: it is twofold, restraining grace, or renewing grace. Restraining grace, I tearme certaine common giftes of God, seruing onely to order, and frameth the outward conuersation of men to the lawe of God, or seruing to bereaue men of excuse in the daie of iudgement. By this kind of grace, heathen men haue benee liberall, iust, sober, valiant. By it men liuing in the Church of God, haue benee inlightened, and hauing tasted of the good worde of God, haue reioyced therein, and for a time outwardly conformed themselues thereto; renewing grace is not common to all men, but proper to the elect, and it is a gift of Gods spirit, whereby the corruption of sinne is not onely restrained, but also mortified, and the decayed Image of God restored. Now then, the conclusion must onely be vnderstood of the second, and not of the first: for though a man haue neuer so much of this restraining grace. yet vnlesse he haue the spirit of Christ to create faith in the heart, and to sanctifie him, he is as farre from saluation as any other. Now then, the sense and meaning of the conclusion is, that the very least meanes of sauing grace, and the very beginnings or seedes of regeneration doe declare, and after a sort giue title to men, of all the mercifull promises of God, whether they concerne this life or the life to come: and therefore are approoued of God, if they be in trueth, and accepted as greater measures of grace. That which our Sauour Christ saith of the worke of miracles, *If you haue faith as a graine of Musterd-seede, ye shall say vnto this mountaine remooue hence to yonder place, and it shall remooue,* must by the lawe of equall proportion be applied to faith, repentance, the feare of God, and all other graces, if they bee truly wrought in the heart, though they bee but as small as one little graine of musterd-seede, they shall be sufficiently effectuell to bring forth good workes, for which they were ordained. The Prophet Esay 42. 3. saith, that Christ shall *not quench the smoaking flaxe, nor breake the bruised reede.* Let the comparison be marked: fire in flaxe must be both little and weake, in quantitie as a sparke or twaine, that cannot cause a flame but onely a smoake, specially in a matter so easie to burne. Here then is signified, that the gifts, and graces of Gods spirit, that are both for measure and strength as a sparke or twaine of fire, shall not be neglected, but rather accepted and cherished by Christ. When our Sauour Christ heard the young man make a confession of a practise, but of outward and ciuill righteousness, *he looked vpon him and Isued him:* and when he heard the Scribe to speake discretely but one good speach, that to loue God with all his heart is aboue all sacrifices, he said vnto him, *That he was not farre from the kingdome of heauen.* Therefore no doubt, hee will loue with a more special loue, and accept as the good subiects of his kingdome, those that haue receiued a further mercie of God to be borne anew of water and of the spirit.

III. Conclusion.

A constant and earnest desire to be reconciled to God, to beleene and to repent, if it be in a touched heart, is in acceptation with God, as reconciliation, faith, repentance it selfe.

The Exposition.

LVst or desire is twofold, naturall and supernaturall. Naturall is that, whose beginning and object is in nature, that is, which ariseth of the naturall will of man; and anecteth such things as are thought to be good according to the light of nature. And this kind of desire hath his degrees, yet so as they are all limited within the compasse of nature. Some desire riches, honours, pleasures, some learning and knowledge: because it is the light and perfection of the minde: some goe further and seeke after the vertues of iustice, temperance, liberallitie, &c. and thus many heathen men haue excelled. Some againe desire true happinesse, as Balaam did, who wished to die the death of the righteous: because it is the propertie of nature to seeke the preseruacion of it selfe. But here nature staies it selfe: for where the minde reueales not, the will affects not. Supernaturall desires are such as both for their beginning and object, are aboue nature, for their beginning is from the holy Ghost, and the object or matter about which they are conuersant, are things diuine and spirituall, which concerne the kingdome of heauen: and of this kind are the desires of which I speake in this place. Againe, that we may not be deceiued in our desires, but may the better discern them from flitting & fleeting motions, I adde three restraints. First of all, the desire of reconciliation, the desire to beleue, or the desire to repent, &c. must be constant and haue continuance, otherwise it may iustly be suspected. Secondly, it must be earnest and serious, though not alwaies, yet at sometimes, that we may be able to say with Dauid, My soule desireth after thee, O Lord, as the thirstie lãd. And, as the heart braieth after the riuers of water, so panteth my soule after thee, O God: my soule thirsteth for God, euen the liuing god. Thirdly, it must be in a touched heart: for when a man is touched in conscience, the heart is cast down, and (as much as it can) it withdrawes it selfe from God. For this cause, if then there be any spirituall motions whereby the heart is lift vp vnto God, they are without doubt from the spirit of God. Thus then I auouch, that the desire of reconciliation with God in Christ, is reconciliation it selfe: the desire to beleue, is faith indeede, and the desire to repent, repentance it selfe. But marke how: A desire to be reconciled is not reconciliation in nature (for the desire is one thing and reconciliation is an other) but in Gods acceptation: for if we being touched throughly for our sinnes, doe desire to haue them pardoned, and to be at one with God, God accepts vs as reconciled. Againe desire to beleue, it is not faith in nature, but onely in Gods acceptation, God accepting the will for the deede. That this doctrine is the will and word of God, it appears by these reasons. First of all, God hath annexed a promise of blessednes, and of life euerlasting, to the desire of grace. Math. 5. *Blessed are they which hunger and thirst after righteousness. for they shall be satisfied.* Ioh. 7. 38. *If any man thirst let him come to me and drinke.* Rcu. 21. *I will giue vnto him which is a thirst of the well of the water of life freely.*

Now what is this, to thirst? properly it is, when we are in a drought or drinnesse, and want drinke to refresh vs, to desire it. And therefore by a resemblance, they are saide to thirst after righteousness, that want it and would haue it, and they thirst after Christ that feele themselues out of Christ, and

desire, yea, long after the blood of Christ, that they might bee refreshed with it in their consciences. Here then we see that the desire of mercie, in the want of mercie, is the obtaining of mercie, and the desire to beleue in the want of faith, is faith. Though as yet thou want firme and liuely grace, yet art thou not altogether void of grace, if thou canst desire it, thy desire is the seed, conception, or budde of that which thou wantest: nowe is the spring time of the ingrafted worde or the immortall seede cast into the furrowes of thy heart: waite but a while, vsing good meanes, and thou shalt see that leaues, blossoms, and fruites will shortly followe after: Secondly, the desire of any good thing is accepted of God, as the liuely inuocation of his holy name, Psal. 10. *God heareth the desires of the poore.* Psal. 145. *Hee will fulfill the desire of them that feare him.* When Moses said nothing, but onely desired in heart the helpe and protection of God at the red sea, the Lord said vnto him: why criest thou vnto me? Exod. 14. And when wee knowe not to pray as wee ought, Paul saith, that the spirit maketh request by the inward groanes of the heart. Rom. 8. 26. Hence I gather, when a man in his weakenes praies with sighes and groanes, for the gift of liuely faith, the want whereof he finds in himselfe; his very praiser on this manner made, is as truely in acceptation with God, as the praiser made in liuely faith. Thirdly to the testimonie of Scripture, I adde the testimonies of Godly and learned men, not to prooue the doctrine in hand, but to shewe a consent, and to prooue thus much that the thing which I auouch is no priuat phantasie of any man: ^a Augustine saith, *Let thy desire be before him, and thy father which seeth in secret shall reward thee openly: for thy desire is thy praiser, and if thy desire be continuall, thy praiser is continuall.* Hee addes further in the same place, that *the desire is a continuall voice, and the crye of the heart, and the inward inuocation of God, which may bee made without intermission.* Againe, ^b *The whole life of a good christiā, is an holy will and desire. And that which thou desirest thou seest not: but by desiring art, as it were, enlarged and made capable, that when it shall come which thou shalt see, thou maiest be filled.* ^c Bernard saith, *What, is not desire a voice? Yea a very strong voice. God heareth the desire of the poore, and a continuall desire, though we speake nothing, is a voice continued.* ^d Luther saith, *Christ is then truely omnipotent, and then truely raignes in vs, when we are so weak that we can scarce giue any groane. For Paul saith, that one such groane is a strong crye in the eares of God, filling both heauen and earth.* ^e Againe, *very fewe knowe howe weake and small faith and hope is vnder the crosse and in temptation. For it appears then, to be as smoaking flaxe, which a good blast of winde would presently put out: but such as beleue in these combates, and terrours against hope, vnder hope, that is, opposing themselves by faith in the promises of Christ against the feeling of sinne, and the wrath of God, doe finde afterward, that this little sparke of faith (as it appears to reason, which hardly perceiueth it) is peradventure as the whole element of fire which filleth all heauen, and swalloweth vp all terrours and sinnes.* ^f Again, *the more we finde our unworthinesse and the lesse we finde the promises to belong vnto vs, the more we must desire them, beeing assured that this desire doeth greatly please God, who desireth and willeth that his grace should be earnestly desired: This doeth faith, which iudgeth it a pretious thing, and therefore greatly hungereth and thirsteth after it, and so obtaines it. For God is delighted to fill the hungrie with good things,*

^a Psal. 36.

^b Expofit. Epist. 10b.
tract. 4. de cap. 3.
^c Super can. Serm. 84.
^d Tom. 4 p. 124.
^e Ib. fol. 156.

^f Ib. fol. 300.

things, and to send the rich empty away. ^hTheodore Beza saith, If thou finde not ^hResp. ad
thine heart inwardly touched, pray that it may be touched: for then must thou knowe ^{Acta Col.}
that this desire is a pledge of the fathers good will to thee. ⁱ Kimnitius saith, When ^{loq. Monpel.}
I haue a good desire, though it doe scarcely shewe it selfe in some little and slender ⁱLocor. cō-
fish, I must bee assured that the spirit of God is present, and worketh his good work. ^{par. 1.}
^kVrfinus saith, Faith in the most holy men in this life is vnperfect and weake. Yet ^kCatech.
nouerthelessse, who soeuer feels in his heart an earnest desire to belecue, and a stri-
king against his naturall doubtings, both can and must assure himselfe that he is in-
dused with true faith. Againe, Wicked men doe not desire the grace of the holy spi-
rit, whereby they may resist sinne. And therefore they are iustly deprived of it: for hee
that earnestly desireth the holy Ghost, hath it alreadye: because this desire of the spi-
rit cannot be but from the spirit: as it is saide, Blessed are they that hunger & thirst
after righteousness, for they shall be satisfied. ^lBradford saith, Thy sinnes are vn-
doubtedly pardoned, &c. for god hath giuen thee a penitent and beleeuing heart: that
is, an heart which desireth to repent and beleue: for such an one is taken of him (hee
accepting the will for the deede) for a penitent and beleeuing heart indeede. ^mTaf-
fine saith, Our faith may be so small and weake, as it doth not yet bring forth fruits,
that may be lively felt of vs, but if they which feele themselues in such estate, desire
to haue these feelings (namely of Gods fauour and loue) if they aske them at Gods
hand by praier; this desire and praier are testimonies that the spirit of God is in the,
and that they haue faith alreadye: for is such a desire, a fruite of the flesh, or of the
spirit? It is of the holy spirit, who bringeth it forth onely in such as he dwells in, &c.
Then these holy desires and praiers beeing the motions of the holy Ghost in vs, are
testimonies of our faith, although they seeme to vs small and weake. As the woman
that feeleth the moouing of a childe in her body, though very weak, assureth her selfe
that shee hath conceived, and that shee goeth with a liue childe: so if we haue these
motions, these holy affections, and desires before mentioned, let vs not doubt but that
we haue the holy Ghost (who is the author of them) dwelling in vs, and consequently
that we haue also faith. Againe he saith, If thou hast begun to hate and flee sinne, if
thou feelest that thou art displeas'd at thine infirmities, corruptions: if hauing of-
fended God, thou feelest a grieue and a sorrow for it: if thou desire to abstaine: if thou
thou auoidest the occasions: if thou trauailest to doe thy endeauour: if thou praieest to
God to giue thee grace: all these holy affections proceeding from none other then
from the spirit of God, ought to be so many pledges, and testimonies that hee is in
thee.

ⁿMaster Knokes saith, Albeit your paines sometimes bee so horrible, that you ⁿPsal. 6.
finde no release nor comfort, neither in spirit nor bodie, yet if thy heart can onely sob
vnto God, despaire not, you shall obtaine your hearts desire. And destitute you are
not of faith: for at such time as the flesh, naturall reason, the lawe of God, the pre-
sent torment, the deuill at one doe crie, God is angrie, and therefore there is neither
helpe nor remedie to be hoped for at his handes: at such time I say, to sob vnto God,
is the demonstration of the secret seede of God which is hidde in Gods elect children:
and that onely sob is vnto God a more acceptable sacrifice, then without this crosse,
to giue our bodies to be burnt euen for the truthes sake. More testimonies might
be alleadged, but these shall suffice.

Against this point of doctrine it may bee alleadged: that, if desire to be-
leue

leeue in our weakeneſſe bee faith indeede; then ſome are iuſtified and may be ſaued wanting a liuely apprehenſion and full perſwaſion of Gods mercie in Chriſt. *Anſwere.* Iuſtifying faith in regard of his nature is alwaies one and the ſame, and the eſſentiall propertie thereof is to apprehend Chriſt with his benefits, and to aſſure the very conſcience thereof. And therefore without ſome apprehenſion and aſſurance there can be no iuſtification or ſaluation in them that for age are able to beleue. Yet there be certaine degrees, and meaſures of true faith. There is a ſtrong faith, which cauſeth a full apprehenſion and perſwaſion of Gods mercie in Chriſt. This meaſure of faith the Lord vouchſafed *Abraham, David, Paul,* the Prophets, and Apoſtles, and Martyrs of God. It were a bleſſed thing, if all beleeuers might attaine to this height of liuely faith, to ſay with Paul, I am perſwaded, that neither life, nor death, nor any thing elſe, ſhall be able to ſeparate vs from the loue of God in Chriſt: but all cannot; therefore there is another degree of faith lower then the former, and yet true faith, called a little or weake faith, and it alſo hath a power to apprehend and apply the promiſe of ſaluation, but as yet by reaſon of weakeneſſe, it is infolded (as it were) and wrapt vp in the heart, as the leaſe and bloſſome in the budde. For ſuch perſons as haue this weake faith, can ſay indeede that they beleuee their ſinnes to bee pardonable, and that they deſire to haue them pardoned: but as yet they cannot ſay, that they are without all doubt pardoned. And yet the mercie of God is not wanting vnto them. For in that they doe, and can deſire, and indeauour to apprehend, they doe indeede apprehend; God accepting the deſire to doe the thing, for the thing done. This which I ſay, will the better appeare if the groundes thereof bee conſidered. Faith doeth not iuſtifie in reſpect of it ſelfe, becauſe it is an action, or vertue: or becauſe it is ſtrong, liuely, and perfect: but in reſpect of the obiect thereof, namely, Chriſt crucified, whome faith apprehendeth as hee is ſet forth vnto vs in the word and ſacraments. It is Chriſt that is the author, & matter of our iuſtice, and it is he that applieth the ſame vnto vs: as for faith in vs, it is but an inſtrument to apprehend and receiue that which Chriſt for his part offereth and giueth. Therefore, if faith erre not in his proper obiect, but followe the promiſe of God, though it doe weakly apprehend, or at the leaſt cauſe a man onely to endeauour and deſire to apprehend, it is true faith, and iuſtifieth. Though our apprehenſion be neceſſarie, yet our ſaluation ſtandes rather in this, that God apprehendes vs for his owne, then that we apprehend him. Phil. 3. 12.

Out of this concluſion ſpringes another, not to bee omitted, that God accepts the indeauour of the whole man to obey, for perfect obedience it ſelfe.

That is, if men indeauour to pleaſe God in all things, God will not iudge their doings by the rigour of the lawe: but will accept their little and weake indeauour, to doe that which they can doe by his grace, as if they had perfectly fulfilled the lawe. But here remember I put this caueat, that this indeauour muſt be in and by the whole man; the very minde, conſcience, wil, & affections, doing that which they can in their kinds: and thus this indeauour, which

which is a fruite of the spirit, shall be distinguished from ciuill righteoufines, which may bee in heathen men. The trueth of this conclusion appears by that which the Prophet Malachi saith, that God will spare them that feare him, as a father spares his childe: who accepts the thing done, as well done. If the child shewe his good will, to please his father, and to doe what he can.

IV. Conclusion.

To see and feele in our selues the want of any grace, and to be grieued therefore, is the grace it selfe.

The Exposition.

Understand this conclusion as the former, namely, that grieue of heart for the want of any grace necessarie to saluation, is as much with God as the grace it selfe. When being in distresse, wee cannot pray as we ought, God accepts the very groanes, sobbes, and sighes of the perplexed heart, as the praier it selfe. Rom. 8. 26. When we are grieued, because we cannot bee grieued for our sinnes, it is a degree and measure of godly sorrowe before God. Augustine saith well: *Sometimes our praier is luke-warme, or rather colde and almost no praier: nay sometime it is altogether no praier at all, and yet we cannot with grieue perceiue this in our selues: for if we can but grieue, because we cannot pray, we none pray in deede.* Hierome saith, *Then we are iust when wee acknowledge our selues to be sinners: Againe, this is the true wisdom of man, to knowe himselfe to be imperfect: And (that I may so speake) the perfection of all iust men in the flesh is imperfect: Augustine againe saith, That the vertue which is now in a iust man is thus far forth perfect, that unto the perfection thereof there belongs a true acknowledgēēt and an humble confession of the imperfection thereof.* A broken and a contrite heart after an offence, is as much with God, as if there had beene no offence at all, and therefore so soone as Dauid after his grieuous fall, in heauinesse of heart confessed his sinne, saying in effect but thus much: *I haue sinned*, the prophet in the name of the Lord, pronounceth the pardon of his sinne in heauē, and that presently.

Con. 4. lib. 1.
ad Simplic.
in sine.

Lib. 1. con-
tract. Pelagi-
um.

V. Conclusion.

He that hath begun to subiect him'elſe to Christ and his word, though as yet he be ignorant in most points of religion: yet if he haue a care to increase in knowledge, & to practise that which he knoweth, he is accepted of God as a true beleener.

The Exposition.

Seuerall persons by the Euangelists are said to beleue, which had onely seene the miracles of Christ, and as yet had made no further proceedings but to acknowledge Christ to be the Messias, & to submit themselues to him and his doctrine, which afterward should be taught. On this maner the woman of Samaria beleued. and many of the Samaritans vpon her report: & a certaine ruler, by reason of a miracle, wrought vpon his son, is said to beleue, & all his houshold, Ioh. 4. 42. 52. when our Sauiour Christ commendeth the faith of the Apostles, tearing it a rock against which the gates of hel should not preuaile, it was not for the pleūful knowledge of the doctrine of saluatiō:
for

for they were ignorant of many articles of faith, as namely, of the death, resurrection, ascension, and kingdom of Christ: but because they beleued him to be the sonne of God, and the Sauour of mankind, and they had withall resolved themselves to cleaue vnto him, and the blessed doctrine of saluation which he taught, though as yet they were ignorant in many points. The holy Ghost commendeth the faith of *Rahab* when shee received the spies. Now this her faith was indeede but a seede and beginning of liuely faith: for then shee had onely heard of the miracles done in Egypt, and of the deliuerance of the Israelites, and was thereupon smitten with a feare, and had conueied a resolution with her selfe, to ioyne her selfe to the Israelites, and to worship the true God. Now these and the like are tearmed belecuers, vpon iust cause: for though they be ignorant as yet, yet their ignorance, shall be no continuing or lasting ignorance: and they haue excellent seedes of grace, namely, a purpose of heart to cleaue to Christ, and a care to profit in the doctrine of saluation.

VI. Conclusion.

The foresaid beginnings of grace are counterfait, vnesse they encrease.

The Exposition.

THe wickednesse of mans nature, and the depth of hypocrisie is such, that a man may and can easily transforme himselfe into the counterfeit and resemblance of any grace of God. Therefore I put downe here a certen note whereby the gifts of God may be discerned, namely, that they grow vp and increase as the graine of Musterd-seede to a great tree, and beare fruit answerably. The grace in the heart is like the grain of Musterd-seed in two things. First it is small to see to at the beginning: secondly, after it is cast into the ground of the heart, it increaseth speedily, and spreads it selfe. Therefore, if a man at the first haue but some little feeling of his wants, some weak and faint desire, some small obedience, he must not let this sparke of grace goe out: but these motions of the spirit must be encreased by the vse of the word, sacraments and prayer; and they must daily be stirred vp by meditating, indeuouring, struiuing, asking, seeking, knocking. The master deliuering his talents to his seruants, saith vnto them, occupie till I come: and not hide them in the earth, *Math. 25. 26.* Paul vseth an excellent speech to *Timothie*: I exhort thee to stirre vp the gift of God which is in thee, namely, as fire is stirred vp by often blowing, and by putting to of wood, *2. Tim. 1. 6.* As for such motions of the heart that last for a weeke or moneth, and after vanish away, they are not to be regarded: and the Lord by the Prophet *Osea* complaineth of them, saying, *O Ephraim, thy righteousness is like the morning dewe.*

Therefore considering, grace vnlesse it be confirmed and exercised, is indeede no grace; I will here adde certaine rules of direction that we may the more easily put in practise the spirituall exercises of inuocation, faith, and repentance: and thereby also quicken and reuiue the seedes and beginnings of grace.

1 In what place soeuer thou art, whether alone or abroad, by day or by night, and whatsoever thou art doing, set thy selfe in the presence of God, let this perswasion alwaies take place in thy heart, that thou art before the living
God,

God, and doe thy indeauour that this perswasion may smite thy heart with awe and reuerence, and make thee afraid to sinne. This counsell the Lord gaue Abraham, Gen. 17. 1. *Walke before me and be vpright.* This thing also was practised by Enoch, who for this cause is saide to *walke before God.*

2 Esteeme of euery present day as of the day of thy death: and therefore liue as though thou were dying; and doe those good duties euery day, that thou wouldest doe if thou wert dying. This is Christian watchfulness and remember it.

3 Make catalogues and bills of thine own finnes, specially of those finnes that haue most dishonoured God, and wounded thine owne conscience: set them before thee often, specially then when thou hast any particular occasion of renewing thy repentance, that thy heart by this doleful sight, may be further humbled. This was Dauids practise when he considered his waies and turned his feete to Gods commandements, Psal. 119. 57. and when he confessed the finnes of his youth, Psal. 25. This was Iobs practise, when he saide he was not able to answer one of a thousand of his finnes vnto God, Iob 9. 1.

4 When thou first openest thine eies in a morning pray to God, and giue thanks heartily: God then shall haue his honour, and thy heart shall be the better for it the whole day following. For we see in experience, that vessels keepe long the tast of that liquour wherewith they are first seasoned. And when thou liest downe let that be the last also: for thou knowest not, whether false asleepe, thou shall euer rise againe alieue. Good therefore it is that thou shouldest giue vp thy selfe into the hands of God, whilst thou art waking.

5 Labour to see and feele thy spirituall pouertie, that is, to see the want of grace in thy selfe, specially those inward corruptions, of vnbeleefe, pride, selfe-loue, &c. Labour to be displeas'd with thy selfe: and labour to feele, that by reason of them thou standest in neede of euery droppe of the blood of Christ, to heale and cleanse thee from these wants: and let this practise take such place with thee, that if thou be demaunded, what in thy estimation is the vilest of the creatures vpon earth? thine heart and conscience may answer with a loud voyce, I, euen I, by reason of mine own finnes: and againe, if thou be demaunded, what is the best thing in the world for thee? thy heart and conscience may answer againe with a strong and loude crie, One droppe of the blood of Christ to wash away my finnes.

6 Shew thy selfe to be a member of Christ, & a seruant of God, not onely in the general calling of a Christian, but also in the particular calling in which thou art placed. It is not enough for a Magistrate to be a christiã man, but he must also be a christian magistrate: it is not enough for a master of a family to be a christian man, or a christian in the church, but he must also be a christian in his family, & in the trade which he followeth daily. Not euery one that is a cõmon hearer of the word, and a frequenter of the Lords table, is therefore a good Christian, vnles his conuersation in his priuate house, & in his priuate affaires, and dealings be sutable. There is a man to be seene what he is.

7 Search the Scriptures, to see what is sinne, & what is not sinne in euery action: this done, carrie in thy heart a constant & a resolute purpose, not to sin in any thing: for faith and the purpose of sinning can neuer stand together.

8 Let thine indeuour be suitable to thy purpose: & therefore exercise thy selfe to eschew every sinne, and to obey God in every one of his commandements, that pertaine either to the generall calling of a Christian, or to thy particular calling. Thus did good *Iosias*, who turned vnto God with all his heart, according to all the law of Moses, 1. King. 22. 23. & thus did Zacharie & Elizabeth, that walked in all the commandements of God without reproof. *Luk. 1. 6.*

9 If at any time, against thy purpose & resolution, thou be ouertaken with any sinne litle or great, lie not in it, but speedily recouer thy self by repētaunce, humble thy selfe, confessing thy offences, & by praier intreating the Lord to pardon the same, and that earnestly, till such time as thou findest thy conscience truly pacified, and thy care to eschew the same sinne encreased.

10 Consider often of the right and proper ende of thy life in this world, which is not to seeke profit, honour, pleasure, but that in seruing of men, we might serue god in our callings. God could, if it so pleased him, preferue man without the ministerie of man, but his pleasure is to fulfill his worke and willing the preservation of our bodies, & saluation of our soules, by the imployment of men in his seruice, euery one according to his vocation. Neither is there so much as a bondslauē, but he must in and by his faithfull seruice to his master, serue the Lord. Men therefore doe commonly profane their labours and liues, by aiming at a wrong ende, when all their care consisteth onely in getting sufficient maintenance for them and theirs, for the obtaining of credit, riches, and carnall commodities. For thus men serue themselues; and not God, or men: much lesse doe they serue God in seruing of men.

11 Giue all diligence to make thy election sure, and to gather manifold tokens thereof. For this cause obserue the workes of Gods providence, loue, and mercie, both in thee and vpon thee, from time to time: for the serious consideration of them, and the laying of them together when they are many and severall, minister much direction, assurance of Gods fauour and comfort. This was the practise of Dauid, 1. Sam. 17. 33. Psal. 23. all.

12 Thinke euermore thy present estate whatsoeuer it be, to be the best estate for thee: because whatsoeuer befalls thee, though it be sicknes or any other affliction, or death, befalls thee of the good providence of God. That this may be the better done, labour to see and acknowledge a providence of God as well in pouertie, as in abundance, as well in disgrace as good report, as well in sicknes as in health, as well in life as in death.

13 Pray continually, I meane not by solemne and set praier, but by secret and inward ejaculations of the heart, that is, by a continuall eleuation of mind vnto Christ, sitting at the right hand of God the father, & that either by praier or giuing of thanks, so often as any occasion shall be offered.

14 Thinke often of the worst and most grieuous things that may befall thee either in life or death for the name of Christ: make a reckoning of them, and prepare thy self to beare them; that when they come, they may not seeme strange, and be borne more easily.

15 Make conscience of idle, vain, vn honest, & vngodly thoughts: for these are the seeds & beginnings of actuall sinne in word and deede. This want of care in ordering & composing of our thoughts, is often punished with a fearful



